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Editorial

It is our immense pleasure to publish the fourth volume of *JoNG* despite the threat and attack of the waves of the Covid-19 pandemic. Although everything was locked down due to the pandemic, our collective efforts never disturbed, rather many dedicated scholars took this crisis as an opportunity to add a more step in their academic journey. The increasing number of articles submitted to publish in the *JoNG* shows its growing fame and popularity in academia. However, all the articles could not get space in the journal because we follow a standard blind review process for all the articles. Any article that is received into our official mailbox is reviewed by the editorial team. If it meets the basic requirement and standards of the journal, it is passed on to two reviewers with relevant expertise in the field. Based on the review, the editorial board decides if the article is standard and worthy of publication. The article may still be rejected if the author fails to satisfy the standards and requirements as advised by the reviewers.

In response to our call for papers for this volume, we received 44 articles in total. Among them, we can publish only 11 articles for publication after a rigorous review process. The first article explores the ideological awareness and initiatives of Nepali policymakers and language policy arbiters for the creation of language policy in local governments and suggests that there is a need for a collaborative effort to create equitable language policy in the changed socio-political context of Nepal. The second article deals with the classroom discourse in the English language class in the context of Terai region of Nepal and reflects how effective classroom discourse works as a source of interaction and motivation for students in the classrooms. The third article reveals the importance of digital literacy and communicative competence in an alternative mode of education in Nepal. The fourth article identifies the new identities of teachers shaped and re-shaped along with the implementation of EMI in community schools of Nepal. The fifth article explores the dynamics of the esoteric (*para*) and exoteric (*apara*) knowledge that *Mukunda Upanishad* proclaims in its mantras, shift of knowledge from the Veda to Vedanta, and its implication in teaching. The sixth article investigates the major professional development activities that the English language teachers practice and explores that they attend conferences, training, and workshop seminars, engage in action research, and academic writing for their professional development. The seventh article finds secondary students' experiences of pedagogical change in language teaching and learning procedure during the Covid-19 pandemic. The eighth article explores secondary English language teachers' perception of inquiry-based learning and the challenges they face while implementing inquiry-based learning in classrooms. The ninth article examines EMI practices in the multilingual classrooms of community schools and explores that the dominance of monolingual teaching spoils the potentialities of learners. The tenth article analyses the position of languages in local education policy and identifies a gap between the policy and practice about language in the education policy of local governments. The final article examines the use of ICT in teaching English literature, language and investigates problems associated with it focusing especially on online classes during the COVID-19 pandemic.

We are indebted to many academicians who supported us directly and indirectly to maintain the

quality and standard of a peer-reviewed journal. We would like to extend our sincere gratitude to the contributors and reviewers from home and abroad for their continuous support. Similarly, we are thankful to NELTA Gandaki Province and the advisors for their encouragement and proper guidance.

All the articles in the journal are the assets of NELTA Gandaki Province. However, the authenticity and responsibility of the ideas and views expressed on them go to the respective authors themselves. We always welcome critical comments and feedback from readers, scholars, and our well-wishers and are committed to improving in the next volume.

- Editors

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Awareness and Initiatives on Language Policy in Local Governments

Basanta Kandel

Abstract

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In Nepal, the Constitution of Nepal 2015 has abolished the centralized ruling system and established federalism which has opened up new insights into language policy issues. The Constitution empowers local government for language policy and planning, protection, promotion and use of languages, and scripts. Applying the ethnographic observation of the qualitative method, this study explores the awareness and initiatives of Nepali policymakers and language policy arbiters for the creation of language policy in local governments. Using purposive sampling, the study situates in two local governments of Gandaki Province, Nepal. The information collected through unstructured interviews, ethnographic observation, and informal interaction with language policymakers and arbiters has been analyzed and interpreted employing multiple methods. The findings show that local policy makers and actors impose multiple ideologies, therefore, language policy has become a contested issue and created a new public debate in the changing political-social and multilingual context of Nepal. Gradually, there is an increasing awareness on creating language policy, and constructive initiatives have taken for preservation and promotion of languages which is a positive way forward in the local governments by policymakers and arbiters.

Keywords: awareness, ideology, initiative, local governments, language policy.

Introduction

Federal Democratic Republic Nepal is a juncture of linguistic diversity. The *Constitution of Nepal* (2015) preamble states that Nepal is a multi-ethnic, multi-lingual, multi-religious, multi-cultural country having diverse regional characteristics. The country has diverse linguistic heritages that stem from four

