

Vol. V, Issue 1-2    November 2022

ISSN 2676-1041 (Print)  
E-ISSN 2822-1559 [Online]

# Journal of NELTA Gandaki (JoNG)

A Peer Reviewed Open Access Research Journal



Indexed in NepJOL  
JPPS Star-Rated Journal

Supported By:



Published By:





# Journal of NELTA Gandaki (JoNG)

Vol. V (1 - 2) November 2022

## Patron

Dr. Nabaraj Neupane  
President  
NELTA Gandaki Province  
*nabarajneupane24@gmail.com*

## Editor-in-Chief

Dr. Pitambar Paudel  
*pitambarp@pncampus.edu.np*

## Co-editors

Dr. Priti Kumari Mandal  
*mandal.priti01@gmail.com*  
Mr. Binod Neupane  
*nbinod2017@gmail.com*  
Laxman Babu Acharya  
*laxmanbabuacharya@gmail.com*  
Mr. Alex Lowry  
*alexglowry@gmail.com*

## Production Coordinator

Mr. Kamal Raj Lamsal  
*lamsalkamalraj@gmail.com*

## Financial Coordinator

Mr. Mukesh Kumar Adhikari  
*adhimk1976@gmail.com*

## Marketing coordinator

Ram Chandra Pokhrel  
*pokhrelrc86@gmail.com*

## Layout & Printed at

Adarsha Offset Printers  
Bagar -1, Pokhara 061-544962

## Price

\$10 (NRs. 650)

## Advisory Board

Prof. Dr. Jai Raj Awasthi  
Prof. Dr. Govinda Raj Bhattarai  
Prof. Dr. Chandreshwar Mishra  
Prof. Dr. Krishna Chandra Sharma  
Prof. Dr. Laxman Gnawali

## Roster of the Reviewers

Prof. Dr. Anju Giri  
Prof. Dr. Bal Mukunda Bhandari  
Prof. Tirtha Raj Aryal  
Prof. Dr. Yam Bahadur Chhetri  
Dr. Ram Ashish Giri  
Dr. Nabaraj Neupane  
Dr. Prem Phyak  
Dr. Min Pun  
Dr. Bhim Lal Gautam  
Dr. Bishnu Prasad Pokharel  
Dr. Madhu Neupane  
Dr. Balkrishna Sharma  
Dr. Bhawana Pokhrel  
Dr. Hanlie Dippenaar  
Dr. Sunil Mishra  
Dr. Nagendra Bhandari  
Dr. Pitri Raj Banstola  
Dr. Balram Adhikari  
Dr. Prem Prasad Paudel  
Ms. Hima Rawal  
Mr. Jagadish Paudel  
Mr. Rajan Kumar Kandel  
Ms. Stela Wasson  
Mr. Shyam Bahadur Pandey  
Dr. Suman Laudari  
Mr. Matthew Nelson  
Mr. Lekh Nath Baral  
Mr. Mohan Singh Saud  
Mr. Saroj G.C.

### **DISCLAIMER**

‘This publication is the final project work and result of Journal Editor’s Workshop sponsored by the Regional English Language Office, U.S. Embassy in Nepal. The contents, data and results are the responsibility of the writers/editors/Nepal English Language Teachers Association (NELTA), Gandaki Province and do not necessarily reflect the views of the Regional English language Office (RELO) or the United States Government.’



Journal of  
**NELTA Gandaki (JoNG)**  
Vol. V (1 - 2)    November 2022



**NEPAL ENGLISH LANGUAGE TEACHERS' ASSOCIATION**

**Gandaki Province**

**Pokhara, Nepal**

**Phone No.: 977-61-463509, 462343**

**Email: [neltagandaki2018@gmail.com](mailto:neltagandaki2018@gmail.com)**

**Website : [www.nelta.org.np/page/gandaki](http://www.nelta.org.np/page/gandaki)**

**Copyright: © NELTA Gandaki Province, Pokhara, Nepal**

**Licensing Statement :** This work is licensed under a Creative Commons  
Attribution- Non Commercial 4.0 International License



## Contents

<b>English in Nepal: Attitudes Towards Nepali English or Other Varieties of English</b> <i>Shankar Dewan</i>	1
<b><i>Amor Fati</i> and <i>Memento Mori</i> in Marcus Aurelius' <i>Meditations</i>: The Synthesis of Stoicism</b> <i>Dr. Sabindra Raj Bhandari</i>	17
<b>Rethinking English as Medium of Instruction Policy in Multilingual Classrooms</b> <i>Krishna Kumar Khatri &amp; Bhim Prasad Regmi</i>	30
<b>Linguistic Hybridity: The Use of Code Mixing in Nepali Folk Pop Songs</b> <i>Mohan Singh Saud</i>	43
<b>Exploring the Challenges Faced by the Bachelor's level Students in Reading English Textbooks</b> <i>Dr. Hari Prasad Tiwari</i>	55
<b>Language as an Identity Marker in <i>Sumnima</i>: A Socio-Linguistic Perspective</b> <i>Dr. Bhanu Bhakta Sharma Kandel</i>	64
<b>Mentoring Practices of Novice English Teachers</b> <i>Bhim Lal Bhandari</i>	75
<b>Pedagogical Implications of <i>Ghātu</i> Folk Dance in EFL Classes</b> <i>Dr. Raj Kumar Gurung</i>	87
<b>Emergence of Nepalese English: A Case of Short Stories</b> <i>Prakash Bhattarai</i>	99
<b>Blending Moodle and Closed Facebook Group in Interdisciplinary Reading Course: A Collaborative Action Research</b> <i>Ashok Sapkota</i>	110

## English in Nepal: Attitudes Towards Nepali English or Other Varieties of English

Shankar Dewan

### Abstract

#### Article History:

Submitted 11 May, 2022

Reviewed 20 September 2022

Accepted 14 October 2022

Corresponding Author:

Shankar Dewan

Email:

dewanms4@gmail.com

Article DOI:

<https://doi.org/10.3126/jong.v5i1-2.49276>

Copyright information:

Copyright 2022 Author/s and Nepal

English Language Teachers' Association,  
Gandaki Province

This work is licensed under a Creative  
Commons Attribution- Non Commercial  
4.0 International License



Publisher

Nepal English Language Teachers'  
Association Gandaki Province, Pokhara,  
Nepal

Email: neltagandaki2018@gmail.com

URL: www.nelta.org.np/page/gandaki

*Since the emergence of varieties of English, varying debates and discussions about their formal features, functions, and roles have persisted worldwide. This quantitative survey research aims to identify the attitudes of Nepali speakers of English towards Nepali English (NE) and other varieties of English. Using the survey questionnaire, the researcher collected primary data through online and face-to-face modes from one hundred participants sampled randomly, out of which fifty participants were the English language teachers from different schools and community campuses and fifty participants were Master level students, including those students pursuing their Master level thesis from a community campus of Morang district. The participants' attitudes were analyzed and interpreted in terms of intelligibility, nature of standard, identity, practicality, and acceptance. The study showed that most participants were positive towards NE and most of them responded that they can better understand English spoken by NE speakers than British English (BE) or American English (AE) native speakers. However, majority of them were not against BE or AE in terms of intelligibility, nature of standard, and practicality though they*

*supported NE more.*

**Keywords:** World Englishes, intelligibility, standard, identity, practicality, acceptance

### Introduction

Nepal has always been an independent country, having no colonial history. Before the colonization of Britain over India, English had its existence in Nepal. English was in existence prior to the seventeenth century in Nepal (Giri, 2015). However, the colonization of British rulers over India had direct and indirect influence on Nepal and it is claimed that English spread and flourished more in Nepal during the colonial era in India. After Nepali, English occupies the second position in terms of its extensive

use and spread in Nepal (Eagle, 1999). Because of the widespread use of English, Giri (2020b) claimed that English has become a local language or everyone's language in Nepal. In some important areas like science and technology, business, education, tourism, trade, and most other economic areas, English has overtaken Nepali and become the principal means of communication in the Nepali society (Giri, 2020a). Demographically, English is spoken by 0.01% people of the total population as a mother tongue and by 0.30% of them as a second language (Central Bureau of Statistics [CBS], 2014). Moreover, Crystal (2003) estimated that English in Nepal is spoken by 27.6% people as a second language. Some people predict that English is spoken by 30% people as a second language in Nepal (Bolton & Bacon-Shone, 2020). Anecdotally, some linguists have predicted that "around 40-50% of urban Nepalese are functionally literate in English" (p. 56). Although English is not legally declared as an official language, its use is rapidly increasing in Nepal. Therefore, the official status needs to be given to English (Giri, 2020a), which functions as if it is an official language in different sectors of the nation.

With its global spread and contact with different local languages, English has undergone the natural process of hybridization, nativization, indigenization, acculturation, and diversification, which has caused the evolution of many English varieties. Braj Kachru used the term "World Englishes (WEs)" to mean different English varieties and further divided them into Inner, Outer, and Expanding Circle Countries or Englishes (Kachru, 1990, 1998, 2011). Similarly, McArthur (1987) categorized the WEs into different regional and territorial or localized Englishes, some of which are Standard English and some others are Standardizing Englishes. More specifically, Jenkins (2009) categorized Asian Englishes regionally into South Asian varieties (e.g. Nepal, Bangladesh, Bhutan, India), South East Asian and Pacific varieties (e.g. Malaysia, Singapore, Thailand, Vietnam), and East Asian varieties (e.g. Korea, Japan, China, Hong Kong) and functionally into institutionalized varieties of the Outer Circle (e.g. Nepal, India, Bangladesh, Bhutan, Fiji, Hong Kong, Malaysia, Singapore) and non-institutionalized varieties of the Expanding Circle (e.g. China, Japan, Korea, Vietnam, Thailand, Maldives). In Jenkin's category, Nepal belongs to the Outer Circle country where English is a second language (ESL), but in Kachru's Concentric Circles, it is in the Expanding Circle where English is a foreign language (EFL). In this regard, Adhikari (2020) claimed that English in Nepal is "in the ESL/EFL blurred zone" (p. 28). The different alternative terms for WEs include "varieties of English," "localized varieties of English," "non-native varieties of English," "second language varieties of English," "new varieties of English" (Kachru, 2011; Kachru & Nelson, 2011), "transplanted or transported or twice-born Englishes" (Kachru, 1981), "twice-born varieties" (Patil, 2006), "postcolonial Englishes" (Schneider, 2007), "reincarnated Englishes" (Kachru, 2011), and "unequal Englishes" (Tupas, 2015; Tupas & Salonga, 2016). All the varieties of English do not develop overnight. They need to pass through from non-recognition of the local variety, extensive diffusion of bilingualism in English, acceptance, to recognition (Kachru, 1992), or from foundation, exonormative stabilization, nativization, endonormative stabilization, to differentiation (Schneider 2003, 2007).

The variety of English that has developed in Nepal undergoing the stages mentioned above is known by different names such as Nenglish (Daniloff-Merrill, 2010, cited in Karn, 2011; Duwadi, 2010; Koirala, 2021; Rai, 2006), Nepali English (Adhikari, 2018; Brett, 1999; Dewan, 2021; Giri, 2020a;



Hartford, 1993; Kachru, 2011; Shrestha, 1983; Subedi, 2019), Nepalese English (Crystal, 2003; Dewan & Laksamba, 2020; Jora, 2019; Karn, 2011; McArthur, 1987), Nepali variety of English (Verma, 2006, cited in Karn, 2011), Nepanglish (Kamali, 2010), and Nepenglish (Sharma et al., 2015). The study conducted by Lambert (2018) revealed that the hybrid term was created after the two-word compound term. In 1978, Shrestha used the compound term “Nepali English” in his article “Diglossomania in Nepali English” (cited in Shrestha, 1983). In 1987, McArthur used the compound term “Nepalese English” as a South Asian Standard(izing) English. Only in 2006, Rai used the hybrid term “Nenglish” in his article. Regarding the nomenclature of hybrid terms, Lambert (2018) mentioned that Nenglish was first recorded in 1999, Nepanglish in 2000, and Neplish in 2002. The factors for the emergence of such Nepalized English or Nepal appropriate ecological English are the global connectivity of Nepal with different countries and exposure on different WEs, language contact (e.g. English with other languages of Nepal), the bilinguals’ creativity, and the Nepali people’s nativization of English according to their local contexts. With regard to the Nepali variety of English, Bhattarai and Gautam (2008) claimed that for the last ten years, some kinds of changes in the use of English as a variety are experienced in Nepal due to Nepal’s exposure to the globalizing world through media, technology, trade, and relations. Beside the influence of globalization, the creative Nepali writers have intentionally appropriated English according to the local contexts. Karn (2006, p. 75) stated, “...the English language has been acclimatized here according to Nepali soil, Nepali culture, Nepali accent and so on. As a matter of fact, some kind of Nepaliness has been added to the English spoken here.” This has been justified by some scholars from home and abroad through their research based articles (Adhikari, 2018; Brett, 1999; Dewan, 2021; Dewan & Laksamba, 2020; Karn, 2012; Koirala, 2021; Sharma et al., 2015; Rai 2006).

With the evolution of localized Englishes, some hot debates and discussions are going on globally on the issues of which English variety is appropriate to adopt in teaching and learning fields: BE, AE, or other new Englishes. Some scholars (e.g. Prator, 1967, as cited in Ferguson, 2006; Quirk, 1985) argue for Standard BE or AE and assume new Englishes as uncoded, non-institutionalized varieties which are qualitatively different from the native speaker varieties. But other scholars (Kachru, 2011; Kachru & Nelson, 2011) criticize those views on the basis of educational and sociolinguistic realism. Even in Nepal, “English teachers and practitioners here are in dilemmas whether to follow British/American versions, Hinglish (Indian variety of English), or their own Nenglish (Nepali variety of English)” (Duwadi, 2010, p. 43). Consistent with Duwadi, Jora (2019) also mentioned that the emergence and growth of NE have generated heated debates amongst scholars regarding which variety of English is appropriate in Nepal. Moreover, there are some debates on whether to emphasize locally produced texts in the students’ home culture, native English texts in the target culture, or nativized English texts in the international target culture in the course books (Adhikari, 2020), which also reflects the attitudes towards different varieties of English. However, almost no research has been found that has surveyed such debatable issues relating to NE and other varieties of English. Therefore, this study attempts to investigate the attitudes of English teachers and students towards NE and other varieties of English, particularly BE or AE, in terms of intelligibility, identity, the nature of standard, practicality, and acceptance. The findings of this

study offer some important insights into the field of WEs, particularly NE, policy making, and pedagogy. The following section includes the review of related literatures which reveals different attitudes of people towards different varieties of English.

#### **Review of Literature**

With regard to which variety of English to choose as a teaching model, three different schools of thought - standard BE or AE only, new variety of English only, or all WEs - exist worldwide. Many scholars around the world still argue for BE or AE because it is “the variety most widely accepted, understood, and perhaps valued within and English speaking country” (McArthur, 2003, p. 442, as cited in Farrell & Martin, 2009, p. 3). The argument behind making BE or AE as a teaching model is that it is much developed, systematic, coherent, and codified, and that it maintains mutual intelligibility. Prator (1968, as cited in Ferguson, 2006) argued that recognizing second language varieties as teaching models would be unwise since there is a doubt if coherent, homogeneous linguistic systems really exist in such varieties, and even if they exist, they are qualitatively more diverse and fundamentally more inconsistent than the native varieties of English. After Prator, Quirk (1985) also adopted the conservative position and argued for a single monochrome standard. Both Prator and Quirk held the imperialist or hegemonic views and advocated Standard English for maintaining mutual intelligibility among its users.

The advocates of WEs have challenged the traditional notions of Standard English, native speaker models, and intelligibility. Kachru (2011) claimed that advocates of Standard English ignore the sociolinguistic realities of a vast territory of different Englishes. New Englishes are not interlanguages or subordinate varieties as they claimed but the independent Englishes in their own right (Canagarajah, 1999) or the twice-born varieties on their own (Patil, 2006). They are the nativized or localized varieties which are appropriate to the local contexts. The advocates of WEs take the insistent use of Standard English as a hegemonic practice which can “devalue new or local varieties of English that exist around the world” (Farrell & Martin, 2009, p. 3). The non-native English speakers in the periphery countries resist such hegemony by appropriating “the language in their own terms, according to their needs, values, and aspirations” (Canagarajah, 1999, p. 176). Such appropriation also spreads the message that the native variety in its unchanged form cannot fulfil the needs of the non-native speakers (Achebe, 1965) and it is impossible for the speakers of other languages to speak and write like the English native speakers (Rao, 1938) because the periphery students are not their slaves but active agents who use English creatively and critically, but not mechanically and diffidently (Canagarajah, 1999). The periphery countries have their own local varieties of English which must be valued and given priority from curriculum design to classroom pedagogy (Kachru, 2011; Kachru & Nelson, 2011) since they are on the one hand, they are intelligible to the speakers of those varieties, and on the other, they are practicable to their local contexts. In his research on the attitudes of secondary level English teachers and students towards NE, BE, AE, and Indian English (IE), Kamali (2010) found most of the teachers and the students to be positive towards NE and recommended the government of Nepal to pay attention to develop NE. Similarly, He and Zhang (2010) found that for the students in China, the preferred pedagogic model of English should be a Standard

Variety of English supplemented with the well-codified and properly supplemented traits of China English. The researchers concluded that China's English learners might feel easy to acquire China English and they will speak it with more self-confidence and relaxation.

Some scholars hold the balanced rather than "either-or" approach. Widdowson (1993) argued that Standard BE /AE and nativized Englishes "have their proper place in the scheme of things and both are of crucial concern in English language education" (p. 329). He acknowledged the use of nativized varieties for intranational communication and Standard English for institutional, formal, and international communication. Both variants should be provided a place in the process of schooling, assigning "Standard English as an end of learning" (p. 326) and nativized variants as "a means for learning" (p. 327). Kennerknecht's (2018) survey research endorsed Widdowson's view that, for Malaysian speakers of English, Standard English is more useful for international communication and more formal purposes, whereas Malaysian English for informal and everyday communication. Their attitudes towards both varieties revealed that one variety does not replace the existence of the other. In a survey study by Bernaisch and Koch (2015) on IE speakers' attitudes towards their local and other varieties of English, they found that although English speakers in India were positive towards IE, they also viewed BE in a more favourable light. This third way approach gives voices to the nativized varieties which are as important as the Standard English. In today's world, it is not sufficient to be proficient in one's own variety of English only (Canagarajah et al., 2012). It is necessary to "recognize the contextual appropriacy of different Englishes and teach students as many variants as possible" (Canagarajah, 1999, p. 181) and "develop the competence to engage with diverse varieties of English worldwide" (Canagarajah et al. 2012, p. 77) so that they can easily communicate with the people who speak different varieties of English and adjust anywhere. Therefore, Farrell and Martin (2009) suggested that in the present globalized world, all varieties of English should be valued, not just standard BE or AE since English speakers, as claimed by Acar (2010), need to be sensitive to the cross-cultural differences of each other when they communicate with people from different cultural backgrounds.

The debates concerning which variety of English to use as a teaching model are chiefly concerned with the issue of intelligibility, identity, the nature of standard, practicality, and acceptance (Ferguson, 2006). Earlier, intelligibility was discussed with reference to native speakers, which was one-sided and scholars advocated the native speaker model for maintaining mutual intelligibility. Patil (2018, p. 8) stated, "The legitimization of new varieties of English has moved the debate on the issue of intelligibility from the one-sided position to a two-sided perspective." Intelligibility is a joint enterprise which goes both ways – from the native to the nonnative speaker, and vice versa. Otherwise, mutual intelligibility is very difficult to achieve. In this regard, Seidlhofer (2010, p. 366) took the term "intelligibility" to mean "being intelligible to native speakers, and being able to understand native speakers." Adhikari's (2020) study showed that locally produced English texts have pedagogical value because they are easier for both teachers and students to understand, more contextually relevant for them, and easier for them to relate to the authors and the characters of the texts. Similarly, some scholars advocate localized Englishes for identity since such Englishes project the personal, ethnic, social, or national identities of their users (Ferguson, 2006).

The bi/multilingual writers in South Asia use several devices to acculturate South Asian English and to promote national identity (Kachru, 2011). A study by Adhikari (2020) showed that using local English texts acknowledges and honours the contributions of local authors, highlights indigenous knowledge, and helps to create and validate Nepali identity.

With regard to the term standard, Akter (2006) claimed that a single ideal standard of English appropriate for all does not exist. Linguistically, all the varieties of English must be granted equal status and must be as much acceptable as Standard English (Mahmood, 2009). Even the Standard English is found to be proper English in certain places only and other varieties of English are proper to use in other places (Widdowson, 1993). Therefore, the traditional notion of Standard English ignores the sociolinguistic realities of other varieties of English. The native speakers can neither claim the ownership of English nor categorize the varieties of English as standard and non-standard. Rather the respective speech communities can decide and create their own standards (Widdowson, 1994) since localized Englishes are appropriate for varied contexts and purposes (Fairclough, 1992). More specifically, the immediate context in which communication takes place determines the practicality or appropriateness of the language (Baratta, 2019). Because of the impracticality of Standard English to their local context, periphery communities have appropriated English to accommodate their needs, desires, and values (Canagarajah, 1999). Above all, acceptability is the final but the most important factor that determines whether non-native varieties of English are innovations or not (Bamgbose, 1998). It is concerned with the attitudes and beliefs of the respective communities towards which variety of English to accept as the teaching model.

Studies reviewed above were conducted in Nepal, India, China, and Malaysia and focused on attitudes towards different varieties of English. However, very few survey studies are available on NE. Although there are some qualitative studies on NE focusing on phonological, lexical, grammatical, and discourse features of NE (Adhikari, 2018; Brett, 1999; Dewan, 2021; Dewan & Laksamba, 2020; Jora, 2019; Karn, 2012; Koirala, 2021; Rai, 2006), none of the study has been conducted on English teachers and students' attitudes towards NE and other varieties of English in terms of intelligibility, identity, nature of standard, practicability, and acceptability, the five theoretical constructs used by Ferguson (2006) to describe the debates between the Standard BE or AE and other varieties of English. Therefore, the researcher finds a wider lacuna in the earlier research and the present research and claims that it is a unique area of research in Nepal. Before moving on to a discussion of these issues, in what follows, the methods of study the researcher adopted in this research are described.

### **Methods and Procedures**

In the present paper, the researcher adopted a survey research design to identify the attitudes of Nepali speakers of English towards NE and other Englishes. In this design, the researcher administers questionnaires or interviews to collect data and describe the current attitudes, opinions, beliefs, or practices (Creswell, 2017). In the study, he used a closed-ended questionnaire with 3-Point Likert Scale (Appendix A) to collect quantitative data. He randomly sampled 100 participants, out of which 50 participants were the Master level students majoring in English, including those students who were pursuing their master

level theses from a community campus of Morang district, and 50 participants were English language teachers from different schools (both private and community) and community campuses of the Morang district with the qualification of Master Degree and Master of Philosophy in English education. The main reason behind selecting them was that they had undergone the courses related to applied linguistics and were familiar with WEs. He gathered the data from 50 participants through the face-to-face mode and from 50 participants through online. In the first case, the researcher visited them with the printed forms of survey questionnaire, requested them to fill up them choosing the correct option, and collected them. In the second case, the researcher prepared the survey questionnaire in google forms, sent it to the participants via messenger, communicated with them via messenger to inform them but he did not pressurize them to fill the survey form, and followed up with them to collect data. After the collection of data, he counted each option of each statement and calculated the total number of responses and percentage. Then he tabulated the results and discussed them, which are mentioned in the section below.

### **Results and Discussion**

Based on the framework developed by Ferguson (2006), the results and discussion have been organized into five themes.

#### **Intelligibility**

Regarding intelligibility, the findings indicated that the Nepali speakers of English (both teachers and students) preferred NE more than BE or AE. Almost all (94 %) participants agreed that they can understand English spoken by NE speakers better than English native speakers. Although 54 % of them agreed that BE or AE is easy to understand, 28% disagreed with the statement and 18% were undecided. It shows that NE is more comprehensible than other varieties of English. Likewise, more participants (58%) agreed that BE or AE should be the teaching model for maintaining mutual intelligibility. The equal number of participants (21%) disagreed and was confused (or undecided) with the statement. Majority of participants (41%) disagreed that the use of new varieties of English as teaching models leads to mutual unintelligibility. However, a considerable number of participants (31%) agreed that mutually unintelligible varieties of English emerge when new Englishes are used as teaching models (Appendix B).

The findings of the study can be connected with Patil's (2018) remarks that comprehensibility and intelligibility are dependent on the responsibilities of both native and non-native speakers of English and also on the linguistic, physical, and psychological contexts. Similarly, "merely speaking the same variety of English does not guarantee mutual intelligibility" (Sadeghpour & Sharifian, 2017, p. 11) because intelligibility and successful communication have to do with the consciousness of pragmatic meanings and culture-specific concepts connected with WEs (Sharifian, 2015) and both linguistic and extralinguistic contexts (Nida, 1987). The speakers of English need to be familiar with the grammatical, cultural, sociolinguistic, and pragmatic aspects of WEs to attain intelligibility or comprehensibility (Wilang & Singhasiri, 2016). It is because of the unfamiliarity with others' linguistic and sociocultural aspects, Smith's (1987) study showed that native speakers could not be easily understood, nor could they best understand the different varieties of English. Mutual intelligibility is concerned with "who speaks

what variety of English to whom and for what purposes” (Bamgbose, 1998, p. 11). In this regard, NE is intelligible or comprehensible for Nepali people because they might share the similar schemas and sociocultural backgrounds. The findings of this study endorse both Alptekin (2006), who found that Turkish EFL students better comprehended the nativized short stories than the original American stories, and Adhikari (2020), who found that texts with content and context that are culturally familiar are easier for students to understand on a linguistic and cognitive level. The finding of this research highlights the use and the promotion of NE for the purpose of intelligibility and comprehensibility.

### **Identity**

In the present study, the participants preferred NE for identity. Most of the participants (93 %) agreed that NE expresses personal, ethnic, social, and national identities, and majority of them (75%) agreed that NE is a stable variety that indexes a distinct Nepali identity. Similarly, a large number of participants (69 %) agreed that English should be appropriated or nativized in the Nepali context to develop a sense of ownership or to own it (Appendix B). This identity factor is crucial for promoting NE. The findings of the study support the earlier ideas that non-native varieties express identity and solidarity (Bamgbose, 1998; Widdowson 1993) and answer why India borrowed English, transcreated, recreated, stretched, extended, and contorted it (D’Souza, 2001). Aside from deliberate nativization, the incorporation of locally produced English texts into English language teaching (ELT) course books helps maintain and promote Nepal’s national and cultural identity as well as resist the hegemony of British and American literary texts (Adhikari, 2020). Furthermore, the preference to teach and learn one language over others is evoked by the discourse of the need to preserve and promote ethnolinguistic identity (Poudel & Choi, 2021). In this regard, the promotion of NE is important since, as the poet Das (1973, cited in Canagarajah, 1999) stated, “it voices my joys, my longings, my hopes” (p. 125), which is concerned with the identity of the speakers of any variety of English.

### **The Nature of Standard**

The present study indicated the mixed attitudes of the participants towards the standard of different Englishes. They accepted both BE or AE and even a localized English like NE to be standard on its own level. A large number of participants (71%) agreed that BE or AE is standard. But more than this (82%) agreed that each variety of English, including NE is standard on its own (Appendix B). Such mixed attitude of the participants is consistent with Canagarajah (1999, p. 181) that “each variant, even registers and sociolects... will have standards of different levels of generality for the respective communities.” Standard is not something monolithic and absolute that can be taken for granted everywhere and every time but something relative and contextual. However, the majority of teachers, in Adhikari’s (2020) study, associated Standard English with native English varieties and preferred native English texts over both local English texts and nativized English texts. The acceptance of a native variety of English in the name of standard and the rejection of a non-native variety and different clines of varieties within the variety informs Quirk’s deficit linguistic theory (Kachru, 1991). The findings of this study endorse Mahmood (2009) that “there is no need to eulogize one variety at the cost of others” (p. 28) and label different varieties of



English as non-standard and standard. All varieties of English are linguistically equal and prestigious. In today's pluricentric societies, pluricentric standards have emerged, each valid within its own context (Acar & Robertson, 2010). Therefore, the context and purpose of use determine the standard of the variety of English.

### **Practicality**

The study revealed that the participants preferred NE over other varieties of English because NE can be practically fit to the Nepali local contexts. Out of one hundred participants, majority of them (83%) agreed that it is practicable to recognize NE in ELT and most of them (85%) agreed that NE is appropriate to use in the local context. But a considerable number of participants (43%) agreed that it is practicable to adopt well-established BE or AE in ELT, but nearly the equal number of participants (41%) disagreed with it (Appendix B). From their responses, it can be inferred that NE is practically more appropriate to follow in the Nepali context. The findings of this study contradict with Duwadi's (2010) view that NE campaign is impracticable but are consistent with Brett (1999) that NE is practically advantaged and Karn (2011) that NE campaign is sensible and visionary. Furthermore, the findings of the study on practicality endorse the Cox Report as mentioned by Fairclough (1992) as: "Different varieties of English, and different languages, are appropriate for different contexts and purposes, and all varieties have the legitimacy of being appropriate for some contexts and purposes" (p. 36). It means, practicality or appropriateness has to do with context and purpose. In this regard, Baratta (2019) also argued that the appropriate form of language is determined by the immediate context of communication. Nepali people learn and use English in varied contexts and for varied purposes. Therefore, BE or AE cannot be practically appropriate to follow in Nepal. As for practicality, the findings of this study endorse Patil's (2006) argument that Asian teachers of English feel easy to use their own local standardized variety of English as a model for teaching and testing purposes because majority of teachers are local, they usually set examination papers and evaluate students' answers themselves, and they are in powerful, decision-making positions. It is because of the impracticability and inappropriateness of BE or AE in their local context, many countries have localized English, which can only accommodate their needs, desires, and values (Canagarajah, 1999). To make English practically fit into their context, Patil (2006) reported that authors involved in creative writings like Nigeria's Ojaide and Achebe and India's Raja Rao, Khushwant Singh, and Mulk Raj Anand knowingly deviated English from the so-called native norms of English. Such culture of appropriating English can also be experienced in the creative writings of Nepal (see Adhikari, 2020; Dewan, 2021; Dewan & Laksamba, 2020; Karn, 2012; Rai, 2006). Because of the practicality of NE, most teachers in Adhikari's (2020) study also agreed that NE should be institutionally recognized and given enough room in university course books. Therefore, there is a need to "reexamine the appropriateness and practicality of the native English model embedded in teaching and assessment" (Lin, 2020, p. 131) and the native English texts over local English texts (Adhikari, 2020) and to develop the local English model or norm that best suits the local contexts.

### **Acceptability**

In the present study, the participants expressed positive attitudes and beliefs towards NE. Most

of the participants (87%) accepted that they speak Nepali variety of English and majority of them (76%) agreed that they prefer to use NE in speaking and writing. Majority of participants (87%) agreed that NE should be developed and standardized. The same number of participants agreed that this variety needs to be codified. A considerable number of participants (39%) agreed that distinct features of NE are regarded as errors but more participants (42%) disagreed that they are errors. Similarly, 58% of them disagreed that they learn English to understand American or British culture (Appendix B).

This study endorses Kamali (2010) that Nepali variety of English should be developed and supports Bhattarai and Gautam (2008) that " Since our students are most likely the consumers as well as the producers of local English, they need support and positive attitude from the teachers in order to flourish and nurture their linguistic insights"(p.14). Therefore, it is necessary to acknowledge and give space to local varieties of English in curricula and classroom teaching (Sharma, 2008). Furthermore, the findings of this study support Kachru (2011) that utterances considered as errors may not apply to the local Englishes as they may be perfectly acceptable. The traditional applied linguistic perspective does not take sociolinguistic realities into consideration because "socioculturally determined 'innovations' in multilingual contexts tend to be categorized as 'errors' and deviations" (p. 228) and to label innovative features in the indigenized varieties of English as errors, deviations, mistakes, fossilization, and pragmatic failure is to "deny the linguistic and cultural experiences that motivate such innovations" (Kachru & Nelson, 2011, p. 89). In this study, a majority of participants agreed that the distinctive features of NE are not errors. However, a considerable number of participants regarded them as errors because error analysis is still guided by the traditional normative ideologies on the one hand and NE lacks proper linguistic codification on the other hand. Therefore, there are some dilemmas what to call 'errors' and 'innovations'.

### **Conclusion and Implications**

This study indicates that Nepali speakers of English prefer to use NE because it is intelligible; it is standard on its own in the local context; it expresses their identity; and it is practicable to the Nepali context. Most of the participants were found to be very positive towards NE, which is attitudinal evidence for the position of NE as a distinct variety of English. They highlighted the need for codification, standardization, and development of NE. As it was a small scale survey research based on the data gathered from 100 sample participants, the findings of this research cannot claim that NE is in a position to be used as a teaching model right now. More intensive studies need to be conducted on the perspectives of different people such as students, teachers, teacher educators, and policy makers towards NE. However, the different attitudes expressed by the teacher and student participants in this study need to be duly considered by the policy makers to make local needs-based English language teaching policies and by the textbook writers to incorporate local texts produced by the Nepali writers. The teachers need to value on the students' local English despite being significantly different from what is presented in the class. They need to be flexible enough to understand and teach the kind of English that their students need. If the English teachers and the students heartedly accept they use NE and feel comfortable with it rather than BE or AE, it is essential to collect large corpora on NE through rigorous research, take necessary steps for its codification and



standardization in time, and make NE as a new pedagogical model. Until and unless NE is legitimized and accepted pedagogically as a norm, the teacher dilemma and debate on which variety of English to follow in the ELT classroom will remain forever.

### References

- Acar, A. (2010). On EIL competence. *English as an International Language Journal*, 5, 11-26.
- Acar, A., & Robertson, P. (2010). Foreword, *English as an International Language Journal*, 5, 5-10.
- Achebe, C. (1965). English and the African writer. *Transition*, 18, 27-30.
- Adhikari, B.R. (2020). Functional complementarity of different types of English texts: University teachers' voices and experiences. *Globe: Journal of Language, Culture and Communication*, 11, 26-42.
- Adhikari, M. (2018). English in Nepal: Phonology of Nepali English. *NELTA ELT Forum*, 4, 179-190.
- Akter, M.Z. (2006). Towards a non-native speaker based model of communicative competence: The case of Bangladesh. *Journal of NELTA*, 11, 60-65.
- Alptekin, C. (2006). Cultural familiarity in inferential and literal comprehension in L2 reading. *System*, 34, 494-508.
- Bamgbose, A. (1998). Torn between the norms: Innovations in world Englishes. *World Englishes*, 17(1), 1-14.
- Baratta, A. (2019). *World Englishes in English language teaching*. Palgrave Macmillan.
- Bernaisch, T., & Koch, C. (2015). Attitudes towards Englishes in India. *World Englishes*, 35(1), 118-132. <https://doi.org/10.1111/weng.12174>
- Bhattarai, G. R., & Gautam, G. R. (2008). More eclectic and interdisciplinary approach to English: Call for time. *Journal of NELTA*, 13, 11-14.
- Bolton, K., & Bacon-Shone, J. (2020). The statistics of English across Asia. In K. Bolton, W. Botha, & A. Kirkpatrick (Eds.), *The handbook of Asian Englishes* (pp. 49-80). WILEY Blackwell.
- Brett, L. (1999). Standard English? Welcome to Nepal. *Journal of NELTA*, 4, 85-92.
- Brigg, S.J. (2008). Think globally, act locally [Key speech delivered at the 13<sup>th</sup> International Conference of NELTA]. *Journal of NELTA*, 13(1/2), 139-143.
- Canagarajah, A.S. (1999). *Resisting linguistic imperialism in English teaching*. Oxford University Press.
- Canagarajah, A.S., Kafle, M., & Matumoto, Y. (2012). World Englishes in local classroom. In A. Yiakoumetti (Ed.), *Harnessing linguistic variation to improve education* (pp. 77-96). Peter Lang.
- Central Bureau of Statistics [CBS] (2014). *Population monograph of Nepal (Volume II)*.
- Creswell, J.W. (2017). *Educational research: Planning, conducting, and evaluating qualitative and quantitative research*. Pearson India Education Services.
- Crystal, D. (2003). *English as a global language*. Cambridge University Press.
- D'Souza, J. (2001). Contextualizing range and depth in Indian English. *World Englishes*, 20(2), 145-159.
- Dewan, S. (2021). Bilinguals' creativity in Nepali English: Sheeba Shah's Novel The Other Queen. *Scholars' Journal*, 4, 38-52.
- Dewan, S., & Laksamba, C.K. (2020). Hybridity in Nepalese English. *Journal of World Englishes and*

*Educational Practices*, 2(6), 13-22.

Duwadi, E.P. (2010). Nenglish: An inevitable reality or merely a mirage. *Journal of NELTA*, 15, 43-53.

Eagle, S. (1999). The language situation in Nepal. *Journal of Multilingual and Multicultural Development*, 20(4/5), 272-327. <https://doi.org/10.1080/01434639908666382>

Fairclough, N. (1992). *Critical language awareness*. Routledge.

Farrell, T.S.C., & Martin, S. (2009). To teach standard English or world Englishes? A balanced approach to instruction. *English Teaching Forum*, 47, 2-7.

Ferguson, G. (2006). *Language planning and education*. Edinburgh University Press.

Giri, R.A. (2015). The many faces of English in Nepal. *Asian Englishes*, 17, 94-115.

Giri, R.A. (2020a). Nepali English. In K. Bolton, W. Botha, & A. Kirkpatrick (Eds.), *The handbook of Asian Englishes* (pp. 317-336). WILEY Blackwell.

Giri, R.A. (2020b, October 30). *English is one of the local languages in Nepal* [Interview]. ELT Choutari, a professional blog. <http://eltchoutari.com/2020/10/english-is-one-of-the-local-languages-in-nepal-dr-giri/>

Hartford, B.S. (1993). Tense and aspect in the news discourse of Nepali English. *World Englishes*, 12 (1), 1-13.

He, D., & Zhang, Q. (2010). Native speaker norms and China English: From the perspective of learners and teachers in China. *TESOL Quarterly*, 44(4), 769-789. <https://doi.org/10.5054/tq.2010.235995>

Jenkins, J. (2009). *World Englishes: A resource book for students*. Routledge.

Jora, M.B. (2019). Globalization, Englishes, Global English, and features of Nepalese English. *International Affairs and Global Strategy*, 69, 1-6.

Kachru, B.B. (1981). The pragmatics of non-native varieties of English. In L.E. Smith (Ed.), *English for cross-cultural communication* (pp. 15-39). Springer. [https://doi.org/10.1007/978-1-349-16572-8\\_2](https://doi.org/10.1007/978-1-349-16572-8_2)

Kachru, B.B. (1990). World Englishes and applied linguistics. *World Englishes*, 9(1), 3-20. <https://doi.org/10.1111/j.1467-971X.1990.tb00683.x>

Kachru, B.B. (1991). Liberation linguistics and the Quirk concern. *English Today*, 7(1), 3-13. <https://doi.org/10.1017/S026607840000523X>

Kachru, B.B. (1992). Models for non-native Englishes. In B.B. Kachru (Ed.), *The other tongue, English across culture* (pp. 47-74). University of Illinois Press.

Kachru, B.B. (1998). English as an Asian language. *Links and Letters*, 5, 89-108.

Kachru, B.B. (2011). *Asian Englishes beyond the canon*. Hong Kong University Press.

Kachru, Y., & Nelson, C.L. (2011). *World Englishes in Asian contexts*. Hong Kong University Press.

Kamali, H.C. (2010). *Nepanglish: A standardizing variety of English*. <http://neltachoutari.wordpress.com>

Karn, S.K. (2006). English: Then, now and in the days ahead. *Journal of NELTA*, 11, 73-79.

Karn, S.K. (2011). On Nepalese English discourse granting citizenship to English in Nepal via corpus building. *Journal of NELTA*, 16, 30-41.

Karn, S.K. (2012). This is how I can write: Towards Nepalese English literature. *Journal of NELTA*, 17, 26-39.

- Kennerknecht, K.J. (2018). English in Malaysia: Attitudes towards Malaysian English and Standard English. <https://pdfs.semanticscholar.org/ddd3/719d17e3a51d2578c76a96f51d02c668683f.pdf?ga=2.174734948.711152177.1597991692-347182419.1588605155>
- Koirala, I. (2021). Features of Nenglish, an emerging variety of English. *Journal of Business and Social Sciences*, 3(1), 29-44.
- Lambert, J. (2018). A multitude of “lishes”: The nomenclature of hybridity. *English World-Wide*, 39(1), 1-33. <https://doi.org/10.1075/eww.00001.lam>
- Larsen-Freeman, D. (2007). Teaching and learning English: From ideology to empowerment. *Journal of NELTA*, 12(1/2), 67-74.
- Lin, H.-Y. (2020). The impact of global English: Perceptions of English promotion, English education, and the ELT industry in Taiwan. *Asian EFL Journal*, 24(1), 102-140.
- Mahmood, R. (2009). *A lexico-grammatical study of noun phrase in Pakistani English* [Unpublished doctoral dissertation]. Bahauddin Zakariya University.
- McArthur, T. (1987). The English languages? *English Today*, 3(3), 9-13. <https://doi.org/10.1017/S0266078400013511>
- Nida, E.A. (1987). Intelligibility and acceptability in verbal communication. In P.H. Lowenberg (Ed.), *Language spread and language policy: Issues, implications, and case studies* (pp. 242-249). Georgetown University Press.
- Patil, Z.N. (2006). On the nature and role of English in Asia. *Linguistic Journal*, 2, 88-131. <https://www.linguistics-journal.com/2014/01/09/on-the-nature-and-role-of-english-in-asia/>
- Patil, Z.N. (2018). New varieties of English: Issues of incomprehensibility and unintelligibility. *Journal of NELTA*, 23, 1-13.
- Poudel, P. P., & Choi, T.-H. (2021). Discourses shaping the language-in-education policy and foreign language education in Nepal: An intersectional perspective. *Current Issues in Language Planning*, 1-19. <https://doi.org/10.1080/14664208.2021.2013063>
- Quirk, R. (1985) The English language in a global context. In R. Quirk & H.G. Widdowson (Eds.), *English in the world: Teaching and learning the language and literatures* (pp. 1-6). Cambridge University Press.
- Rai, V. S. (2006). English, Hinglish and Nenglish. *Journal of NELTA*, 11, 34-39.
- Rao, R. (1938). *Kanthapura*. Hind Pocket Books.
- Sadeghpour, M., & Sharifian, F. (2017). English language teachers’ perceptions of world Englishes: The elephants in the room. *Asian Englishes*, 19(3), 1-17.
- Schneider, E.W. (2003). The dynamics of new Englishes. From identity construction to dialect birth. *Language*, 79(2), 233-281.
- Schneider, E.W. (2007). *Postcolonial English: Varieties around the world*. Cambridge University Press.
- Seidlhofer, B. (2010). Lingua franca English: The European context. In A. Kirpatrick (Ed.), *The Routledge handbook of world Englishes* (pp. 355-371). Routledge.
- Sharifian, F. (2015). Cultural linguistics and world Englishes. *World Englishes*, 34, 515-532.

- Sharma, B.K. (2008). World Englishes, English as a lingua franca, and English pedagogy. *Journal of NELTA*, 13, 121-130.
- Sharma, S., Joshi, P., & Teijlingen, E.V. (2015). Nepenglish or Nepali English: A new version of English. *Asian Journal of Social Sciences and Humanities*, 4(2), 188-193.
- Shrestha, R. (1983). English as a second language/English as a foreign language distinction: Its pedagogy and the Nepalese context. *Contributions to Nepalese Studies*, 11(1), 45-59.
- Smith, L.E. (1987). Language spread and issues of intelligibility. In P.H. Lowenberg (Ed.), *Language spread and language policy: Issues, implications, and case studies* (pp. 265-282). Georgetown University Press.
- Subedi, A. (2019, March 17). Nativity of Nepali English. *The Kathmandu Post*, p. 6.
- Tupas, R. (Ed.). (2015). *Unequal Englishes: The politics of Englishes today*. Palgrave Macmillan.
- Tupas, R., & Salonga, A. (2016). Unequal Englishes in the Philippines. *Journal of Sociolinguistics*, 20(3), 367-381.
- Widdowson, H.G. (1993). Proper words in proper places. *ELT Journal*, 47(4), 317-329.
- Widdowson, H.G. (1994). The ownership of English. *TESOL Quarterly*, 28(2), 377-389.
- Wilang, J.D., & Singhasiri, W. (2016). Specific anxiety situations in the intelligibility of Englishes as a lingua franca. *Asian EFL Journal*, 99, 4-37.

#### Appendix A Survey Questionnaire

Name:

Name of Campus:

Level:

Participant: Teacher/Student

Sex:

Please, respond to the following statements by giving the tick (✓) to the appropriate box.

S.N.	Statements	Agree	Undecided	Disagree
1.	I can understand English spoken by Nepali English speakers better than English native speakers.			
2.	It is easy to understand British or American English is easy to understand.			
3.	British or American English should be the teaching model for maintaining mutual intelligibility/comprehensibility.			
4.	If new Englishes (Nepali English, Indian English) are used as teaching models, mutually unintelligible varieties will emerge, or mutual intelligibility among the speakers will be lost.			
5.	Nepali English expresses our personal, ethnic, social and national identities.			
6.	Nepali English is a stable variety that indexes a distinct Nepali identity.			
7.	To appropriate English according to our Nepali soil is to develop a sense of ownership or to claim the language as our own.			

- 
8. British or American English is standard.
  9. Each variety of English, including Nepali English is standard on its own.
  10. It is practicable to adopt Standard British or American English in ELT.
  11. It is practicable to recognize Nepali English in ELT.
  12. Nepali English (our own variety of English) is appropriate to use in our context.
  13. I speak Nepali variety of English (Nepali English)
  14. I prefer to use Nepali English in speaking and writing.
  15. Nepali variety of English should be developed and standardized.
  16. Nepali variety of English needs to be codified (e.g. dictionaries, grammars).
  17. Distinct features of Nepali English (e.g. phonological, grammatical, semantic, discourse) are regarded as errors.
  18. We learn English to understand British or American culture.
- 

Appendix B  
Tabulation of Participants' Responses

S.N.	Statements	Agree	Undecided	Disagree
1.	I can understand English spoken by Nepali English speakers better than English native speakers.	94%	1%	5%
2.	It is easy to understand British or American English.	54%	18%	28%
3.	British or American English should be the teaching model for maintaining mutual intelligibility/comprehensibility.	58%	21%	21%
4.	If new Englishes (Nepali English, Indian English) are used as teaching models, mutually unintelligible varieties will emerge, or mutual intelligibility among the speakers will be lost.	31%	28%	41%
5.	Nepali English expresses our personal, ethnic, social and national identities.	93%	3%	4%
6.	Nepali English is a stable variety that indexes a distinct Nepali identity.	75%	13%	12%
7.	To appropriate English according to our Nepali soil is to develop a sense of ownership or to claim the language as our own.	69%	17%	14%
8.	British or American English is standard.	71%	18%	11%
9.	Each variety of English, including Nepali English is standard on its own.	82%	4%	14%
10.	It is practicable to adopt Standard British or American English in ELT.	43%	16%	41%
11.	It is practicable to recognize Nepali English in ELT.	83%	8%	9%

12.	Nepali English (our own variety of English) is appropriate to use in our context.	85%	7%	8%
13.	I speak Nepali variety of English (Nepali English)	87%	6%	7%
14.	I prefer to use Nepali English in speaking and writing.	76%	11%	13%
15.	Nepali variety of English should be developed and standardized.	87%	3%	10%
16.	Nepali variety of English needs to be codified (e.g. dictionaries, grammars).	86%	5%	9%
17.	Distinct features of Nepali English (e.g. phonological, grammatical, semantic, discourse) are regarded as errors.	39%	19%	42%
18.	We learn English to understand British or American culture.	30%	12%	58%

---

**Mr. Shankar Dewan**, an MPhil graduate from Nepal Open University, is a Lecturer at Sukuna Multiple Campus, the Head of English Department at Pathari Multiple Campus, Morang, and the Membership Secretary of NELTA, Province 1. He has presented papers at national and international conferences, published many articles, and edited journals. His research interests include World Englishes, particularly Nepali English, linguistics, and critical pedagogy.

## ***Amor Fati and Memento Mori in Marcus Aurelius' Meditations: The Synthesis of Stoicism***

Dr. Sabindra Raj Bhandari

### Article History:

Submitted 12 May, 2022

Reviewed 22 September 2022

Accepted 14 October 2022

Corresponding Author:

Dr. Sabindra Raj Bhandari

Email:

bhandarisabindra@gmail.com

Article DOI:

<https://doi.org/10.3126/jong.v5i1-2.49277>

Copyright information:

Copyright 2022 Author/s and Nepal  
English Language Teachers' Association,  
Gandaki Province

This work is licensed under a Creative  
Commons Attribution- Non Commercial  
4.0 International License



Publisher

Nepal English Language Teachers'  
Association Gandaki Province, Pokhara,  
Nepal

Email: neltagandaki2018@gmail.com

URL: www.nelta.org.np/page/gandaki

### Abstract

*This article examines the philosophy of Stoicism in Marcus Aurelius' philosophical work Meditations. Stoicism empowers us to embrace the pleasures and pains that come in our life without any reaction. It creates a mental disposition that leads to the stage of equanimity. Meditations exposes the power of stoic virtues like Amor fati (love of fate) and the Memento Mori (remember that you will die). These virtues pave the path for the cardinal virtues like wisdom, moderation, courage, and justice. The stoic virtues make us realize that we are in the abyss of infinity, and we do not exist only for ourselves. Aurelius' Meditations muses on these great mysteries of life, echoing the vibrations of eastern and western lyre of Stoic philosophy. This article implements a qualitative approach to research, and interpretive paradigm to crystallize the radiance of stoic wisdom in Meditations. It is equally significant to discuss the applications of Stoic norms in the pedagogy that transform the junior citizens into the new humans to face the challenges of the modern age.*

**Keywords:** *Amor fati*, cardinal Virtues, macrocosm, *Memento Mori*, microcosm, Stoicism

### Introduction

Marcus Aurelius' *Meditations* expounds the vibes of stoicism postulated in the eastern and western philosophical thoughts. This work talks about the concept of the microcosm of the macrocosm, exposing that we are all a part of totality in the abyss of eternal time. Our conditions are determined by natural coincidences. Thus, we should love our fate and destiny. This concept is called *Amor fati*. Likewise, one should remember that one must die. This ideation is called *Memento Mori*. *Amor fati* and *Memento Mori* are Latin terms often discussed in relation to Stoicism. To



embrace death by keeping it in mind helps us to utilize our time. One becomes liberated from the snarls and tutelage of these constructed patterns of society by following the spirits of *Amor fati* and *Memento Mori*. The cardinal virtues like justice, wisdom, moderation, and courage lead a person to the zenith of life, making life a worthy and meaningful one. One ceases to exist for oneself; rather submerges in the whole and totality. All these ideations are the tenets of the philosophy of stoicism propounded in the philosophy of Upanishads, Buddhism, Taoism, the New Testament, and notably by the stoic philosophers like Zeno, Chrysippus, Epictetus, Posidonius, Seneca, and Cicero in Athens around third century B.C. Although Aurelius is labelled as a stoic philosopher, he does not talk about Zeno in his book *Meditations*. Thus, it remains to see how his *Meditations* proves to be a rendezvous of the stoic philosophy propagated in the east and the west.

Stoicism bears the aura of eastern philosophy because it was propagated during the Hellenic age after the death of Alexander the Great in 322 B.C. It was the time when the west and east intersected with each other. The crosscurrents conglomerated the two cultures. Casaubon (2017) writes the founder of Stoicism; Zeno was born in Cyprus. He lived there from around 350 B.C to 250 B.C. Cyprus was the nexus for the trade between the east and west. Thus, he must have come in touch with the east and its culture through Asia Minor. In this regard, the coalescence of the eastern and western vibes in the philosophy of Stoicism demands a new revisiting.

Marcus Aurelius (121-180 A.D.) was a Roman emperor. His thoughts expressed in *Meditations* are powerful. *Meditations* is the collections of his personal diary that were written on some war fronts and during the crucial time of his life when he had to face hardships. The book was never designed to be published, but it was published in 1559 A. D. with the title *To Himself*. But later on, all these entries were collected and published as *Meditations*. Clay (2006) writes:

Marcus wrote in Greek. In Greek these admonitions came to be entitled *ta eis heauton* - 'addresses to himself'. In these aphorisms, pithy definitions, reflections, reminders, and exhortations, Marcus occasionally urges himself to give up books and reading in favour of the more serious enterprise of self-mastery and self-improvement. (p. xiv)

*Meditations* delivers intense thoughts on diverse subjects like nature, providence, time, fate, love, virtues, death and so on. The words are loaded with in-depth perceptions that have the power to move and touch the readers. The book never failed to influence the Roman civilization and since then has been maintaining an enduring impact on the civilizations throughout the different ages.

#### Review of Literature

Marcus Aurelius *Meditations* is a work of classic. A work of antiquity never escapes new interpretations and commentaries with the touch of novelty. Clay (2006) cites a poem from a Greek poet of the seventh century named Simokattes Theophylaktos that highlights the entire glory of *Meditations*:

If you want to gain control of pain,  
open up this blessed book and enter deep within it.  
Its wealth of philosophy will bring you



---

to see with ease all the future,  
 the present, and the past, and you will see that joy and distress  
 have no more power than smoke. (p. xxxviii)

The above lines clarify that *Meditations* possesses the mines of knowledge of philosophy. Its philosophy enables us to see the essence of time, and maintain a stage of equanimity in joy and distress. These are the ideals of stoicism. This paper unmask its knowledge from the standpoint of Stoicism. In this regard, this study establishes its gravity.

Mathew Arnold (2006), a renowned English poet and critic, hails Marcus Aurelius in his *Essays in Criticism*, saying him the most beautiful figure in the history of mankind. He further praises Aurelius and says, “He is one of those consoling and hope-inspiring marks, which stand forever to remind our weak and easily discouraged race how high human goodness and perseverance have once been carried and may be carried again” (as cited in Hammond, 2006, p. vii). It proves the worth of Marcus Aurelius. Likewise, he praises *Meditations* as a work of antiquity “stretching out his arms for something beyond - *tendentem manus ripae ulterioris amore* ('out of love for the further shore')” (as cited in Clay, 2006, p. xl). To praise *Meditations*, he cites these lines from Virgil’s *Aeneid* (6.314) that substantiate that the work carries us something beyond this mundane concern. Similarly, critics like Shaftesbury, Walter Pater, Grube, and Politician Bill Clinton also pay their great admiration for the different dimensions of this work. If according to Arnold, *Meditations* meditates out of love for further shore, then a new quest of its esoteric features is always justifiable.

To understand *Meditations* is to preview a new world. Only one-sided approach does not prove justifiable. Critics like Hays (2002) view that understanding stoicism is not sufficient to judge *Meditations*; rather the readers must be familiar with the role of philosophy in classical time, and equally other philosophical systems that underlie the work. In this regard too, *Meditations* demand a systematic study of relating it to the tenets of Stoicism in the eastern philosophy. The classical book can be labelled as the admixture of many religious philosophies as it encompasses them. Critics like Kingsley (2016) justify this notion and talk about teaching “that there are no degrees of good and evil, but rather that these two are absolute and eternal opposites. In this assertion, he follows a teaching which is in accordance with Christianity and many other religions” (chapter 5, par. 8). In this regard too, Aurelius’ *Meditations* designate a philosophy that reverberates the diverse religious philosophies at the surficial level while adhering to the same principle in their underlying patterns.

Critics like Grayling (2020) claim about Aurelius and *Meditations*, “The humanity and stoic dedication to service exemplified in his book have been admired ever since” (p. 113). It presupposes that the book is all about humanity. Russell (2013) views that philosophers like Aurelius always invent the consolations for the bad times and for the good times they always make a quest for pure intellectual endeavours. *Meditations* are some of them. Russell (2013) says, “The Stoic may say truly that his philosophy is a cause of virtue in those who adopt it, but it seems that it will not have this desirable effect unless there is a certain admixture of intellectual terror” (p.254). This is the power of *Meditations* so that this work can have an enduring effect.

*Meditations* have attracted much criticisms and interpretations, yet the book has not been interpreted systematically in relation to the eastern concepts of stoicism, *Amor fati* and *Memento Mori*. The book crystallizes that everyone is the part of whole and totality. To attain this realization, we should possess the dynamics of *Amor fati* and *Memento Mori* and cardinal virtues like justice, courage, wisdom and moderation. The eastern philosophies like Vedanta, Buddhism, Taoism, and the Tradition of Abrahamic religious philosophy like the New Testament also talk about these concepts. At this juncture, it remains to see how Aurelius' *Meditations* become the rendezvous of diverse philosophical tenets. Thus, this article reveals these ideations by answering these research questions:

- a) What are the dimensions of stoicism that underlie Upanishadic philosophy, Buddhism, Taoism, and the New Testament of the Holy Bible?
- b) How does Aurelius' *Meditations* encompass the patterns of stoicism, especially cardinal virtues, *Amor fati*, and *Memento Mori*?

#### **Methodology**

This study applies the qualitative approach to the research because it relates perceptions and tenets of stoicism in Aurelius' work *Meditations*. Likewise, "Qualitative researchers are interested in understanding how people interpret their experiences, how they construct their worlds, and what meaning they attribute to their experiences" (Merriam, 2009, p. 5). In this regard, this study implements the interpretive paradigm while analyzing the contents of *Meditations*. According to Croucher and Cronn-Mills (2015), interpretive paradigm constructs the reality with subjective perceptions and the interpretations to formulate the reality. Likewise, the postmodern world favours the micro-narratives and the pluralization of the world views rather than the meta ones and It attempts to explore what Habermas talks as the "new obscurity" (as cited in Flick, 2014, p.12 ). This study interprets the dimensions of stoicism concerning Upanishadic, Buddhism, and Tao philosophies. Besides, the concepts of *Amor fati* and *Memento Mori* have been interpreted in *Meditations*. This text has been taken as the source for primary concepts. Out of twelve chapters in the book, only the related concepts have been selected by using purposive sampling method as suggested by Croucher and Cronn-Mills (2015). Related commentaries, literature reviews, and online sources have been considered as secondary sources to justify the arguments with warrants.

#### **Reviews and Interpretation**

Aurelius' *Meditations* is a milestone as it integrates all the fundamentals of stoicism from both the east and the west. The subsequent sections crystallize how this work of classical heritage reveals the tenets of Stoicism that prevail in *Meditations*.

#### **The Tenets of Stoicism in the East and West**

Stoicism was founded by Zeno in Athens around the early part of the third century B.C. This philosophy possesses grandeur of vision that a single divine reality guides everything. Later on, Chrysippus, Cicero, Seneca, Epictetus, and Marcus Aurelius systematized and enriched this vision in their philosophical works. Tarnas (2000) summarizes the crux of stoicism when he says, "In stoic view, all reality was pervaded by an intelligent divine force, the Logos or universal reason which ordered all

things. Man could achieve genuine happiness only by attuning his life and character to this all-powerful providential wisdom” (p.76). One acquires the freedom, finding in concordance with the will of nature, God or cosmic power. The life gets its meaningful swing only in “the virtuous state of the soul, nor the circumstances of the outer stage. The stoic sage, marked by inner serenity, sternness in self-discipline, and conscientious performance of duty, was indifferent to the vagaries of external events” (Tarnas, 2000, p. 76). A stoic follows the principle that external objects do not find their value until and unless one reacts to them. It suggests not comparing ourselves with others because there is no comparison between the same particles of the divinity just as the sun and the moon are equally important. They shine when their time comes. The cosmic course is the maintenance of the divine force. This concept of intelligent divine force has its coalescence in *Brihadaranyaka Upanishad*. This Upanishad postulates that a single reality rules the cycles of creation. That single reality is *brahman*. It states, “*Brahman*, indeed, was this in the beginning. It knew itself only as ‘I am *Brahman*.’ Therefore it became all” (Radhakrishnan trans., 2016, p.168). *Brahman*, the ultimate reality, pervades everything.

Like the Logos or universal reason of Stoicism, the projection of *brahman* dominates the entire philosophical drives of Upanishads. *Chandogya Upanishad* also substantiates, “This (world), my dear, was only the being, in the beginning, only without a second. It is true that some say that this (world) was only non-being in the beginning only one without a second” (VI. 2.2. Deussen trans., 2010, pp. 162-63). This postulation of singularity as the absolute reality brings the Greek Stoics and Upanishadic seers very near in their insights about the idea of the One. All the principal Upanishads support this idea. *Mundaka Upanishad* clarifies, “*Brahman*, indeed, is this universe. It is the greatest” (II.2.12; Radhakrishnan trans., 2016, p. 685). Similarly, *Katha Upanishad* substantiates the entire Upanishadic message of same logos, rationality and the cosmic force. It says, “There is one eternal thinker, thinking non-eternal thought, who, though one fulfills the desires of many” (2.13; Muller trans., 2000, p. 134). The agglutinative relationship between the Vedic seers and the Stoic philosophers proves that there must have been the crosscurrents of ideas in the Hellenic age that intersected the concepts between the east and the West.

The Stoics believe that the natural laws guide the creation, humankind and their daily affairs. For them, “each person was like a world in a miniature, or ‘microcosmos,’ which is a reflection of the ‘macrocosmos’” (Gaarder, 1996, p. 131). So, they blur the distinction between the individual and the universe. Since everything comes out of the same divine intelligence, the differentiation between the spirit and matter bears no value at all. Gaarder (1996) clarifies the stoics claim that there is only one essential nature of everything. They, in this sense, prioritize monism. This idea incites them to be cosmopolitan. *Politai* signifies citizen, and cosmos means the world. Thus, cosmopolitan means the citizen of the world. This is the point that they focus on harmony among the humankind. Cicero (106 -43 B.C) formulates the concept of humanism that regards a human at the center. Human is the measure of all things. Later on, Seneca (4 B.C.—65 A.D.) intensified this gravity in his powerful saying, “to mankind, mankind is holy” (as cited in Gaarder, 1996, p. 132). It consolidates that all these ideas of cosmopolitanism and humanism have their roots in Upanishadic philosophy. The *Isha Upanishad*, though composed earlier than the trend of stoic philosophy, concentrates:

All this that moves in this moving universe is encompassed by the Self. When thou hast surrendered all that (i.e. material wealth), and wilt seek not what others (continue to ) possess, then thou mayest truly enjoy.

He who sees all beings in the Self, and the Self in all beings, he never is away from it.

When to a man who understands, the Self in oneself has become one with all things, what sorrow, what trouble can there be for him who has known that unity? (1. 6, 7; Muller trans., 2000, p. 17)

The radiance of divine intelligence as a guiding force, the gravity of cosmopolitanism, and humanism have been engraved in the *mantras* of the Upanishad. It shows that the true and everlasting ideas have the same underlying patterns throughout the ages no matter the space and time differ. This great confluence becomes the vibrant force for humanity that spans millennia.

Since Stoicism believes in logos and a determinant cause, earthly phenomena like birth, sickness, and death have their own course. These take as the natural phenomena. According to Russell (2013), Zeno defies the notion of chance and the natural courses take place because they are determined by natural laws. In this sense, human cannot escape destiny. The laws of necessity make everything happens. Instead of complaining about this natural course, one must build a sense of tolerance and endurance. It is a process of soul-making and rising up again in life after having long perseverance. Facing the challenges and sorrows, ups and downs are the ways to lead a zenith of life. In life, the nadir comes and goes because nothing is permanent in this life. According to Gaarder (1996), this is the idea of stoic calm. These ideas of perseverance, stoic calmness, and vale of soul-making are better expressed in Buddhism. Buddha, who was born in the sixth century B.C., better expresses the power of perseverance and stoic endurance in *the Dhammapada*, “That one I call a brahmin who fears neither prison nor death. Such a one has the power of love no army can defeat” (26. 399; Easwaran trans., 2015, p. 249). The power of endurance leads us beyond death. When one escapes the snarl of fear, one is freed and liberated. This is one of the fundamentals of Buddha’s precepts.

The stoic endurance heightens the art of living. It provides the solace to live. The elixir of life sprinkles with endurance. It remakes oneself. These ideals of stoicism postulated by Greek philosophers are exposed by Buddha in *the Dhammapada* when he says, “That one I call Brahmin who is free from *I, me, and mine*, who knows the rise and fall of life. Such a one is awake and will not fall asleep again” (26.419; Easwaran trans.,p.252). One who accepts success and failure with a calm attitude is a person of equanimity temperament. Sri Krishna in *the Bhagavadgita* talks about the beauty of man of equilibrium, “He whose mind is untroubled by sorrows, and for pleasures has no longings, beyond passion, and fear and anger, he is the sage of unwavering mind” (2.56; Mascaro trans., 1994, p.53). This is the power of being a Stoic. Not yearning for things beyond control is the way of liberating oneself. Things that we cannot influence should not be given importance in life. Indifferent to anxiety, fear, rise and fall, and desire for possessions are the ways to be the man of equilibrium. Grayling (2020) focuses that stoicism is an attitude of being indifferent or being apathetic not to the dignified life, but to the vicissitudes of destiny, the trap of ageing, sorrows, sickness and even death. Cicero, the stoic philosopher, has rightly stated that one should learn how to die (as cited in Grayling, 2020, p.114). One who is free from the entanglement of birth and death transcends

everything. It signifies that the ideas of stoicism are the key to a happy life.

Christ in *the Holy Bible* heightens endurance. His sacrifice has become a symbol of stoic endurance and stoic calmness for the world. In the Sermon of the Mount in the Mathew, he has expressed some powerful proclamations of being guided by tolerance to the vicissitudes of life. He preaches, “Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other one. And if someone wants to sue you and have your tunic, let him have your cloak as well” (Mathew, 5: 39, 40). It projects the power of being stoic. Endurance always leads to the way of remaking oneself. Similarly, he again clarifies how one becomes free after having stoic calmness. He says, “Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has its enough troubles of its own” (Mathew, 6: 34). The problems and sorrows pass away without affecting the person. One is left liberated when one does not react to the affairs of the external world. The power of being stoic is graphically presented in Tzu’s (1997) *Tao Te Ching*( *The Tao of Power*):

To know the Absolute is to be tolerant.  
 What is tolerant becomes impartial;  
 What is impartial becomes powerful;  
 What is powerful becomes natural;  
 What is natural becomes Tao. (p. 16).

Tzu presents the power of being tolerant and natural which is the major aspect of stoicism. To be tolerant is the way to realize the Tao—the ultimate path. In this regard, stoicism has its fundamentals in the underlying patterns of eastern and western philosophy. The basic patterns of being tolerant, impartial, and natural lead to greater realization and liberation.

#### **Cardinal Virtues, *Amor Fati*, and *Memento Mori* in *Meditations***

Aurelius’ work *Meditations* projects the prescience of Stoicism. It blows the conches of stoic power and its thrust. It rejects the mercurial nature that lurks inside the psyche of a person. Each and every line bears the significance of stoic nature and provides a systematic essence of stoicism that has been expressed in the religious philosophy both from the east and the west. The book opens from some powerful viewpoints about the way of remaking oneself. Aurelius (2006) inspires the readers by relating what he has learnt from his mother, “From my mother: piety, generosity, the avoidance of wrongdoing and even the thought of it; also simplicity of living, well clear of the habits of the rich” (p. 3). The thrust and dignity of piety, and generosity intensify the inner growth. When one abstains from wrongdoing and even from the thought are ways to be affluent inwardly. These preoccupy the cardinal virtues of stoicism. Clay (2006) clarifies, “They are: prudent self-control (*sophrosune*), practical intelligence (*phronesis*), courage (*andreia*), and justice (*dikaiosune*)” (p. XXVI). Aurelius (2006) enlarges these virtues to make a surety to live a healthy living. He opens the stage of soul-making:

My soul, will you ever be good, simple, individual, bare, brighter than the body that covers you?  
 Will you ever taste the disposition to love and affection? Will you ever be complete and free of need,  
 missing nothing, desiring nothing live or lifeless for the enjoyment of pleasure?(p. 94)

The monologue with the soul is the way of sensitizing the internal virtues, Christ profoundly suggests to his disciples to “watch yourselves” (Luke, 17: 2). The hardest knowledge is to know oneself. These cardinal virtues of Aurelius are the weapons to know oneself. Buddha in *the Dhammapada* too suggests one to “Be victorious over yourselves not over others” (8. 104; Easwaran trans., 2015, p.135). This is the vale of soul shaping. One rises to a higher attitude moment by moment in this remaking process of the self.

The dichotomy of control is another stage of stoicism. In this state, one should always keep in mind the things that we can control or let them just go as they are. One should always differentiate whether the thing is under control or not. External affairs are not under control, but our emotions, feelings, anger and so on are in our domain to watch them. Aurelius (2006) suggests:

Finally, then, remember this retreat into your own little territory within yourself. Above all, no agonies, no tensions. Be your own master, and look at things as a man, as a human being, as a citizen, as a mortal creature. And here are two of the most immediately useful thoughts you will dip into. First those things cannot touch the mind: they are external and inert; anxieties can only come from your internal judgement. Second, that all these things you see will change almost as you look at them, and then will be no more. Constantly bring to mind all that you yourself have already seen changed. The universe is change: life is judgement. (p.24)

One should accept that the change is the natural course. Life is to be judged and lived for every moment. Transcending the fear and agonies and accepting the natural dualities is to accept the totality. This brings the real knowledge of life. It is the gateway to embrace wisdom and evolve inwardly. Gill (2013) justifies that “over and above the biological or physical and purely external or formal dimensions of our existence, we should aim to shape our lives as the expression of an ongoing journey towards an ideal state of character, understanding . . . (p. XIII). In this process, *Meditations* is to meditate on the phenomena of the worldly existence and remake and reshape the life. It provides the way to rise beyond the tribulations of life. We can control our thoughts, speech, our boundaries, actions, and our goals and so on. The actions of others, past, future, the natural outcomes, and the perceptions of other people towards us are beyond our reach. Realizing this dichotomy of control paves the path for the solace of soul and mind.

*Amor fati*, a Latin phrase, centralizes the idea that one should accept fate choicelessly. It radiates the notion that one should love fate. Curbing one polarity of life and accepting the other one simply deludes us. *Meditations* raises the crucial issue that one should never possess grievances about fate. One should endure and make possible decisions out entanglement of the problems. Aurelius (2006) harmonizes the issues of *Amor fati* in his *Meditations*:

You have seen that: now look at this. Do not trouble yourself, keep yourself simple. Someone does wrong? He does wrong to himself. Has something happened to you? Fine. All that happens has been fated by the Whole from the beginning and spun for your own destiny. In sum, life is short: make your gain from the present moment with right reason and justice. Keep sober and relaxed. (p.28)

These maxims provide guidance in our life. It does not matter in life how you fall; the existential issue is that how you rise up simply rejoicing in fate. What is lotted cannot be blotted. Sri Krishna in *the Bhagavadgita* substantiates these notions of inner power when he says to Arjuna, “Yield not to cowardice,



O son of Pritha: it becomes thee not. Cast off poor impotence of heart, and rise” (2.3; Hill trans., 1973, p. 82). The power of *Amor fati* disseminates the seeds of inner evolution. An escape from the fear paves the way to liberation from the tutelage of superstitions and entanglements of worldly vicissitudes.

The confluence between Sri Krishna and Aurelius’ stoicism provides the antidote for the people perennially. Aurelius (2006) justifies the power of forbearance and stoic endurance:

‘It is my bad luck that this has happened to me.’ No, you should rather say: ‘It is my good luck that, although this has happened to me, I can bear it without pain, neither crushed by the present nor fearful of the future.’ Because such a thing could have happened to any man, but not every man could have borne it without pain. So why see more misfortune in the event than good fortune in your ability to bear it? (p. 33)

In the above lines, Aurelius provides the therapy of the soul. Self-cultivation, forbearance and endurance make a person his/her sculptor. We attain the courage to struggle against the turbulences of life. What we think; we become that. The thought of positivity leads us to vitalism. Clay (2006) justifies that Aurelius’ philosophy of forbearance and endurance remains therapeutic consolidation to the soul. He implements various therapies to cultivate his soul. In this regard, his *Meditations* become medications (p. xxxiii). Medications are not only to him, but for the generations to come. Aurelius’ powerful point heightens when his philosophy of microcosm of macrocosm reverberates for the humankind. Aurelius (2006) remarks:

Say to yourself first thing in the morning: today I shall meet people who are meddling, ungrateful, aggressive, treacherous, malicious, unsocial. All this has afflicted them through their ignorance of true good and evil. But I have seen that the nature of good is what is right, and the nature of evil what is wrong; and I have reflected that the nature of the offender himself is akin to my own - not a kinship of blood or seed, but a sharing in the same mind, the same fragment of divinity. (p.10)

It proposes that we are all the drops of the same ocean. This sense of harmony in perceiving oneself in others integrates society. Casaubon (2017) views that “a strong insistence on the unity of the universe, and on man’s duty as part of a great whole. Public spirit was the most splendid political virtue of the ancient world, and it is here made cosmopolitan” (p. 8). Aurelius centralizes the theme of cosmic integration. Even we have our equal duty to the creatures and the plants. We are the microcosm of the great macrocosm. To be a cosmopolitan is a way of living a meaningful life. Kingsley (2016) justifies that the highest good for Aurelius is to live a life of virtue, free from evils and vices. That will be the lasting contribution a human can give for the world and the universe. Thus, this idea of integration inspires the human to meditate on the *Meditations*.

*Memento Mori* is another great theme that dominates *Meditations*. *Memento Mori*, a Latin term, proclaims that “one should keep in mind that one will die”. This idea does not overwhelm us; rather it energizes us to embrace reality. Death is a natural transformation from this stage to that source from where we arrive. That’s why; its remembrance inspires us for the maximum and the best use of the time that we are granted in this world. It is just a great departure. Aurelius (2006) qualifies the mystery of death:

Death, just like birth, is a mystery of nature: first a combination, then a dissolution, of the same

elements. Certainly no cause for shame: because nothing out of the order for an intelligent being or contrary to the principle of his constitution. (p.25)

Death is just the dissolution of elements. The unity of elements becomes life, and their disintegration proves to be a death. However, no part is ever destroyed, nor created. The whole scene is just the play of “Many grains of incense on the same altar. One falls to ash first, another later: no difference” (Aurelius, 2006, p. 26). He glorifies death. Aurelius’ Stoicism rejects death as Sri Krishna in *the Bhagavadgita* where he says, “Being existence lives forever\ there is no such thing as death\ for this omnipresent source of the universe” (as cited in Lepes, 2008, p. 19). If one sees from this higher perspective, is s\he entangled in the framework of time? Of course, one goes beyond time. For Sri Krishna and Aurelius, death does not exist.

The true spirit of *Memento Mori* collapses the boundary between life and death. The mystery of death now becomes the known one. The message of *Meditations* on death “Either dispersal, if we are atoms: or, if we are a unity” (Aurelius, 2006, p.63) exhilarates throughout the ages. The philosophy that teaches us the mystery of life and death does not simply remain a philosophy; rather it becomes the divine one. Aurelius (2006) speaks as if he is a prophet while he talks about the death:

Do not despise death: welcome it, rather, as one further part of nature's will. Our very dissolution is just like all the other natural processes which life's seasons bring - like youth and old age, growth and maturity, development of teeth and beard and grey hair, insemination, pregnancy, and childbirth. In the educated attitude to death, then, there is nothing superficial or demanding or disdainful: simply awaiting it as one of the functions of nature. And just as you may now be waiting for the child your wife carries to come out of the womb, so you should look forward to the time when your soul will slip this bodily sheath. (p. 84)

Welcoming the natural cycles is the perpetual way. The recurrent dialectical processes of life and death have changed this world and creation a worthy place to live. Had not there been the cyclic processes of these two natural phenomena, the creation might have gone astray and changed into a mere void of nothingness. Hammond (2006) clearly explains the truth “ is that the range, diversity, and honesty of Marcus' reflections on human life and death in the perspective of eternity –doubt and despair, conviction and exaltation all equally intense – have enduring power to challenge, encourage, or console” (p. vii-viii). Thus, Aurelius inaugurates the positive philosophy while talking about the so-called bitter truth of death.

Aurelius celebrates the idea of death because it liberates us from the traps of time, ageing, sickness, and so on. The subject of death has become a motif in *Meditations*. Gill (2013) justifies that this motif intersects with the transitoriness of life. This transience of life provokes the value of time Aurelius (2006) shows the coexistence of life in death:

Your death will soon be on you: and you are not yet clear minded, or untroubled, or free from the fear of external harm, or kindly to all people, or convinced that justice of action is the only wisdom. Look into their directing minds: observe what even the wise will avoid or pursue. (pp. 30-31)

To realize the value of *Memento Mori* is the greatest wisdom. Death is there, so has life become precious for us and “this idea co- exists with the idea of eternal recurrence, that everything is repeated in cosmic cycles” (Gill, 2013, p. xlix). So Aurelius’ treatment of death is the therapy to give a creative shape



to vaulting emotions and gain solace in our life. The way to this solace is to “Imagine you were now dead, or had not lived before this moment. Now view the rest of your life as a bonus, and live it as nature directs” (Aurelius, 2006, p.66). The amalgamation of death in life gears us to gain the serenity of eternity. The crux of the ultimate way is as expressed in these powerful lines:

What a tiny part of the boundless abyss of time has been allotted to each of us - and this is soon vanished in eternity; what a tiny part of the universal substance and the universal soul; how tiny in the whole earth the mere clod on which you creep. Reflecting on all this, think nothing important other than active pursuit where your own nature leads and passive acceptance of what universal nature brings. (Aurelius, 2006, p.122)

*Meditations* teach us to meditate on the power of death and provide the summation of the entire stoic philosophy postulated both in the east and the west. The evanescent time allotted to us changes to eternity if we cease to exist not for ourselves and accept nature’s course perpetually.

### Conclusion

The present paper has explored the essentials of stoicism propagated in the east and west. Likewise, this study has provided a new avenue for viewing Aurelius’ *Meditations*. There were the crosscurrents, intersections, and amalgamation of philosophical ideas during Hellenism. Zeno, the founder of stoicism, was born in Cyprus and Asia Minor was the meeting point of the eastern and western thoughts at that time. While living there, he must have gone in contact with the eastern philosophy. Later on, philosophers like Chrysippus, Epictetus, Posidonius, Seneca, Cicero, and Marcus Aurelius added their philosophical flavours to the trend. Thus, we find reverberations of Upanisadic, Buddhist and Tao philosophy in the underlying patterns of stoicism. The great coalescence raised the power of endurance and tolerance to shape life. The morals like forbearance, moderation, wisdom, virtues, *Amor fati*, *Memento Mori*, the acceptance of fate, courage, the harmony with providence and nature remain as the dynamics of the stoic philosophy that maintain adhesive coherence with the eastern philosophy. Stoicism teaches us only to be conscious about the present time because the future will be guided by it. Aurelius galvanizes the concepts of *Amor fati*, *Memento Mori*, and the cardinal virtues that have become the milestone for the way of living. *Amor fati* teaches us to accept our fate courageously. That is the best way to reshape ourselves because a person is the sculptor of his/her soul and mind. It teaches us that hard time creates strong human that changes the hard situation into the easier ones. It is the process of reshaping and cultivating the self. Aurelius in his *Meditations* proclaims that one should be guided and abide by cardinal virtues like wisdom, courage, justice, and moderation. *Memento Mori*, remember your death, heightens the attitude that no one is immortal in the abyss of time. Death is simply the dissolution of elements that change into the flux of eternity. Besides, the remembrance of death makes us realize the beauty of life. Life is worthy to live because of death. It is a great departure not for an ending process, but for another beginning. This is a perpetual process. In fact, there is no death the moment we realize that we exist in all and all exist in others. Realizing that we are the microcosm of the macrocosm is the greatest wisdom. These are profound messages that *Mediations* disseminates throughout the world. If our teaching pedagogy encompasses these ideals of stoicism and

*Meditations*, then we can create new humans that blow the conch of a new humanity, cosmopolitanism, and the religion of fraternity and harmony for the entire creation. *Meditations* needs furthermore touch of research with the standpoints of eastern philosophies like Buddhism, Vedanta, and Sankhya in the days to come. May such ideas of antiquity flow throughout the ages.

### **The Implication of Stoicism and Aurelius' Philosophy in Teaching Pedagogy**

The ideas of stoicism find their regulations in our daily lives. Since the time of the propagation of this philosophy, it has been giving lasting impact on the following generations. In our daily lives, we unknowingly apply the regulations of stoicism and Aurelius' concepts of *Amor fati*, cardinal virtues, and *Memento Mori*. Kingsley (2016) claims that nowadays many colleges and universities include these essentials of stoicism and Aurelius' philosophy in their curriculum because these concepts boost our duty towards nature, society, and the nation as well. When these parameters of duties are inscribed in the students' minds, surely it will create a healthy and integrated and humanitarian society in the days to come. However, Larsen-Freeman and Anderson (2016) in the stratification of pedagogy talk about twelve dimensions of pedagogy that include mental, social, cultural, political, spiritual, physical, emotional, practical, behavioral, experiential, historical, and personal aspects. Where is the place of philosophical dimension in this stratification of pedagogy? It is as important as other dimensions because this is the age of *Pedagogical Pluralism* and without the dimension of philosophy, it cannot deliver properly. That's why; the implication of philosophical issues in the pedagogy brings larger mobility in the total educational system. Pedagogy is like symphony; it lures when all the musical instruments are duly played when they suit the best.

Stoic and Aurelius' ideations of valuing the present, self-reflection, pursuing happiness, the elimination of procrastination, handling the failures and making a new attempt to rise again, watching emotions, controlling the self, self-retreat, forbearance, endurance, the sense of cosmopolitanism always bring the positive outcome in the psychology of students. The world suffers in the present time with the materialism, industrial magnate and chasm of capitalism. If the vibes and primal beat of stoicism engrave in the tender minds of students, then the future citizenry will be responsible, rational, and critical without being whimsical. We can never claim that our teaching system is gearing to produce the mechanical human resources; rather we are looking for the flowering minds that balance the emotional and rational aspects in their temperament and behavioral aspects of life so that they can add the humanitarian and cosmopolitan virtues in their lives which ultimately make the world better place to live in. We can claim that the inclusion of stoicism in the teaching pedagogy teaches telescopic philanthropy. To change the world, we must start with our pedagogical system. In this regard, the fundamentals and essentials of stoicism along with the philosophical points of Aurelius are a must in our pedagogy and curriculum system.

### **References**

- Aurelius, M. (2006). *Meditations* (M. Hammond trans.). Penguin Books.  
Casaubon, M. (Trans.). (2017). *The meditations of Marcus Aurelius Antonius*. J. M. Dent.

- Clay, D. (2006). Introduction. In M. Aurelius, *Meditations* (pp. xi-xli). Penguin Books.
- Croucher, S. M., & Cronn-Mills, D. (2015). *Understanding communication research methods*. Routledge.
- Deussen, P. (Trans.). (2010). *Sixty Upanishads of the Veda*. Motilal Banarsidass.
- Easwaran. E. (Trans.). (2015). *The dhammapada*. Jaico Publishing.
- Flick, U. (2014) *An introduction to qualitative research*. Sage.
- Gaarder, J. (1996). *Sophie's world*. Berkley Books.
- Gill, C. (2013). Introduction. In M. Aurelius, *Meditations* (pp. xii-lxxiv). Oxford University Press.
- Grayling, A. C. (2020). *The history of philosophy*. Penguin Books.
- Hammond, M. (2006). Preface. In M. Aurelius *Meditations* (pp. vii-ix). Penguin Books.
- Hays, G. (Trans.). (2002). *Meditations*. The Modern Library.
- Hill, W.D. P. (Trans.). (1973). *The bhagavadgita*. Oxford University Press.
- Kingsley, D. (2016). *A beginner's guide to the history and philosophy of stoicism*. Pine Beak Publishing.
- Larsen-Freeman, D., & Anderson, M. (2016). *Techniques & principles in language teaching*. Oxford University Press.
- Lepes, N. (2008). *The bhagavad gita and inner transformation*. Motilal Banarsidass.
- Mascaro, J. (Trans.). (1994). *The bhagavad gita*. Penguin Books.
- Merriam, S. B. (2009). *Qualitative research*. Jossey- Bass.
- Muller, F. M. (Trans.). (2000). *Upanishads*. Wordsworth Classics.
- Radhakrishnan, S. (Trans.). (2016). *The principal upanishads*. HarperCollins.
- Russell, B. (2013). *History of western philosophy*. Routledge.
- Tarnas, R. (2000). *The passion of the western mind*. Pimlico.
- Tzu, L. (1997). *Tao te ching (The Tao of power)* (R. L. Wing Trans.). Thorsons.

**Dr. Sabindra Raj Bhandari** is a lecturer in English at Tribhuvan University, Nepal. To his credit, more than two dozens of articles have been published in different journals from home and abroad. He has also published books, edited journals, and presented papers in national and international conferences. His professional interests include Research Methodology, academic writing, reading and writing literary texts.

## Rethinking English as Medium of Instruction Policy in Multilingual Classrooms

Krishna Kumar Khatri  
Bhim Prasad Regmi

### Article History:

Submitted 14 May, 2022

Reviewed 25 September 2022

Accepted 14 October 2022

Corresponding Author:

Krishna Kumar Khatri

Email:

kkhatriilam@gmail.com

Article DOI:

<https://doi.org/10.3126/jong.v5i1-2.49278>

Copyright information:

Copyright 2022 Author/s and Nepal  
English Language Teachers' Association,  
Gandaki Province

This work is licensed under a Creative  
Commons Attribution- Non Commercial  
4.0 International License



Publisher

Nepal English Language Teachers'  
Association Gandaki Province, Pokhara,  
Nepal

Email: neltagandaki2018@gmail.com

URL: www.nelta.org.np/page/gandaki

### Abstract

*This paper reports the results of a study that unpacked teachers' experiences and challenges adopting EMI policy in the public schools' multilingual classrooms. Building on a phenomenological design, we selected two primary level teachers purposively and collected data through in-depth interviews. Drawing upon the thematic analysis and interpretation of the data, the study revealed that teachers perceived EMI as a tool for achieving English language proficiency for the students and a means for the public schools to compete with their private counterparts. Contrarily, EMI in the public school's multilingual classrooms was found to be practised just as slogan and insufficient for effective students' participation in classroom learning. Since EMI leads multilingual learners towards monolingual direction, it has posed problems to both the teachers and students due to the low English language proficiency. The study implies that the EMI policy in the lower grades of public schools should be implemented considering the linguistic and cultural milieus of the students.*

**Keywords:** English as medium of instruction, multilingualism, multilingual learners, phenomenology

### Introduction

Nepal is a multilingual, multi-ethnic and multicultural country where more than 123 languages are spoken as 'mother tongue' by 125 ethnic groups (CBS, 2012). Recently, six new languages spoken in Nepal have been identified such as Rana Tharu, Nar Phu, Chum (Syaar), Nubri (Larke), Poike and Serake (Seke). With these six new languages the number of languages of Nepal has reached 129 (Language Commission, 2019). In terms of the number of speakers, Nepali language remains at the first position by (44.6%), Maithili on the second (11.7%), Bhojpuri on the third

(5.98%), and Tharu language is on the fourth by (5.11%) of the speakers. There are some other languages in Nepal spoken by less than (5%) speakers of the total population. They include Newar (3.2%), Bajika (2.99%), Magar (2.98%), Doteli (2.97%), Urdu (2.61%), Avadhi (1.89%), Limbu (1.29%), Gurung (1.22%) and Baitadeli (1.02%) (Phyak & Ojha, 2019). To be Specific, the English language is on the 76th position as spoken by 0.01% people of the total population of the country (CBS, 2012). Since the Constitution of Nepal (2015) has provisioned to all local languages (mother tongue) spoken in Nepal as the national languages, only Nepali language is dominantly used in the official functions of the state.

The above corpus clearly shows the linguistic, ethnic and cultural heterogeneity of the Nepalese society which is in turn directly represented in the schools' classrooms. Almost all Nepalese schools' classes consist of the children representing from multiple communities. Nonetheless, the medium of instruction in the schools to instruct such diverse students is predominantly occupied by either Nepali or English language. Local and indigenous languages are yet to be employed extensively as the medium of instruction to address the linguistic and cultural diversity in the classroom. Instead, majority of the public schools have employed English as medium of instruction (EMI) albeit lacking explicit plan and policy. They are shifting towards EMI with an unsubstantiated myth of enhancing quality of education and attracting the attention of the parents to enrol their children in the public schools competing with private schools. This growing trend of switching to EMI has unquestionably promoted the monolingual instructional strategies without any recourse to students' linguistic and cultural resources in the classroom instruction. The students are unnecessarily restricted to use their L1 and previous knowledge in the classroom discussion due to the imposition of EMI and posed injustice to the learners. In the same way, unplanned imposition of EMI to the public schools' classes has also created problem to the learners in receiving comprehensible input (Krashan, 1983) exposed to them in classroom instruction which also inhibits the learners from the adequate mastery of contents being taught and learnt. In the same regard, Shah and Li (2018) argue 'switching to the EMI without enough preparedness, contributed to a comprehension crisis in content learning, low proficiency in both English and Nepali, and loss of mother tongue for the students' (p.120). So, the practice of EMI has paved the way to strengthen monolingual instructional strategies in multilingual classroom. This clearly entails the mismatch between what is happening now and what should have done vis-a-vis real contexts. Therefore, the medium of instruction in Nepalese multilingual context has been a contentious issue to be explored and settled down among the language policy researchers and pedagogical experts. Consequently, the phenomenon of employing EMI policy in public schools has become a genuine research agenda to be scrutinized from critical lens and it is equally significant to be reconceptualised situating it as per the Nepalese multilingual landscapes. Taking these issues into account critically, the paper attempts to answer the following research questions.

- How do teachers perceive and experience adopting EMI policy in primary level multilingual classroom?
- What are the problems that the teachers faced while enacting EMI policy among the early grades multilingual learners?

### **Review of Literature**

Simply, EMI is referred to as the use of English language in the classroom instruction to present and deliver the contents of the instructional subjects to the students (Khatri, 2019). As Sah (2020) writes, “EMI as an instructional model of teaching non-English academic subjects in English in educational settings where English is not the mother tongue of most students, which aims to facilitate the learning of content knowledge as well as English skills” (p.1). Here, EMI is viewed as the use of English language in instruction where instructional courses are taught in English to the students whose first language is other than English. In Dearden’s (2014) words, “EMI is the use of the English language to teach academic subjects in countries or jurisdictions where the first language (L1) of the majority of the population is not English” (p.1). He adds that there is rapid shift towards the use of EMI for teaching content related subjects like science, mathematics, medicine and that it is increasingly being used in the academic institutions. This has significant implications in the education of the children and the policy formulation of the non-anglophone nations (Dearden, 2014). Consequently, many non-native English-speaking countries are heading towards EMI in order to develop communicative competence in English and fulfil the increasing demand for English language development. In this line, Sah and Li (2018) add that over the past few decades, there is a growing trend of adopting English as a medium of instruction in the schools of non-English speaking countries. Likewise, Marsh (2006) mentions that many international educational institutions have shown their interest in employing English as the primary language of instruction between 1995 and 2005. Metaphorically, Macaro (2017) contends that the phenomenon of EMI has become an unstoppable train as it has already left the station. These remarks evidently indicate that the trend of employing EMI is expanding particularly in developing countries with the belief that EMI enhances the English language proficiency of the students and it is perceived as marker of modernization, global technological advancement and better socioeconomic mobility of the citizens (Bhattacharya, 2013; Erling & Seargeant, 2013; Tsui & Tollefson, 2004; Sah & Li, 2018). Hence, the phenomenon of EMI has been extensively spreading in educational contexts and received greater attention to researchers across the world.

The expanding trend of EMI in global educational contexts has also exerted its impact on the Nepalese educational contexts (Paudel, 2021). English medium schools were established by private sectors with the effect of liberal economic policies as legitimized by the 1990’s Constitution of Kingdom of Nepal (the- then His Majesty the Government, 1990). These schools adopted EMI to teach all subjects except Nepali and outperformed the public schools in achievements where medium of instruction remained Nepali except to teach English. Similarly, the National Curriculum Framework, (2007), formally provisioned both Nepali and English as medium of instruction in the school education (Ministry of Education [MoE], 2007). Then, MoE also implemented the Education Act (Government of Nepal, 2010) legitimizing both the Nepali and English languages as the medium of instruction in the public schools and it also loosely stresses on using mother tongues as the medium of instruction at the primary level (Phyak & Ojha, 2019). Thus, since 2010, many public schools have been shifting towards EMI and adopting it from the very beginning classes albeit the ‘lack of educational infrastructure, linguistically qualified teachers, teacher education programs, and professional development (in-service) courses’ (Sah & Li, 2018, p.110).



While there is growing craze for adopting EMI policy as synonymous with quality education in many contexts, it has minimal support with strong theoretical and empirical underpinnings. Moreover, in the history of language teaching, there has been a contentious dispute among the scholars on whether to adopt an “intra-lingual strategy”, (i.e., a monolingual approach that rejects first language use), or a “cross-lingual strategy”, (allows a judicious use of learners’ first language) in foreign language instruction (Stern, 1992). The ‘intra-lingual strategy assimilates with the monolingual assumptions which stresses on the exclusive use of the target language (TL) in the classroom instruction where students’ first language (L1) and translation of contents from the TL into L1 has no place in the language learning. Moreover, even in the bilingual programs, the two languages should be kept rigidly separate (Cummins, 2007). This monolingual trend permeated the language pedagogy for long decades despite minimal backing of the research evidences. In contrast, cross-lingual strategy assimilates with a set of bilingual and multilingual instructional strategies. In this regard, Cummins (2007) presents the theory of engaging prior understandings and cites Donovan and Bransford (2005) as “new understandings are constructed on a foundation of existing understandings and experiences” (p. 232). It implies that student’s prior skills, knowledge and resources play tremendous role in the TL learning and such prior understandings of the learners should be activated and get maximally utilized for learning L2. Similarly, Cummins’s (1981, as cited in Cummins, 2007) ‘Interdependence Hypothesis’ provides strong theoretical underpinning to rethink and reconceptualise English-only monolingual instructional practices. The ‘interdependence hypothesis’ states, “To the extent that instruction in Lx is effective in promoting proficiency in Lx, transfer of this proficiency to Ly will occur provided there is adequate exposure to Ly (either in school or environment) and adequate motivation to learn Ly” (p. 20). It implies that there is interdependence across the languages as a result cross lingual transfer takes place as a normal process. Moreover, since languages are interdependent in many respects, knowledge of one language supports to learning of another language. These theoretical orientations suggest that the cross-lingual strategy plays significant role in TL instruction. It also exerts tremendous implications to enact EMI practices considering the prior linguistic resources of L1 possessed by the L2 learners. Moreover, Auerbach (1993) argues that integrating students’ first language in learning provides them a sense of security specially at their early stages of linguistic development. Similarly, Schweers (1999) emphasizes the judicious and careful use of students’ first language to facilitate the second/foreign language learning process. In a similar vein, Eldridge (1996) contends that there is no practical evidence to support the belief that constraining mother tongue use would necessarily improves learner’s L2 efficiency. Remarkably, Atkinson (1987) also notes that it is virtually inappropriate to restrict the students using L1 in the L2 classroom.

The EMI policy and its practice in the multilingual contexts are critiqued in many ways with empirical substantiation accentuating the usage of learners’ first languages in the second language instruction at the initial stage of education. In this line, Yip and Tsang (2007) and Civan and Coskum (2016), in their studies, have revealed that EMI policy particularly at the initial classes can be detrimental to quality learning. With reference to the Mali bilingual education program, Bender’s (2006) study revealed that the use of student’s first language as the medium of instruction has positive effects on using first language (L1)

as the medium of instruction (MOI) on both content learning and second or foreign language development of the primary grade children. The L1 MOI policy increased access and equity, improved learning outcomes, and reduced repetition and drop-out rates of the minority children. Moreover, Khan (2014) asserted that children's learning is significantly influenced when they are taught in a language that contrasts with their home languages. Baral's (2015) study revealed that EMI instruction focuses on memorizing facts without understanding and their creativity is not fostered to the fullest, resulting in a generation that is poorly educated. Putting emphasis on learners' mother tongue as MOI over other languages, Pinnock's (2009) study also indicated that when the learner's first language is not the medium of instruction, the educational performance of children pulls down. Thus, there is always a risk that adopting a foreign language for instruction will lower the academic success of the students especially when teachers also lack adequate English language proficiency (Sah & Li, 2018; Giri, 2011). Similarly, Caddell (2007) asserts that instead of emphasizing on equal access to education, endorsing English as only the language of instruction, at the expense of local languages may widen gap in the quality instruction between the rich and the poor because valuable indigenous languages and cultural resources, as well as the potential for effective bilingual/multilingual education, are being lost (Caddell, 2007).

Both the theoretical and empirical literature evidently indicate that acknowledging learner's first language skills, knowledge and understandings is beneficial to L2 instruction and fulfil a multitude of functions. Moreover, it also exerts tremendous implications to critically analyse the enormous expansion and practice of EMI policy in public schools at the expense of local indigenous languages of the learners. More strikingly, the literatures reviewed above provide impetus with the agents to rethink and reconceptualise the EMI policy and enact it with response to linguistic diversity that exists in the classroom.

#### **Methodology**

This is a phenomenological study which attempts to unpack the conscious experiences primary level teachers on teaching through EMI policy in the public school's classrooms. To this end, we purposively selected two primary level teachers from two different schools located in Kathmandu valley where EMI policy was implemented. Among the selected teachers, Narendra (pseudonym) has two decade of teaching experience and Yamuna (pseudonym) was found to be teaching for a decade at primary level following EMI policy. Therefore, we contacted them, built rapport and asked their formal consent for the interview data. After that we conducted unstructured in-depth interview (like open conversations) with the participant teachers through telephone in separate times to unpack their perception and experiences of teaching in the EMI classes at primary level and we recorded the interview on audio record. We conducted the interview in an open and nonthreatening environment being based on the major issue of the study. During the interview, we attempted to follow the principle of bracketing that we tried to make probing on participants' claims and arguments excluding our presupposition on the area being investigated. When the first-phase of interview is over, we transcribed the record of the interview listening to the audio record minutely. After that, we read interview transcripts line-by-line and paragraph-by-paragraph, looking for incidents and facts, and coded for anything and everything that seems potentially relevant to the topic.



After coding the data from the transcripts of first-phase interview, we also took follow-up interview on some less elaborated but genuine arguments made by the participants during their first-phase interview. After merging their opinions, we added some more basic themes on the list. While generating themes from the codes, we employed Attride-Stirling's (2001) thematic network analysis method. In this regard, we followed two major steps in generating themes that is basic themes and global themes, as suggested in the thematic network analysis. First, we identified and patterned the basic themes out of the codes. Secondly, we derived the global themes on the basis of the basic themes and analysed and interpreted accordingly.

### **Results and Discussion**

Drawing on the research questions, four global themes were generated as: EMI for competence and competition, EMI as just a slogan in multilingual classroom, EMI leads multilingual learners to monolingual direction and EMI possess difficulty to the teachers. In what follows, we present the analysis and interpretation of the major themes using the verbatim as shared by the participants.

#### **EMI for Competence and Competition**

Recently, EMI has become a preferred medium of instruction policy for many public schools of Nepal and implemented from the early grades (Phyak, 2016; Sah & Karki, 2020). These schools have chosen and implemented EMI policy with various purposes depending upon the local and global factors. In the same concern, we conducted an in-depth interview with the selected teachers who are representing from the two different public schools where EMI policy is under practice. We inquired them about their perceptions on implementing EMI policy in the early grades of their schools. In response, teachers came up with their own views relating to their personal experiences. In the course of sharing his perceptions about the reason for enacting EMI policy in the school, one of the participant teachers, Narendra (pseudonym) mentioned in the interview, “EMI is necessary at present time. It helps our students develop English speaking ability and communicate in English with other people. If the students are competent in English, they can easily go abroad for study and job in the future.” He further shared that his school implemented EMI policy due to the parental pressure as they wanted their children send to the English medium schools. As he revealed, “It is our compulsion to run our classes through EMI otherwise parents send their children to private English medium schools”. In a similar vein, another teacher, Yamuna (pseudonym) exposed her perceptions as:

English is an international language; it is used in all over the world. EMI supports the students to develop basic competence in English language. Students with good English can compete for further study and job both nationally and internationally. While we teach them in Nepali medium, their English becomes poor so that they cannot compete with the students from private schools in the exam.

The view of the teachers has compliance with Hamid et al.'s (2013) remarks as ‘the primary goals of EMI in Asia are to enhance English language proficiency, develop human capital to enter the global economy, improve the quality of education, and internationalize local business and education’. Similarly, the perception of the teachers has correspondence with Sah and Li's (2018) findings that EMI as linguistic

capital (Bourdieu, 1993) to develop English skills and enhance quality education, which they hoped would facilitate their children's access to higher education, economic development, knowledge economy, and social mobility. Moreover, it has also alignment with Phyak's (2016) conclusion that EMI policy has been a major source of attraction for parents so that public schools are replicating the same policy to attract more students and they feel ideological pressure to adopt the policy to compete with private schools. Thus, it is evident from the teacher's perceptions that EMI policy in the public schools is under practice with a view to enhancing English language proficiency among the students that can be a resource for achieving upward socioeconomic mobility (Ricento, 2015). Moreover, EMI has an instrumental value that is basically used to offer quality education to the students through English language. It also indicates that EMI is a major tool with which public schools are competing with private schools. Nonetheless, the perceived beliefs of the teachers point out further issue to have explored on how far such beliefs have come to effect in actual instruction in the multilingual classroom. In what follows, we illustrate and discuss the teacher's experiences of employing EMI policy in the multilingual classrooms.

#### **EMI as a Slogan in the Multilingual Classroom**

While the phenomenon of EMI has been perceived as a key tool to enhance English language proficiency of the students, its actual practice seems to be scanty in majority of the EFL contexts. In order to explore the conditions of actual practice of EMI in teaching content-related subjects like Social Studies, Science and Environment, we inquired the teachers to share their actual classroom experiences using EMI to teach the elementary level students. In the interview, they shared that EMI is not effectively practiced in the linguistically and culturally diverse classes. They articulated that they are compelled to use Nepali language to translate the contents from English and make their students understand. In this line, a participant teacher, Narendra shared the reality how he is enacting EMI in the classroom among multilingual students:

Frankly speaking, EMI in the public school is implemented just in name (*kam chalu English medium*). In my class, I try to deliver the contents in English but my students cannot respond anything. I cannot handle the class only through EMI without using Nepali language. When I deliver the contents in Nepali at the end, students feel relieved and seem as if they understand the things as delivered.

Another participant teacher, Yamuna also exposed her experiences that since EMI policy is employed in her school, it is not effectively practised in the classroom because students are very reluctant in speaking in English. She further reflected that her students are of different levels and varied linguistic and cultural background, most of the time they remained silent when she conducted the class only through English. As she says, "EMI is just a slogan (*Nara*), it is not well materialized in real practice [...]. Even in the EMI class, we cannot escape without delivering the contents in Nepali at the end".

The experiences of the teachers imply that since the public school's authorities have decided to implement EMI policy from the very early grades, its on-the-ground-practice is very meagre. The actual practice of EMI is not corresponding to the desired goals and motivations for which it was decided to

implement initially. Instead, the practice of EMI was found to be effective only through bilingual approach where use of Nepali language seemed to be a supportive tool for the teachers to make their students understand the contents being taught and learnt. In this line, Sah and Karki (2020) also asserted that teachers in the EMI programme use Nepali as a default language to complement teaching and learning content knowledge.

### **EMI Leads Multilingual Learners to Monolingual Direction**

Linguistic and cultural diversity is the undeniable reality of Nepalese school's classes. Despite this reality, there is a growing trend of employing EMI policy in the Nepalese schools from the very early grades restricting other home languages of the learners to be used in the classroom instruction. In the same concern, teachers were asked whether it is wise to restrict the multilingual students learning through only one language in the class. They were also inquired to share their view on restricting the multilingual students to a single language (hence English) for learning the content-related subjects. To this end, one of the teachers, Yamuna, who teaches science at grade 4, went against to this assumption. As she argued:

I think controlling the multilingual students to use only one language for learning contents related matters is not sensible. In the name of EMI, we cannot restrict our students speaking in their mother tongues (mostly Nepali). They can understand and learn the contents better when it is presented in their first language in the class than in the second language (English). So, it is wise to allow the multilingual learners use their first language to learn and understand the content-related subjects.

In the same regard, another teacher, Narendra who teaches social studies at grade three in one of the selected schools came up with a bit more critical opinion that EMI promotes monolingual instructional policy. It primarily focuses on the use of single language (English) in the classroom derecognizing students' first languages. As he critically comments:

EMI restricts the multilingual learners to learn the contents in a single language. As students are of diverse linguistic background and have a varied level of proficiency in English, EMI cannot address all students' learning potential. Only good students participate actively and get benefited but weaker students remain untreated. It creates injustice to less intelligent students.

He went on to argue that there should be flexible policy in the class for switching the languages for classroom discussion in the content-based subjects other than language related courses like English and Nepali. He stated that when students are allowed to have classroom discussion in their first languages, they can actively participate in learning and understand and present the content in an effective way. In a similar concern, Yamuna added that when she allowed her students to have group discussion in Nepali and prepare final version of the classroom task in English, they felt comfortable and could prepare the task more quickly than restricting them only in English. Here, the views of the teachers have compliance with Pattanayak's (1988, p. 382) assertion that [o]ne language is an impractical proposition for a multilingual country rather the teaching profession often legitimates the normalization of English as the preferable (and Only) language of the world ... partly by devaluing other languages.

The above evidences indicate that teaching and learning via EMI policy leads the students from

diverse background towards the monolingual direction. The bi/multilingual learners were found to be facing difficulty in learning only in English as they were restricted in using their first language in the classroom discussion. Moreover, it implies that there should be multilingual instructional strategies to incorporate multilingual students for the effective learning of content-related subjects where EMI only strategy remains insufficient to offer adequate content knowledge to the students.

### **EMI Poses Difficulty to the Teachers**

Building on another research question, the interview was situated on revealing the problems faced by the teachers in the course of adopting EMI policy in the multilingual classroom. In this issue, teachers shared different types of problems as they encountered while using EMI for teaching the content-based courses to the early grades. In the course of interview, they shared that EMI has posed difficulty to the teachers because they do not possess adequate level of proficiency in English. Though they had good knowledge of contents to be taught, they lacked conversational English to conduct and present the contents through English. Due to their poor presentation skill in English, they hardly made the students understand the contents being delivered in the class. In this regard, one of the participants, Narendra recounted as, “EMI has become a difficult thing for me because I do not have good command over English. EMI has posed extra load that I have to work harder to prepare the everyday lesson”. He added that he felt difficulty in presenting the prepared lesson through English in the actual classroom. He complained that his school implemented EMI policy without proper planning and managing resources for its effective enactment. He further articulated that the school has not made any effective attempt to provide trainings and workshops to strengthen teacher’s pedagogical strategies for EMI activities. As he says “The practice of EMI depends upon how an individual teacher executes it as per his/her own proficiency”. In specific to his experience of teaching of social studies course, he faced problems in giving clear concept of culture specific terminologies through English. In the same purpose, another teacher Yamuna realized similar types of problem in executing EMI activities in the class. As she confessed “I myself have been facing problem in handling classes in English. I am not the student of English instead my specialization subject is Nepali. I can’t speak English fluently; however, I am trying as much as I can”. In her observation, handling lower grade classes through English is difficult for the teachers who are not from the English major background and it is a burden to them. The views of the teachers seem consistent with Giri’s (2011) view that lack of English language proficiency of the teachers is the biggest challenge community schools are facing to implement EMI. Most of the teachers in community schools have never studied in English themselves, were never trained to teach in English and have been used to teaching through the medium of Nepali for years (Ojha, 2018). Similar to this issue, Sah and Li (2018) also found that the teachers lacked pedagogical skills in the absence of proper training and opportunities for professional development. The school did not provide any support for professional development, nor did it offer any preparatory training before it opted into the EMI policy.

Another problem for the teachers in EMI class is low and uneven student’s participation in classroom interactions and activities. Both the teachers shared the similar kind of problem that they could

not make the class interactive due to the low proficiency of English in themselves and among their students. Since they attempted to make class interactive and communicative through some formulaic expressions of English, their students did not respond. In this regard, Narendra revealed the reality of his class as “My students are the beginners and their English is very weak. When I ask them to tell the answer of the given question, they just say the answer in phrase or with key words as they noticed in the text”. In the same way, Yamuna shared her experience that she was not satisfied with her EMI class because she had to speak all the time in the class. Her students did not speak anything rather they listened to her and noted down what she wrote on the board. She further confessed that she could not incorporate all students in the active interaction during her teaching. Majority of the students remained silent where only relatively better students participated in the classroom activities. At that time, she was obliged to tell the contents in Nepali language to address all the students. These responses correspond with Baral’s (2015) findings that low student participation in classroom activities and interactions is one of the major challenges in teaching English and through English in Nepal, particularly in the lower grades. As students are not fully competent in English, they do not fully participate in performing classroom activities that require interactions in English, thus [...] use of a foreign language for instruction will compound the difficulties for both students and teachers.

The above results entail that the teachers have encountered different types of problems while employing and experiencing EMI based instructional activities in the multilingual classroom. It also indicates that teachers have been facing such problems due to their personal and institutional reasons. They have been struggling to handle the classes through English due to the lack of adequate proficiency and skills in the English language particularly in presenting the prepared contents to the students in a comprehensible manner. Similarly, teachers have not been employing EMI based instructional activities effectively as they lack necessary trainings and workshops for its effective practice in the multilingual contexts. In the same way, teachers were also found to be facing the problem in making effective participation of students in the EMI-led classroom activities. The results suggest that EMI policy should be enacted with proper plans and management of the resources needed for its effective practices. It implies that teacher’s adequate proficiency of English is a primary determinant for the effective practice and enactment of EMI in the class.

### **Conclusion and Implications**

This study investigated how EMI policy has been implemented and practiced in the multilingual classroom in the lower grades of public schools of Nepal. As the results indicated, EMI has been viewed as a means for achieving English language proficiency on the part of students in non-English-speaking contexts like Nepal. Moreover, EMI policy in such contexts has been accepted as a resource to gain social and intellectual upward mobility. More specifically, public schools have implemented EMI policy with a view to offering quality education so as to compete with the private English medium schools. Despite the instrumental motives on EMI, its actual practice is not corresponding to the desired goals and motivations for which it was decided to implement initially. Instead, the practice of EMI was found to be effective only through bilingual approach chiefly ‘cross lingual transfer’ (Cummins, 2007) in which use of Nepali language seemed to

be a supportive tool for the teachers to make their students understand the contents being taught and learnt. The study revealed that teaching the content-based subjects in the multilingual classroom through a single language (English-only) seemed to be less effective approach. It also revealed that teaching and learning via EMI policy leads the diverse background students towards the monolingual direction. The bi/multilingual learners were found to be facing difficulty in learning only in English as they were restricted in using their first language in the classroom discussion. Moreover, EMI-only instructional strategy in the public schools' multilingual classroom was seen as just a *slogan* and not well enacted. It seemed to be insufficient to offer adequate content knowledge to the students. Similarly, the enactment of EMI policy has posed problems and difficulty to the teachers. They have been facing difficulty in presenting the contents due to the lack of adequate English language proficiency. It has added extra burden to the teachers for preparing and practicing contents in English for classroom presentation. Likewise, EMI based instructional strategy did not incorporate all the students in classroom activities. Therefore, the study suggests that the EMI policy should be implemented considering the linguistic and cultural milieus of the classroom. It has also provided the impetus to rethink in enacting EMI policy and adopt the bi/multilingual instructional strategies so as to facilitate the learning process of multilingual learners.

#### References

- Atkinson, D. (1987). The mother tongue in the classroom: A neglected resource? *ELT Journal*, 41(4), 241-247.
- Attride-Stirling, J. (2001). Thematic networks: An analytic tool for qualitative research. *Qualitative Research*, 1(3), 385-405.
- Auerbach, E. (1993). Re-examining English only in the ESL classroom. *TESOL Quarterly*, 27, 9-32.
- Baral, L. N. (2015). *Expansion and growth of English as a language of instruction in Nepal's school education. Towards pre-conflict reproduction or post-conflict transformation* [Master's thesis in Peace and Conflict Transformation]. The Arctic University of Norway.
- Bender, P. (2006). *Pedagogie convergente (convergent pedagogy): Using participant perspectives to understand the potential of education reform in primary school classrooms in Mali* [Unpublished PhD dissertation]. Michigan State University.
- Bhattacharya, U. (2013). Mediating inequalities: Exploring English-medium instruction in a Suburban Indian Village school. *Current Issues in Language Planning*, 14(1), 164-184. <https://doi.org/10.1080/14664208.2013.791236>.
- Bourdieu, P. (1993). *The field of cultural production: Essays on art and literature*. Polity Press.
- Caddell, M. (2007). Private schools and political conflict in Nepal. In P. Srivastava & G. Walford (Eds.) *Private schooling in less economically developed countries: Asian and African perspectives* (pp. 187-207). Symposium Books.
- Central Bureau of Statistics (CBS) (2012). *National population and housing census. 2011; National report*. CBS.
- Civan, A., & Coskun, A. (2016). The effect of the medium of instruction language on the academic success



- of university students. *Educational Sciences: Theory and Practice*, 16(6), 1981–2004.
- Constitution of Nepal (2015). Government of Nepal.
- Cummins, J. (2007). Rethinking monolingual instructional strategies in multilingual classrooms. *Canadian Journal of Applied Linguistics*, 10(2), 221–240.
- Dearden, J. (2014) *English as a medium of instruction – A growing global phenomenon*. British Council.
- Eldridge, J. (1996). Code-switching in a Turkish secondary school. *ELT Journal*, 50(4), 303–311.
- Erling, E. J., & Seargeant, P. (2013). Introduction: English and development. In E. J. Erling & P. Seargeant (Eds.), *English and development: Policy, pedagogy, and globalization* (pp. 1–20). Multilingual Matters.
- Giri, R. A. (2011). Languages and language politics: How invisible language politics produces visible results in Nepal. *Language Problems & Language Planning*, 35(3), 197–221. <https://doi.org/10.1075/lplp.35.3>.
- Hamid, M. O., H. T. M. Nguyen, & R. B. Baldauf. (2013). “Medium of Instruction in Asia: Context, Processes and Outcomes. *Current Issues in Language Planning* 14 (1) 1–15.
- His Majesty the Government (1990). *Constitution of the Kingdom of Nepal*. His Majesty of Government.
- Khan, M. T. (2014). Education in mother tongue: Children’s right. *International Journal of Humanities and Management Sciences*. 2(4), 148–154.
- Khatri, K. K. (2019). Teachers’ attitudes towards English as medium of instruction. *Journal of NELTA Gandaki*, 2, 43–54.
- Krashen, S. D. (1983). *Natural approach*. Pergamon.
- Language Commission (2019). *Annual report of language commission, 2019 (4<sup>th</sup>)*. <http://www.languagecommission.gov.np>
- Macaro, E. (2017). English medium instruction: Global views and countries in focus. *Language Teaching*, 1–18. <https://doi.org/10.1017/S0261444816000380>
- Marsh, D. (2006). English as medium of instruction in the new global linguistic order: Global characteristics, local consequence, *METSMAc*. <https://pdfs.semanticscholar.org/ebc2/a8d7326ccd4000792e38dd9e7fdfe35bae.pdf>
- Ministry of Education (2007). *National curriculum framework*. Curriculum Development Centre.
- Ministry of Education (2010). *Education act*. Author.
- Ojha, L. P. (2018). Shifting the medium of instruction to English in community schools: Policies, practices and challenges in Nepal. In D. Hayes (Ed.), *English language teaching in Nepal: Research, reflection and practice* (pp.187–200). British Council.
- Pattanayak, D. P. (1988). Monolingual myopia and the petals of the Indian lotus: Do many languages divide or unite a nation. *Minority education. From shame to struggle*. Clevedon. *Multilingual Matters*, 379–389.
- Phyak, P. & Ojha. L. P. (2019). Language education policy and inequalities of multilingualism in Nepal. In A. Kirkpatrick & A. J. Liddicoat (Eds.). *The Routledge international handbook of language education policy in Asia*. Routledge.



- Phyak, P. (2016). Local-global tension in the ideological construction of English language education policy in Nepal. In R. Kirkpatrick (Ed.), *English language education policy in Asia* (pp. 199–218). Springer.
- Pinnock, H. (2009) *Language and education: The missing link*. CFBT Education Trust and Save the Children.
- Paudel, P. (2021). Using English as a medium of instruction: Challenges and opportunities of multilingual classrooms in Nepal. *Prithvi Journal of Research and Innovation*, 43-56.
- Ricento, T. (2015). *Introduction.* " In *language policy and political economy: English in a global context*. Oxford University Press.
- Sah P. K. & Karki, J. (2020). Elite appropriation of English as a medium of instruction policy and epistemic inequalities in Himalayan schools, *Journal of Multilingual and Multicultural Development*, <https://doi.org/10.1080/01434632.2020.1789154>.
- Sah, P. K. (2020): English medium instruction in South Asian's multilingual schools: unpacking the dynamics of ideological orientations, policy/practices, and democratic questions, *International Journal of Bilingual Education and Bilingualism*, <https://doi.org/10.1080/13670050.2020.1718591>.
- Sah, P. K., & G., Li. (2018). English medium instruction (EMI) as linguistic capital: Promises and realities. *International Multilingual Research Journal*, 12 (2), 109–123. <https://doi.org/10.1080/19313152.2017.1401448>.
- Schweers, C. W. (1999). Using L1 in the L2 classroom. *English Teaching Forum*, 37(2), 6-13.
- Stern, H. H. (1992). *Issues and options in language teaching*. Oxford University Press.
- Tsui, A. B., & Tollefson, J. W. (2004). The centrality of medium of instruction policy in socio-political processes. In A. B. Tsui & J. W. Tollefson (Eds.), *Medium of instruction policies: Which agenda? Whose agenda?* (pp.1-20). Lawrence Erlbaum Associates Publishers.
- Yip, D. Y., & Tsang, W. K. (2007). Evaluation of the effects of the medium of instruction on science learning of Hong Kong secondary students: Students' self-concept in science. *International Journal of Science and Mathematics Education*, 5(3), 393–413.

**Mr. Krishna Kumar Khatri** is a Lecturer of English Education at Mahendra Ratna Multiple Campus Ilam, and an M.Phil Scholar in Tribhuvan University. He is the Secretary of NELTA, Ilam. He has published a dozen of articles, and presented papers in national and international conferences. His areas of interest in research include Teaching English in Multilingual Classrooms, Translanguaging, and English as Medium of Instruction.

**Mr. Bhim Prasad Regmi** is an M.Ed. in English Education and a teaching assistant at Mahendra Ratna Multiple Campus Ilam. He is a Life Member of NELTA. He has published a few academic articles in different national journals. His areas of interest include ELT in large classes, interdisciplinary readings and literature in language classroom.

## Linguistic Hybridity: The Use of Code Mixing in Nepali Folk Pop Songs

Mohan Singh Saud

### Article History:

Submitted 15 May 2022

Reviewed 27 September 2022

Accepted 14 October 2022

Corresponding Author:

Mohan Singh Saud

Email:

[mssaud35@gmail.com](mailto:mssaud35@gmail.com)

Article DOI:

<https://doi.org/10.3126/jong.v5i1-2.49279>

Copyright information:

Copyright 2022 Author/s and Nepal  
English Language Teachers' Association,  
Gandaki Province

This work is licensed under a Creative  
Commons Attribution- Non Commercial  
4.0 International License



Publisher

Nepal English Language Teachers'  
Association Gandaki Province, Pokhara,  
Nepal

Email: [neltagandaki2018@gmail.com](mailto:neltagandaki2018@gmail.com)

URL: [www.nelta.org.np/page/gandaki](http://www.nelta.org.np/page/gandaki)

### Abstract

*Code mixing of two or more languages has become a common phenomenon in Nepali folk pop songs. In this context, this study discussed the phenomenon of mixing multilingual terms in Nepali folk pop songs and the reasons for mixing such codes from other languages. This qualitative phenomenological study along with situation analysis used documents and unstructured interviews as the data collection tools. I selected 12 Nepali folk pop songs purposively for analysis. They include Baduliko Khutko ("Sound of a Hiccup"), Champa ("Champa girl"), "Hello Hello", Meri Chhoretti ("My Girl Friend"), Mudda Haldincchu ("File a Case") and Rato Rato Khursani Piro Chha ("Red, Red Pepper Hot"), Chorut Salkauane ("Light a Cigarette"), "Cocacola Figure" and DJ Bajako ("Playing DJ"), Daru Sadkaune ("Gulping Local Wine") and Hi Kali ("Hello Beauty"), and Tension Naleu Yaar ("Don't be in Tension, Friend"). These songs were played in the audio laboratory to identify the multilingual terms used by the Nepali composers and musicians in Nepali folk pop songs and analyzed in terms of the phenomenon of code mixing. Two language teachers and one folk pop singer were interviewed to explore the reasons for code mixing. The result shows that the young generation is mostly*

*attracted towards the folk pop songs with code mixing, and such songs become popular among the youths due to their multilingual flavour. Nepali folk songs have been influenced by the postmodernist tradition, fashion and technological influence. The trend of code mixing in Nepali folk pop songs may lose the linguistic purity thereby resulting linguistic hybridity.*

**Keywords:** Code switching, social media, YouTube, multilingual, musicians

### Introduction

Nepali folk pop song industry has grown rapidly due to the attraction of young generation towards

such songs in recent years although old generation often does not listen to such mixed and remixed songs. The social media like YouTube and Tiktok make the popular songs favourable to be hit among the young listeners. The folk pop songs seem to be associated with the youth (Coupland, 2011). In recent years, code mixing has become a common phenomenon in such folk pop songs.

Code mixing occurs in bilingual and multilingual communities mostly in speech (Sitaram & Black, 2016; Wibowo et al., 2017). The phenomenon of code mixing and code switching also occurs in songs including Nepali folk pop songs. “Code switching is used in the song lyrics to make the song more interesting to the listener” (Lestari, 2014, p.2). As Thara and Poornachandran (2018) state “Multilingual speakers often switch between languages in the midst of a conversation” (p. 2382). It has become the common phenomenon that speakers tend to choose the codes from more than one language while speaking in multilingual contexts.

Language and culture are inseparable things. Language is not only a means of communication but also a carrier of societal culture, norms, and generational values (Sarah & Oladayo, 2021). Language transforms the values and norms from one generation to another through literature and songs. Nepal is a country with 131 languages spoken by 125 ethnic groups (Language Commission, 2020). Since Nepal is a multilingual and multicultural country with mixed society, almost every Nepali is either bilingual or multilingual. My observation shows that even the Raute people only found in Nepal are bilinguals as they speak their own Khamci language and Nepali as a lingua franca. This linguistic diversity makes Nepal a multilingual and multicultural nation. Nepali singers and lyrics use English or other words and phrases in Nepali folk pop songs very often to add the multilingual flavour and to make suitable rhythm.

A code is a dialect of a language or language itself. Wardhaugh (2006) defines code as “a language or a variety of a language” (p. 88). According to Richards and Schmidt (2013), code as “a term which is used instead of language, speech variety, or dialect” (p.87). Code mixing is a phenomenon of mixing different codes, dialects or different languages in speech including on a social media like Facebook, Messengers, Twitter, WhatsApp, and so on. Ho (2007) states, “Code mixing refers to any admixture of linguistic elements of two or more language systems in the same utterance at various levels: phonological, lexical, grammatical and orthographical” (p. 2).

This phenomenon is more common in bilingual or multilingual communities and/or between bilingual speakers in informal situations. It may be at the levels of phonology, morphology, grammatical structures or lexical items. Code mixing and code switching, two terms in sociolinguistics, are often used interchangeably, but they are a bit different concepts (Brock-Utne & Holmarsdottir, 2004). Code switching is the process of switching from one language to another language in a single conversation, while code mixing is the practice of mixing codes from different dialects or languages (Al-Ahdal, 2020; Younas et al., 2020). In both cases, there is the use of two or more codes in communicating ideas, thoughts, and feelings with others or in other social contexts. In fact, code mixing in folk pop songs is a kind of linguistic hybridity over linguistic purity (Hopkins et al., 2018) as it hybridizes the originality of the song by mixing terms from other dialects or languages.

There are 7151 known living languages in the world (Ethnologue, 2022). People often speak two or more languages in multilingual societies. They tend to mix the languages shifting from one language to another. Not only in speech, the phenomenon of code mixing can also be found in different means of mass communication like stories, newspapers, films, novels, songs, and so on.

Music and songs have been an important means of entertainment among human beings since ancient times. Everybody enjoys music as song is a part of life. It is true that the majority of people like songs including pop songs. One may learn about cultures, values, traditions, customs, and so on of different communities through songs (Arevalo, 2010). Nepal is a country with varieties of songs like Folk songs, Rodhi songs, Dohori songs, Pop songs, Jhyaure songs, Deuda songs, Modern songs, National songs, and so on. Among them, folk pop songs have been very popular among the young generation (Greene, 2001, 2002; Henderson, 2002). As a result, the original songs have now been changed, modified or remixed giving the flavour of pop songs, often mixing different codes.

Literature shows that Nepali folk pop songs are very popular among the youths in recent years (Jensen et al., 2011; Yamamoto, 2017). Because of the demand of such songs, the musicians, composers and singers are producing folk pop songs with code mixing of remixed types. In this postmodernist era, local culture becomes global and global the local through glocalisation (Featherstone, 2012; Kraidy, 2003). Since today's mixed societies do not have purely original culture, that is culture with indigenous identity, code mixing in folk pop songs has been the result of cultural and linguistic diversity.

The practice of code mixing in Nepali folk pop songs is an area of interest among the linguists, language teachers and learners. Therefore, this study will be significant to the students of language and linguistics including language planners. Not only this, musicians, song composers, lyrists and singers as well as the listeners of folk pop songs will be benefitted from this study.

Although the phenomenon of code mixing and code switching have been well-documented in relation to the use of language, particularly in speech, a few studies have been done regarding the use of code mixing in songs. There have been some studies carried out regarding the use of code mixing and code switching in songs and music (Babalola & Taiwo, 2009; Chairat, 2014; Davies & Bentahila, 2006; Rianda, 2017; Sarah & Oladayo, 2021). To cite a few examples, Balogun and Oladayo (2021) analysed the case of code switching and codemixing in the Nigerian music industry. They found that most of the musicians tended to lace their song chunks of words and phrases from their mother tongue or at least one of the three major languages Hausa, Igbo and Yoruba although English is the national language of the country. Permatasari (2020) discussed the phenomenon of code mixing as a trend in the Indonesian pop music industry, and found the role of a habitus that gave birth to a trend of English-Indonesian code mixing. He showed that code mixing became a phenomenon in the music industry as a form of new habits. Likhitphongsathorn and Sappapan (2013) explored and described the phenomenon of English code-mixing and code-switching in Thai pop songs. They found that the use of English codes in Thai pop songs produce rhetorical and aesthetic effects.

In the context of Nepal, a few studies have been carried out regarding code mixing in Nepali songs. Chhetri (2012) analysed English code mixing in Nepali film songs and found that out of 5722 codes

341 English codes were mixed in Nepali film songs because of the popularity of the English language. Bhetuwal (2020) discussed code mixing in folk songs as a journey towards linguistic creativity. Similarly, Adhikari (2009) studied code-mixing in Nepali film songs, Bhattarai (2014) studied English code mixing in Nepali remixed songs, and Malla (2011) studied English code mixing in Deuda songs. These are just a few studies and none of the study, to my knowledge, has been done about code mixing in Nepali pop folk songs. This study is the result of this gap.

The Nepali language is the national language of Nepal. The musicians often compose songs in Nepali so that almost all people despite the linguistic diversity could understand and enjoy the songs. However, due to the linguistic diversity of Nepal, most of these musicians and singers tend to mix the codes of their songs with the words and phrases from their mother tongues or from Hindi and English.

The phenomenon of code mixing in Nepali folk pop songs is an unexplored field of research. Therefore, this study describes the phenomenon of code mixing in Nepali folk pop songs thereby exploring the reasons for code mixing in such songs. To achieve these purposes, the following research questions were used:

1. What kinds of codes have been used in the selected Nepali folk pop songs?
2. Why do the young Nepali folk pop singers mix codes in their songs?

#### **Methodology**

This qualitative phenomenological study along with situation analysis used the document reviews and unstructured interviews as the tools of data collection. Data like images, photographs, graphs, interview transcripts, field notes and video recordings are referred to as documents in qualitative research (Rapley & Rees, 2018). The documents were the songs downloaded from YouTube and unstructured interviews taken with two language teachers and one folk pop singer. One language teacher teaches Nepali language education and another one teaches English language education at the University level. These language teachers were purposively selected because they teach language courses and they have, to some extent, concern about code mixing in language, here Nepali language. The folk pop singer is the one whose songs were selected for this study. To achieve the purpose of this study, I purposively selected 12 Nepali folk pop songs mostly sung by the western singers of Nepal. I listened to them in a quiet environment paying attention to the codes used by the singers. Then I recorded the terms having different codes except Nepali language and analysed the phenomenon of different codes used in these songs. I also interviewed two language teachers and one folk pop singer to explore the reasons for code mixing in Nepali folk pop songs. The first theme has been generated after listening to the selected songs. After transcribing, coding the interview data, two more themes have been generated based on Braun and Clarke's (2006) thematic analysis framework. Then the themes have been analysed and interpreted linking them with previous studies and relevant theories of code mixing, demand, generation gap and postmodernist perspectives.

Table 1 shows the selected folk pop songs for this study.

**Table 1***Selected Nepali Folk Pop Songs*

S.N.	Song	Singer
1	<i>Baduliko Khutko</i> (“Sound of a Hiccup”)	Sanjaya BC
2	<i>Champa</i> (“Champa girl”)	Avinash Ghising
3	“Hello Hello”	Bhim Bista
4	<i>Meri Chhoretti</i> (“My Girl Friend”)	Tank Timilsina
5	<i>MuddaHaldincchu</i> (“File a Case”)	Durgesh Thapa
6	<i>Rato Rato Khursani Piro Chha</i> (“Red, Red Pepper Hot”)	Durgesh Thapa
7	<i>Chorut Salkauane</i> (“Light a Cigarette”)	Sajjan Dhami
8	Cocacola Figure”	Sajjan Dhami
9	<i>DJ Bajako</i> (“Playing DJ”)	Sajjan Dhami
10	<i>Daru Sadkaune</i> (“Gulping Local Wine”)	Chakra Bam
11	<i>Hi Kali</i> (“Hello Beauty”)	Chakra Bam
12	<i>Tension Naleu Yaar</i> (“Don’t be in Tension, Friend”)	Naresh Rokaya

### Results and Discussion

After listening to the selected folk pop songs and analyzing the interviews, I have developed only three themes for the presentation, analysis and interpretation of the results of this study.

#### Multilingual Flavour in Nepali Folk Pop Songs

Nepali folk pop songs are filled with English terms and other indigenous languages of Nepal including Hindi. “These sounds are taking on different meanings and associations within the Nepali context” (Greene, 2001, p.173). Originally, Nepali folk pop songs tend to be in Nepali language. However, the composers, musicians and singers often tend to mix terms from other dialects or languages provided that such songs could have multilingual flavour. Table 2 shows the record of the mixed codes from other dialects or languages along with their English equivalents except.

**Table 2***Code Mixing in Selected Songs*

<b>Song</b>	<b>Mixed Terms with their English Equivalents</b>	<b>Dialect/Language</b>
<i>Baduliko</i> <i>Khutko</i>	macharkyai (damaging)	Doteli
("Sound of a Hiccup")	jhhikuu (much)	Doteli
	khanu (food)	Doteli
	lagdi (happens)	Doteli
	suwa (term addressing a girl)	Doteli
	sai (term addressing a boy)	Doteli
	tamrai (your)	Doteli
	baaja (term addressing a girl or boy)	Doteli
	tamlai (you)	Doteli
	cheli (daughter)	Doteli
	jaso (like or similar to)	Doteli
<i>Champa</i> ("Champa girl")	champa tamro (Champa, your)	Doteli
	tamlai vetna aaulo (coming to meet you)	Doteli
	jaunlo (will go)	Doteli
"Hello Hello"	Hello, hello, hello, hello! Excuse me, handsome, girlfriend,	English
	baby, film, boring, bullet pulsar motor, ice-cream	
<i>Meri</i> <i>Chhoretti</i> ("My Girl Friend")	chhoretti (girl friend)	Achhami
	side, police, one piece	English
	baijaun suwa (Let's go girl)	Achhami
<i>Mudda</i> <i>Haldincchu</i> ("File a Case")	Hello, everybody I'm	English
	dil (mind)	Hindi
	danger, All girls follow me because I'm a playboy	English
<i>Rato Rato Khursani</i>	Hero, let's go, land, fan, fit, search, hit,	English
<i>Piro</i> <i>Chha</i> ("Red, Red Pepper Hot")	Hello, everybody I'm... Love you all.	
<i>Chorut</i> <i>Salkauane</i>	handsome, twenty cross	English
("Light a Cigarette")		
"Cocacola Figure"	cocacola figure, beauty, disco, party	English
<i>DJ</i> <i>Bajako</i>	suwa (beloved)	Doteli, Achhami
("Playing DJ")		



<i>Daru</i>	<i>Sadkaune</i>	jaiki cheli poil gyalai merai ghara aauna (Come my home	Doteli
(“Gulping	Local	whosever daughters elope)	
Wine”)		phuchero (bad)	Doteli
		tension	English
		chuigam padkaunya aba daru sadkaunya (chewing gum	Doteli
		blowing now wine gulping)	
		swadi (sweet)	Doteli
		are k gaddei hai yar (Oh, what will you do, friend)	Doteli
<i>Hi Kali</i>	(“Hello	hi kali (hello beauty)	English +Doteli
Beauty”)		nai baaj nai baaj ma ta lagi lau laaja (no boy no boy me feeling	Doteli
		shy)	
		fusion style, baby, mood	English
		chhaymma chudi jhyamma paitali (sound of bracelet pairing	Doteli
		of foot)	
<i>Tension</i>	<i>Naleu</i>	aaaja suwa (come beloved)	Doteli
<i>Yaar</i>	(“Don’t be in	dil, pyar	Hindi
Tension, Friend”)		tension, college, kiss	English

Table 2 shows, Nepali folk pop songs are mixed with English and Hindi languages along with Doteli and Achhami languages, both spoken in the Far Western part of Nepal. The national census of 2011 has kept Doteli and Achhami as the separate languages recording 123 indigenous languages spoken as the mother tongues in Nepal (Census of Nepal 2011). The song *Baduliko Khutko* (“Sound of a Hiccup”) mostly mixes Doteli terms maybe because the singer is from this region, *Champa* (“Champa girl”) also mixes Doteli terms although the singer is from another region. The song “Hello Hello” mixes English terms, whereas *Meri Chhoretti* (“My Girl Friend”) includes both Achhami and English terms. Likewise, *Mudda Haldincchu* (“File a Case”) includes both Hindi and English terms whereas *Rato Rato Khursani Piro Chha* (“Red, Red Pepper Hot”), *Chorut Salkauane* (“Light a Cigarette”) and “Cocacola Figure” only mix English terms. Similarly, *DJ Bajako* (“Playing DJ”) mixes Doteli or Achhami term; *Daru Sadkaune* (“Gulping Local Wine”) and *Hi Kali* (“Hello Beauty”) mix Doteli and English terms; and *Tension Naleu Yaar* (“Don’t be in Tension, Friend”) mix Doteli, Hindi and English terms.

### Generation Gap in Listeners

Nepali music industry has been influenced by the generation gap due to the attraction of the youths towards mixed, remixed, rap and hip hop songs. The old generation prefers only the original and indigenous songs like *lok dohori* (Nepali folk songs sung by two teams of men and women), *rodi* (songs popular among the Gurung communities of Nepal, *Deuda* songs (songs popular in the Far Western and Karnali Provinces of Nepal), *Tamang selo* (songs sung by the Tamang people, one of the ethnic community of Nepal), *Salaijo*, *Kauda* and *Sorathi* sung by the Magar communities, *Adhuni Geet* which are popular, soft and melodious songs, and so on. However, in recent years, the young people have much more attraction

towards pop songs particularly folk pop songs.

Since I am the lover of Nepali folk pop songs, I often find Nepali folk pop songs short, sweet and melodious to listen to. As a result, the youths often listen to these songs. My own observation and experience shows that these songs become popular overnight due to the social media like YouTube and Tiktok. The young generation often views them on YouTube and also share on their facebook and through messengers among their friends. In my neighbourhood, when I asked an elderly person, he said, “I don’t want to listen to such remixed kind of folk pop songs”. It means the old people have no interest in such songs.

When I asked the question “Why do you mix terms from other languages in your folk pop songs?” to one of the Nepali folk pop singers, his reply was like this:

We mix according to the interest, desire and demand of the public...actually in Nepali folk pop songs, there should be only Nepali but we mix for generation and entertainment...we modify in new generation to attract the youth...we think our songs would be hit among all if we mix. If they listen, there can be sweetness in songs. (Interview, 4 June 2022)

These expressions of the singer suggest that there is clearly generation gap regarding listening to the songs. The singers are producing folk pop songs with code mixing to fulfil the desires, interest and demand of the listeners. Their songs become hit among the youths. The demand theory suggests that the supply is according to the demand of the consumers. The consumers of the folk pop songs are the listeners, in particular the youths. As expressed by the singer, folk pop songs are actually fulfilling the demands of the young generation.

Similarly, English language teacher viewed:

Singers of the old generation used to live in their own culture and used to sing songs reflecting their own original culture. But now people in new generation are in touch with people of different communities and cultures. So they mix codes in songs for entertainment and solidarity with them. (Interview, 4 June 2022)

This expression also indicates that there is generation gap in the listeners. Unlike the old generation, new generation is in touch with various cultural groups and mixing of codes in folk pop songs provide entertainment and create solidarity among the youths of different groups. The Nepali language teacher also has similar view: “The youths enjoy listening to the terms from other languages unlike the traditional terms.....Then young people prefer listening to such songs.” (Interview, 4 June 2022). This is in line with the generation gap theory. Generation gap is a difference in values and attitudes in terms of music, language, beliefs, and so on. between one generation and another, especially between the youth and the old generation (Mendez, 2008). Due to generation gap, Nepali folk pop songs are popular among the youths. Old generation is often not familiar with terms from other languages, but the youths are familiar with different cultures and other languages now in multilingual contexts. So new generation likes remix songs rather than purely original songs.

## Postmodernist and Technological Influence

Nepali folk songs have been influenced by the postmodernist tradition, fashion and technological influence. Language is just like the fashion. Language changes in course of time like the fashion, and so does music. When I asked “Why do you think code mixing is done in Nepali folk pop songs?”, the English language teacher viewed: “Code mixing occurs due to migration, development of technology and influence of people with cultures living in mixed societies” (Interview, 4 June 2022). In fact, boundary between cultures and geographical landscapes has been minimized due to transportation, and information technology. People living in the mixed cultures learn terms of each other’s language, and use them in their own language. If terms are used from different languages, people from other cultures might listen to those songs and then songs could be popular among people of different communities. He further says, “Code mixing can also make the songs sweet and provide entertainment. It brings newness in songs as well.”

Similarly, the Nepali language teacher viewed:

The educated young people like English words, Hindi words, Urdu or any other terms due to the influence of TV, YouTube, Tiktok, and so on. They have attraction towards mixed terms in the postmodern age. The singers also have attraction towards remix songs thinking that their songs would be hit and take market. Remix brings newness in songs and become catchy. (Interview, 4 June 2022)

Postmodernism has influenced almost all sector of human life and so has been Nepali music industry. Mixing codes from other languages and remixing are in line with the postmodernist view of changes. Communication and technological development has added bricks to such changes in Nepali folk pop songs bringing newness and making them sweet to listen to.

## Conclusion and Implications

This study examined the phenomenon of code mixing in Nepali folk pop songs and also explored the reasons for code mixing in such songs. The Nepali folk pop songs examined in this study reflect the postmodernist influence in Nepali music industry. Folk pop songs popular among the youths largely express linguistic diversity created by code mixing to add multilingual flavour and make the songs short, sweet and melodious so that they could be hit overnight. Code mixing features are mostly found from local and indigenous languages along with Hindi and English. The singers produce songs by seeing the market of the listeners. Thinking that the youths have much more attraction towards such songs, they are encouraged to produce folk pop songs in a remixed way. The features of code mixing help the singers to establish unique identities in the diverse communities of people especially among the youths of all ethnic groups of people. The musicians and singers can reach more listeners due to the mixture of more languages in their music and songs. As a result, there can be more money from the views of the songs on YouTube or other social media along with live performance at concerts and other cultural programmes. In fact, mixing codes in Nepali folk pop songs is a kind of linguistic cocktail for the young listeners to listen to.

This study is limited to Nepali folk pop songs sung by the young singers. Only 12 folk pop songs were selected for the analysis of the phenomenon of code mixing. This study can be significant for the

language planners and the supporters who want to preserve indigenous culture and purity in language. Since this study is limited to only selected Nepali folk pop songs, analysing the use of code mixing in Nepali folk songs can be a further issue of study.

#### Acknowledgments

This paper has been presented in the 'International Conference on Natural and Cultural Heritage in South Asia' held on 16-17 June 2022, jointly organized by Tribhuvan University Prithvi Narayan Campus, Pokhara and Pokhara University, Pokhara, Nepal. I am grateful to Prof. Dr. Min Pun and two anonymous reviewers for feedback to bring the paper in this form.

#### References

- Adhikari, G. (2009). *Code-mixing in Nepali film songs* (unpublished master's dissertation, Department of English Education). Tribhuvan University, Nepal.
- Al-Ahdal, A. A. M. H. (2020). Code Mixing in Arabic conversations of college students: A Sociolinguistic study of attitudes to switching to English. *Asian ESP Journal*, 16(1), 6-19.
- Arevalo, E. A. R. (2010). The use of songs as a tool to work on listening and culture in EFL classes. *Cuadernos de lingüística hispánica*, 15, 121-138.
- Babalola, E. T., & Taiwo, R. (2009). Code-switching in contemporary Nigerian hip-hop music. *Itupale online Journal of African studies*, 1(1.26).
- Bhattarai, U. (2014). *English code mixing in Nepali remixed songs* [unpublished master's dissertation, Faculty of Education]. Tribhuvan University, Nepal.
- Bhetuwal, K. K. (2020). Code Mixing in Folk Songs: A Journey towards Linguistic Creativity. *KMC Research Journal*, 4(4), 91-102.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77-101.
- Brock-Utne, B., & Holmarsdottir, H. B. (2004). Language policies and practices in Tanzania and South Africa: problems and challenges. *International Journal of Educational Development*, 24(1), 67-83.
- Census of Nepal (2011). *National population and housing census*. Kathmandu, Nepal: Central Bureau of Statistics.
- Chairat, P. (2014). English code-mixing and code-switching in Thai songs. *NIDA Journal of Language and Communication*, 19(22), 1-29.
- Chhetri, G. (2012). *An analysis of English code mixing in Nepali film songs* [unpublished master's dissertation, Faculty of Education] Tribhuvan University, Nepal.
- Coupland, N. (2011). Voice, place and genre in popular song performance. *Journal of Sociolinguistics*, 15(5), 573-602.
- Davies, E. E., & Bentahila, A. (2006). Code switching and the globalisation of popular music: The case of North African rai and rap.
- Ethnologue: Languages of the World* (2022). Dallas, Texas: SIL International. [Online version: <http://www.ethnologue.com>]

- Featherstone, M. (2012). Global and local cultures. In *Mapping the futures* (pp. 184-202). Routledge.
- Greene, P. (2001). Mixed messages: unsettled cosmopolitanisms in Nepali pop. *Popular Music*, 20(2), 169-187.
- Greene, P. (2001). Mixed messages: Unsettled cosmopolitanisms in Nepali pop. *Popular Music*, 20(2), 169-187.
- Greene, P. (2002). Nepal's lok pop music: Representations of the folk, tropes of memory, and studio technologies. *Asian music*, 34(1), 43-65.
- Henderson, D. (2002). Who needs 'the folk'? A Nepali Remodeling Project. *Asian Music*, 34(1), 19-42.
- Ho, J. W. Y. (2007). Code-mixing: Linguistic form and socio-cultural meaning. *The International Journal of Language Society and Culture*, 21(7), 1-8.
- Hopkyns, S., Zoghbor, W., & John Hassall, P. (2018). Creative hybridity over linguistic purity: The status of English in the United Arab Emirates. *Asian Englishes*, 20(2), 158-169.
- Jensen, L. A., Arnett, J. J., & McKenzie, J. (2011). Globalization and cultural identity. In *Handbook of identity theory and research* (pp. 285-301). Springer.
- Kraidy, M. M. (2003). Glocalisation: An international communication framework?. *Journal of International Communication*, 9(2), 29-49.
- Language Commission (2020). *Annual Report* (5th). Author.
- Lestari, N. R. S. (2014). Code switching in Indonesian song lyrics by female singers. *Humanis*.
- Likhitphongsathorn, T., & Sappapan, P. (2013). *A Study of English Code-mixing and Code-switching in Thai Pop Songs* [unpublished doctoral dissertation] Language Institute, Thammasat University.
- Malla, K. B. (2011). *English code mixing in Deuda songs* [unpublished master's dissertation, Department of English Education]. Tribhuvan University, Nepal.
- Mendez, N. (2008). Generation gap. In Loue, S.J., Sajatovic, M. (Eds) *Encyclopedia of aging and public health*. Springer. [https://doi.org/10.1007/978-0-387-33754-8\\_195](https://doi.org/10.1007/978-0-387-33754-8_195)
- Permatasari, S.D.R. (2020). The phenomenon of English-Indonesian code mixing as a trend in Indonesian pop music industry. *International Journal of Multicultural and Multireligious Understanding*, 7(5), 582-592.
- Rapley, T., & Rees, G. (2018). Collecting documents as data. *The SAGE handbook of qualitative data collection* (pp. 378-391). Sage.
- Rianda, D. (2017). *Code switching and code mixing used by Boy William in Breakout Music Program at NET TV* [unpublished doctoral dissertation]. IAIN Palangka Raya.
- Richards, J.C., & Schmidt, R.W. (2013). *Longman dictionary of language teaching and applied linguistics*. Routledge.
- Sarah, B., & Oladayo, M. M. (2021). Code-switching and code mixing in the selected tracks of the hip hop music of flavour and 9ice. *International Journal of English and Comparative Literary Studies*, 2(3), 55-70.
- Saud, M.S., & Bhandari, B.M. (2020). Examining the issues of gender and indigenous knowledge in English Education Semester courses. *Journal of English Education*, 5(2), 117-127.

- Sitaram, S., & Black, A. W. (2016, May). Speech synthesis of code-mixed text. In *Proceedings of the Tenth International Conference on Language Resources and Evaluation (LREC'16)* (pp. 3422-3428).
- Thara, S., & Poornachandran, P. (2018, September). Code-mixing: A brief survey. In *2018 International conference on advances in computing, communications and informatics [ICACCI]* (pp. 2382-2388). IEEE.
- Wardhaugh, R. (2006). *An introduction to sociolinguistics* (5th ed.). Blackwell Publishing.
- Wibowo, A. I., Yuniasih, I., & Nelfianti, F. (2017). Analysis of types code switching and code mixing by the sixth president of republic Indonesia's speech at the national of Independence Day. *Progressive Journal*, 12(2), 77-86.
- Yamamoto, T. (2017). Lyrics matter: Reconsidering agency in the discourses and practices of Tibetan pop music among Tibetan refugees. *Revue d'Etudes Tibétaines*, 40, 126-152.
- Younas, M., Afzaal, M., Noor, U., Khalid, S., & Naqvi, S. (2020). Code switching in ESL teaching at university level in Pakistan. *English Language Teaching*, 13(8), 63-73.

**Mohan Singh Saud** is an Associate Professor of English Language Education, ELT trainer, book writer, poet, editor and researcher from Nepal. He works at Kailaili Multiple Campus, Dhangadhi. He is the visiting faculty at Chandigarh University, Panjab, India. His areas of interests in research include grammar teaching, teachers' professional development, medium of instruction, English medium instruction (EMI), mother tongue-based medium of instruction, teaching English as an international language, English language teachers' training and education, linguistic diversity and globalisation.

## Exploring the Challenges Faced by the Bachelor's level Students in Reading English Textbooks

Dr. Hari Prasad Tiwari

### Article History:

Submitted 16 May, 2022

Reviewed 27 September 2022

Accepted 14 October 2022

Corresponding Author:

Dr. Hari Prasad Tiwari

Email:

haritiwarimmc@gmail.com

Article DOI:

<https://doi.org/10.3126/jong.v5i1-2.49280>

Copyright information:

Copyright 2022 Author/s and Nepal

English Language Teachers' Association,  
Gandaki Province

This work is licensed under a Creative  
Commons Attribution- Non Commercial  
4.0 International License



Publisher

Nepal English Language Teachers'  
Association Gandaki Province, Pokhara,  
Nepal

Email: neltagandaki2018@gmail.com

URL: www.nelta.org.np/page/gandaki

### Abstract

*Reading textbooks written in second or foreign language is considered more challenging than written in reader's mother tongue. If the textbooks are written considering the level of the students, they read and comprehend the texts without extra effort. With this in mind, the study tries to explore the challenges faced by the bachelor level second year students while reading the textbook 'Readings for the New Horizons'. The participants of this descriptive phenomenological study consisted of 15 students studying specialization English in Bachelor of Education (B.Ed.) second year. I employed purposive sampling to select the participants and unstructured interview to collect the data. The collected data was transcribed and thematized and findings of the study were presented and analyzed employing descriptive techniques of qualitative data analysis. The findings revealed that students consider unfamiliar words as the major challenge followed by length of the reading texts, less proficient in English, sentence structure, content included in the textbook, number of lessons or reading texts incorporated in the textbook and lack of reading habits. The teachers need to involve students in intensive reading to overcome the challenges and to develop the habit of reading texts written in second language.*

**Keywords:** reading, Readings for the New Horizons, B.Ed. second year students, challenges

### Introduction

Reading is a process of making meaning of the written texts. It is an individual activity which takes place in different ways from reading. Moreover, it is viewed as the most important skill of language which



fosters second or foreign language learning and academic success of a learner. Similarly, the development of other skills of language largely depends and imagined only after full-fledged development of reading skill. A large number of linguists, including Singh (2011), Russell (2013), McLean (2014) and Turkyılmaz et al. (2014) emphasize that reading comprehension is the main goal of textbook reading. Showing the importance of understanding, Grabe (2009) also writes “reading is centrally a comprehending process” (p.14). Reading comprehension largely depends on the difficulty level of the texts included in the textbooks. If the lessons included in the textbook match to their level, they will read and understand them easily. Otherwise, reading becomes more challenging for them and they seek for other simplified versions of the texts like guides and guess papers. Furthermore, if they contain more difficult vocabularies and complex grammatical structures, the reading texts become difficult for students

With this view in mind, the present study attempts to explore the challenges faced by the bachelor’s level students while reading the textbook *Readings for the New Horizons*. It is one of the textbooks prescribed for the students studying in B.Ed. second year specialization in English Education under Tribhuvan University. Awasthi et al. (2016) state that it is prepared with a view to enhance the students’ horizons of knowledge through the reading of interdisciplinary texts in English and the topics which have dealt with diverse field of studies like human rights and freedom, social sciences, education and language teaching, globalization and postmodernism, east and west, masterpieces, love, war and peace, travel and adventure, health and medical sciences, sports and entertainments, science and technology, nature ecology and environment and reading for creative writing include authentic English writings in order to broaden the students’ worldview and present glimpse of different socio-cultural realities expressed through the English language which can be utilized in teaching English.

It remains unclear whether the textbook *Readings for the New Horizons* is challenging or not for students to read and comprehend. According to Jaishi (2010) the language used in the book is complex and the texts included in the textbook are from complex to simple instead of simple to complex. Based on this finding, it can be concluded that the textbook does not match with the level of the students. I also have been teaching the same textbook for five years. In informal conversation with me many of the students and my other colleagues who have been teaching this textbook in other campuses told me that the texts incorporated in the textbook are really challenging for the students. If these challenges are not addressed in time and the students are allowed to base their readings only on simplified materials like guides and guess-papers instead of reading prescribed textbooks, goals and objectives set in the curriculum cannot be achieved. Moreover, it is necessary to expose the challenges which students face while reading the textbooks prescribed in the course and seek for the possible solutions to overcome the challenges.

If the challenges faced by students in studying textbooks written in a second language are explored; the teachers, students, syllabus designers and textbook writers will be in great benefit. If teachers are aware of the challenges faced by the students while reading the textbooks written in a second language, they can change their strategies or activities in different stages of teaching reading. As a result, the students’ reading and reading comprehension skills will be improved. Similarly, the findings of the study will be one of the bases to select the texts in the courses for the students of bachelor level. More than this, this study will set

the basis for the authors who wish to write the textbooks for bachelor level students.

The study focuses only on exploring the challenge faced by bachelor level students in reading the textbooks 'Readings for the New Horizons' but does not explore the solutions to the challenges faced by the students. The study was confined to 15 students who are studying English as a major subject in B. Ed. second year at a constituent campus of Banke district. The data was collected using unstructured interview only. The findings and interpretation were presented employing descriptive phenomenology methodology of qualitative research design.

### **Review of Literature**

In informal conversations with me, many of my colleagues expressed that the students neither have the habit of reading nor do they like to read. My own experience of reading textbooks was not memorable and pleasant when I was a student. Due to lack of reading habits, students' reading ability and comprehension of the reading text is poor in Nepal (Tiwari, 2022). In addition to this, there are many challenges which students face while reading the textbook. Some of these challenges, based on my experience, may include weak word recognition skills, inadequate knowledge sources, gap between readers' background knowledge of the reading texts and application of ineffective reading strategies.

As mentioned by Strong et al. (2014), students often face six different challenges in academic reading. The first one is text structure. Regarding the text structure, they write "Often, the overriding pattern used to arrange the part-to whole or big-idea-to-subtopic relationships is invisible to students. Lacking a big picture to work from makes it unlikely that students will be able to extract the essential information from their reading (p. 55)". Similarly, the second challenge in reading the text is information overload. The textbooks contain various facts, old as well as new concepts, names, charts and so on as contents. Students need to remember all of these things. If these things are not memorized, students will not be able to pass the exam. It is difficult to remember all these things. So students find it difficult to read. The third challenge is the "authority" of the textbook. Almost all the students agree that the contents or subject matter and writing styles of the reading texts are really big obstacles for reading comprehension. Among many challenges, one of the challenges is unfamiliarity with the vocabulary included in the textbooks. Hirsh and Nation (1992) in this context state, a reader should be familiar with 95% of the words of the reading texts in order to understand the texts in detail. But these graduate students are unfamiliar with many of the words included in the textbook. So it is difficult for the students to read and comprehend the reading texts included in the course books. The main reason for their dislike of reading is due to unfamiliar vocabulary which they encounter while reading the textbooks. Textbooks contain many words that students do not know. If there are unfamiliar words in the textbook, it will be difficult for the student to read and comprehend the texts. Apart from this, the cultural words used in the textbook make readers difficult in comprehending the text.

In a similar manner, Shehu (2015) has identified four general problems faced in reading. The first of the challenges he mentioned was the challenge of vocabulary. Readers cannot comprehend the texts if the words used in texts are unfamiliar and difficult for the student. So, unfamiliar vocabulary is taken as one of the major challenges by the students. The second challenge he mentioned is working memory. The inability

of the students to remember all the content given in the reading text is a common complaint. It is also very difficult to memorize all the subject matter included in the textbook. Absence of extensive reading is the third challenge. Students have to read many textbooks on many subjects. Therefore, extensive reading is equally important for the students. But students can't read extensively due to their limited vocabulary. Therefore, students have problems with reading. Of course, teachers encourage intensive reading for the textbooks. But, it requires a lot of time and effort.

University of Wellington (2022) has listed six common challenges that students have said they faced with academic reading. At university it seems that students are required to do a lot of reading. So they take a lot of reading as a challenge in reading. Academic terminology is another challenge for the students. Depending on the area of the subject matter, there will be some academic words which are very often used in the reading texts. Such words are also causing students problems in reading. In the same way, selective reading is considered as one of the challenges in reading. Because the students need to read a lot, it is necessary for them to identify which parts of the reading are the most important to concentrate on. It is commonly believed that maintaining focus on the important part is critical reading. But students cannot distinguish the most important and the least important texts included in the textbook. So they are having trouble reading. Finally, we expect our students to read critically at the college level. To do this, they reflect on what you have just read, relate it to what they have already known, and decide whether they find the arguments in the texts are valid or invalid. Students also consider such a critical reading as a challenge in reading.

Quod Erat Demonstrandum (Q.E.D) foundation (2022) has also listed six challenges which readers read while reading the texts. Among them, the first one is reading comprehension or the attention components. First, a reader requires sufficient mental effort to begin, continue and comprehend the reading texts. But, the students sometimes lack the energy needed to read lengthy chapters or exhaust themselves before finishing reading assignments. Therefore, reading becomes a challenge for them. Second, the students should be able to take the most important information or message given in the reading texts. In this too, the students have difficulty in determining the most essential message in the reading texts. If the students are unable to determine the most important and essential information in the reading text, it will create them difficulty to read the texts. Lastly, the students start reading the passage without previewing which is believed to be very essential for reading comprehension. Similarly, as mentioned in the list the second challenge in reading is memory. Students are unable to retain what they have read. For example, they have forgotten where they started reading by the time they come to the conclusion section of a reading text. Moreover, students are unable to retain and recall the message when it is required. The third challenge is language used in the reading text. Language here implies syntactic structure and words used in the reading texts. Complicated syntactic structures and unfamiliar vocabulary are very often major challenges in students' reading. Similarly, the fourth challenge as mentioned in the list is higher order cognition. While reading, the student has trouble grasping abstract ideas. Students find it challenging to contrast or compare concepts while reading. In fact, students do not employ reading comprehension strategies like predicting to help with understanding. Additionally, the students do not assess their own level of knowledge to monitor

their reading. Word decoding is considered as the fifth challenge. Most of the students are unfamiliar with sound symbol correlation which causes reading problems. The last or sixth challenge in students' reading is comprehension. The ultimate goal of reading is to comprehend the directly and indirectly expressed meanings of the reading texts. Students often fail to understand intended meanings of the reading texts.

In a similar way, common challenges of reading as mentioned by Roller (2022) include reader's slow reading speed, poor comprehension ability in silent and loud reading, skipping of words while reading, inability to decode syllables and words and associate them with phonics and limited knowledge of the words given in the texts.

The research studies which I have reviewed mainly focused on the challenges which students face while reading academic texts written in first language. None of the research studies have concentrated their focus to explore the challenges faced by the students while reading the texts prescribed in a course and written in second language. So, this study is different from other studies. Although the other studies were different, they helped me to identify the research topic and area which need to be explored in the interview.

### **Methodology**

The study prepared in descriptive phenomenology based on the primary source of data. The participants of the study consisted of 15 B.Ed. second year students studying specialization English in one constituent campus in Banke district. I employed convenience sampling while selecting the area of the study and purposive sampling to select the participants of the study. Of the 15 participants participated in the study, nine were girls and six were boys. I was thought of involving half of the boys and half of the girls among the participants. But the total number of the girl students were seven. So, I selected all the seven girls and eight boy students as the participants in the study. Of those involved in the study, eight participants speak Nepali as their mother tongues, six speak Tharu and one Maithili. All the participants studied in community schools and started learning English from class one. Almost all the students considered themselves as weak in English. Eight of the participants mentioned that they studied major English according to their own interest. But, seven of the participants maintained that they studied major English as per the wishes of their parents even though they were weak in English. The name of the participants was written in alphabetical order and coded them from S1 to S15.

Second year students were targeted because I have been teaching the textbook 'Readings for the New Horizons' for four years and more importantly, I was very much familiar with the participants. Such a familiarity with informants could help me to communicate with them in an expressive manner during the period of collecting data. In this connection, Bernard (2002) also writes familiarity of the participants to help to communicate their experiences and opinions in a clear, expressive, and reflective manner play vital roles while selecting sites and samples. Similarly, in most of the cases, research participants do not want to be intervened by unfamiliar persons. If I was not familiar with the participants, they would feel hesitant to express their opinions in the interview. The instrument of the study consisted of an unstructured interview. I employed unstructured interview as the technique of data collection since rich or more detailed information required in research was possible only through unstructured interview. The choice of medium

of language to be used in the interview was also given to the participants. All the participants expressed their desire to be interviewed in Nepali language therefore all the interviews were conducted in Nepali language. Each of the interviews were audio recorded and no time limit was set during the interviews to allow the informants to express their opinions as much as they wanted. The average interview time was 34 minutes. The audio recordings were transcribed, thematized and presented and interpreted employing descriptive phenomenological research methodology.

### **Results and Discussion**

The findings of the study are presented as the themes. A total of seven themes related to the challenges faced in reading the textbook 'Readings for the New Horizons' have emerged based on the interview data. These themes are presented and interpreted below one by one.

#### **Unfamiliar Words**

All the participants agreed that they could not read or understand the text because the words in the textbook were unfamiliar to them. Furthermore, almost all of the participants stated that unfamiliar words were the major obstacles in reading and understanding the text. In this context, participant number five reported that he liked to read but he could not understand the meaning of most of the words of the reading texts. He further questioned me and asked if he could read and comprehend the text without knowing the meaning of the words. Thus, vocabulary as mentioned by every participant is the main barrier to reading comprehension. The participants further reported that they liked reading a book that was filled with unfamiliar words. With the exception of two participants, almost everyone stated that they would quit reading when they encountered unfamiliar words in the reading text. Majority of the participants mentioned that they could neither understand nor enjoy reading.

#### **Length of the Reading Texts**

All participants noticed that the length of the reading texts was too long. Participants said that they would get bored with long texts. They said that it would be easier for them to write summaries if there were short lessons. On the question of why a summary is needed, they said that there was no need for a summary to pass the exam. In this context, one participant asked how he could write summaries of long texts, if the texts were short he could write summaries of the text. In this regard, three participants stated that they never read the texts of the textbook rather they read the summaries provided by the teachers. Two participants said that they had not seen the textbook yet. They further said that they only read the summaries given by the teachers. They also said that the textbook was not needed because they had the summaries and guess papers. Previous studies have also shown that vocabulary was one of the major problems in reading the textbooks written in second language. This study is also in agreement with the former research studies.

#### **Less Proficient in English**

Moreover, half of the participants claimed that they were not skilled in English. Specifically, almost all of the participants regarded them as less proficient in reading English language texts. Their inability was a result of the language and cultural barriers they faced. They had poor reading speed. They read extremely slowly indeed when faced with linguistic and cultural challenges. They used translation in these

circumstances. Even when they weren't having trouble, several people claimed that even when reading or writing in English or while taking tests, they were still thinking in Nepali. Due to their unfamiliarity with the culture and their high degree of language competency, students occasionally appeared to have difficulty reading. In fact, I have also experienced that the students are weak in reading. While teaching this textbook, 'Readings for the New Horizons' I asked the students to read some texts but students used to find it very difficult to read even simple lessons.

### **Sentence Structure**

A significant number of participants mentioned that long sentences used in the texts caused them difficulty to read and understand the texts. Participants further stated that it was impossible to understand extended sentences with new content. Participants mentioned that in order to keep track of what they were reading, they had to read lengthy sentences more than once. Regarding this one of the participants mentioned that the sentences used in the textbook were long and difficult to read, therefore, he only read the summary given by his teacher.

### **Content Included in the Textbook**

The majority of the participants stated that the contents included in the textbook were unfamiliar to them. They also mentioned that the topics in the textbook were largely written by foreign writers and they wrote the texts based on their own contexts and culture. Similarly, six of the participants stated that the reading texts contained in the textbook were outside the environment of Nepal which caused them a challenge to read and comprehend the text.

### **Number of Reading Texts Included in the Textbook**

All the participants mentioned that number of lessons or reading texts given in the textbook is very high. One participant said that the person who wrote the textbook was a fool. In his opinion, the writer must have considered other courses prescribed for them. He further said that the content of this textbook was longer than other textbooks. During the interview, I asked one of the participants to count the total number of lessons included in the textbook. The total number of reading texts was 69 when counting. Five of the participants added that they read guide books and guess papers instead of reading textbooks. Of the participants involved, only six were found to have purchased textbooks. They said that guide books are easier to understand and less costly than textbooks.

### **Lack of Reading Habit**

Most of the participants mentioned that they were not in the habit of reading. They also mentioned that they never read textbooks. Half of the participants said that they had never read all the reading texts given in the textbooks. They said that they only read the lessons which they believed to be the most important from the viewpoint of examination. They responded that they did not read the textbooks even if they studied school level in general and in class 11 and 12 in particular.

### **Conclusion and Implications**

The students cannot develop the habit of reading if they consider reading as a challenging activity. If they do not read the textbooks prescribed in the course, they cannot achieve objectives specified in the



course. For this reason, textbook reading is considered important for the students. So, the teachers have to motivate and encourage the students to read the textbooks. Furthermore, the teachers should help the students to face the challenges they face which they have encountered while reading the textbooks. This will make it easier for students to read the textbooks. If students read the textbooks and comprehend the messages contained in the textbooks, the objectives specified in the course are also fulfilled. Although, this study has not addressed the strategies which can be used to deal with the challenges faced with the challenges in reading the textbooks, the study has clearly highlighted the problem faced by the students while reading the textbooks written in a second language in Nepalese context. Therefore, the study will be beneficial in many ways. On the one hand, it will be beneficial for the teachers who teach 'Readings for the New Horizons' at the college level. For example, the major problem faced by the students was unfamiliar words. Therefore, a teacher needs to involve the students in intensive reading to develop their habits of reading texts written in second language. On the other hand, the study will also be useful for other students as readers. Besides this, teachers who want to write textbooks need to pay attention to these challenges faced in reading the textbooks. Therefore, the findings of the study can function as a cornerstone for textbook writers. In the end, this exploratory study confirmed the findings based on the data obtained from a small sample of 15 students studying in the same campus. Therefore, it seems to be necessary to study with a large number of students studying in different campuses across the country to validate the findings of the study. Similarly, there is a need for a study that can solve the challenges that students face while reading textbooks.

#### References

- Awasthi, J.R., Bhattarai, G.R., & Rai, V.S. (Eds.) (2016). *Reading for the new horizons*. Sunlight Publication.
- Bell, J. (1987). *Doing your research project: A guide for first time researchers in education and social science*. Open University Press
- Bernard, H. R. (2002). *Research methods in anthropology: Qualitative and quantitative approaches* (3rd ed.). Alta Mira Press.
- Best, J. W. & Kahn, J. V. (1998). *Research in education*. Allyn and Bacon.
- Cohen, L., Manion, L., & Morrison, K. (2007). *Research methods in education* (6th ed.). Routledge.
- Creswell, J. (2007). *Qualitative inquiry and research design choosing among five approaches*. Sage.
- Creswell, J. W. (2009). *Research design: Qualitative and mixed methods approaches*. Sage.
- Creswell, J. W., & Plano Clark, V. L. (2011). *Designing and conducting mixed method research*. Thousand Oak.
- Grabe, W. (2009). *Reading in a foreign language: Moving from theory to practice*. Cambridge University Press.
- Hirsh, D. & Nation, P. (1992). What vocabulary size is needed to read un-simplified texts for pleasure. *Reading in Foreign Language*, 8 (2), 693.
- Jaishi, M. R. (2010). *An analysis of expanding horizons in English*. [Unpublished master's thesis].



Tribhuvan University.

- Malik, A. (1990). A psycholinguistic analysis of the reading behavior of EFL proficient readers using culturally familiar and culturally non-familiar expository texts. *American Educational Research Journal*, 27(1), 205-223.
- McLean, S. (2014). Addressing the importance of comprehension to reading: learning lessons from Chang (2012). *Reading in a Foreign Language*, 26 (1), 186-191.
- Merriam, S. B. (1988b). *Qualitative research design: An interactive approach*. Jossey-Bass Publishers.
- Perini, M., Silver, H., Strong, R., & Tuculescu, G. (2003). Boredom and its opposite. *Educational Leadership*, 61(1), 24-29.
- Quod Erat Demonstrandum Foundation (2022). *Mastering the challenges of reading*. <https://allkindsofminds.org/mastering-the-challenges-of-reading/>
- Roller, I. (2022). Reading difficulties. *Offices of Irina Roller*. <http://www.nycspecialeducation.com/reading-difficulties.html>
- Rosenblatt, Louise M. (1995). *Literature as exploration* (5th Ed.). The Modern Language Association.
- Russell, C. (2013). Four decades of informal reading inventories. *Review of Higher Education and Self-learning*, 6 (22), 1-21.
- Shehu, I, (2015). Reading comprehension problems encountered by foreign language students. *Academic Journal of Interdisciplinary Studies*, 4 (1 S1), 66-71.
- Singh, R. J. (2011). Teaching reading to English first additional language (EFAL) foundation phase learners. *Mousaion*, 28 (2), 117-130.
- Steffensen, M. S., Joag-Dev, C. & Anderson, R. C. (1979). A cross cultural perspective on reading comprehension. *Reading Research Quarterly*, 15 (5), 10-29.
- Tiwari, H.P. (2021). *English language teachers' beliefs about teaching reading and their application in the classroom* [Unpublished doctoral dissertation]. Tribhuvan University.
- Turkyılmaz, M., Can, R., Yildirim, K. & Ateş, S. (2014). Relations among oral reading fluency, silent reading fluency, retell fluency, and reading comprehension. *Procedia-Social and Behavioral Sciences*, (116), 4030- 4034.
- University of Wellington (2022). *Challenges in academic reading*. <https://www.gemmllearning.com/can-help/reading/programs/reading-problems-age/>

**Dr. Hari Prasad Tiwari** is a lecturer of English Education at Mahendra Multiple Campus, Nepalgunj which is one of the constituent campuses of Tribhuvan University, Kathmandu. He teaches and supervises postgraduate students. In addition to teaching, he has been actively involved in teacher trainings, seminars and workshops. He has also completed PhD in English Education from Tribhuvan University, Nepal.

## Language as an Identity Marker in *Sumnima*: A Socio-Linguistic Perspective

Dr. Bhanu Bhakta Sharma Kandel

### Abstract

*BP Koirala's novel Sumnima has a special use of language made as an identity marker between the characters of two major cultural groups: Brahmins and Kirats. The researchers have studied Sumnima from different other perspectives like Freudian psychoanalysis, humanism, nationalism and existentialism among others. However, the power of language used in it and the sociolinguistic influence created on human communities through the characters has been almost ignored. The main objective of studying the novel for this article is to find what effect has been created through language by the novelist in socio-cultural phenomenon and how language generates power and social status. The critical insights of socio-linguistics have been used to analyze the primary text. The researcher has found that the main function of language is not only as a means of communicating one's ideas and feelings in day-to-day life but it has social, cultural and even psychological functions to perform. It is a very strong socio-cultural element that does not only guide the human society but also provides its users the whole array of knowledge and perception that function as one's identity marker in the society. It has its effect on all human identity, knowledge and other aspects of life including human unconscious, culture, practices, social status, personal attainment and exercise of power. The way it creates and exercises power can be used as a teaching pedagogy as well.*

**Key words:** Culture, identity, language, power, status, sub-conscious

### Introduction

Language is a principal medium of human communication that uses different signals but its functions

#### Article History:

Submitted 17 May, 2022

Reviewed 28 September 2022

Accepted 14 October 2022

#### Corresponding Author:

Dr. Bhanu Bhakta Sharma Kandel

#### Email:

[anubhlednak@gmail.com](mailto:anubhlednak@gmail.com)

#### Article DOI:

<https://doi.org/10.3126/jong.v5i1-2.49281>

#### Copyright information:

Copyright 2022 Author/s and Nepal

English Language Teachers' Association,  
Gandaki Province

This work is licensed under a Creative  
Commons Attribution- Non Commercial  
4.0 International License



#### Publisher

Nepal English Language Teachers'  
Association Gandaki Province, Pokhara,  
Nepal

Email: [neltagandaki2018@gmail.com](mailto:neltagandaki2018@gmail.com)

URL: [www.nelta.org.np/page/gandaki](http://www.nelta.org.np/page/gandaki)

are not limited to only communication of one's ideas and feelings. Todd (1987) asserts, "Language is a set of signals by which we communicate" (p.6). He insists on the necessity of language for communication that is made up of signals and symbols. Definition of language without mentioning Chomsky (1975) is never complete who defines it, "The topic of language is particular state of human brain which seeks to unearth the nature and properties of linguistic states, their development and variety and their basis in innate biological endowment. This endowment has to determine the close proximity among humans over a broad range" (p.2). Basically, a language is secondary and derivative system.

Barbara (1944) writes, "Human language is signaling system. As its materials it uses vocal sounds" (p.10). Similarly, Sapir (1971) has conceded "Language is purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols" (p.8). Laforge (1983) has written, "language is people, language is persons in contact and language is persons in response" (p.9). Thus, language cannot function in the absence of people to use it. Wardaugh (2000) maintains "Language is used to avoid saying certain things as well as to express them. Certain things are not said, not because they cannot be, but because people don't talk about those things; or if those things are talked about, they are talked about in very roundabout way" (p. 234). Thus, it is a special creation of human civilization as vehicle used not only to express one's ideas, emotions, thoughts and feelings but to conceal certain things and as a strong means of exercising power over the people.

### Methodology

This study of *Sumnima* by BP Koirala is to discuss the use of language as a means of identity, vehicle of knowledge, carrier of culture, indicator of social status and power. As a document analysis method in this study, *Sumnima* has been chosen as a primary text and sociolinguistics theory has been taken as the base to analyze the text and critical insights specially suggested by Wardhaugh (2000).

### Reviews and Interpretations

*Sumnima* has been examined as an expression and execution of humanism. Chalise (2012) in his book *Purbeeya Darsanik Manyata Koiralaka Upanyas*, claims:

... humanism as a prominent part of eastern philosophy. Analyzing the characters, he says Sumnima is a mouthpiece of the novelist to speak his concept of humanism (p. 127). He categorizes Sumnima and Bijuwa in the pole of humanism and Somdatta and Puloma in the next pole of religious rigidity. In the novel, the first pole triumphs the second one. (as cited in Nepali, p. 39)

Sumnima and Kirant community have been presented as more humane than the Aryan community and the Brahmin characters presented in the novel. The characters Somdatta and Puloma in the novel discuss more on religious scriptures and the rules prescribed in them whereas Sumnima and her father practice humanism in real life.

In the novel Koirala has shown the contrast between Aryan and Kiranti cultural practices. Somdatta represents Aryan culture, whereas Sumnima represents Kiranti one. Somdatta speaks as if he belongs to a superior race because speaks of theological and spiritual ideas that are written in Hindu scriptures and he takes Sumnima to be an ignorant girl because she has no idea of scriptural ideas but she does not have any

philosophical ideas known to her. The novelist has presented the Aryan ways of life in as unnecessarily complicated, artificial and formal one because they follow the guidelines suggested by the scriptures whereas the Kirats follow the nature. To give lively presentation of Aryans' life, he has depicted characters like Somdatta, his father Suryadatta, his mother, his wife Puloma, his son, and Puloma's parents. Among them Somdatta is the representative character of Aryan society. Dhakal (1999) states:

In this novel the novelist has shown Kiranti community as liberal, purified, natural and follower of the humanitarian concept. Sumnima, her father, mother, the Bhilla boy in memory and Sumnima's daughter are the Kiranti characters. They approved the bodily aspect of life and their feelings are concerned with human pains and sufferings. They find truth in physicality, objective reality, bodily existence and the world of perception. (p.33)

The continuous conflict between these two contradictory ideals of two cultures brings the theme of the novel that following philosophical guidelines do not fit in living the life in reality. The writer presents his mediatory view that religious orthodoxy fragments people and obstructs to reach the state of humanism. Humanism and humanitarian society is only possible in cultural reconciliation through understanding and respecting the ways of other people as well and the best means of understanding others is communication.

Language is the career of knowledge. However, its knowledge alone does not make a person wiser, rather its proper use at proper place is more important. Sharma Kandel (2022) claims:

The novel advocates for the equal value of every culture and it demonstrates that there is no high or low culture as such. The so-called high culture, in this case has failed badly and it has taken a support of so-called low-culture just for its survival. The novelist has deconstructed the belief that only educated people are civilized and they understand the world better than the uneducated people. Somdatta certainly has more knowledge of Vedic literature but Sumnima and her father are far wiser than him. (p. 20)

Thus, the language used by the people belonging to high culture educated people is not always full of wisdom. Its misuse and misunderstanding may prove to be fatal sometimes. Since it is a social product, it is deeply rooted with cultural practices and artifacts that make a person wiser and makes one's life convenient even while using simple language, close to life and its attainments.

### **Language as a Cultural Product**

Language doesn't function in isolation but within and as a part of culture, and cultures differ from each other in various ways. Even between the languages of communities whose cultures are closely related, there is by no means a one-to-one relation of exact lexical equivalence between the items of their vocabularies. Culture is an entity that is time and space bound. It can capture a great deal but it can never really capture the whole at the same time. On the other hand, as Kluckhohn has said "...the essential core of culture consists of traditional ideas and especially their attached values..." (as cited in Singer, 1972, p. 528) and those values are carried and get expressed through language. Likewise, Widdowson (1983) defines, "Language is a system of arbitrary vocal symbols which permit all people in a given culture to communicate with other people who have learned the system of that culture to communicate or interact" (p.

3). Pratt (1980) state that accumulation of shared knowledge and customs which we call culture would be impossible without language (1980, p. 2). Thus, Language is a cultural product and it functions differently in different cultures. Thus, it differs according time, the education level, profession, age, sex of its users and cultural upbringing of a person. it is one's ignorance to judge someone's level of understanding of life and human society by the use of language used.

In this context the Whorfian hypothesis that 'the structure of a language influences how its speaker views the world' is very crucial (as cited in Wardhaugh, 2000, p. 216) that if speakers of one language have certain words to describe things and speakers of another language lack similar words, then speakers of the first language find it easier to talk about those things; that if one language makes distinctions that another does not make, then those who use the first language more readily perceive the differences in their environment which such linguistic distinctions draw attention to; and that the grammatical categories available in a particular language not only help the users of that language perceive the world in a certain way but also at the same time limit such perception. "They act as blinkers: you perceive only what your language allows you, or predispose you, to perceive. Your language controls your 'world-view'" (Wardhaugh, 2000, p. 216). According to Whorfian hypothesis, "One tribe perceived the world differently from other tribes because their language led them to do so" (as cited in Yule, 2003, p. 247). Whorf claims, "We dissect nature along lines laid down by our native languages" (as cited in Yule, 2003, p. 247). They are true to claim that our language limits the way we know about even nature as much as our language permits to know about it. Wardhaugh (2000) mention that there are several relationships between language and society. "One is that social structure may either influence or determine linguistic structure and/or behavior . . . A second possible relationship is that linguistic structure and/or behavior may either influence or determine social structure" (2000, p.10). He further emphasizes:

... then language provides a screen or filter to reality; it determines how speakers perceive and organize the world around them, both the natural world and the social world. Consequently, the language you speak helps to form your world-view. It defines your experience for you; you do not use it simply to report your experience. (p. 219)

The native language of the speaker does not only control the process of learning, but also the knowledge of something. One's access to a certain language makes one's understanding different from others that builds one's worldview. This socio-linguistic structure has played a great role in understanding and worldview of Somdatta and Sumnima in BP Koirala's novel *Sumnima*.

### **Language as an Identity Marker**

Language is used not only express one's thoughts and feelings but also to mark one's identity. When Sumnima and Somdatta meet for the first time at the bank of Koshi river, they do not only introduce themselves to each other but they use the language as a means of their respective social identity. George Yule maintains, ". . . speech is a form of social identity and it is used consciously or unconsciously, to indicate membership of different social groups or different speech communities" (2003, p. 239). Somdatta and Sumnima, still too young to make a differentiation of their difference, they express it, innocently

though:

After a moment Somdatta asked, "Hey gold-bodied girl, who are you?"

The damsel innocently replied, "I am Sumnima, a kirat daughter. By the way, who are you yourself hey weak-bodied boy?"

Somdatta Said, "I am Somdatta, son of Suryadatta, a Brahmin, belonging to the Aryan Stock." (Koirala, 2005, p. 17)

The strangers do not only exchange their names at their first meeting through their introduction but they also express their identity. Sumnima is 'gold-bodied' because she is a Kirat and Somdatta is weak-bodied because he is a Brahmin. Sumnima introduces herself as a daughter of the whole Kirat community whereas Somdatta announces him as a son of his father Somdatta while he adds him belonging to the Aryan stock. The characters are unconsciously conscious of their culture. It is very important in this case how one introduces one and declares whom does one belong to. On the other hand, the names are meaningful in them, Suryadatta, belonging to the sun god, Somdatta, belonging to the moon god and Sumnima, the mother of all Kirat race.

People from different culture use different word/expression to mean even the same thing and they regard the thing differently as their language allows them to. The discussion between Somdatta and Sumnima is quite interesting, an exhibition of identity marker:

"Yes Somdatta, why did you use the word *mata* for your mother yesterday?"

Somdatta replied patiently, "This is the language of gods."

Then why don't you speak in human language being a human yourself? In my view being human beings, we should not follow god's behavior. Somdatta we should practice human customs as we are human beings."

Somdatta said, "We free *mata* from our bodily relations and place her on high pedestal. That is culture." (Koirala, 2005, p.8)

For Sumnima a mother is but a mother, a simple human being as anyone other, but for Somdatta, a Brahmin, a mother is a divine personality, and he puts his mother on high pedestal and address her as he does. He is also conscious that he uses the language of gods while addressing his mother as a *mata*.

### **Difference in Cultural Practices**

Language differentiates the speakers according to which culture one is brought up. As Yule states, "Two people growing up in the same geographical are, at the same time, may speak differently because of number of social factors" (2003, p. 239) and cultural upbringing is the most important one because there is "inter-relationship between language and society" (Yule, 2003, p. 239). Wardaugh observes, "The matter of fact is that the 'real world' is to a large extent unconsciously built up on the language habits of the group. . . . We see and hear and otherwise experience very largely as we do because the language habits of our community predispose certain choices of interpretation" (2000, p. 207).

Language "is also tied to social psychology, particularly with regard to how attitudes and perceptions are expressed and how in-group and out-group behaviors are identified" (Yule, 2003, pp. 239-40). Sumnima



and Somdatta carry different social psychology because their language prescribes them to do so:

“You people put clothes on anything and cover their real identity. You hang a mask on the face of an undamaged person with recitation of sacred words . . . make the mother who loves you so much as if she is someone, a total stranger, coming from far away . . . We are unable to see our cloth-less mother as *mata* or goddess. Who would call the naked mother goddess?” (Koirala, 2005, p. 9)

The Kirats have their own way of regarding mother. They do not like to use the language that lessens the affinity of one's mother. For Sumnima, calling a mother a *mata* is making her divine, a stranger that is not practiced with them. She thinks that the goddesses only wear clothes and they are called *mata*, because the word is used by the Brahmins. She thinks that since the Kirat women do not wear clothes, they cannot be called with that divine, sacred word. As Yule (2003) has observed differences in speech comes about because of different ethnic background as well. Even the cow that Somdatta herds is addressed as “Kopila mother” (Koirala, 2005, p.21) as the cow is given the status of a mother in Hindu culture.

Education makes a person cultivated and it gives special store of vocabulary that marks its importance. When Somdatta returns home back to hermitage after his long absence for his penance and stands at the doorstep of the hermitage, Suryadatta does not recognize him and addresses his own son, “Respected guest! You are welcome. Where are you from? What is your introduction?” (Koirala, 2005, p. 39). In reply of which Somdatta speaks, “My reverend father also does not recognize me?” (Koirala, 2005, p. 39). These instances make it clear that culture makes a great difference in making use of language. It is true to say social structure may either influence or determine linguistic structure and/or behavior. The use of expressions like ‘Respected guest!’, ‘Reverend father’, ‘introduction’ are special to the Brahmin family that happens the same when Puloma's parents visit the hermitage and Suryadatta welcomes his guests, “Our reverend guests!” (Koirala, 2005, p. 41). Thus, speaking very polite words and welcoming the strangers before one could ask for the visitor's name, address and purpose of visit is a special cultural tenet in Hindu culture who regard every guest as a god.

### **Language as the Marker of Knowledge and Education**

Language is a status marker and status is acquired through education and knowledge. Certainly, there is a difference in using the language between an educated and an uneducated person. The more educated one is the politer and abstract language one tends to use. In this concern Wardaugh (2000) states, “Euphemism is endemic in our society: the glorification of the commonplace and the elevation of the trivial. We are constantly renaming things and repackaging them to make them sound better” (p. 235). When Puloma, in the novel *Sumnima*, visits Somdatta's hermitage in the course of their betrothal, they do not begin with their normal introduction and romantic talks but they begin to discuss about human existence. Somdatta says, “The dual concept between the living being and the soul vanishes as they merge only into the universal soul” (Koirala, 2005, p. 41) to which Puloma, the would-be bride adds, “To differentiate them is ignorance” (Koirala, 2005, p. 42). The novelist has made his characters speak philosophy in order to show that his protagonists are well educated persons. They are still strangers to each other but they discuss about the duality of human existence the concept of being and not-being, the unity of human soul with the



universal soul, that is supposed to happen at only one's death, in highly philosophical level, "formlessness and nothingness" (Koirala, 2005, p. 42). Somdatta declares. "The body is a fleeting and inferior lump of flesh" (Koirala, 2005, p.42) to which Puloma adds, "It's just a bubble of water blown into the shape by breath" (Koirala, 2005, p.42). They seem to have great knowledge about transitory nature of physical existence of human body. After Somdatta and Puloma get married they use very polite language to address each other. The couple do not address each other with common words like husband or wife nor do they ever use their first names to call each other. Puloma addresses her husband as "My lord" (Koirala, 2005, p. 45), as if she were having discussion at a court before a judge and again "The son of Aryans" (Koirala, 2005, p. 48). Somdatta, in return, addresses his wife in a very polite language, "Brahmin woman" (Koirala 50) and they discuss about the difference of the synonymous words "killer" and "murderer" (Koirala, 2005, p.50). Yule (2003) has correctly observed that different people "have different world views which are reflected in their language" (p. 246) that marks the level of their education.

Somdatta talks to Sumnima using common vernacular, "Sumnima! Look here! Your Somdatta is here" (Koirala, 2005, p. 55) when he goes to visit Sumnima after he has realized that his conjugal life with Puloma has failed. Sumnima, as usual, uses commonplace to address Somdatta, the reverend learned person, "O Brahmin! The man in you is angry with you because you tried to kill it with penance. You must take dip into the man's pond" (Koirala, 2005, p. 56). She adds, "Why have you dried like this, Som?" (Koirala, 2005, p. 56). Sumnima is frank enough to confess that she is uneducated person and makes straightforward use of language, "I am a woman. I am straightforward. I don't know anything Somdatta, except being myself" (Koirala, 2005, p. 60) even though she has learned much more than Somdatta by the experience of her life. Education and knowledge of great philosophy does not support physical needs, that is better known by Sumnima, "Look, you Brahmins have known so many things, you read different kinds of big books and then talk things which we cannot comprehend at all . . ." (Koirala, 2005, p.66). But Sumnima has more practical knowledge than that of Somdatta as Wardaugh has stated, Language "defines your experience for you; you don't use it simply to report that experience" (2000, p. 219). Thus, use of the same language is made in different level by and with the persons who have formal education and knowledge or they have learned from their life experience and it functions as a vehicle exhibition of its power.

### **Language as a Vehicle of Power**

Language is a status marker that carries power. Status creates power and power generates its language of respect and domination both. Traugot and Pratt (1980) state in regards with language, "It is a vehicle of power, a means by which we control, create and preserve" (p.1). There are at least four levels of social/personal markers for the same word 'you'. In the novel, when a Kshetriya prince happens to visit Suryadatta's hermitage during his tour of the jungle for hunting, he uses very respectful language to the Brahmin ascetic because Brahmins are superior Gurus to the Kshetriyas in Hindu culture. He shows his due respect to the ascetic by addressing, "Oh pious soul! Are your fire sacrifices and other rituals going on without any obstacles? Are there any oppositions and restrictions in your activities from the Non-Aryans"

(Koirala, 2005, p. 11)? The Kshetriya prince performs his duty towards the Brahmin family and the activities because according to Manu's law, it is Khsetriya's duty to provide security to the ascetic Brahmins. When he understands that the Kirats slaughter cows and Bhillas pigs in order to please their deities in the area, he pledges, "Divine Brahmin! It is the religious duty of a Kshetriya to serve the Brahmin, and as such I will certainly fulfill my duty" (Koirala, 2005, p. 11), and orders his soldiers, "Go to the village nearby and give this royal order that the king demands the presence of the chiefs of the Kirats and Bhillas" (Koirala, 2005, p. 11). The language used to address the Brahmin and his concerns is quite different from the language he uses while addressing his soldiers, the Kirats and Bhillas in the vicinity who are his subjects. The prince addresses the saint as 'pious soul', 'divine Brahmin' etc. to show his respect to him and also, he shows his concerns whether the 'Non-Aryans' are causing any disturbance in the saint's pious activities to prove the varna relationship between the Brahmins and Kshetriyas, whereas he gives a 'royal order' to call the Kirats and Bhillas. Even the Bijuwa, the chief of the Kirats, is conscious of the power relationship when he addresses "honorable prince" (Koirala, 2005, p. 13) and complains, ". . . divine anger will fall on us" (Koirala, 2005, p. 13) if they do not sacrifice cows and pigs to their respective deities. The expressions 'divine anger' and 'fall on us' is the instance how power creates its language. But the prince makes use of his power and gives an order not to slaughter cows and pigs in the area, "The place will not be called the Varahakshetra or the region of the boar-god . . . and it will be a pilgrimage site symbolizing the incarnation of Vishnu as varaha as pronounced in our religious texts" (Koirala, 2005, p. 13). This is an instance how effective the language used by the people in power is and how the royal decrees and orders are made into laws.

### **Sub-conscious Expressed through Language**

One's social status and exercise of power generate a difference in one's sub-conscious. One's way of using language reflect one's sub-conscious and preconscious or subconscious as Freud (1953-74) asserts, consists of anything that could potentially be brought into the conscious mind (p. 13). According to him the unconscious continues to influence our behavior and experiences, even though we are unaware of these underlying influences. The unconscious can include repressed feelings, hidden memories, habits, thoughts, desires, and reactions because it is the reservoir of our experiences. One's life experiences mould one's unconscious and one expresses one's sub-conscious through language.

The word 'unconsciousness' meaning opposite to consciousness, according to Easthope (1999), is not general currency but subconscious is. Subconscious carries the reassuring suggestion that conscious is only submerged like a submarine and can be brought to the surface when we want (p. 4). Unconscious is not any physical object and its nature is inferred from an analysis of features in human behavior. Most of the time, we communicate through symbols because we understand them because we share the things in unconsciousness even though we do not want something to speak openly. Somdatta, Sumnima and Puloma as well express their unconscious while talking to themselves or report the things in roundabout way. When Somdatta is treated by Sumnima in the 'man's pond' amidst the grove that is like a womb, he speaks his unconscious to himself, "what an intoxicating land is this, this grove surrounded by green vegetation which

makes one so charmed I was asleep unaware” (Koirala, 2005, p. 64). Unconscious is normally expressed through metaphors and symbols and this description is quite symbolic in the sense that it describes human genitals indirectly in which Somdatta wants to quench his long-suppressed desire for having physical pleasure with Sumnima. He feels sorry for himself for suppressing the physical needs of his body and its pleasure while practicing penance, reciting Vedic mantras and discussing the great Eastern philosophy that physical pleasure is sin and trivial. Puloma, on the other hand, expresses her unconscious, “Where would that Bhilla be nowadays (Koirala, 2005, p. 72)?” when she memorizes a Bhilla youth who used to like her, follow her and wanted to make love with her. When Somdatta comes back to the hermitage in Bhilla disguise Puloma is ready to have copulation with him and she expresses her unconscious, “Oh! Oh! Bhilla, Oh! Oh! (Koirala 79) because she experiences the pleasure to its most when she imagines having copulated with the Bhilla. Somdatta too feels his extreme satisfaction when he imagines he is having copulation with Sumnima and speaks, “Sumnima! Sumnima!” (Koirala, 2005, p. 79).

It is not only Somdatta and Puloma who have their suppressed unconscious expressed while having enjoyed the relationship, Sumnima as well has her unconscious desire unfulfilled when she says to Somdatta, “My husband says to me that he didn’t get me . . . The whole night I sleep stuck to his body and even then, he says that he didn’t get me. . . He says that he will now go to Kashi and there he will adopt a lineage like that of a Brahmin and will also embrace a big dream” (Koirala, 2005, pp. 69-70). It is not Sumnima’s husband who did not get her but it is Sumnima who carries Somdatta in her mind and she thinks her husband is not satisfied with her because she has developed a kind of special feelings towards the Brahmin from her childhood. This unconscious desire of Sumnima to get Somdatta is finally expressed into practice when she welcomes Somdatta’s son as the husband of her daughter and blesses them and feels glad in it.

### **Conclusion**

Thus, Language has bi-dimensional relationship with society that it controls the society and cultural activities whereas socio-cultural practices help in creating language. Its usage is not only limited to its primary function of human communication it is used to exhibit one’s views about human kinds, society and social practices that exhibits one’s world view because language limits the level of human understanding. People from a certain cultural background have a special storage of vocabulary according to the way the members of the society understand human existence because one’s culture and its practices shape the horizon of one’s understanding. It is the shaper the consciousness level of its users as well as a vehicle through which human kinds express their knowledge and experiences. It works as an identity marker because it is the medium through which its users exercise power and it generates power in its users. BP Koirala has made his characters make special use of language according to their cultural practices, beliefs, knowledge, level of education, understanding of the human existence, their illusion and disillusionment and total understanding of human life through Sumnima, Somdatta, Puloma and other characters. Sumnima is found to be an ignorant girl and Somdatta and Puloma are found to have a high level of philosophical understanding in the beginning through their use of Vedic arguments, however socio-cultural experience

has made Sumnima understand the life better and human existence and her understanding of life becomes beneficial philosophy life that gives power to her language and it generates higher status for her.

### **Implications of Language Dimensions in Pedagogy**

Language has been driving and guiding the phases of civilizations perennially. It has remained as the most dominant phenomenon in the stratification of society and communities in themselves. Human societies and communities possess their identities because of language. We cannot imagine human existence in the present form without language. In this sense, it is the elixir of civilization where human kinds find their place. The world runs its flux of affairs making language a vehicle. At its culmination, the teaching of language encompasses strata of prescience.

The dimensions of language in pedagogy include multiple but diverse factors. Freeman and Anderson (2016) opine teaching itself as a very complex task. They view that pedagogy is a simultaneous process of mental, social, cultural, physical, emotional, practical, political, behavioral, experiential, historical, spiritual, and personal. If so is the case, the focus of teaching language adds complexity because it is determined by perceptions of teachers and students towards the nature of language as well as the sociocultural setting where the teaching and learning process finds its ways. Yet, this stratification is not complete because the present study finds language as an identity marker as a significant factor. Besides, this study has foregrounded the psychological and power related dimension of language that the time has come to address the psychological and power related aspects of language that Larsen-Freeman and Anderson have overlooked in their larger stratification of language teaching pedagogy. In the context of Nepal, we need to make a very inclusive pedagogy regarding language teaching because this is the place where the speakers of two diverse families—Indo-European and Tibeto- Burman—communicate with each other and among themselves simultaneously.

The present study has crystallized some crucial issues in the bilingual social pattern of Nepal. Widdowson (2004) recognizes that universal pedagogy is not applicable everywhere; rather the shift to localization is a must. This pedagogical practice includes local contexts, needs and addresses the problems. So, the dichotomy of language in *Sumnima* can be addressed in its localized context of Nepal. In this regard, the present article projects the need of *Pedagogical Pluralism* in the context of language teaching in Nepal.

### **References**

- Barbara, C. L. (1964). *The study of language*. PAN Books.
- Chalise, N. (2069 BS). *Purbeeya darsanik manyatama Koiralaka upanyas*. B.P Chintan Kendra.
- Chomsky, N. (1957). *Aspects of the theory of syntax*. MIT Press.
- Dhakal, B. (2056 BS). *Bishweshwer Prasad Koiralaka upanyasma bichar pakshya*: Jaynepal Prakashan.
- Easthope, A. (1999). *The unconscious*. Routledge.
- Freud, S. (1953-74). *Standard Edition* (4<sup>th</sup> vol.). Hogarth Press and the Institute of Psycho-Analysis.
- Koirala, B. P. (2005). *Sumnima*. (T. N. Sharma, trans). Bagar Foundation.
- Laforge, P. G. (1983). *Counseling and culture in second language acquisition*: Pergamon.

- Larsen-Freeman, D. & Anderson, M. (2016). *Techniques & principles in language teaching*: OUP.
- Nepali, M. (2017). Humanity in BP Koirala's *sumnima*. *Crossing the borders: International journal of interdisciplinary studies*. 5 (2), 37-50.
- O'Connor, J. D. (2000). *Better English pronunciation* (2<sup>nd</sup> ed.). CUP.
- Sapir, E. (1971). *Language: an introduction to the study of speech*. Granod Publication.
- Singer, M. (1972). Pattern of culture. In Sills, L. David (eds.), *International encyclopedia of the social sciences* (vol.3 &4). The Macmillan Company.
- Todd, L. (1987). *An introduction to linguistics*. Longman Press.
- Sharma, B. B. K. (2022). Deconstruction of cultural hegemony in nepali society: A study of *sumnima*. *The Outlook: Journal of English Studies*, (13) 13-20. <https://doi.org/10.3126/ojes.v13i1.46690>.
- Traugot, E. C. & Pratt, M. L. (1980). *Linguists for students of literature*. Harcourt Brace Jovannovich Publishers.
- Wardhaugh, R. (2000). *An introduction to sociolinguistics*. Blackwell Publishers.
- Widdowson, H. G. (1983). *Learning purpose and language use*. Oxford University Press.
- Widdowson, H. G. (2004). A perspective on recent trends. In A. P. R. Howatt & H. G Widdowson (Eds.), *A history of English language teaching* (pp. 353-372). Oxford University Press.

**Dr. Bhanubhakta Sharma Kandel** is an associate professor of English at Department of English, Prithvi Narayan Campus, Pokhara and has been teaching language and literature for the last twenty-five years. He has got his articles published in research journals and has done research on language and literature. He also has published books related to literary theories and their application in language and literature.

## Mentoring Practices of Novice English Teachers

Bhim Lal Bhandari

### Article History:

Submitted 18 May, 2022

Reviewed 29 September 2022

Accepted 14 October 2022

Corresponding Author:

Bhim Lal Bhandari

Email:

[blbhandari2024@gmail.com](mailto:blbhandari2024@gmail.com)

Article DOI:

<https://doi.org/10.3126/jong.v5i1-2.49282>

Copyright information:

Copyright 2022 Author/s and Nepal  
English Language Teachers' Association,  
Gandaki Province

This work is licensed under a Creative  
Commons Attribution- Non Commercial  
4.0 International License



Publisher

Nepal English Language Teachers'  
Association Gandaki Province, Pokhara,  
Nepal

Email: [neltagandaki2018@gmail.com](mailto:neltagandaki2018@gmail.com)

URL: [www.nelta.org.np/page/gandaki](http://www.nelta.org.np/page/gandaki)

### Abstract

*Mentoring is a professional rapport in which an experienced professional supports novice teachers in the premature phases of their profession to develop and progress their teaching career by sharing their teaching skills, experiences and knowledge. This article examines the English language teachers' understanding and practices of mentoring along with my experiences. I employed a descriptive phenomenological research design to explore the lived experiences of teachers about mentoring. Four English teachers teaching at the secondary level were purposively selected as the participants for the study from two community schools of Rupandehi, Nepal. I used interviews as a technique for collecting information from the participants. The finding of the study shows teachers' positive mentoring experiences as they are satisfied with mentoring practices. The study also shows that the common mentoring practices the English teachers employed were peer support, profession-related workshops, training, conferences and seminars. The study may contribute to boost professional competency in their teaching career having effective mentoring experiences and practices with some insightful ideas.*

**Keywords:** Collaboration, mentor, novice teacher, reflective practice, professional development

### Introduction

Mentoring is a system of semi-structured guidance whereby the mentor shares his/her knowledge, skills and experience to assist novice teachers to progress in their own lives and careers. Mentoring is the practice of assisting others in achieving their goals for personal, academic and professional growth and development by guiding, leading, supporting and challenging them via trust and respect for one another (Wright-Harp & Cole, 2008). It is crucial to professional enhancement which supports novice teachers in the early days



of their teaching career. The process of mentoring involves imparting knowledge, offering guidance, emotional support, cultivating and upholding a long-term connection (Mijares et al., 2013). In this process, a skilled teacher helps a less skilled teacher acquire the teaching abilities necessary to fit in a school and advance their career. Mentoring is considered to be a kind of professional support that is transmitted in different ways among professionals, colleagues and from an experienced person to a less experienced person. Mentoring is one of the best reforms in the education system and a very cost-effective programme which makes novice teachers capable in the teaching profession. In this line, Hobson et al. (2009) asserted that mentoring assists novice teachers in their professional development and facilitates their induction into the culture of teaching in a particular local context (as cited in Rodie, 2011). Mentoring has a positive impact on increasing professional and vocational performance among teachers of all experience levels as well as new teachers (Washburn-Moses, 2010) in the real issues of classroom teaching.

My educational journey of schooling is full of both sweet and bitter experiences and memories that still echo in my memory. In the early days of my teaching, I was thinking of quitting the job and decided not to pursue the teaching career anymore. However, my mentor gave me support in motivating students, planning lessons, managing the classroom, preparing teaching materials, dealing with personal classroom issues and in evaluating processes such as asking effective questioning (Wright, 2014). He also inspired and encouraged me to use proper learner-centred strategies for teaching language aspects, language skills, vocabulary, grammar, language functions, test construction and continuing my educational journey ahead. He assisted me by giving me both theoretical and practical ideas of teaching.

Due to an encouraging, friendly and motivating mentor, I transformed my teaching philosophy and began enjoying teaching. I incorporated effective teaching strategies and adopted them while developing myself as a professional teacher by upgrading my academic qualifications, participating in workshop seminars, involving in professional organizations such as Nepal English Language Teachers' Association (NELTA) and getting feedback from him and senior colleagues. After receiving mentoring, I could feel comfortable, make the class more interactive with communication strategies and deliver various teaching texts confidently and effectively. Thus, my mentor has influenced the direction of my teaching career. It was the mentor who guided, inspired, encouraged and supported me for a better professional career, transforming me from an average learner to an independent teacher.

Despite its significance; all the teachers are not getting equal opportunities for mentoring and exploring themselves in teaching. In the early days of my teaching, I loathed teaching profession due to the lack of proper mentoring. In the Nepalese context, the efforts made by the government are not enough to support teachers' professional development. Regular workshops, trainings, and conferences for teacher professional development (TPD) programmes don't seem to go well or efficiently (Pandey, 2011). The pre-service programmes run by different universities in Nepal do not seem adequate as they provide more theoretical knowledge than practical skills. The infrequent teacher training could not help the teachers overcome the problems they face in teaching in everyday classrooms. Therefore, teachers need platforms and professional networks to promote reflective practices such as video recordings of peers and self for evaluative purposes on their regular classroom impressions and problems.



In my understanding, most English teachers are unwilling to share their issues with their colleagues due to the fear of losing their dignity. Due to a sense of humiliation or horror of losing prestige, novice teachers scarcely confess their teaching issues to others (Ur, 2005). They do not seem to expose their weaknesses to others due to the fear of losing their job as well. Many novice teachers are afraid of seeking support from experienced teachers rather they leave the profession before the start of their second year of teaching (Daresh, 2003). In this context, several initiatives including the School Sector Reform Plan (SSRP) and National Centre for Educational Development (NCED) have been developed to support the Nepalese teachers' professional development (Gnawali, 2013). The novice teachers have not been able to feel the changes to receive support for their day-to-day problems in the classrooms. However, in the Nepalese context, there are very few research works on mentoring practices of novice English teachers and they are not very much expressive on this issue. Therefore, I intend to explore how novice English language teachers understand and practice mentoring. How they grow professionally overcoming the problems that they encounter and build their confidence in teaching. Exploring teachers' perceptions on mentoring may give insights to novice English teachers to improve professional competency in related to classroom management, planning for teaching, teaching strategies, and assessment of learning to improve mentorship programmes.

Regarding the models of mentoring, there are three major models of it such as the craft model, the competency-based model, and the reflective model (Maggioli, 2004). The craft model is for new teachers who serve as their mentors' apprentices and learn by watching their mentors' work. Similar to the first model, the second aims to help the mentee acquire certain skills, while the third facilitates teachers to analyze their own behaviours and find the reason behind them. Mentors cannot be taught successful mentoring and coaching skills; they need to do their duties effectively (Vikaraman et al., 2017). The same is the case for mentoring programmes in the Nepalese context as well.

The present study aims at exploring English language teachers' understanding and their practices of mentoring. For accomplishing this objective, I seek to answer the following research questions:

How do novice English language teachers understand and practice mentoring?

How does mentoring support novice English teachers to grow professionally?

### **Review of Literature**

Mentoring is a process of teacher development which supports and encourages novice teachers to develop and improve their teaching performance with proper skills strategies and knowledge. Mentoring is a means of supporting and guiding the work of others (Darish, 2003) for a strong foundation and better teaching career. In this regard, Malderez asserted, "Mentoring is one-to-one workplace-based contingent and personally appropriate support for the person during their professional integration, learning growth and development" (as cited in Burns & Richards, p. 260). Mentoring helps both novice teachers and mentors to adjust themselves properly in any kind of classroom situation with caring, sharing and encouragement. Mentorship has been recognized as a mechanism for career achievement and mentoring correlation has been cited as indispensable in career selection, improvement and efficiency (Straus et al., 2009). The

organizations that have been working for the professional growth and development of in-service teachers in Nepal are educational training centres and the NELTA.

Regarding mentoring, Malderez argued that mentors evaluate the mentees' instruction to detect needs and decide how best to continue (as cited in Burns & Richards, 2009). Thus, a mentor can facilitate the mentees to find the right direction and develop solutions to career issues. Therefore, the study of mentoring practices of novice English teachers in teaching English is considerably worth to be studied. Previous studies on mentoring have been examined as follows.

In this context, Orland-Barak and Hasin (2010) examined the perspectives of mentors in various circumstances concerning mentoring. The results showed that interpersonal interactions, organizational skills, and offering both challenge and support were crucial for the mentees to develop their skills. In addition, Wright (2014) has explored various strategies such as classroom management, personal classroom issues, encouragement through unexpected difficulties, work load management, and effective reflective thinking practices for developing comprehensive mentoring programmes. During their first year of teaching, they are crucial for orienting trainee teachers. Similarly, Arora (2016) conducted a study on an exploration of mentoring among Indian school teachers at Bangor University. The study showed that informal mentoring exists among Indian school teachers in the form of giving professional assistance, advice, sharing feedback, reflection, long-term support, agreed-upon and frequent observations, reciprocity in roles, accepting positive criticism, allowing for free expression, and encouraging and caring for oneself. The practice has not been addressed as 'mentoring' in the context; therefore, teachers were found to be less familiar with the term 'mentoring'. Informal mentoring exists among Indian school teachers but unfamiliarity with its concept has been kept deliquescent.

Likewise, the study of Septiani et al. (2019) on the novice English teachers' experience: Practices and challenges' supported the novice English teachers to be good at communication skills, and personality and have extensive knowledge in ICT. It also supported them to overcome the problems such as motivating the students, implementing the lesson plan, interacting with colleagues and parents, managing their time, controlling their emotions and improving their knowledge and ability. In the same way, the study of Albakri et al. (2021) in Malaysia indicated that the trainee teachers were contented with their mentoring programme during practicum. The study showed that pre-service teachers' perception of mentoring was satisfactory. It also exposed that mentor teachers' knowledge and skills of mentoring were more fundamental than modelling and pedagogical knowledge in providing quality mentoring.

The aforementioned reviewed literature shows the significance of mentoring for professional growth in teaching. However, there are many practices of guidance and support to each other in teaching among colleagues and also from seniors to junior teachers. Most of the above-mentioned studies are carried out in foreign contexts and are based on quantitative research methodology. The literature review has shown that mentoring supports minimizing the problems encountered by the novice teachers during teaching. Therefore, exploring mentoring practices in Nepalese contexts will be a new research issue. Furthermore, to the best of my knowledge, such qualitative research has not been conducted and documented so far to explore novice English teachers' understanding and practices of professional growth using the descriptive

phenomenology method. Therefore, I intend to fulfill the existing research gap in this study.

### **Methodology**

I adopted a descriptive phenomenological qualitative research design as it describes things as one experiences them. It is associated with lived experiences of teacher participants on practices of mentoring. According to Willis (2007), phenomenology enables the researcher to concentrate on subjective and diverse realities (as cited in Campbell, 2015). I used interviews two times as a research tool for collecting the required information from the participants to examine their understanding and practices in mentoring. I selected four English language teachers purposively from two community secondary schools of Rupandehi, Nepal. I recorded and collected their lived experiences taking consent from one-to-one interviews (Creswell, 2013). To maintain the trustworthiness and authenticity of the raw data, member checks were also used (Cohen et al., 2018). I then used their pseudonyms for maintaining privacy and secrecy. I converted the recorded data from Nepali to English and organized and categorized it into three themes before analyzing and interpreting it.

### **Results and Discussion**

The data obtained from the interviews of the participant teachers have been analyzed and interpreted in three themes such as English teachers' understanding of mentoring, the importance of effective mentoring and English teachers' practices of mentoring.

#### **English Teachers' Understanding of Mentoring**

Mentoring is a platform for trainee and experienced teachers to share new ideas related to teaching and to understand the new strategies of teaching. It plays a crucial role as a powerful tool to enhance the profession and career in every institution. It helps empower the constant professional growth of teachers to uplift their careers improving and transforming their teaching skills. Dipak maintained, "When I consult with senior teachers, they help me maximize the learning process and solve my problems and enhance my professional development". His experience of mentoring revealed that consulting senior teachers helped him overcome his pedagogical problems. Manju believed, "Effective mentoring relationship is beneficial not only to novice teachers but also to experience as they generate a new technique to make the classroom more effective". This indicated that experienced teachers got chances to develop themselves in their teaching profession while dealing with the problems of novice teachers.

Some novice teachers with frustration in teaching cannot transform into better professionals. Ramu stated, "I remember the early days of my teaching that I have passed through; I have had both pleasant and unpleasant moments. However, my mentor supported and guided me when I faced obstacles on the way of my teaching journey". The real experience of his teaching career revealed that for the challenging professional growth of EFL teachers in Nepal, mentoring may be a useful strategy. In this context, Reetu asserted, "I know mentoring assists novice teachers to adjust and maintain teaching for better professionals". She reported that mentoring could provide guidelines to novice teachers to adjust and sustain in the teaching field as better professionals in their careers. Pre-service teachers get psychological and emotional assistance, academic support for developing goals and choosing a profession, and role

model through individual mentoring in a secure environment. These supports and role models are crucial for them to grow personally and professionally and achieve success with their future students (Duta, 2020). Thus, mentoring supports pre-service teachers to grow individually and professionally.

However, in the context of Nepal, very few teachers have been provided with such facilities to develop their profession with a positive attitude. Such teachers can easily adjust to new teaching situations; cope with all kinds of problems related to teaching and boost their knowledge and skills to enhance the teaching-learning process.

Similarly, Dipak explained, “Mentor provides new ideas so that we can easily solve the problems and contributes to creating a healthier and harmonious environment of teaching and learning in our class. NELTA also helped me with collaborative teaching”. His understanding of mentoring indicated that with the new ideas provided by mentors, they could easily solve the problems and contribute to creating a healthier and harmonious environment of teaching and learning. To some extent, NELTA has worked as a bridge to share their knowledge and skills from time to time. Villegas-Reimers (2003) asserted that mentors assist trainee teachers by sharing knowledge, giving them access to resources, providing leadership, counselling, coaching, encouraging, reflecting and offering advice on career choices. I believe if the teachers are cooperative with each other, they can create a good academic environment in every school throughout the country. Then all the teachers transformed them professionally and gave positive results and effective outcomes to every educational institution.

If novice teachers get support from mentors and collaborate with other teachers; they are less likely to leave the teaching. Instead, they can create a better academic environment everywhere. When novice develop their professional competency, mentors could begin to work with novice teachers to enable them to think in informed ways about practice, its development and its wider implications for the lives of the children.

### **Importance of Effective Mentoring**

Mentoring offers an extensive variety of learning chances for the professionals such as on-the-job training opportunities, maximum performance with competence in teaching for excellence, and creating interest in teaching and handling teaching-related matters. It is a cooperative and collaborative process between the mentor and mentees. It can support teachers develop tools for continuous improvement.

There are a number of benefits of mentoring such as group problem-solving, emotional support, role modeling and demonstration, encouragement and motivation, sharing knowledge and suggestions, learning about the subject and content and using the right teaching techniques (Kafle, 2008). Mentoring provides teachers the knowledge of both content and teaching skills.

The most remarkable value of the mentor is to offer assistance, direction, support, and supervision to mentees (Ambrosetti et al., 2017). Mentoring is effective in newly qualified teacher induction time, so it is a part of the induction process; moreover, it is a tool for staff development as well as an interactive system where learners get the opportunity to learn better in an interactive way. Mentoring is beneficial for new teachers because it facilitates them to generate new techniques, make the classroom more effective, solve teaching -related problems and develop professionally. English teachers in Nepal are aware with the

idea of mentorship, which enables them to adapt to changing circumstances, deal with challenges, and come up with new solutions. As a result, it provides a forum for both new and experienced teachers to exchange information and learn about changing circumstances (Pandey, 2009). Effective mentoring helps teachers grow professionally.

In this regard, Manju stated, “Mentoring helped me understand the school environment and organizational culture, successfully accomplish my teaching and grow professionally with methodical knowledge and skills. When I got practical ideas from mentors, I updated myself with new techniques of teaching and now can overcome the challenges that are likely to occur in the field of teaching”. Her experience of mentoring clarified that mentoring supports to understand the school environment and organizational culture, get practical ideas and minimises the stressful pain of teaching and teaching could be made less challenging making novice teachers capable of performing responsibilities and strengthening their skills in their profession with methodical knowledge and skills to enhance their survival rate .

Her experience is in harmony with Arora (2016) whose study showed mentoring offered professional assistance, guidance, shared feedback, reflection, long-term support, agreed and persistent observations, reciprocity in roles, acceptance of positive criticism, free expression, and individual care and support to novice teachers. Likewise, it has been found that mentoring is beneficial, especially for new teachers (Mann & Tang, 2012). Mentoring is found to be crucial and useful for novice teachers. Therefore, more work is required to boost potential application of mentoring in the Nepalese milieu. The possibility of mentoring will be explored and strengthened as one of the key approaches to professional development (Ministry of Education, 2016). Teachers can improve and their professional skills involving in mentoring.

Recalling similar experiences, Reetu shared, “When I get the opportunity to interact with the experienced teachers on teaching problems. I get very useful ideas to deal with the problems then I can make my teaching very effective and interesting”. Reetu claimed that mentoring provides useful ideas and establishes and achieves a vision of good teaching which is possible only when mentors support the mentees in every problem throughout their professional career. Hobson et al. (2009) asserted that mentoring is specifically meant to help the professional growth of trainee teachers and to make it easier for their induction into the teaching profession and a particular local context (as cited in Rodie, 2011). All the participants claimed that mentoring provides a chance to be adjusted to a new system, get exposed to the experience and develop them personally and professionally. It helped novice teachers take control of their learning and manage the complexities. In these circumstances, mentoring proves to be a powerful instrument to prevent teachers from professional isolation. So, it is required to offer assistance and support for novice teachers in easing the transition from student to teacher.

### **Maximizing Learning Potential**

Mentoring helps novice teachers adopt new strategies and guidance to solve teaching-related problems. Then novice teachers learn to take control of their learning and manage the class effectively. It enhances teachers' professional development as it provides valuable opportunities for teachers' professional growth (Dikilitas & Atay, 2018). Mentoring plays a crucial role in the effective teaching

and learning process. Novice teachers get formal and informal support in many ways through mentoring. Peers, someone from their community or even a work supervisor or faculty member can be mentors of the mentees (Conner, 2015). When there is high cooperation between mentors and novice teachers, learning will be more effective.

In this context, Dipak asserted, “When I feel difficulty, I consult with the experienced capable and intimate colleagues of my schools. I get new practical ideas related to teaching from them. They help me overcome the problems and make my teaching effective”. After sharing the experience of the participants, I knew that the novice teachers got new ideas to solve pedagogy-related problems and develop their professional skills. Manju asserted, “Mentoring is necessary for the trainee teachers to implement theoretical knowledge to the real-life situation. The current mentoring system for novice teachers seems ineffective so it requires improvement”. This justified that mentoring supports novice teachers to apply theoretical knowledge to practice in real classroom teaching, however, it should be improved. Pre-service teachers can examine how they perceive the classroom, the teaching methods they employ, the responsibility they play as teachers, and the potential impact they could have on their students’ lives by learning from their mentors and partners. Then, mentors are in charge of motivating novice teachers to overpower not only their actual classroom challenges but also the intellectual challenges they face when they realize they are not adequately ready to teach languages (Castañeda-Trujillo & Aguirre-Hernández, 2018). Thus, mentors facilitate overcoming the actual classroom and intellectual challenges.

#### **Professional Development Support**

Almost all the novice teacher participants in my study revealed that formal or informal mentoring has contributed to bringing about a drastic change in their teaching. Experienced teachers and teacher educators assist them in improving their professional competency. The quality of their teaching improves when they apply cognitive skills to their students. They provided new ideas about teaching and they developed their professional competency. In this line, Manju mentioned, “Through mentoring, I developed motivation, encouragement and collaborative problem-solving skills. I also got emotional support; knowledge of the subject matter and the use of appropriate instructional methods. These skills supported me to identify improve and make my teaching better”. Her mentoring practices explore that when novice teachers got opportunities to participate in workshop seminars, conferences and training, they got the practical ideas of teaching various teaching items and language skills. Such activities supported them to make their teaching better on one hand and on the other hand, to recognize, assess and improve their students’ performance.

In this line, Darling-Hammond et al. (2017) asserted that mentoring permits teachers to achieve the capacity to identify, understand, and assess their behaviours and strategies to improve students’ proficiency. In this regard, Manju further stated, “I got practical ideas from training, workshop seminars and conferences for teaching different language aspects, grammatical points and literary genre effectively. They help me teach in real classrooms effectively”. Her experience revealed that training, workshop seminars and conferences are crucial in the mentoring process as they support novice teachers for their



better professional careers.

Almost all the novice teacher participants in my study narrated that formal or informal mentoring contributed to bringing about a drastic change in their teaching. Mentored teachers assisted them in improving their professional competency. The quality of teaching is improved when they apply cognitive skills with the novice teachers such as listening, asking inquisitive questions, providing feedback, and managing their classroom. Thus, mentors provide new ideas about curriculum and teaching developing their professional competency. Mentor encourages novice teachers to solve difficult problems related to teaching. They also help maximize learning potential and adjust new teachers to the new situation and support them as a reflective practitioner providing content and skills-focused advice and support. They can be supporters to listen and encourage novice teachers in the articulation of ideas to help them achieve professional learning objectives.

They inspire as a counsellor, communicators, problem solvers, administrators, enablers, monitor academic processes, monitor social development, managers of behaviours, praise givers, motivators, and team builders. In this regard, Reetu claimed, “In my view, mentoring is crucial to make teaching effective. Usually, the mentor facilitates novice teachers to develop professionally. It removes confusion and develops confidence in teaching. When I get ideas on a new topic, I feel comfortable delivering the subject matter”. Her lived experiences made it clear that experienced teachers as mentors supported her to develop professionally removing confusion and developing confidence in teaching. Participant’s view is supported by Matsko et al. (2020), Orland-Barak and Wang (2020) who asserted that mentoring is an essential part of developing trainee teachers’ ability to handle the academic and social challenges they may encounter during their first year of college as well as their capacity to teach.

### **Teachers’ Practices of Mentoring**

In the context of Nepal, mentoring can be one of the best tools that English language teachers can get benefit from it to develop them professionally. Mentoring supports novice teachers by helping, guiding, and assessing the novice language teachers’ teaching. Regarding this, Reetu asserted, “After completion of M.Ed., I started teaching in school as an English teacher. In the beginning, I faced problems in finding materials, classroom management and using appropriate teaching strategies. I got help from the experienced and senior teachers”. In the early days of teaching, she faced challenges in finding materials, classroom management and using appropriate teaching strategies in the class but gradually she got support and guidance from experienced and senior teachers on using proper teaching strategies.

Ramu shared similar experiences in mentoring thus, “I faced problems in my teaching career in the early days which developed frustration in teaching. However, mentoring practices from NELTA and TPD training from the education office transformed me into a better experienced professional with the latest trends or practices”. His experience of teaching reflected that, in the beginning, he had frustration in teaching. However, mentoring practices transformed him into an experienced and competent teacher with the latest trends or practices. He further put his narrative thus, “Attending teaching practice, TPD training, NELTA conferences and consulting with my senior colleagues, I developed professional skills”.



He claimed that he developed his professional skills through internal supervisors, subject teachers and attending TPD training.

Similarly, Manju stated, “I do not ask all my problems and concerns to the senior teachers because I had the fear of losing the face if I asked them all the teaching-related problems, they would rate me as an unqualified teacher”. Her personal experiences indicated that due to prestige issues, she could not ask about and share her problems with her seniors. Her view is similar to Ur (2005) who stated that once this difficulty is overcome, the results are satisfying. However, some teachers may be reluctant to admit the existing teaching problems due to the fear of losing dignity. She further insisted, “Since in schools, there is no provision of mentors to share my problems, I share the problems with my close colleagues. So, I want a mentor to listen to my confusion in the schools regularly”. Manju’s experience showed that there is no regular mentoring during in-service programmes. So, she shared her problems with her close colleagues. She intended to have a mentor to listen to her problems in school for continuous professional development.

### **Conclusion and Implications**

The purpose of the study is to examine novice English language teachers’ understanding and practices of mentoring. This research study reveals teachers’ positive mentoring experiences as they are satisfied with mentoring practices. The study also shows that the common mentoring practices the English teachers employed are peer support, profession-related workshops, training, conferences and seminars to understand the school environment and organizational culture, manage class, and adjust to the new situation with content and skills-focused advice and support. It enhances their confidence removing confusion to grow academically with the latest practices. Furthermore, the study also shows that mentoring practices offer support to novice teachers to reduce teaching-related problems and make the teaching and learning process more effective with the use of appropriate instructional methods. Moreover, the study explores that mentoring enhances the abilities of teachers in the teaching and learning process during the early years of their teaching career with proper modellings for effective teaching strategies. In addition, mentoring practices support them to boost their career with methodical knowledge and skills, proper teaching strategies of language skills, vocabulary, grammar, language functions, test construction and adjust to new situations and sustain their teaching career successfully.

This study may contribute to both mentors and mentees for better understanding and actual practices of mentoring with insightful ideas to improve professional competency and expertise in their current mentoring experiences and practices. The study may also contribute to the discourse of mentoring practices in English language classrooms to solve teaching-related problems and boost their career.

Therefore, there should be a mechanism of mentoring from which novice teachers get opportunities to overcome the issues related to teaching and the current mentoring system for novice teachers should be improved. The government authorities should conduct training and workshop seminars frequently so that novice English teachers can handle the classroom effectively for the betterment of mentoring experiences. Since it is a small-scale qualitative study conducted in Rupandehi only with four teacher participants using interviews, its findings cannot be generalized to the entire English language teachers throughout the

country. Therefore, to address the limitations, a further study can be carried out on mentoring practices of novice English teachers at the secondary level incorporating a large sample size, greater contexts and a mixed-method approach.

### References

- Albakri, I. S. M. A., Ismail, N., Hartono, R., Tahir, M. H. M., Abdullah, M. S. H. B., Sarudin, A., & Zulkepli, N. (2021). Mentoring practices during practicum: The perspectives of Malaysian pre-service English language teachers. *Studies in English Language and Education*, 8(2), 642-655.
- Ambrosetti, A., Dekkers, J., & Knight, B. A. (2017). Mentoring triad: An alternative mentoring model for pre-service teacher education? *Mentoring and Tutoring: Partnership in Learning*, 25(1), 42-60. <https://doi.org/10.1080/13611267.2017.1308093>
- Arora, G. (2016). *An exploration of mentoring among Indian schoolteachers* [unpublished PhD dissertation]. Bangor University.
- Burns, A. & Richards, J. C. (2009). *The Cambridge guide to second language teacher education*. Cambridge University Press.
- Campbell, T. A. (2015). A phenomenological study on international doctoral students' acculturation experiences at a US university. *Journal of International Students*, 5(3), 285-299.
- Castañeda-Trujillo, J. E., & Aguirre-Hernández, A. J. (2018). Pre-service English teachers' voices about the teaching practicum. *HOW*, 25(1), 156-173.
- Cohen, L., Manion, L., & Morrison, K. (2018). *Research methods in education* (8<sup>th</sup> ed.). Routledge.
- Conner, K. (2015). *Expectations and experiences of undergraduate students who participated in an alumni mentoring program*. [unpublished doctoral dissertation]. The University of San Francisco.
- Creswell, J. W. (2013). *Research design: Qualitative, quantitative and mixed-method approaches*. Sage Publications.
- Daresh, J. C. (2003). *Teachers mentoring teachers: A practical approach to helping new and experienced staff*. Sage Publications.
- Darling-Hammond, L., Hyler, M.E., & Gardner, M. (2017). *Effective teacher professional development*. Learning Policy Institute.
- Dikilitas, K., Mede, E., & Atay, D. (2018). *Mentorship strategies in teacher education*. (Eds.). IGI Global. <http://doi:10.4018/978-1-5225-4050-2>
- Duta, M. W. (2020). The impact of individual student mentoring for teacher professionalism in English pre-service teacher education. *Saga*, 1(2), 95-107. doi:<http://doi.org/10.21460/saga.2020.12.47>
- Gnawali, L. (2013). *English language teacher development through professional associations: The NELTA way*. [unpublished PhD dissertation]. Kathmandu University.
- Hobson, A. J., Ashby, P., Malderez, A., & Tomlinson, P. D. (2009). Mentoring beginning teachers: What we know and what we don't. *Teaching and Teacher Education*, 25(1), 207-216.
- Kafle, A. P. (2008). *Mentoring: An approach to teacher development* [Web log post]. [http://apkafle.blogspot.com/2008/08/mentoring-approach-to-teacher\\_10.html](http://apkafle.blogspot.com/2008/08/mentoring-approach-to-teacher_10.html)
- Maggioli, G. D. (2004). *Teacher-centred professional development*. ASCD.
- Mann, S., & Tang, E. H. H. (2012). The role of mentoring in supporting novice English language teachers in Hong Kong. *TESOL Quarterly*, 46(3), 472-495.

- Matsko, K. K., Ronfeldt, M., Nolan, H. G., Klugman, J., Reininger, M., & Brockman, S. L. (2020). Cooperating teacher as model and coach: What leads to student teachers' perceptions of preparedness? *Journal of Teacher Education*, 71(1), 41-62. <https://doi.org/10.1177/0022487118791992>
- Mijares L, Baxley S. M., & Bond M. L., (2013). Mentoring: A concept analysis. *J Theory Constr Test*, 17(1), 23- 28.
- Ministry of Education (2016). School sector development plan, Nepal, 2016-2023. Ministry of Education, Government of Nepal.
- Orland-Barak, L., & Wang, J. (2020). Teacher mentoring in service of pre-service teachers' learning to teach: Conceptual bases, characteristics, and challenges for teacher education reform. *Journal of Teacher Education*.
- Pandey, S. B. (2009). *Mentoring for teachers' professional development in Nepal: A status study of Kathmandu District*. [unpublished M.Ed. dissertation]. Kathmandu University.
- Rodie, P. (2011). *The perceptions of beginning secondary teachers about their professional learning experience in the Solomon Islands context* [unpublished PhD dissertation] Waikato University.
- Septiani, A. Emiliasari, R. N., & Rofi'i, A. (2019). The novice English teachers' experience: Practices and challenges. *Academic Journal PERSPECTIVE: Language, Education and Literature*, 7(2), 109-118 DOI:[10.33603/perspective.v7i2.2708](https://doi.org/10.33603/perspective.v7i2.2708)
- Straus, S. E., Chatur, F. & Taylor, M. (2009). Issues in the mentor-mentee relationship in academic medicine: A qualitative study. *Academic Medicine*, 84, 135-139.
- Ur, P. (2005). *A course in language teaching: Practice and theory*. Cambridge University Press.
- Vikaraman, S. S., Mansur, A. N., & Hamzah, M. I. M. (2017). Mentoring and coaching practice for beginner teachers: A need for mentor coaching skills, training and principal support. *Creative Education*, 8(1), 156-169. <https://doi.org/10.4236/ce.2017.81013>
- Washburn-Moses, L. (2010). Rethinking mentoring: Comparing policy and practice in special and general education. *Education Policy Analysis Archives/ Archivos Analíticos de Políticas Educativas*, 18-32. doi:<http://dx.doi.org/10.14507/epaa.v18n32.2010>
- Wright, C. A. (2014). *Developing a comprehensive mentoring programme*. [unpublished PhD dissertation]. Tech University.
- Wright-Harp, W., & Cole, P. A. (2008). A mentoring model for enhancing success in graduate education, *Contemporary Issues in Communication Science and Disorders*, 35, 4-16. <https://doi.org/10.1044/cicsd.35S4>

**Mr. Bhim Lal Bhandari** is a reader in English Education at TU in Butwal Multiple Campus, Rupandehi. He is a life member of NELTA and has published more than a dozen of research articles in national and international journals. He has also presented papers at national and international conferences and webinars. His area of interest includes SLA, teacher education, and professional development.

## Pedagogical Implications of *Ghātu* Folk Dance in EFL Classes

Dr. Raj Kumar Gurung

### Article History:

Submitted 18 May, 2022

Reviewed 29 September 2022

Accepted 14 October 2022

Corresponding Author:

Dr. Raj Kumar Gurung

Email:

gurung.rajkumar@gmail.com

Article DOI:

<https://doi.org/10.3126/jong.v5i1-2.49283>

Copyright information:

Copyright 2022 Author/s and Nepal  
English Language Teachers' Association,  
Gandaki Province

This work is licensed under a Creative  
Commons Attribution- Non Commercial  
4.0 International License



Publisher

Nepal English Language Teachers'  
Association Gandaki Province, Pokhara,  
Nepal

Email: neltagandaki2018@gmail.com

URL: www.nelta.org.np/page/gandaki

### Abstract

*This paper proposes teaching Ghātu folk dance as a performing art in EFL classes for effective teaching and learning activities. Like dance performance, language skills are also performing arts. The study examines the English language proficiency of intermediate students in general. Their performance is not as satisfactory as expected. One major finding of the study is that the relationship between teachers and students and students to students is not harmonious. Ghātu can play a catalytic role in maintaining the relations between teachers and learners. This cultural activity is the source of good human relations, good coordination, patience, group work, devotion, submissiveness and many more. This article explores how this cultural activity enhances the teaching-learning activities in EFL classes, what factors are affecting students' performance, and how Ghātu inspires teaching-learning pedagogies. But it has not been studied from this perspective yet. So, Ghātu is to be introduced in the syllabus. The study employs the human relations theory to interpret and analyze this Ghātu cite and relate it to this research. Teaching Ghātu folk dance in EFL classes can create an exciting environment as it is a new teaching pedagogy. This makes all the students actively participate in teaching-learning activities. Ghātu can make classroom activities effective, active, and interactive if it is introduced in the syllabus. The active participation of both language and literature students enhances*

*the English language proficiency in EFL classes.*

**Keywords:** effective and interactive, EFL classes, Ghātu aura, human relations, learning activities, performing art

### Introduction

The study concerns how *Ghātu* dance defines it to the wider readership, and this performing art is relevant to EFL classes. This introductory section deals with the relationship between *Ghātu* activities and teaching learning activities, and how teaching *Ghātu* performing art in the EFL class helps make the teaching-learning pedagogies effective and interactive. Till now this type of study of teaching cultural activity in the EFL classes has not been carried out. Most students' language proficiency is not satisfactory. Because their relationship with their teachers and friends is not harmonious. This demotivates them and they do not actively participate in teaching-learning activities. This makes their language proficiency poor. Teaching *Ghātu* in EFL classes can enhance the harmonious relations between teachers and learners. There is a gap between them. The gap should be filled up and distance should be generated. Filling the gap means maintaining the relations and distance means hierarchy like that of father and sons or parents and children. Teachers have to play the major role to create this situation. This relation enhances the teaching learning pedagogies. *Ghātu* is the source of harmonious relations, good management, good coordination and cooperation, mutual understanding, active participation, teamwork or group work, peer group, morals, religions, spirituality, commitment, devotion and dedication, discipline, submissive nature, patience and concentration, loyalty and obedience. It is a most exemplifying piece of literature as a cultural activity. The way the villagers manage the performance is most inspiring and influencing. This management technique is easily implemented in both language and literature classes. Thus, this paper focuses on how to maintain harmonious relations between teachers and students and students to students for effective learning. For this, the essay employs the human relations theory propounded by a professor viz. Elton Mayo. Bennis (1959) states that Elton Mayo was the "founding father" of the human relations approach and management theory.

Following the ideas of Mayo, it is pointed out as 'good human relations' would eliminate all discord and disagreement (Bennis 1959, p. 261). The possibility of discord and disagreement is always there even in a minor issue. Establishing a good relationship might be difficult for many people. A good relationship eliminates all these misunderstandings and conflicts. So, good relations between the teachers and students influence the whole classroom learning environment. If they have good relations, they will deal with even a tough subject like mathematics. But if there is no good cooperation and coordination between them, the learning process will be collapsed. In deteriorating the student's performance of language proficiency, it is not only the student's negligence or carelessness, teachers are the solely responsible figures to make the class interesting. First, the teachers have to manage the classroom activities effectively. Then students have to pay attention while teachers deliver lectures. It is because teachers are those persons who pave the learning side of students (Jora, 2021, p. 24). To foster the learning side of students, the teachers should create a friendly environment in the EFL classroom. Similarly, the villagers create a friendly environment in the village. Their relations and mutual understanding are imitable for promoting English language learning activities. This inspires the EFL class, too.

One most important themes of *Ghātu* is group work or teamwork. It indicates peer learning. All the villagers actively participate in this folk dance performance. In the same way, every student has to actively participate in the EFL classes and enhance peer learning through which they can promote their English

language proficiency. This makes their learning activities effective. How the villagers accomplish *Ghātu* is a good example for the teachers and students. As the successful accomplishment of *Ghātu* is the output, the student's language proficiency or knowledge is the output in teaching-learning activities. Participant roles here are related to the task that the group is deciding to undertake or has undertaken. Their purpose is to facilitate and coordinate group efforts (Bennis, 1959, p. 271). In the language and literature classes, the teacher facilitates learning and the students should work accordingly or enhancing their language proficiency will be hampered. Whatever problem arises during the performance, the villagers solve it with their group work effort. In the EFL classes, too, this group work effort works. If some students do not understand some terms, the teacher and other students have to immediately cooperate with them. This will surely enhance their learning. Thus, the study promotes group work effort or peer group or peer learning.

The *Ghātu* village forms a kind of task force for performance. It is systematically carried out. All the participant roles are related to the task of accomplishing the cultural activity. Hanna et al. (1979) point out that in any case, a multidimensional approach may demand teamwork or cooperation. The teaching-learning approach can also be considered the multidimensional approach, because only one method may not be sufficient in teaching language. To accomplish this task, group effort is necessary. Cooperation is another best way of solving problems. Teamwork and cooperation always have a pivotal role in the teaching-learning process. Both the teachers and students have to cooperate in teaching and learning activities. The teachers have to apply a multidimensional approach if the students do not understand clearly. Similarly, the students have to try their best to understand the lesson by putting the relevant questions to the teachers. If they cooperate, students' language proficiency will be enhanced. *Ghātu*, which is based on conservative thought and traditional belief, is a part of Hindu culture. Every Hindu culture is a source of some kind of inspiration, lesson, and knowledge. In *Ghātu*, the queen transcends from the physical world to the spiritual world. Likewise, in teaching-learning activities, the language students transcend from one world of innocence to another world of experience. Therefore, transcending to the heavenly life means acquiring knowledge, acquiring language proficiency.

Pargetter (1990) argues that perhaps there is a most rational belief system when truth and belief coincide. Observing *Ghātu* folk dance is truth, and expecting positive results from the performance is a belief. Similarly, the students working hard for gaining knowledge in EFL classes is truth, and applying the knowledge on the practical ground for getting benefit from it is belief. This makes the teaching-learning process effective. In the lower classes, no students question the teacher's knowledge. They believe whatever the teacher teaches. This is necessary for teaching-learning activities for effective results even in higher classes. Over skeptic students may not learn easily though interaction is not discouraged. So, they have to trust their teachers. In *Ghātu*, the dancing girls do whatever the dance masters ask them to do. This makes their performance excellent. The villagers observe *Ghātu* with a belief of having positive results. Therefore, positive thinking is the most important factor for students in EFL classes.

This article explored the issue of human relations that is deteriorating in the modern age, the age of information communication and technology (ICT) for several reasons. A modern student has engaged with machines in such a way that he has forgotten his fellow beings. He has developed a kind of integrated



relationship with the machines. As a result, his language proficiency is getting weaker and weaker because he has deviated from his books. It is because “students are spending more of their time interfacing with machines instead of friends and reading materials” (Acharya & Acharya, 2022, p. 155). The student’s mind has been mechanized and he has been detached from his fellow beings. He is away from his humanitarian ground. This *Ghātu* folk dance emphasizes good coordination and cooperation, and man-to-man relations. This is fully applicable in teaching learning pedagogies. Thus, the main purpose of this paper is how to maintain harmonious relations, and discourage the students’ attachment to machines, and computers. It is necessary to maintain the man to man relations and discourage man-to-machine relations. The students have begun to minimize their attachments to their teachers and they have attached to computers. They think that computers or the internet is all in all, whereas teachers are secondary things. This thought has worked well in modern students and their language proficiency has been unsatisfactory. This is what applies in EFL classes. So, the major concern of this paper was to maintain the harmonious relations between teachers and students to enhance the teaching-learning pedagogies effectively in EFL classes.

#### Methodology

This study was carried out with the document analysis method that relied on the human relations theory propounded by Elton Mayo. Human relation is not harmonious today. Harmonious relations can settle a lot of problems. The research is qualitative. The paper aims to review the existing human relations theories, interpret the *Ghātu* from a symbolic point of view, and relate it to how relevant it is in the EFL classes. Anyway, it is human nature to seek some bases for social alliance and productive cooperation with one another, either in society or in class. All humans want to adjust to society in their ways:

Mayo based his vision of the world on at least two assumptions: 1) most men are impelled by their natures to seek some bases for social alliance and productive cooperation with one another, and 2) appropriate alterations in the individual's current environment can foster improved mental health and individual satisfactions, as well as calling forth more productive cooperation between individuals and between the groups. (Sarachek, 1968, p. 189)

Because of his gregarious nature, every human wants to adjust to society but he cannot do it. There is not a vast difference between classroom society and general society. The adjustment problem of one’s society is reflected in the classroom society, too. The students also seek some appropriate alternations in the individual’s current environment for individual satisfaction but they cannot adjust to the classroom society if they lack good cooperation and good coordination. The harmonious relations can settle this all. Additionally, this study employed the documents analysis method for further interpretation and analysis. For this, the available documents have been extracted from Gurung (2014) for major text and Jora (2021) for the way of interpretation and analysis. Furthermore, I consulted different books and materials such as Bennis (1959), Sarachek (1968), Hanna, Abrahams, Crumrine, Dirks, Von Gizycki, Heyer, Shapiro, Ikegami, Kaeppler, Kealiinohomoku, Kubik, Lange, Royce, Sweet, & Wild (1979), Wade, Jones, Van Zile, Higgins, Qureshi, Owens, & Flora (1987), Pargetter (1990), Bénabou & Tirole (2002), Schechner (2004), Neupane (2012), Gurung (2014), Bhandari (2016), Pier (2016), Thapa (2016), Wallenius (2017),



MCGLYNN & KELLY (2018), Acharya & Acharya (2022) and Dharmi (2022) as the sources using the convenient procedure to bring this study in this format. Moreover, the study analyzed the *Ghātu* site from a symbolic point of view. *Ghātu* is the major source of inspiration in FEL classes for language and literature students. The discussions were based on human relations theory, symbolic point of view, and document analysis methods.

### Results and Discussion

Teaching *Ghātu* folk dance as a performing art in EFL classes can help make English language teaching-learning activities effective. The intermediate student's English language proficiency has not been as standard as required despite the trained teachers, well-equipped classrooms with audio-visual aids, or sufficient teaching and reading materials. What are the disturbing factors? The number one factor is deteriorating human relations. The second factor is inactive and inattentive learners and their over-attachment with machines rather than with English language materials. The third is the lack of teacher's high care. So, the teachers' responsibility has the major role. Fourth is human nature. It is because man is not naturally prone to be purely social, nor purely cooperative (Sarachek, 1968, p. 191). This shows that man is not purely social and cooperative by nature. He is not free from animal instinct and devilish character or he is asocial. Without harmonious relations, misunderstanding cannot be settled. So, this paper explores how to maintain good relations between teachers and students to make the English language learning environment friendly. Only a friendly environment of class promotes harmonious relations. *Ghātu* folk dance is a good example of good human relations which makes the EFL classes effective, active and interactive. It is also an example of how to be loyal, cooperative, submissive and cultured. As dancing is a performing art, the speaking and writing skills of the English language are performing arts. The heterogeneous students have heterogeneous interests. Only through harmonious relations, a middle path among such heterogeneous students can be generated. Then this makes the English language proficiency of the students effective. For this, teacher's role must be supportive.

There are several articles about how to promote the students' performance and English language proficiency. Among them, Man Bahadur Jora's (2021) article focuses on classroom interaction to make English language learning activities effective. This is very fruitful for both the teachers and students in the language and literature classes. But it does not propose teaching such cultural activity in EFL classes for effective teaching and learning pedagogies. Likewise, the concern of Bhim Lal Bhandari's (2016) article is how the teaching of the English language can be made appropriate in the multilingual and multicultural context of Nepal. According to him, it has been a major challenge. Bhandari (2016) suggests deconstructing the old rules of teaching English and reconstruct alternative ones . . . the existing huge gap between socio-cultural reality and teaching of English in Nepal can be eliminated by designing appropriate syllabuses. Moreover, Dr. Urmi Satyan discussed about using the pop songs as a teaching aid in English language class. I planned to teach English language to my post graduate students through using content analysis of the selected pop songs from America (Satyan, (2020) p. 37). And Jolly's (1975) article "The use of songs in teaching foreign languages" is also about using the songs in language classes. He claims, as we gain more insight into the rhythmic

elements of language through these various studies, it becomes more apparent that songs have a more important and sophisticated place in language teaching (Jolly, 1975, p. 12). The use of songs in language teaching makes the language learning process rewarding.

There are a dozen of articles that help shape this article in this format although they have not been individually reviewed and analyzed but they have been used as the sources of evidences. As *Ghātu* is about human relation and Jora's (2021) article is about classroom interaction. To make classroom interaction effective, human relations should be maintained. Moreover, *Ghātu* is an example of mutual understanding, mutual efforts, good cooperation and coordination, as the bases of success. Therefore, this study proposes to introduce this cultural activity in the syllabuses. Only then English language teaching-learning activities can be enhanced. Simultaneously, students' language proficiency will be promoted.

One most important factor is psychological factor in teaching learning activities. This plays a pivotal role in teaching learning pedagogies. In the *Ghātu*, the dance masters treat the dancing girls psychologically. When the dancers hear the phrases of songs, this makes them internalize the instruction of songs into their self psychologically (Gurung, 2014, p. 198). Similarly, the students have to internalize the lesson of the language skill into their self psychologically. And the teachers must know the student's psychology while teaching. They have to interact with the students in a familial environment. The teachers have to create an interesting environment so that the students easily learn the language skills. The students should also trust the teachers. This is a psychological factor as something happens to them psychologically . . . during a performance" (Schechner, 2004, p. 46). Similarly, during teaching, teachers' teaching must impress or motivate the students psychologically to make learning activities effective and interactive. The language teacher should treat the language students psychologically or they will not work hard and they will not acquire the English language skill.

The queen, the protagonist of *Ghātu*, instructed all the staff, workers and helpers of the palace without fail at the time of her departure from the mundane world to the spiritual world. This shows that she had not lost her confidence level even in such a bereaved condition. This might inspire the English language students to build up their self confidence level in a similar way. The students with high confidence levels can learn more effectively than the students with low confidence levels. Higher self-confidence enhances the individual's motivation (Bénabou & Tirole, 2002). The student's motivation is a matter of great concern, and the teachers have to enhance the language student's confidence level frequently in the EFL classes.

Nepal is a multilingual and multicultural country. So the students in the EFL class are from different cultural and social backgrounds. There are diverse cultures. Among them, *Ghātu* culture is just one dot but it is the source of multiple thought-provoking lessons. Students' cultural knowledge and linguistic background can influence the teaching and learning of the English language in different ways. *Ghātu* can influence universally by relating it to their cultures. Teachers of English should emphasize the multicultural experiences that children bring into the classrooms while learning English (Bhandari, 2016, p. 18). This quote suggests that English teachers should have multicultural experiences so that they can persuade their

students. And this makes the classroom environment interesting. Or the teachers should be versatile, like King Pashramu, the protagonist of *Ghātu*. He was not only a good ruler, he was also a good fighter and a warrior. He fought against his opponents bravely although he was slain on the battlefield. But his courageous attempt is inspiring to the language students. To acquire language proficiency courage or willpower is a must. Courageous and optimistic students can learn more effectively than pessimistic ones. Thus, *Ghātu* teaches students to be courageous, committed, and optimistic.

Another most courageous work is Queen Yemphawati's sati, self-immolation. This is a ritual and a culture constructed by society to maintain discipline. Although it is inhumane, it was a way of maintaining discipline. Discipline is always important in English language teaching and learning classes. The queen, the second protagonist of *Ghātu*, was loyal, devoted, and submissive to her husband. This influences the language students to be so. The loyal students always make the classroom environment friendly and they can learn a language effectively. Some attitude problems students, who are arrogant and revolting, do not pay homage to the teachers and they can hamper the whole EFL classroom environment. Teaching *Ghātu* performing art in the EFL classes can help manage such arrogant students, too. There is no trace of arrogance and attitude problems in *Ghātu*. This performing art can create fear in the readers, and this fear is necessary, too. This is the psychological factor. Fear means a feeling of dutifulness. Because of fear, the students become loyal, attentive, and motivated. This *Ghātu* cultural activity helps maintain discipline in EFL classes. The rate of arrogance seems to be extreme, not negligible, as there is a black history of putting the Central Department of English on fire. A couple of years back, some university teachers have been physically attacked by some vagabonds and they have been hospitalized because of head and leg injuries. It is all because of conflict and arrogance. *Ghātu* can minimize this tendency. There should be good tuning between teachers and students for a friendly teaching-learning environment. Being dutiful and loyal to the seniors is another important requirement of teaching and learning pedagogies. This is what we find in *Ghātu*.

Every activity of *Ghātu* might be worthy for the language and literature students in their learning activities. *Ghātu* dance cannot be performed until the dancing girls are possessed by the *Ghātu* aura. The dance masters invoke the aura to have the dancers possessed. To acquire language proficiency, students must be possessed by the aura of language skills. So, *Ghātu* aura and knowledge aura are similar entities. Another message of *Ghātu* is a group effort or unity, that is, always productive and creative. For example, there is a high chance of making a good profit from a joint venture company rather than from an individual. McGlynn & Kelly (2018) argue that if the group work continues over multiple days, you gain the opportunity to address at the start of class the next day any misunderstandings that have arisen in content or between group members, which can make ensuing days more productive. In the group, the members facilitate and coordinate with each other for the solution of major as well as minor problems. The teamwork of teachers and students enhances the teaching-learning activities productively.

*Ghātu* cultural activity, which has been performed because of group work, can inspire and promote the English language students. *Ghātu* is a good example of group work. This group work system may encourage the students in an effective way of the learning process. For example, if a student reads a story

alone, s/he may understand little but if a group of students reads the same story and they interpret it one by one, the horizon of understanding a story can be of a higher rate. It also promotes their creativity. And the students can understand the story from different angles or perspectives. For group work, the teacher-student relationship should be good. Jora (2021) claims that the relationship between teacher and students in the classroom was significantly a hierarchical connection as that of father and son or parents and children. There should be a distance between teachers and students but there should not be a gap. Gap refers to demotivation or an unhealthy relationship between teachers and students, whereas distance refers to hierarchy like father and son or parents and children relations (Jora, 2021). There is love and respect in father-son relations. Similarly, the teachers-student relations have to be like this. The relationship between *Ghātu* guru and dancing girls are like parents and children.

The hierarchical relation between *Ghātu* guru and dancing girls is inspiring and influencing for both language and literature students. Therefore, the teamwork concept of *Ghātu* is applicable and implementable in teaching learning strategies or pedagogies. A learner who regularly credits a positive relationship with his/her educator in a class understands the material more quickly (cited in Dhami, 2022, p. 31). The relationship between the *Ghātu* guru and dancers is hierarchical as that of parents and children so the dancers regularly credit a positive relationship with the dance masters. The dancers' learning is perfect and unquestionable. In the same way, the teacher-students relation should be hierarchical and student's learning will be unquestionable. In this sense, *Ghātu* enhances the positive relationships which surely promotes student's language proficiency.

*Ghātu* is not only an example of a good relationship, it is also an example of conflict. The conflict never results positively. King's death is because of conflict. This is indicative that conflict between teachers and students and students to students hampers whole the learning environment in the EFL class. *Ghātu*'s policy of harmonious relations which may discourage conflicts. Generally, the conflict starts with the othering. People have been labeled 'other' because of their differences of religion, gender . . . caste and class, et cetera (Wallenius, 2017 p. 55). This sort of othering can take place in the FFL class, too, and this deteriorates the whole teaching-learning environment. Some talented groups of students may other the less talented students, and this leads to a conflict. The dominating mentality is a kind of trend everywhere and it is common. But if the course designer introduces *Ghātu* in the syllabus, it helps discourage such dominating mentality and conflicts by maintaining discipline. Then the English language student's proficiency will be promoted.

Another important factor in the teaching-learning process is devotion. The devotion and commitment of students are a must. The devotion and dedication of all the *Ghātu* villagers to the performance are unquestionable. It is true that without true devotion to the guru, and dedication to the studies, the student cannot properly learn music or anything. In concrete terms, this means that learning is assisted by taking the dust of the guru's feet before and after a lesson (Wade, 1987, p. 180). The dance master is called the *Ghātu* guru in the *Ghātu* folk dance. The dancing girls are called the Ghātusari, and all of them respect the *Ghātu* guru for their singing and performing art. In *Ghātu*, singing is input and dancing is output. In teaching-learning processes, teaching is input and learning is output. Without true devotion to the guru and

dedication to the subjects, the language students cannot properly learn the lesson. Similarly, the queen's submissive nature and disciplined activities inspire every language learner.

Queen Yemphawati's submissive character may impress English language learners. The teachers and students have also to be submissive and devoted to teaching-learning activities in the same way. The students must respect the teachers for their sacrifice and the knowledge they deliver, and teachers must love their students and teach them in a familial environment. Respecting the teachers means respecting the knowledge. And without love and respect teaching learning cannot be performed. The high respect of dancing girls to dance masters is imitable. Notably, the exacting disciplinary system did not have the effect of cowing students into good manners; it may, to the contrary, have upped the pleasures of misbehavior (Pier, 2016, p. 51). If only one student misbehaves with the teacher for a minor issue like pronunciation or spelling mistake, the other students also start bullying and misbehaving with him/her, which may be at a higher rate. This is a very dangerous thing. *Ghātu* never encourages such misbehavior. This is suggestive that the students should not misbehave with any teacher. This is the message of *Ghātu* folk dance. And if the language students follow the footsteps of *Ghātu* strictly, their English language proficiency will be highly enhanced.

*Ghātu* is treated both as a dance and a song. Teaching *Ghātu* songs has another positive impact in teaching learning activities. The melodious songs of *Ghātu* motivate the language students as it is the best music. Songs might be looked upon as occupying the middle ground between the disciplines of linguistics and musicology, possessing both the communicative aspect of language and the entertainment aspect of music (Jolly, 1975, p.11). The communicative aspect of language is rewarding activity of teaching learning activities and entertainment aspect of music is motivating the audiences. Similarly, the melody of *Ghātu* songs can be used as teaching aid in EFL classes so that students can enhance their learnings effectively. This shows that both *Ghātu* songs and dances are inspiring in teaching learning activities.

The queen managed everything well before she immolated as it was stated before. This is called effective management. For delivering the lecture, the teacher has to apply the effective management of methods and classroom discourse. The methods, ways of teaching, and classroom discourse play a significant role in the fruitful learning of the learner (Neupane, 2021, p. 20). After all, teaching means making the learning activities rewarding anyhow. For effective management, classroom discourse plays a vital role. Classroom discourse means classroom interaction. And classroom interaction is the use of language in the class that we term as classroom discourse (Jora, 2021, p. 19). Methods mean the techniques or skills the teachers apply to teach the English language students. Application of the methods and classroom interaction enhance the learning process effectively. This effective learning process enhances the student's English language proficiency.

Anyway, the discussion was about how to enhance the student's English language proficiency. It is because the student's English language proficiency was and is not satisfactory. Both the teachers and students are stakeholders and both of them are responsible for the weaker performance of students in terms of language proficiency. It is not only the student's responsibility for their weak language performance. It is teachers who are more responsible than the students. To enhance the language student's proficiency

or language skills, the English teachers have to be up to date. They must have a good command of the subject matter and motivating methods employing which they can control the class. And they can teach the language students effectively and learners' language proficiency will be highly encouraged. The teacher first and the students next. First teachers have to be well skilled then the students have to be active and motivating. This is the main finding of this study. The discussion claims that trained teachers and sincere students are still lacking in EFL classes. A good teacher, a good performance of the students, and a bad teacher, and bad performance of the students and vice versa.

### Conclusion and Implications

The main objectives of the study were to make the EFL classes effective, active, interactive, and creative by practicing *Ghātu* with the students. And students' English language learning process would be more fruitful if *Ghātu* was practiced with them. So, this study proposed teaching *Ghātu* dance in English language teaching classes. As Bhandari (2021) discussed how the teaching of the English language can be made appropriate. He suggested reconstructing the new methods of teaching instead of old ones. Similarly, Jora (2021) emphasized classroom interaction, Jolly (1975) use of songs in the language class, and Satyan (2020) pop songs from America. All these literatures were about how to make the language proficiency of students rewarding. The activities and philosophies of *Ghātu* are most inspiring and influencing for the language students. The lack of harmonious relations between teachers and students is one of the major reasons for students' poor performance. Because of this, students' English language proficiency has not been satisfactory in the EFL classes. This project focused on how to make the student's English language proficiency the best or International standard. This also suggested that *Ghātu* folk dance should be introduced in the syllabus as it is the source of multiple lessons and instructions. Only a good relationship can settle multiple issues. If there are no harmonious relations between teachers and students it can hamper their teaching-learning activities, and students' English language proficiency will be affected or collapsed. Despite enough facilities, the student's performance has not been satisfactory. Here, *Ghātu* promotes the harmonious relationship that fosters the teaching-learning activities effectively in EFL classes. So, this paper emphasized practicing *Ghātu* folk dance as a performing art with the students in the language and literature classes for maintaining the relationship. Because the moral of *Ghātu* is about how to maintain harmonious relations with each other. The main discussion of this paper was to focus on students' effective English language proficiency. And this paper concluded that harmonious relations, commitment, devotion and dedication, discipline, coordination and cooperation, submissive nature, patience and concentration, motivation, mutual understanding, group work or teamwork, peer work, loyalty and obedience, active participation, friendly interaction play the vital role to make the English language teaching learning pedagogies rewarding. The *Ghātu* participants are good examples of all the above-mentioned factors. This cultural activity would help make the students disciplined and acculturated. The relations between teachers were harmonious in the past, for example, so there were almost no problems in delivery, and the learning process was effective. But the present scenario of classroom activities is different.

Teaching *Ghātu* guides the students with the philosophy of life so they learn more about the



humanitarian ground. Then they will implement the philosophy of life in their English language teaching-learning pedagogies. And first, it is the teachers to be reformed. Because if the teacher's command of subject matter is sufficient and his delivery is motivating and entertaining, about more than 90 % of problems will be settled in EFL classes. Although several seminar workshops have been conducted and hundreds of articles about teaching-learning activities have been written, the student's English language proficiency has not been enhanced as expected. *Ghātu* folk dance is the masterpiece for a number of lessons. This essay will help to have an additional insight of cultural flavor in EFL classes. Therefore, this paper highlighted the importance of teaching this cultural activity in language and literature classes for maintaining good relations and mutual understanding between teachers and students. The students must know the philosophy of life that *Ghātu* has. For reforming students' language proficiency, the teachers have to play the teacher's roles, and students and teachers both should try to develop a positive rapport. After all, language students need proper guidance and care from the side of the teachers, and they should get involved in teaching-learning activities actively. As teaching-learning activities should be enhanced by peer learning. It is recommended that the stakeholders should give more emphasis to the teacher-student and student-to-student relations in EFL classes. Further research should also focus on practicing *Ghātu* to the students to enhance their English language proficiency by implementing it in more practical studies. The present study has not discussed the symbolic meanings of *Ghātu*. Future researchers can focus on specific areas of research about symbols of *Ghātu*. The symbolic meanings are more inspiring and influencing in teaching-learning pedagogies. This is the pedagogical implication of *Ghātu* folk dance in enhancing the students' language proficiency. I hope this article will be useful for the students and teachers of EFL classes, course designers, or planners, researchers and scholars who want to know and do research work on *Ghātu* by enhancing the students' language proficiency. Moreover, this paper will be useful document to those who are interested in research work of cultural studies.

### References

- Acharya, K. P. & Acharya, M. (2022). Teachers' experiences and reflection on social networking site: Application of facebook on students' learning. *Interdisciplinary Research in Education* 7(1), 147-162. <https://www.nepjol.info/index.php/ire/article/view/47506>
- Bénabou, R., & Tirole, J. (2002). Self-confidence and personal motivation. *The Quarterly Journal of Economics*, 117(3), 871–915. <http://www.jstor.org/stable/4132491>
- Bennis, W. G. (1959). Leadership theory and administrative behavior: The problem of authority. *Administrative Science Quarterly*, 4 (3), 259–301. <https://doi.org/10.2307/2390911>
- Bhandari, B. L. (2016). Teaching English in multilingual and multicultural contexts in Nepal. *Tribhuvan University Journal*, 30 (2), 17-24 <https://www.nepjol.info/index.php/TUJ/issue/view/1785>
- Dhami, B. S. (2022). Becoming an autonomous earner in Nepalese EFL context: An autoethnographic study. *KMC Journal* 4 (2), 19-35. <https://www.nepjol.info/index.php/kmcj/article/view/47727/35765>.
- Gurung, R. K. (2014). *Symbolism in Ghātu performance: A study of images and symbol* [Unpublished doctoral dissertation]. Tribhuwan University, Nepal.
- Hanna, J. L., Abrahams, R. D., Crumrine, N. R., Dirks, R., Von Gizycki, R., Heyer, P., Shapiro,



- A., Ikegami, Y., Kaeppler, A. L., Kealiinohomoku, J. W., Kubik, G., Lange, R., Royce, A. P., Sweet, J. D., & Wild, S. A. (1979). Movements toward understanding humans through the anthropological study of dance [and Comments and Reply]. *Current Anthropology*, 20(2), 313–339. <http://www.jstor.org/stable/2741929>
- Jolly, Y. S. (1975). The use of songs in teaching foreign languages. *The Modern Language Journal*, 5(1/2), 11-14.
- Jora, M. B. (2021). Classroom discourse of English language classes in the terai of Sudurpaschimb Province. *Journal of NELTA Gandaki (JoNG)*, IV (1-2), 19-28. <file:///C:/Users/Acer/Downloads/document-7.pdf>
- Mcglynn, K., & Kelly, J. (2018). Managing group work. *Science Scope*, 41(6), 26–30. <https://www.jstor.org/stable/26553395>
- Neupane, K. (2012). *Dashavatar balan loknatak*. Sagun Printers and Suppliers.
- Pargetter, R. (1990). Experience, proper basicity and belief in god. *International Journal for Philosophy of Religion*, 27(3), 141–163. <http://www.jstor.org/stable/40020342>
- Pier, D. G. (2016). Dance, discipline, and the liberal self at a Ugandan catholic boarding school. *African Studies Review*, 59(3), 33–59. <https://www.jstor.org/stable/26410243>
- Sarachek, B. (1968). Elton Mayo's social psychology and human relations. *The Academy of Management Journal*, 11(2), 189–197. [https://www.jstor.org/stable/pdf/255256.pdf?refreqid=excelsior%3Ad70affe943b00fdc361622e055daae02&ab\\_segments=&origin=&acceptTC=1](https://www.jstor.org/stable/pdf/255256.pdf?refreqid=excelsior%3Ad70affe943b00fdc361622e055daae02&ab_segments=&origin=&acceptTC=1)
- Satyan, U. (2020). Content analysis: Pop-songs in the English language teaching classes. *Journal of NELTA Gandaki (JoNG)*, III (1&2), 36-44. <https://doi.org/10.3126/jong.v3i1-2.33143>
- Schechner, R. (2004). *Actuals performance theory*. Routledge.
- Thapa, D. (2016). Class and culture: A study of social dynamism. *Tribhuvan University Journal*, XXX (2), 25-34.
- Wade, B. C., Jones, B. T., Van Zile, J., Higgins, J. B., Qureshi, R. B., Owens, N., & Flora, R. (1987). Performing arts in India: Essays on music, dance, and drama. *Asian Music*, 18(2), 1–249. <https://doi.org/10.2307/833942>
- Wallenius, M. L. (2017). The concept of 'otherness' in partition narratives of Finland and India. *International Journal of Language and Linguistics*, 4 (1), 55-61.

**Dr. Raj Kumar Gurung** is an Associate Professor of English at Ratna Rajyalaxmi Campus (T U), Exhibition Road, Kathmandu. He teaches and supervises postgraduate students. In addition to teaching and supervising student's theses, he has been actively involved in research writing, seminars and workshops conducted by NELTA, LAN and so on. He has earned a PhD in performance studies in English.

## Emergence of Nepalese English: A Case of Short Stories

Prakash Bhattarai

### Article History:

Submitted 18 May, 2022

Reviewed 29 September 2022

Accepted 14 October 2022

Corresponding Author:

Prakash Bhattarai

Email:

prakash.766671@gse.tu.edu.np

Article DOI:

<https://doi.org/10.3126/jong.v5i1-2.49287>

Copyright information:

Copyright 2022 Author/s and Nepal  
English Language Teachers' Association,  
Gandaki Province

This work is licensed under a Creative  
Commons Attribution- Non Commercial  
4.0 International License



Publisher

Nepal English Language Teachers'  
Association Gandaki Province, Pokhara,  
Nepal

Email: neltagandaki2018@gmail.com

URL: www.nelta.org.np/page/gandaki

### Abstract

*The wide use of English language around the globe in the recent decades has generated different varieties of English language with their own distinctive features; one of such varieties is Nepalese English. Several English literary texts written by Nepalese writers along with different other factors are contributing to establish Nepalese English as a different variety of English. Analyzing six English short stories written by three Nepali writers, this article examined the Nepalese English used in the short stories to find out their distinctive features. The stories were analyzed and interpreted using interpretative research paradigm. After the analyses, it was found that there is code mixing and code switching (Nepali and English) in the stories; Nepali names are given to the characters to give real flavor of Nepaleseness and the short stories reflect the Nepalese societies in terms of the condition of women, development, education and employment.*

**Keywords:** World Englishes, Nepalese English, code mixing and switching, short stories

### Introduction

The use of English language in the recent decades has expanded dramatically around the globe. Due to this reason, "English by now is the most widely taught, learnt and spoken language in the world" (Karchu & Nelson, 2011, p. 9). Karchu and Smith (2008) state that the spread, status and functions of English around the world are really inspiring that in recorded human history no other language has had such a position. Both the west (native speakers) and the east (nonnative speakers) are busy promoting English language (Imam, 2005). This suggests that English language is now not only the property of its native

speakers but also of those who speak it as second and/or foreign language.

Due to the wide spread use of English language, “it has entailed some demographic changes in the use of the language” (Sharifian, 2013, p.7) and the notion of world Englishes is being a burning issue in academia. The rapid spread of English as a language of communication has encouraged interesting but at the same time controversial debate about the status of English in its varieties, which are commonly called World Englishes (Kachru, 1985 as cited in Kilickaya, 2009). Kachru (1996) writes, ‘Englishes’ symbolizes variation in form and function, use in linguistically and culturally distinct contexts, and a range of variety in literary creativity” (p. 135). Since the term ‘world Englishes’ has a range of meanings and interpretations, different scholars term it differently like ‘world English’ in the singular, ‘global English’, ‘international English’ while others adopt the same terms in their plural forms like ‘global English(es)’, ‘international English(es)’, ‘localized varieties of English’, ‘new varieties of English’, ‘non-native varieties of English’, ‘second-language varieties of English’, ‘world English(es)’ and ‘new Englishes’ (Bolton, 2006). The term ‘world Englishes’ is inclusive and does not associate any privilege with English in any one of its specific varieties rather it denotes the historical facts of the origin and diffusion of English around the world (Karchu & Nelson, 2011). To summarize the premises of ‘World Englishes’, Proshina and Nelson (2020, p. 526) write:

English is not a monolithic and homogeneous language anymore. Being pluricentric (which is due to historical, political, and economic, as well as cultural and informational reasons), it has differentiated into a great number of varieties – world Englishes. Each variety is underpinned by its linguaculture, which means it is able to express the cultural identity of its users and has certain features transferred from their mother tongues and/or other languages that are in regular contact with this variety.

Different varieties of English like: Indian English, Australian English, Singapore English, British English, American English and Irish English are seen and heard today (Maftoon & Esfandiari, 2013, p. 35) and this has resulted in the emergence of three broad categories of regional varieties of English: i) the first set includes the varieties in the countries where the English language has its origins, ii) the second set comprises the varieties that have developed in countries where English has a long history due to colonization and the language has undergone acculturation and nativization and iii) the third set consists of the varieties that are developing in countries where English is primarily used for international purposes but is fast becoming an instrument of identity construction and artistic innovation (Karchu & Nelson, 2011). This reveals that the varieties of English are based on the countries where it is spoken. According to Kachru (1985 as cited in Kachru & Nelson, 2011), the diffusion of English is best defined in terms of three Concentric Circles: i) the Inner Circle, which represents the traditional, historical and sociolinguistic bases of English in the countries where it is used as a native language, includes the countries like: the UK, the USA, Australia, Canada, and New Zealand, ii) the Outer Circle, where English has been adopted as an additional/second language for the purposes like administration, education, law, etc., comprises the countries like: India, Nigeria, the Philippines, Singapore and Malaysia and iii) the Expanding Circle, where English is primarily used as a medium of international communication, includes the countries like: China, Japan, Korea and the Middle East. What can be summarized from the concepts of three concentric circles

presented by Karchu (1985) is there are mainly three contexts of English use namely: English as native language (ENL), English as second language (ESL) and English as foreign language (EFL). These contexts determine the varieties of English though “there are many other factors that influence how varieties of English are used in any particular context” (Karchu & Smith, 2008, p. 4).

In the countries of outer and expanding circle, “English has a special place today because of its widespread functions in significant domains of social life, education, and cross-cultural communication” (Kachru, 1997). In countries like: Bangladesh, Bhutan, Nepal, Pakistan, and Sri Lanka, English is viewed as a language of power and as a means of economic uplift and upward social mobility (Gargesh, 2006). The presence of English language in these countries for over 200 years has led to nativization of the language which enriched English as well as the indigenous languages through processes of borrowing and coinage of new words and expressions and through semantic shifts (Gargesh, 2006). With its unprecedented use and spread, English has been diversified, nativized, and hybridized in different countries (Dewan & Laksamba, 2020). The adoption and adaptation of the English language across the globe have resulted several nativized varieties of English such as Indian English, Japanese English and Singaporean English (Karn, 2011).

### **English in Nepal**

As in other South Asian countries, English is being widely used in Nepal. English language has a vital role in multilingual Nepal. English language is a global lingua franca and is an appropriate international language for Nepal to be connected with global community (Curriculum Development Center [CDC], 2007). English, in Nepal, is generally regarded as a foreign language in the sense that it is not used as official language to this date though different government documents and artifacts are found in the English language. This implies that English, in Nepal, is mainly used for instrumental purposes like academic purpose, getting job, promoting international trade, tourism and like. In recent years, English has become an integral part of life for the Nepalese people (Giri, 2015). English, in Nepal today, has been established as a language of power because it is used not only as a tool but also as a resource for economic and educational benefits, linguistic superiority, and social mobility (Giri, 2020). Talking about Nepalese people’s views on English language, Loch (2019, p. 13) writes, “The general phenomenon in Nepal seems to be that people nowadays instinctively associate English and English education with the chance of enjoying better opportunities in life.” As a consequence, the number of speakers of English language is increasing day by day. Eagle (1999, p. 302) observes:

English is the second most widespread language in Nepal in terms of popularity, education, and use. It is spoken at all socio-economic levels, by both literate and non-literate people. No statistics is available for the number of people who speak or read English. The general impression is that a large percentage of the population speaks at least some English, with varying levels of accuracy and fluency.

English is not only the second/ foreign language but also one of the national languages in Nepal due to the fact that Constitution of Nepal, 2015 states, “All languages spoken as the mother tongues in Nepal are the languages of the nation” (Article, 6) and “0.01% speakers speak English as their mother tongue in

Nepal” (Central Bureau of Statistics [CBS], 2012).

These days, English language teaching is given due emphasis considering it as a global language. It is taught as a compulsory subject from grade one to Bachelors level. Moreover, it is also taught as optional subject in different levels. It is used as the language of literature, media, trade, tourism and diplomacy. This discussion displays that there is the wide spread and use of English language in Nepal these days.

Having a closure look to the history and present factors which are responsible for the spread of English language in Nepal, different factors can be found responsible. The entry and the settlement of European missionaries in Nepal, colonization of India by British Empire and its direct and indirect influence in Nepal, the recruitment and the retirement of the Nepalese British Army, the establishment of the Durbar School and Tri-Chandra College which adopted English as the language of education, British Council, American Embassy, Nepal English Language Teachers’ Association (NELTA), business, research, tourism, technology, education (particularly private schools), mass media, and global cyber culture are such contributing factors to name a few (Dewan & Laksamba, 2020).

### **Nepalese English**

The widespread use of English in Nepal has contributed to the formation of a nativised variety of English i.e. Nepalese English (Karn, 2011), Nenglish (Rai, 2006) or Nepali English (Giri, 2020). Here, I prefer to use the term ‘Nepalese English’. This variety of English has got distinctive features which differentiate it from the so called standard variety of English. Though there has not been enough study of the formal aspects of Nepalese English to find out its distinctive features, different scholars have been working on it. It was in the early 1980s when the issue of Nepaliness of English was first raised in the ensuing discussion in a paper entitled ‘The sound of English and Nepali’ presented by Shishir K. Sthapit; he pointed out that the sounds of Nepali have had some influence on the way the Nepalese people speak and use English (Giri, 2015). Being based on a small study, Rai (2006) presents four characteristics of Nenglish: i) Nepalese words are making their entries; ii) English suffixes are being attached to Nepalese words and vice versa; iii) word order of English is changed in Nenglish and iv) literal translation of Nepalese proverbs are being introduced. Karn (2012) studied the nativization in various genres of literature written in English in Nepal and found a tremendous nativization of literary texts written in English by Nepalese authors. He further found that although there has been resistance towards English, the literary creations in English creates a sense of belongingness in Nepali people towards English. Stating the findings of his own study conducted in Kathmandu in 2011 and other parts of Nepal, Giri (2015, p. 104) writes; “There is large-scale code-mixing and code-switching between Nepali and English; the transliteration of English words into Nepali is a common feature; and the standard rules of English are modified at the lexis, grammar, and writing levels. In a study on Nepalese English, Sharma, Joshi and Teijlingen (2015) found i) the incorrect use of the definite article ‘the’ and indefinite article ‘a’ and ‘an’; ii) use of plural forms where native-English speakers would find the singular sufficient like ‘peoples for people’, ‘staffs for staff’, ‘stuffs for stuff’, ‘researches for research’ and so on; iii) the use of the wrong verb, commonly ‘to know’ (passive) instead of ‘to find out’ (active), for example: “I was conscious to know” or “I was anxious to know”; and iv)

unique usage of certain words, ‘sticks’ for individual cigarettes, for example, “he smokes five to ten sticks a day” meaning he smokes five to ten cigarettes a day.

In the similar vein, Dewan and Laksamba (2020) studied the hybridity in Nepalese English and found that hybridity is found in affixation, reduplication, compounding, blending, neologisms, and calques.

As mentioned earlier, English in Nepal is used in different sectors. One of such sectors is literature. It is widely used in different genres of literature. Several Nepalese writers like: Govinda Raj Bhattarai, Vishnu Singh Rai, Samrat Upadhyaya, Manjushree Thapa and Ravi Thapa are active to write different genres of literature in English. The writers and their literary works in English have been contributing to establish Nepalese English as a different variety of English since they make use of nativized variety of English to create their literary works let it be fiction, prose, poetry and/or drama. Though there has been the wide use of English in literature in the context of Nepal, there has not been enough research on the literary texts to find out their distinctive features. In this scenario, with the help of text analysis, this study mainly aims to: i) find out distinctive features of the short stories; and ii) suggest some pedagogical implications.

### Methodology

For this study, I purposively selected six short stories written in English by three Nepalese writers. I selected the stories by the writers namely Vishnu Singh Rai, Manjushree Thapa and Samrat Upadhyay purposively on the basis of the popularity of the writers. These writers, who include the Nepalese culture and context in their literary works, are the prominent Nepalese writers writing in English. Three short stories ‘Sounds that the Tongue Learns to Make’, ‘Love Marriage’ and ‘Three Hundred Rupees’ by Manjushree Thapa and two short stories ‘Freak Street’ and ‘What will Happen to the Sharma Family’ by Samrat Upadhyay were selected. Similarly, only one short story ‘Little Islands of happiness’ by Vishnu Singh Rai was selected. All these short stories were purposively selected since they are written by Nepalese writers in English language. I read and analyzed, and interpreted the texts using interpretative research paradigm.

### Results and Discussion

Being based on the analytical framework developed inductively based on the reading of stories, the data as the evidences collected from the analyzed texts are discussed in three broad areas here. Revealing the context of the texts, I have tried to analyze and interpret the texts.

#### Code Mixing and Code Switching in Short Stories

The analyses and interpretations of the English stories written by Nepalese writers are presented in this section. The stories were analyzed in terms of code mixing and code switching (here the term ‘code mixing’ has been used for the mixing of words and the term ‘code switching’ has been used for the switching of sentences) i.e. the use of Nepali terms/words and sentences in English texts.

#### Text 1

Baba was sitting on the bed, his shawl wrapped around him even though it was not cold, and he waved Sukumari over. He was usually bedridden and his speech had slowed down the past month or so. ‘*Ke bhayo?*’ he asked. ‘*Ama chhori kina jhagada gareko? Jhagada garnu hunna.*’



(Upadhyay, 2017, p. 101)

Text 1 is an excerpt taken from the short story 'Freak Street' written by Samrat Upadhyay. This is the part of the short story where the condition of one of the characters 'Baba' is reflected. Since he cannot walk, he is on bed wrapped with his shawl. He heard his wife and Sukumari (central character of the story) speaking in a loud voice and asked Sukumari why they were quarrelling and further suggested that quarrel should not be made. The writer has switched the code here i.e. Nepali from English. Instead of using English question 'What happened?' Why are you (mother and daughter) quarrelling?' 'Quarrel should not be made', the writer has switched the code to Nepali language and written '*Ke bhayo?*', '*Ama chhori kina jhagada gareko? Jhagada garnu hunna.*'

Similarly, in the same story, the writer has mixed the code i.e. Nepali terms in English story. Nepali terms like *raksi* (alcohol), *jaand* (home-made wine), *kuiriney* (a female foreigner), *phuli* (an ornament on nose), *chillum* (conical clay pipe filled with hash), *mitho* (tasty), *laddoo* (round sweet), *ganja* (hash) and *gagro* (a pot for filling water) etc. are used in the story.

#### Text 2

Nearby, Keshab was asking the lodge owner about her infant son: '*kati barsa bhayo?*'

She loved to listen to him talking. *Kati*. Silently, Sarah mouthed the soft '*ta*' that didn't exist in English. '*Barsa*': the purr of the *ra*.

(Thapa, 2012, p. 19)

Text 2 is an excerpt of the story 'Sounds that the Tongue Learns to Make' written by Manjushree Thapa. The writer here has used Nepali sentence and words (italicized in the given excerpt) rather than using English language. She has code switched writing '*kati barsa bhayo?*' instead of asking the question 'How old is he?' Similarly, the writer has mixed and switched the code i.e. Nepali into English in this story. The Nepali words/expressions like: *barsa* (age), *timi mero saa'rah sansar hau* (you are my entire world), *naai* (no) *chiniya gurans* (Chinese rhododendron), *yo baato chiplo tcha* (this road is slippery), *mero khutta dukhyo* (my feet hurt), *ghaans* (grass) and *salla* (pine trees) are used in the story.

These two texts and evidences of the stories presented here reveal that there is code mixing and code switching in Nepalese English in general and short stories written in Nepalese English in particular. The Nepalese writers included in this study, mix and switch the code in order to respect the religious and cultural values of the given terms. The use of the Nepali terms like: *raksi* (alcohol), *jaand* (home-made wine), *phuli* (an ornament on nose), *chillum* (conical clay pipe filled with hash), *laddoo* (round sweet) and *ganja* (hash) in the story 'Freak Street' written by Samrat Upadhyay (as presented above) has helped to respect the cultural and religious values of the terms. Moreover, the writer may have done this to give real Nepalese flavor to the terms and texts. Similarly, code mixing/ code switching in these stories has helped the readers to have the cultural and religious flavor of the texts. Had the writers used only the English terms, the Nepali readers would not have got what they were expected to get.

#### Use of Nepali Names for the Characters

This area presents the analyses and interpretations of the short stories in terms of the use of Nepali



names for the characters. The Nepalese writers included in this study have used Nepali names for the characters of the short stories.

#### Text 1

The phone beeped and gave them both some time to collect their breath. *Mohan* picked up the receiver, listened and then said, “Thanks!” He looked at *Mina* incredulously who asked, “Who was it? It must be that woman *Shalini*... who else can ring you at this time of the day. She is such an...” But she was cut short by *Mohan* who came close to her and hugged her passionately and said, “It was *Mahesh* congratulating us for our wedding anniversary.

(Rai, 2010, p. 271)

In the text 1, the italicized names *Mohan*, *Shalini*, *Mina* and *Mahesh* are Nepali names given to the characters of the short story ‘Little Islands of Happiness’ written by Vishnu Singh Rai. Apart from these characters, there are other characters like *Puja’s father*, *Prakash Sab* and *Rekha Mem Sab* in the short story. The term *sab* (master) has been very often used in the story to show respect to the masters.

#### Text 2

After *Monica* and *Karuna*, there was *Rekha Chettri*, the second daughter of *Dhundi Raj Chettri*. *Rekha* managed Bake Cake, her father’s restaurant. *Nirmal*- you’ve heard about him, my best friend from before, his mother was *Rekha’s* father’s first cousin- *Nirmal* said *Rekha* stayed in the store at the beginning of the week.

(Thapa, 2012, pp. 92-93)

In the text 2, the italicized names *Monica*, *Karuna*, *Rekha Chettri*, *Dhundi Raj Chettri* and *Mahesh* are Nepali names given to the characters of a short story ‘Love Marriage’. Apart from these characters, there are other characters like *Lalita*, *Bimal*, *Rohit Bajracharya*, *Laxman Khanal*, *Binita* and *Kalyan Bikram* in the short story.

#### Text 3

Their eighteen-year-old daughter, *Nilima*, fat and smart, said, ‘Maybe this is a sign we should turn back.’ She had strongly resisted the trip, saying she needed to study for her A-level exams, whereas everyone knew she didn’t want to be away from her *Jitendra*, who was stunningly handsome, with a sleek body and a puff of hair on his forehead. *Mr.* and *Mrs. Sharma* often wondered what he saw in their fat daughter.

(Upadhyay, 2017, p. 64)

In the text 3, the italicized names *Nilima*, *Jitendra*, *Mr. Sharma* and *Mrs. Sharma* are Nepali names given to the characters of a short story ‘What will Happen to the Sharma Family’. Apart from these characters, there are other characters like *Nilesh*, *Ahuja*, *Kanti* and *Changu* in the story.

The use of Nepali names in these three stories shows that Nepali writers who write in English give Nepali names to the characters. They use such names either they are influenced by their Nepaleseness or to make their text comprehensible to Nepali readers since Nepali readers are used to with Nepali names. In other words, use of Nepali names/Nepalese characters helps to nativize the English language. The

deliberate use of Nepalese characters in the stories play a significant role in demonstrating Nepalese socio-political and cultural attributes (Karn, 2012). Moreover, this implies that Nepali writers writing in English can/should make use of Nepali names for the characters of literary texts (fiction and drama) so that they can gradually contribute to promote Nepalese English as a distinct variety of English

### **Nepalese English for Reflecting Nepalese Society**

With the help of the analyses and interpretations of short stories, this area reveals how Nepalese societies are reflected in the stories written by Nepali writers writing in English.

#### **Text 1**

You've been slaving and I've been enjoying the cooking and cleaning for you, bearing and rearing your three children. Never ever in my whole life, I enjoyed even a moment of rest in this house.

(Rai, 2010, p. 271)

Text 1, is an excerpt from the story 'Little Islands of Happiness' by V.S. Rai. These are the words spoken by Mina to her husband 'Kumar' (Mina and Kumar are the central characters of the story). As the lines depict, Mina is complaining that she is tired of cleaning, cooking and bearing and rearing three children satirically. She has not got a single moment to take rest in the house. The lines spoken by Mina are the representative lines which reflect the condition of most of the Nepalese married women. Most of the Nepalese women are busy in their household works since their husbands are busy at their offices or some other business. The women are limited to bearing and rearing children. Nepalese society, due to the lack of education, has not given proper place to the women. In most of the cases, they are deprived of their rights and limited within the four walls of their houses.

#### **Text 2**

'All those lamps on the roads,' said the other woman. 'And they won't give our village one bulb! And look at those houses, they're all offices.'

'So many offices. What do people do in them?'

'They sit at tables and claim to be developing our country.' (Thapa, 2012, p. 71)

Text 2 is an excerpt from the story 'Three Hundred Rupees'. In the story, these are the lines spoken by two women on the way in Kathmandu. These lines show that they (the women) are in Kathmandu for the first time and amazed to see the road lamps and so many offices. This infers that they are from any remote part of the county where there is no access to road lamps and different offices. This shows that though the urban areas of Nepal are developed, the rural areas are yet to be developed. There are better infrastructural development for education, health, employment, transportation facilities and other facilities in urban areas whereas rural areas lack such infrastructural development. The last line 'They sit at tables and claim to be developing our country' satirically shows that our leaders without reaching the villages or remote parts make plans sitting in the cities.

With the help of the analyses and interpretations of the texts (text 1 and 2) presented here and other short stories, I came to a conclusion that literary texts written in Nepalese English reflect the condition of Nepalese societies. The short stories reflect the sociocultural aspects, ignorance, condition of Nepalese

women, condition of Nepal and Nepalese society in terms of development, extreme poverty, and repression and struggle for survival prevalent in Nepalese societies.

### Conclusion

The widespread use of English in different sectors in Nepal has gradually led to the growth of new variety of English known as Nepalese English with its own distinctive features. As this study and other studies have highlighted there is code mixing and code switching in literary texts written in English by Nepali writers and the texts depict the sociocultural aspects of Nepalese societies. The literary texts written in English by Nepali writers create a sense of belongingness in Nepali people towards English language. The Nepalese writers writing in English give the flavor of Nepaleseness in their literary texts writing the texts being based on the topics and situations/conditions related to Nepalese societies. It helps to “communicate the Nepalese social values to rest of the world and shows some empathy towards the English language, the second most used language in Nepal after Nepali” (Karn, 2012, p. 37). Moreover, the use of code mixing and code switching and Nepali names given to the characters in literary texts contributes for the development of Nepalese English as a distinct variety of English like Indian English, Australian English and Singapore English.

The above analyses and the discussions in Nepalese English suggest a number of pedagogical implications. Nepalese English language teachers should not only focus on standard variety of English rather should make their students aware of the distinctive features of Nepalese English in English language classrooms. They can provide some English literary texts written by native and Nepali writers and ask the students to have a comparative study to find out the distinctive features of the texts written by Nepali writers. Similarly, teachers can switch their code and/or mix the code (Nepali from English) to give real flavor to teaching and learning English in Nepalese context. The vocabularies, pronunciation and grammar they use in the classes can be nativized so that the students can learn easily on one hand and Nepalese English can be promoted on the other. The development in Nepalese English in general and use of Nepalese English in literature in particular have added new dimensions in Nepalese English language teaching (ELT) and English literature. As the evidence of this, different university and school level English syllabi have prescribed English literary texts written by Nepalese writers i.e. in Nepalese English. Very recently, Mid-Western University in Nepal has designed a course on Nepalese English for its Masters level students. These two examples show that we are gradually moving forward to institutionalize Nepalese English. So it is necessary to explore more on Nepalese English since there are a lot of areas to be explored.

### References

- Bolton, K. (2006). World Englishes today. In B. Kachru, Y. Kachru, & C. L. Nelson (Eds.), *The handbook of world Englishes* (pp. 240-269). Blackwell.
- Central Bureau of Statistics [CBS] (2012). *National population and housing census 2011: National report*. Central Bureau of Statistics.
- Curriculum Development Centre [CDC] (2007). *National curriculum framework*. Curriculum Development Center.

- Dewan, S. & Laksamba, C.K. (2020). Hybridity in Nepalese English. *Journal of World Englishes and Educational Practices (JWEEDP)*, 2 (6), 13-22. [https://www.academia.edu/44821646/Hybridity\\_in\\_Nepalese\\_English](https://www.academia.edu/44821646/Hybridity_in_Nepalese_English)
- Eagle, S. (1999). The language situation in Nepal. *Journal of Multilingual and Multicultural Development*, 20 (4-5), 272-327. <https://doi.org/10.1080/01434639908666382>
- Gargesh, R. (2006). South Asian Englishes. In B. Kachru, Y. Kachru, & C. L. Nelson (Eds.). *The handbook of world Englishes* (pp. 90–114). Blackwell.
- Giri, R. A. (2015). The many faces of English in Nepal. *Asian Englishes*, 17 (2), 94-115. <https://doi.org/10.1080/13488678.2015.1003452>
- Giri, R.A. (2020). Nepali English. In K. Bolton, W. Botha, & A. Kirkpatrick (Eds.). *The handbook of asian Englishes* (pp. 1-20). Wiley.
- Government of Nepal (2015). *Constitution of Nepal*. Government of Nepal.
- Imam, S.R. (2005). English as a global language and the question of nation-building education in Bangladesh. *Comparative Education*, 41(4), 471-486. <https://doi.org/10.1080/03050060500317588>
- Kachru, B. B. (1997). World Englishes and English-using communities. *Annual Review of Applied Linguistics*, 17, 67–87.
- Kachru, B.B. (1996). World Englishes: Agony and ecstasy. *Journal of Aesthetic Education*, 30 (2), 135-155.
- Kachru, Y. & Nelson, C. L. (2011). *World Englishes in Asian context*. Hong Kong University Press.
- Kachru, Y. & Smith, L. E. (2008). *Cultures, contexts, and world Englishes*. Routledge.
- Karn, S.K. (2011). On Nepalese English discourse granting citizenship to English in Nepal via corpus building. *Journal of NELTA*, 16 (1-2). 30-41.
- Karn, S.K. (2012). This is how I can write: Towards Nepalese English literature. *Journal of NELTA*, 17 (1-2), 26-39.
- Kilickaya, F. (2009). World Englishes, English as an international language and applied linguistics. *English Language Teaching*, 2 (3), 35-38.
- Loch, D. (2019). *Americanisms in Nepalese English: An analysis of the SAVE* [Master's Thesis]. Justus-Liebig-Universität Gießen.
- Maftoon, P. & Esfandiar, L. T. (2013). World Englishes and linguistic imperialism: Implications in ELT. *The International Journal of Language Learning and Applied Linguistics World (IJLLALW)*, 3(1), 35-44.
- Proshina, Z. G. & Nelson, C. L. (2020). Varieties of English and Kachru's expanding circle. *Russian Journal of Linguistics*, 24 (3), 523–550. <https://doi.org/10.22363/2687-0088-2020-24-3-523-550>
- Rai, V. S. (2006). English, Hinglish and Nenglish. *Journal of NELTA*, 11(1), 34–39.
- Rai, V. S. (2010). Little islands of happiness. In J. Awasthi, G. R. Bhattarai, & K. R. Khaniya (Eds.), *New Paradigm* (pp. 270-276). Ratna Pustak Bhandar.
- Sharifian, F. (2013). Globalisation and developing metacultural competence in learning English as an international language. *Multilingual Education*, 3 (7), 1-11. <http://www.multilingual-education>.

---

[com/content/3/1/7](http://www.ajssh.leena-luna.co.jp/)

Sharma, S., Joshi, P. & Teijlingen, E. V. (2015). 'Nepenglish' or 'Nepali English': A new version of English?. *Asian Journal of Social Sciences & Humanities*, 4 (2), 188-193. <http://www.ajssh.leena-luna.co.jp/>

Thapa, M. (2012). *Tilled earth*. Aleph Book Company.

Upadhyay, S. (2017). *Mad country*. Rupa Publications.

**Prakash Bhattarai** is pursuing his M.Phil. in English Education at Graduate School of Education, Tribhuvan University. He has a decade-plus experience in teaching English language from primary to university level. Currently, he has been teaching at Kirtipur Secondary School, Kathmandu. To his credit, he has published a few textbooks for different levels and academic articles in national and international journals. His professional interest includes ELT, Language planning and policy and English and multilingualism. He is a life member of NELTA.

## Blending Moodle and Closed Facebook Group in Interdisciplinary Reading Course: A Collaborative Action Research

Ashok Sapkota

### Article History:

Submitted 18 May, 2022

Reviewed 29 September 2022

Accepted 14 October 2022

Corresponding Author:

Ashok Sapkota

Email:

[assapkota@gmail.com](mailto:assapkota@gmail.com)

Article DOI:

<https://doi.org/10.3126/jong.v5i1-2.49288>

Copyright information:

Copyright 2022 Author/s and Nepal  
English Language Teachers' Association,  
Gandaki Province

This work is licensed under a Creative  
Commons Attribution- Non Commercial  
4.0 International License



Publisher

Nepal English Language Teachers'  
Association Gandaki Province, Pokhara,  
Nepal

Email: [neltagandaki2018@gmail.com](mailto:neltagandaki2018@gmail.com)

URL: [www.nelta.org.np/page/gandaki](http://www.nelta.org.np/page/gandaki)

### Abstract

*Learning management system has been an innovative practice in Nepalese higher education to foster interaction and keep track of day-to-day teaching-learning activities. This article explores using technology applications: Moodle and closed Facebook group in face-to-face class for promoting participation in an interdisciplinary reading course and to find out students' perception in blending Moodle in face-to-face class. The research study was mainly based on collaborative action research. The primary sources of data were collected from the use of Moodle as learning management system. The students of four intact classes (consists 120 students) were selected purposively under department of English Education, University Campus, Kirtipur. The systematically collected narratives and observation have been analyzed and interpreted descriptively. This study found that the basic tutorials in using technology is prerequisite for the students in using the basics of moodle, email log and the ways to interact on reading text in Moodle platform as a part of pre-instructional activity. Many students felt that they come from remote area, have studied in the technology outreach area, cannot explore the resources, and feel hesitation in exploring the technological tools. In addition, the use of resources in the Moodle and blend of closed Facebook group was found to be highly motivating and resourceful for both the low- level learners and high-level readers in assisting resources.*

**Keywords:** blending, Moodle, face-to-face, interaction,

interdisciplinary

### Introduction

Information Communication and Technology (ICT) has been a part of everyday living and been used in the different forms of entertainment as a part of social life as well as in learning engagements in the academic institutions. The shift in the use of technology, particularly after COVID-19 is well-experienced in the academic institutions as an alternative tool on learning. On the other, the use of ICT has been often perceived as a means for the sustainable development in language instruction and classroom discussion. The use of the internet is growing in the developing country, like Nepal. It functions as an instructional guide and made the educators rethink about their ways of they practice in their classrooms. No doubt, this critical thought in pedagogy help in promoting active participation. There are several aspects, particularly modes of learning and the strategies of teaching that have been changed in an adequate manner. The needs of the learners have been diversified having a belief that traditional mode of instruction need to be assisted by the use of technology to assist their lives and livelihoods (Jimenez, Abbott & Dasuki, 2022). It is believed that information and communication technologies encourage learners to make progress in their foreign language learning and motivate the learners in a positive and creative manner through active participation. Blended learning is the thoughtful fusion of face-to-face and online learning experiences (Garrison & Vaughan, 2008). The learners explore to wide range of both online and offline resources to engage themselves. In this context, they often take help of open resources to complete their assignments which helps them to expose to the ample resources and options in learning. There is no doubt that students significantly nurture their language skills by the use of advanced synchronous and asynchronous e-learning tools such as moodle, podcasts, blogs, wikis, streaming audios, streaming videos and web conferencing. The present research is on bridging the use of technology applications like moodle and blending the facebook closed group to promote students' interaction in the classroom.

### Review of Related Literature

Learning system is not only limited on the use of ICT gadgets. It is supported by the use of different Learning Management Systems (LMSs) in which some of them are designed by the own university portal and others are used from open access. These LMSs help to develop, organize and distribute the digital resources to the students. On the other, it helps both the teachers and students to interact with each other through the use of other activities in the moodle, such as discussion forums, chats, wikis, quizzes and other resources. The growth of e-learning has become more supportive to the students, particularly after COVID-19 pandemic in which face-to-face teaching possibilities (Gamage et al., 2022) were globally restricted and options were opted in the educational institutions to fulfill the gap. There are 561 LMSs available worldwide used as an academic purpose (Capterra, 2021). The learning platforms that were commonly used include Edmodo, Moodle, MOOC, Google Classroom, Sakai, SumTotal, Blackboard, Canvas and ATutor. Moodle is the most popular and preferred open-source LMS. The acceptance rate of the moodle in the learning community is higher in many universities and schools. Particularly, in the STEM education, moodle is found to be most popular LMS tool. The moodle users are found to be in increasing number from 78 million in 2015 to over 294 million (Moodle Project, 2021).



There are empirical researches which show that the use of learning management tools in higher education are increasing to assist in learning activities. A systematic review conducted by Gamage et al. (2022), concluded that the use of moodle is mainly used in the University STEM disciplines and helps effectively to improve student performance, satisfaction, and engagement as an adaptive learning tool. The most preferable tools used in the moodle are quizzes, workshops, and external tools such as videos, virtual tours and e-portfolios can also be embedded in the same learning platform. The usability is the major dominant factor to be considered in the e-learning. Therefore, the educators are supposed to identify the common usability issues among the learners and follow proper e-learning principles. Likewise, the study conducted by Abuhlfaia and Quincey (2019) on evaluating the usability of an e-learning platform in the higher education found the virtual learning environment performed below the average usability expectation. It is essential to take concern on the aspects of learning management system such as: usability of the features of LMS, purpose, learner interaction, support system and assessment practices. The study conducted by Makruf et al. (2021) tried to measure the level of implementation of the learning management in three dimensions of moodle-based online learning; planning, implementation and evaluation of learning. Having a high sample of 718 students from five faculties showed that the planning was in the high category, implementation of learning in the medium category and the evaluation in the medium category. This shows that the learning management system, using like moodle system need to be reconsidered at learning and evaluation system to make it more effective. In the recent years, the use of adapting the features in LMS are necessary in classroom learning. The use of one application may not be equally useful in the classrooms. The user's willingness to employ technology determines the usability and effectiveness of LMS system. Therefore, the appropriate use of technology, technology users' acceptance (Teo, 2012), influence the design and implementation process. In the past, the authorities were mostly focused on ensuring the planning of using technology. However, it is essential to re-examine user acceptance issues to make it effective for the productive learning outcomes. Additionally, there are several other applications that can be synchronized in the moodle to make it learner-friendly. One of the popular tools is Facebook which can be embedded within the moodle or could be separately used. In the context of Nepal, the learners in the higher-level use social sites, like Facebook, Viber, Tiktok and other means as a part of their entertainment. The use of these social sites could be used for the academic purpose through closed group discussion feature of Facebook. The case study of Novia (2022) shows that Facebook Groups as one of the potential learning tools as a part of English-language community of practice. The use of Facebook group contributes in the interaction and reflection in learning practices. The results show that reading skills tend to be promoted to the greater extent than other skills through the consistently use of English language in the group chat or other reflections. Therefore, considering the aspects of LMS and the learners' engagement in the social sites, this study adapted the use of moodle and closed Facebook groups in interdisciplinary reading course.

Learning shapes ones' thoughts and verifies experience to perform further actions. Learning is reshaped by the input the learners get and the exposure they are explored to. Among the practices, traditional learning was based on the one-way delivery of the contents. This situation led the students to share their experiential learning in a limited amount where the participation was few or none. In regard to

the practices in Tribhuvan University in Nepal, it is not aloof from this situation. The semester system has been in practice since 2016 to meet the global trends in educational practices and make the learning more interactive than annual system. The students are evaluated based on their internal assignments, presentation and regularity however, the students present one or two times in their semester which is still a limited exposure. In addition, the students are found exploring resources in their laptops and mobiles with free wifi facilities available in university campus even in the off hours and holidays. This situation indicates that the students are motivated to explore both the content and technology. The blending of technology can be an additional assert for them to develop their participation. Considering this scenario, we felt the need of collaborative action research in advanced reading course through moodle platform as a form of action research. Using moodle in teaching develops learners' communicative skills in language and requires social interaction between the teacher and students and among the students themselves (Al-ani, 2013). This blended mode of learning can promote participation of the learners both in face-to-face and virtual platform. In addition, the collaborative effort of the three teachers as researchers' shapes to provide the comprehensible input in facilitating their participation both in synchronous and asynchronous modes of learning using the available resources.

This study aimed to investigate the role of using moodle in face-to-face class for promoting participation in a reading class and to find out students' perception in blending moodle in face-to-face class. In these rationale, this research seeks to answer the following research questions:

- How can Moodle platform be effectively blended in face-to-face mode for promoting active participation in advanced reading class?
- What are the students' reflections on blended learning?

### **Methodology**

The study was collaborative action research in nature. Action research is typically portrayed in second language literature to focus a change in social situations because of group problem solving and collaboration (Burns, 2011). It is often called practitioner based or teacher research which is a successful tool to bring change or improvement at local level (Cohen et al., 2011) in a systematic way. Considering the types of action research, there are three major types of action research, such as: collaborative action research, cooperative collaborative action research and transformative collaborative action research (Mertens, 2015). The research was based on the collaborative action research. The researcher took support of two teachers. The reading texts were discussed in the face-to-face mode and the virtual moodle platform. There were seven major interventions adopted in the study based on Norton (2009).

*Firstly*, a baseline survey was conducted to identify the actual level regarding technological use of the students. *Secondly*, an ICT orientation class was conducted to the participating students so that they were explored to the basic forms of using technological tools. *Thirdly*, to promote participation, the students were involved both in moodle and face-to-face classroom on weekly basis through discussion forum. The other included, weekly discussion forum was created where they needed to post their views. Additionally, they were motivated to participate and share their questions or reflection in the chat forum of

the moodle. A quiz based on the reading texts were discussed in face-to-face mode. The final steps of this cycle of research was completed with reflection and sharing further learning and challenges.

The study was conducted with the students studying in first semester in Masters' in Education in English first semester under university campus. The population of this study was the students studying in first semester in Masters' in Education in English first semester under university campus. There were 120 students from four intact classes participating in the study and purposive non-random sampling strategy was used to select the classes and the number of students. Baseline survey, post survey questionnaire and interaction protocol both in face-to-face and discussion in the moodle platform was used in the study. Both primary and secondary sources of data are required for this research. The primary data was collected from the selected four intact classes (120 students) in Department of English Education, University Campus, Kirtipur and the secondary data was based on the books, recent national and international articles, reviews and documents. The systematically collected data was analyzed, interpreted and presented into several themes both quantitatively and qualitatively focusing on the participation of students in the blended learning.

### **Results and Discussion**

The major discussions as form of preliminary investigation began with the base line survey of the participants' access on the use of ICT tools. A baseline survey was conducted to identify the actual level regarding technological use of the students. A questionnaire was designed to identify the level and designed the information and communication technology (ICT) orientation class.

In this preliminary study, 100 students had their email whereas remaining 20 students did not have any email. Furthermore, in the question of regarding the academic use of email, only 10 students stated that they used email for few academic sharing. Similarly, 98 students shared that they used Youtube videos to explore new songs however only ten students shared that they used Youtube videos for academic sharing.

Regarding the use of computer access, 90 students responded that they used mobile data to open social sites, such as Facebook and email if necessary. However, they even shared that it was very hard times for them to use mobile data to use in the low bandwidth. This situation shows that the students were friendly in having smart phones despite the limited data access.

### **ICT Orientation Class**

An ICT orientation class was conducted focusing on how to use email professionally, use of moodle guidelines and enrollment in the facebook for sharing and discussion of the reading materials. It was helpful for students so that they were explored to the basic forms of using technological tools. It helped them to arouse motivation and focus on the discussion of reading texts. The students were taught to create, responding their emails, attaching files in their emails, enrolling them in moodle virtual platform, orienting and exploring them in moodle and its features, sharing the ideas about materials access, and interactive forums such as: chat and quiz.

In this stage, there were few challenges faced by the teachers in orienting the students regarding the ICT tools. The students were found interested to explore the use of moodle and its features however the











administration challenges were found in using moodle. The challenges that I faced as a researcher were no internet access in the classroom, very difficult to explore the students using the data packages and off line mode. In addition, majority of the students (80%) did not have laptops and wifi services in their house. This situation made the researchers to support each student and their queries in an individual basis.

### Main Intervention

The major interventions done in this collaborative action research was to blend Moodle activities and face-to face classroom to promote students' participation. This was the main stage of action research. This stage was the blended form of face-to-face and moodle virtual platform. In addition, it was the form of collaborative teaching and active participation of students was supportive in interaction both in face-to-face and moodle platform. The figure 1 presents the sample screenshot list of participants enrolled in the moodle.

**Figure 1**

*Students Enrollment Sample-Screen shot in Moodle*

Select	User picture	First name / Surname	Email address	City/town	Country	Last access
<input type="checkbox"/>		Ashok Sapkota	ashok.sapkota@huted.edu.np	Kathmandu	Nepal	19 secs
<input type="checkbox"/>		Sita Ram Niraula	sitaramniraula012@gmail.com			40 days 6 hours
<input type="checkbox"/>		Madhu Neupane	madhuneupane@gmail.com	KTM	Nepal	43 days 13 hours
<input type="checkbox"/>		Subas Bhandari	subasbhandari20@gmail.com	Kathmandu	Nepal	54 days 12 hours
<input type="checkbox"/>		Anrit Thapa	thapaanrit17@gmail.com	Kathmandu	Nepal	54 days 14 hours
<input type="checkbox"/>		Sagar Bhatta	sagarbhatta100@gmail.com	Kathmandu	Nepal	55 days
<input type="checkbox"/>		Sagar Singh	sagar Singh@gmail.com	Kathmandu	Nepal	55 days 1 hour
<input type="checkbox"/>		Sanku Bhatta Bhandari	bhatta2017@gmail.com	Kathmandu	Nepal	55 days 1 hour
<input type="checkbox"/>		Jayant Pathak	pathajayant201@gmail.com	Kathmandu	Nepal	55 days 11 hours
<input type="checkbox"/>		Binod Yadav	yadavbinod004@gmail.com	kathmandu	Nepal	55 days 20 hours

The list of the participants increased everyday due to the motivation and support system. The students used to ask after the face-to face classroom to support even in their mobile data to explore more explorations or features of moodle. The materials discussed in the different groups taught by them were discussed in advance to establish the common understanding, sharings and participation. All effort was made in making moodle rich resource. The gender participation of the students was minutely observed in the moodle platform and promote if necessary.

### Promoting Participation

The students were involved both in moodle and face-to-face classroom. Every week a discussion forum was created where they need to post their views. They were as motivated to participate and share their questions or reflection in the chat forum of the moodle. A quiz based on the text discussed in face-to-face mode. A video link was inserted in relation to the text discussed in the face-to-face classroom, a set of questions will be developed to make the discussion more purposeful and the students will share their thoughts on it. In addition, few recorded face-to-face classroom videos will be uploaded.

In this regard, the reflection of the students was:

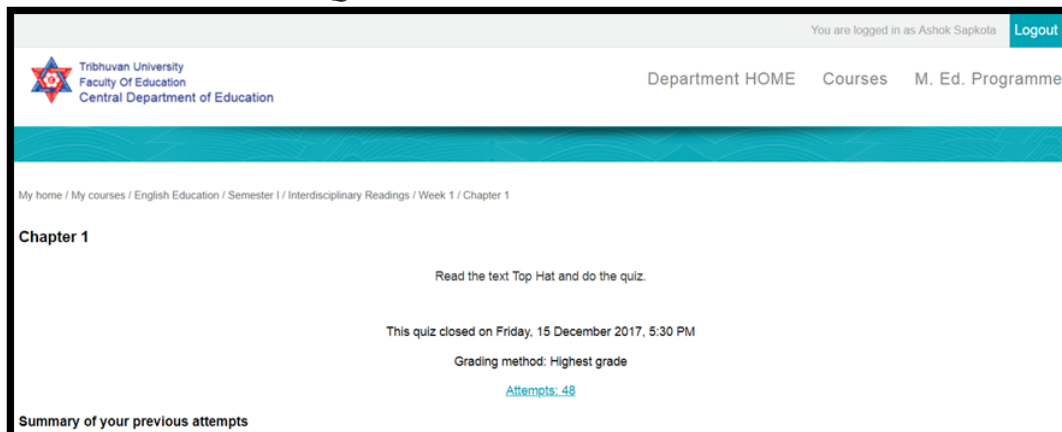
It was really nice to have discussion in the moodle. It was completely new for me. In the beginning it was very difficult to enroll in the course. I often forgot the password. Later, my teacher supported to open it again. I have plenty of resource to download from the moodle. The slides uploaded were really useful for me to prepare for the exams.

In this reflection, it was found that the students were highly motivated to adapt with the recent changes in the tech practices. In addition, moodle was a new concept for them and the things they need was the administration support. The resources available was highly useful for them to explore the materials, particularly to have off line mode and learn it later even in the situation having no internet access.

Regarding the participation in moodle, the students showed a high interest in the moodle quiz platform as shown in figure 2.

**Figure 2**

*Students Interaction in Quiz in Moodle*

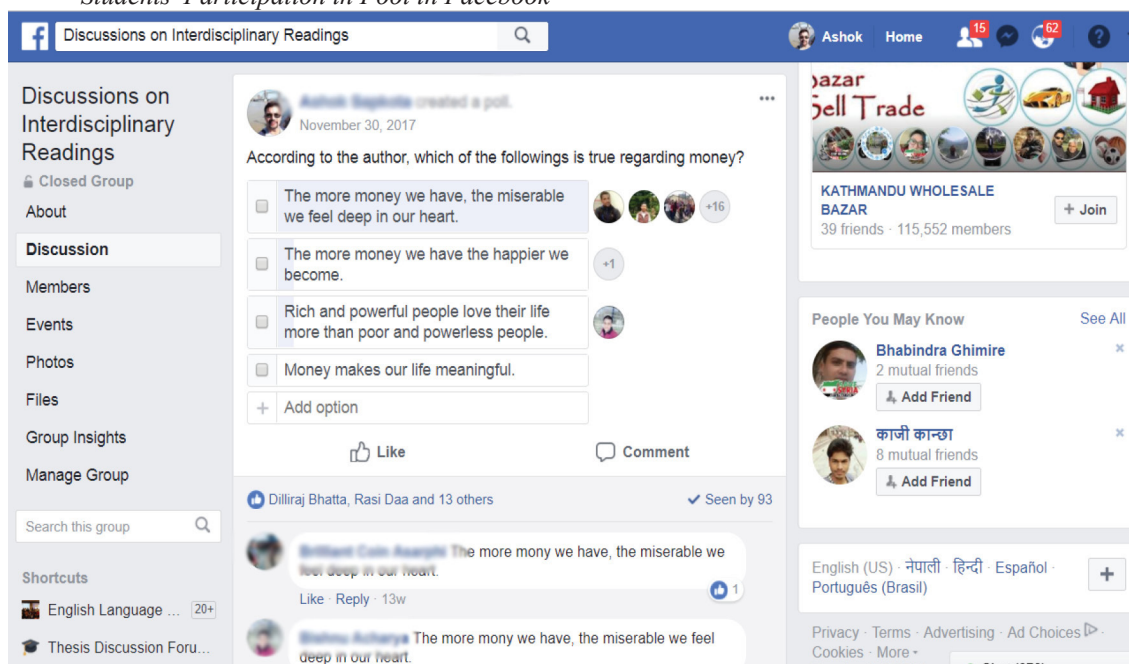


Here, in figure 2, there were 48 students who attempted to use quiz in the moodle platform. This shows that the students were found motivated in exploring the resources in the moodle. Some of the students, in person, explored that they felt difficulty in using it in the beginning however it was useful to help their everyday learning. Although, the participation was less in the moodle, so we thought to increase the participation and reach to the wider students. We were aware that moodle was not blended to the facebook as all of the students used facebook account. So, enrich the discussion, we introduced the

closed group discussion forum on interdisciplinary readings and started similar quiz activity through pool activities as presented in figure 3.

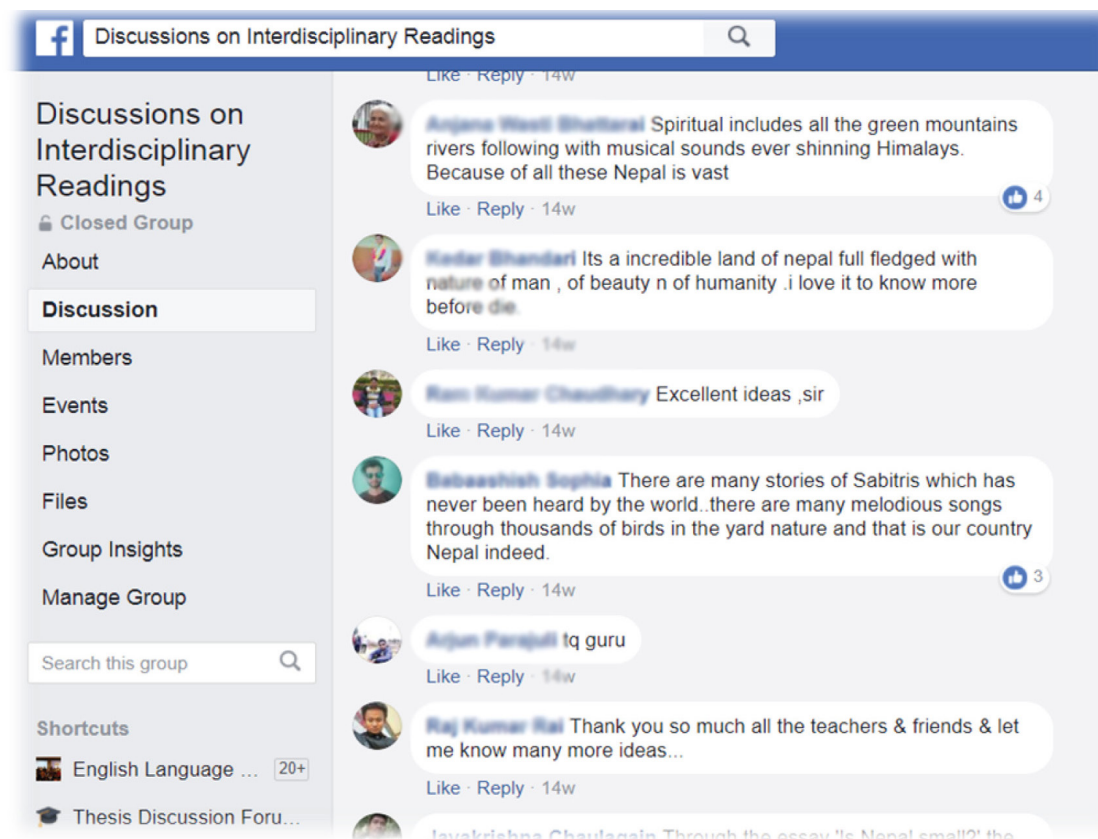
**Figure 3**

*Students' Participation in Pool in Facebook*



As in figure 3, there were high number of the facebook users who participated in this pool. There were 93 students who responded this quiz and the numbers of the participants were going more. There were even the reflections and the comments students made. The Students were found to be excited to be part of these activities.



**Figure 4***Students' Responses in a Reading Text Content*

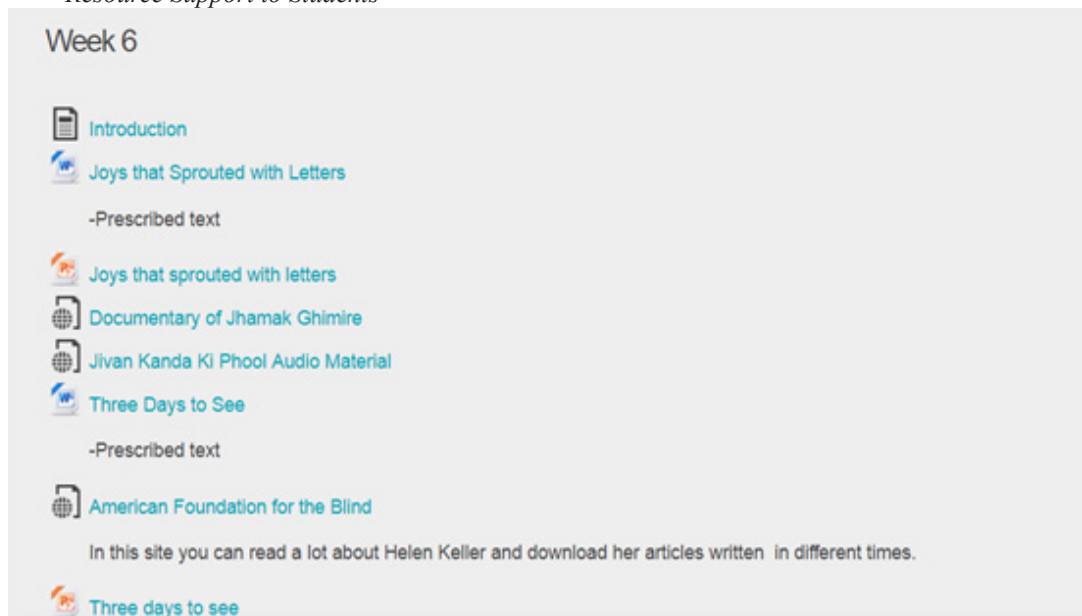
The sharing of the students shows that the students were found highly motivated in the discussion. The reflection in one of the text '*Is Nepal small?*' by L.P. Devkota was one of the discussions where the majority of the students participated. Due to the slow bandwidth in moodle, some of the students still felt difficult in exploring the moodle however, they felt easy in sharing their thoughts in the moodle. It helped them to share their thoughts in academic discussion even in the facebook.

### Resource Support to Students

The participation of the students in this blended mode of learning will be enriched with the necessary resources such as: discussing the courses both in the face-to-face and virtual platform weekly, uploading necessary reference and reading materials and sharing both student's presentation and teachers' face-to-face discussion slides or powerpoints.

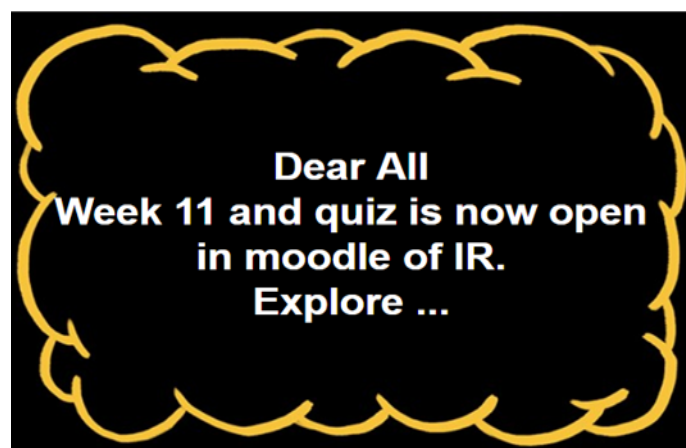
The students are provided the resources through the moodle platform. The resources were opened week wise and the notification was posted in the closed group discussion in facebook. This made the learners easier to use it.



**Figure 5***Resource Support to Students*

In figure 5, the students were provided the resources which would help them in exploring the materials. As we can see in the example above in the week 6, the lesson begins with the introduction, followed by the authentic text, supported with powerpoint slides and videos link as well as audio files for a lesson. When a learner can explore these materials, it helps them to prepare using adequate resources.

The students were notified in the closed group discussion so that they could get instant information as presented in the figure 6.

**Figure 6***Notification Facebook of Moodle*

### Reflection

The reflection of both teachers as researchers and students were presented in the research. The post survey questionnaire was designed to identify the effectiveness of the research and participation of the students’.

There are 90 students who felt that the discussion was really beneficial for them. More importantly, they shared that the discussion in the facebook closed group discussion and moodle was an additional assert for them to explore the recent trends in ICT. In the beginning, it was very difficult for us as researcher. one of our co-researchers, Ashok Sapkota shared that it was a tough time to manage face-to-face class, moderate moodle, update in the closed group discussion and support them in exploring moodle. However, the latter part of the sharing was exciting enough.

**Figure 7**

*Reflection of Students in Using Moodle/Facebook Group*



As in the sharing above, the participants shared that using moodle as the exciting moments for the students to explore the ideas. They used it productively to share their thoughts and discussions. It enriched them to motivate towards the course and reflect the sharing made by their friends. They reflected that it was an innovative technique used and they learnt many innovative concepts than limiting only in the textual knowledge.

### Sharing Further Learning and Challenges

The major findings of the research was shared through the publications and presentations to the wider

community through print and online publications. The articles are in the practices. The role of collaborative tech classroom as a form of heutagogy has been presented in the international conference. The feedback of the participants was highly motivating and wanted to know more about it.

### Conclusion and Implications

The use of ICT becomes effective in the classroom when the learners are minutely supported in the areas of difficulty. Most of the learners could not get the contents of language when they revolve themselves in the technological difficulty. The proper guidance and support system is a must in the higher education in the use and adaptability of technology. After the careful intervention from study, it implied that the orientation class is necessary for the students in supporting them to use the basics of technology for bringing ease in the discussion. They were found having general information regarding the use of ICT tools however the use of orientation helped in gaining maturity in their learning. Many students feel that they come from the remote area, and have studied in the technology outreach area cannot explore the resources and feel hesitation in exploring the tech tools. When the students are carefully supported in the learning system, like moodle, the students find it interesting and use more although it is less mobile friendly. The use of resources in the moodle was found to be highly motivating and resourceful for both the low and high level readers. The incorporation of the closed group discussion made the students use moodle and know the updates quickly. The students were found to use, like, comment and explore moodle through successful integration of the closed facebook discussion. The interaction, quiz or pool discussion was found to be beneficial and promote the interaction in the moodle and group.

The study was highly useful in the use of moodle however if the lab was provided it would have been easier to handle moodle. The students' motivation in the form of interaction was highly beneficial when this blended form of moodle could be in practice. The admin support in assisting in the enrollment of students is the main factor to be taken into the consideration before we launch moodle in the new enrollment or the semester.

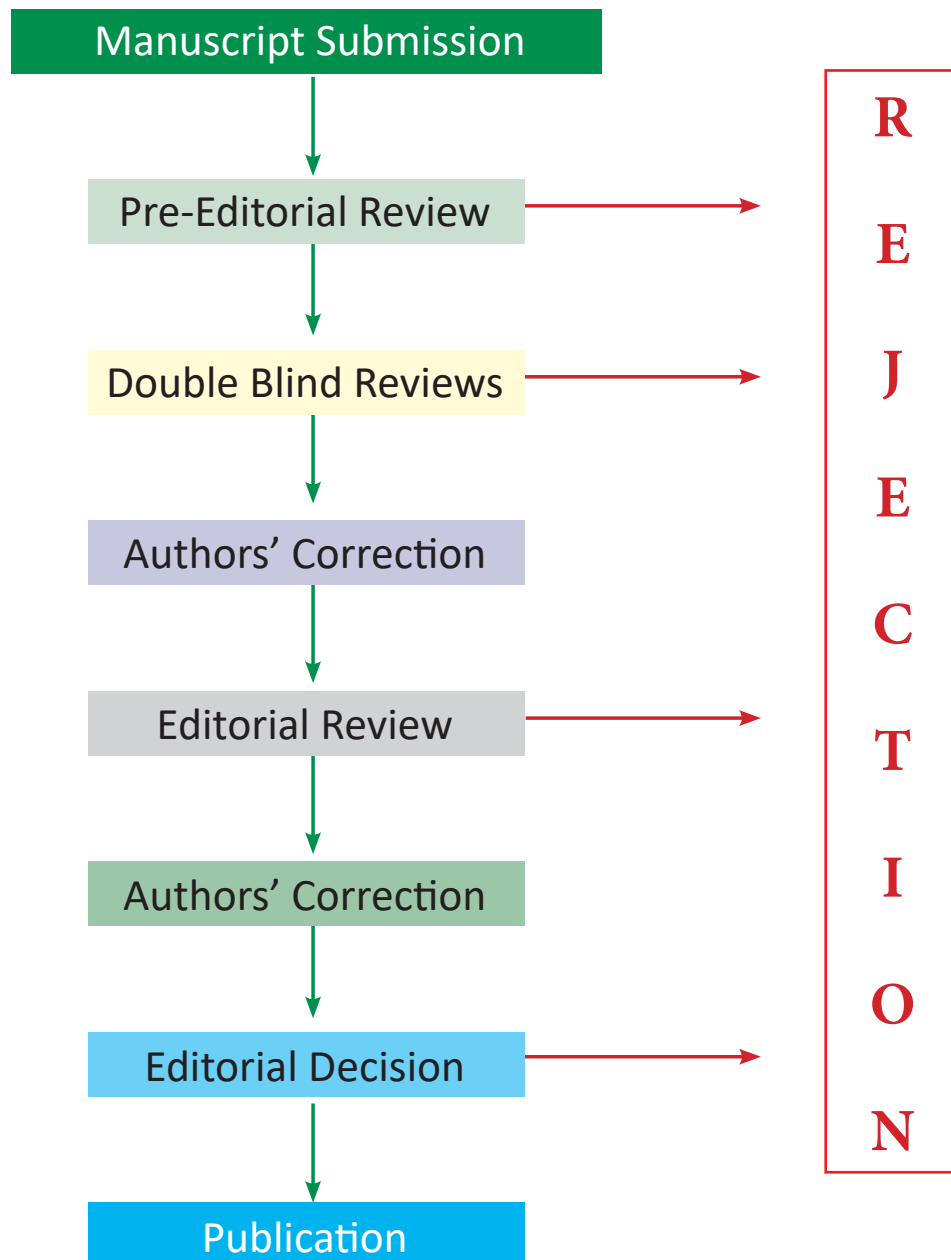
### References

- Abuhlfaia, K. & Quincey, E.D. (2019). Evaluating the usability of an e-learning platform within higher education from student perspective. *ICEEL* Vol, 5-7, Association for Computing Machinery.
- Al-Ani, W.T. (2013). Blended learning approach using moodle and students' achievement at Sultan Qaboos University in Oman in *Journal of education and learning*, 2 (2).
- Burns, A. (2011). *Collaborative action research for English language teachers*. Cambridge University Press.
- Capterra (2021). LMS software. <https://www.capterra.com/learning-management-system-software/?feature=%5B38347%5D&sortOrder=sponsored>
- Cohen, L., Manion, L. & Morrison, K. (2011). *Research methods in education*. Routledge.
- Gamage, S.H.P.W., Ayres, J.R. & Behrend, M.B. (2002) A systematic review on trends in using Moodle for teaching and learning. *IJ STEM Ed* 9, 9. <https://doi.org/10.1186/s40594-021-00323-x>
- Garrison, D.R. & Vaughan, N.D. (2008). *Blended learning in higher education*. John Wiley & Sons.

- Jimenez, A., Abbott, P., & Dasuki, S., (2022) In-betweenness in ICT4D research: critically examining the role of the researcher, *European Journal of Information Systems*, 31:1, 25-39, <https://doi.org/10.1080/0960085X.2021.197834>
- Makruf, I., Rifa'i, A. A., & Triana, Y. (2022). Moodle-based online learning management in higher education. *International Journal of Instruction*, 15(1), 135-152. <https://doi.org/10.29333/iji.2022.1518a>
- Mertens, D.M. (2015). *Research and evaluation in education and psychology*. Sage Publishers.
- Moodle Project, (2021). Moodle statistics. <https://stats.moodle.org/>
- Norton, L.S. (2009). *Action research in teaching and learning*. Routledge
- Nova, D. (2022). The potential of Facebook groups as a learning tool: The case of an English-language community. Stockholms University
- Teo, T. (ed.) (2012). *Technology acceptance in education*. Sense Publishers:
- Throne, K. (2003). *Blended learning: How to integrate online and traditional learning*. Kyone Page

[**Mr. Ashok Sapkota** is an Assistant-Professor at Open and Distance Education Centre (ODEC), Tribhuvan University. He leads classes on interdisciplinary readings and research in English Education at the Tribhuvan University, Nepal, and conducts research on the use of technology and classroom practices. He has gained Masters' in Philosophy in English Language Education from Kathmandu University, where his dissertation focused on teachers' identity and their professional practices. He has worked as a presenter in several webinars as presenter and supported teachers in using online tools.]

## Peer Review Process



## Editorial Policy

### Focus and Scope

**The Journal of NELTA Gandaki (JoNG), one-star JPPS rated**, published by **Nepal English Language Teachers' Association (NELTA) Gandaki Province**, is a peer-reviewed research journal that includes research and research-based articles, and research reports in English Language Teaching and Learning in different contexts. Articles for the journal must be standard, research-based and within the scope of the journal. Areas of particular interests include, but are not only limited to the following: ELT Curriculum Design, Applied Linguistics, Second Language Learning and Acquisition, English Literature, Translation Studies, Classroom-Based Research, Language Testing and Evaluation, Intercultural and Multicultural Studies, Teacher Training, Current Issues and Case Studies.

### Submission and Peer Review Process

The article must have its cover page including author's name and affiliation. The author's name must not appear in any other parts of the text. All the submitted manuscripts will be first reviewed by the editors to ensure that they comply with *JoNG* guidelines. The article will be evaluated blindly by two reviewers to determine if the article meets the standard of the peer review Journal and the basic requirements with special attention given to: (i) compliance with *JoNG* editorial policy, (ii) the significance, novelty and originality, (iii) use of appropriate language, research design, and methodology, and (iv) contribution in the field of English Language. *JoNG* aspires to notify authors about the **decision within a month** from submission date. When manuscripts are accepted subject to revision, the revised manuscript should be **returned within approximately two months for necessary corrections and changes**. Accepted articles are published both print and online approximately 3–4 weeks after acceptance. The article should be submitted to **Publication, Research, and Innovation Sub-committee, NELTA Gandaki Province** at [neltagandaki2018@gmail.com](mailto:neltagandaki2018@gmail.com), which has the authority of making final decision on its publication.

### Publication Frequency

The journal is scheduled to publish its issue once a year in November.

### Open Access Policy

This journal provides immediate open access to its content on the principle that making research freely available to the public supports a greater global exchange of knowledge. The article published in the journal can be used for discussion, critique or any academic purpose except copy and publish.

### Guidelines for Authors of Journal Articles

Authors submitting articles must follow the guidelines below:

#### Format

- The manuscript must be prepared in Microsoft word (MSW) and its pdf version with figures (graphics) and tables embedded within the text.
- The journal accepts both soft and hard copies of the original research articles.
- The articles must have minimum 3000 words but not exceeding 7000 words.
- The authors must use Times New Roman 12 point font size. The paragraphs must be left-aligned with a paragraph space.
- **The articles for submission must include the following components:**

**Title( Times New Roman, 12 pt, in Bold ,maximum 12 words)**

**Abstract (approximately 150- 250 words, justified, Times New Roman, 12 pt., single line spacing)**

**Keywords: (not more than 7 words)**

**Introduction (Should introduce the title and the rational of the study)**

**Review of Literature (may subsume the review of thematic, theoretical, policy and empirical literature)**

**Methodology (in concise form including design, tools, and processes)**

**Results and Discussion**

**Conclusion and Implications**

**Acknowledgement/s(if any)**

**References**

**Appendices (if necessary)**

**Author's abridged CV(approximately 60 words)**

#### Style

- All the authors should maintain consistency in its style throughout the articles following APA style Manual (2020) along with its in-text citation and referencing.

#### Responsiveness and ethical considerations

- The corresponding authors should bear all the ethical responsibilities for their submitted and published articles. The ideas, view points are of the authors even if the published articles are the properties of NELTA Gandaki Province. If any case of plagiarism is detected in the articles, the authors will be liable.

#### Restrictions

- The articles to submit in this journal should not have been published elsewhere and they should not be given to publish in any other journals before the decision is made.
- The article once published in this journal, must not be reused/ republished without taking written permission of the copyright holder. The copyright authority will be with **Nepal English Language Teachers' Association, Gandaki Province, Pokhara**.