major genetic language groups: Indo-European (Indo-Aryan), Sino-Tibetan (Tibeto-Burman), Austro-Asiatic, and Dravidian language families while Kusunda is a language isolate. The Indo-Aryan language family consists of 48 languages (82.1%), Tibeto-Burman exhibits 68 languages (17.3%), Santhali, Munda, and Kharia are three languages from the Austro-Asiatic family (0.19%) (CBS, 2011), and Jhangar and Kisan are two languages in the Dravidian language family (0.13%). Nepali is the official language in the country that supply as lingua franca among native and non-native speakers. The regional languages Bhojpuri, Maithili, Tharu, Awadhi are spoken in the flatland i.e. Terai, and varieties of Tibeto-Burman languages like Magar, Gurung, Rai, Limbu are spoken in Hilly and Mountain areas. The country has 123 languages (but Language Commission Nepal [LCN], 2020 reports 131) and 125 ethnic groups, and 10 major religious wings (CBS, 2011). Correspondingly, the LCN announces that only 19 languages are in a safe zone that has over one hundred thousand speakers but more than 37 languages are in endangered condition. Besides, Ethnologue (2019) informs that of 122 living languages in Nepal, 109 are indigenous, and 13 are non-indigenous, among them, 8 are institutional, 18 are developing, 28 are vigorous, 58 are in trouble, and 10 are dying. Moreover, LCN (2019) informs all the provinces in Nepal have an excellent number of languages which reflects the unique feature of multilingual Nepalese society. According to the Yearly Report of LCN (2019), Province no. 1 has 106 languages, Province no. 2 enriches with 89 languages, Bagmati Province blesses with 113 languages, Gandaki Province deserves 88 languages, Lumbini Province has 85 languages, Karnali Province obtains 55 languages, and Sudur Paschim Province gets 85 languages. Since April 3, 2018, Nepal parts into 77 districts, 3 layers of government: federal, provincial (7 provinces), and local (753 municipalities) which consists of 6 metropolitan cities, 11 sub-metropolitan cities, 276 municipalities, and 460 rural municipalities for official works.

At present, the political transformation from monarchy to the Federal Democratic Republic has provided an ideological space for the local governments to address the issues of language policy creation by its stakeholders, and has brought innovative ambiance in the language policy and planning sector. For this purpose, the constitution has granted 22 absolute powers to local governments including preservation and promotion of language, script, art, culture, and other heritages (The Constitution of Nepal, 2015). The reformation of the political regime has opened up new insights and discourses concerning language policy and planning but is still contested. Therefore, the future of Nepal's language policy depends largely on how federal, provincial, and local governments manage the linguistic diversity of the country, and act for language policy and planning.

Keeping these linguistic scenario and political concerns in the backdrop, this study aims to explore awareness and initiatives of the language policymakers and arbiters to create language policy (Johnson, 2013a) in Federal Nepal, especially in the local governments. I observe the language policy in Federal Nepal is a recent agenda and one of the priorities and most-awaited issues of the federal, provincial, and local governments. To my knowledge, no local government has created, interpreted and appropriated language policy till the date but have taken some initiatives on that. Currently, LCN has recommended for 11 languages as the official languages in seven provinces (LCN, 2021) but how and when the decision will implement is not clear. At present, the creation of language policy in local governments is a hot debate;

however studies on the issue are limited. Available research work mostly focused on history of language policy from Rana-Panchayat-Constitutional Monarchy to the Multiparty Democracy system; therefore the situation necessitates in-depth research to reveal the real scenario and practices to create, interpret and appropriate language policy in federal Nepal, especially by the local governments. Moreover, I found fewer studies have been carried out on the issue but not in-depth; consequently, I feel a gap to accelerate this study and conducted an ethnographic observation (McCarty, 2011) on language policy.

Therefore, this issue dragged my attention, and intended to conduct a 'critical ethnography' (McCarty, 2011; Carspecken, 1996) research on language policy issues in changing social and political context of Nepal which could be relevant to all the stakeholders. Further, I was interested to carry out the study because of these reasons; first, the place where I live is multilingual, multiethnic, and socially diversified, second, the political transformation in the country and the ideological space to the local government for adjusting the issues of languages and LPP, and third, my curiosity to examine the local level policymakers and arbiters engagement in the language policy creation, implementation, and appropriation processes.

The findings of the study contribute to aware and ignite the language policymakers, arbiters, agencies, researchers, government and bureaucrats, and politicians for creating the language policy at local governments. It benefits language policymakers and arbiters to develop the strategies and processes for creating language policy in local governments concerning the principle of federalism. And, it may support interested researchers as well.

Review of Literature

For strengthening the knowledge of language policy and ideology, theories and principles, literature, and researches in the field, I have reviewed a variety of newspapers, books, articles, journals, theses, dissertations, policies, websites, online from home and abroad, and put forward here. Based on the literature review, I have stated my understanding related to language policy, ideology, and the process of language policy creation in the following subsections.

Language Policy and Ideology

Language policy involves legitimizing languages or language varieties in the domains of formal communication such as education, administration, and media, and so on. It concerns what languages are to be used where, when, and by whom, and also what choices in grammar, vocabulary, genre, and style are appropriate in particular contexts. These decisions grant certain language varieties from higher to lower prestige, determining which ones are official, standard, and national language (Shohamy, 2006; Farr & Song, 2011). Next, language ideology refers to the social, cultural, political conceptions/beliefs of personhood, citizenship, morality, quality, and value about language (Farr & Song, 2011). Language ideology and language policy are inseparable; that is, language ideology inevitably informs policy. Ideology connects language policies and practices with sociopolitical issues at local, national, and global levels (Phyak, 2016). He advocates that language ideology as a constellation of human consciousness, values, attitudes, discourses, and epistemologies about language and language policies (p. 34). Therefore,

"language ideologies are thus best understood as beliefs, feelings, and conceptions about language that are socially shared and relate language and society in dialectical fashion" (Piller, 2015, p. 4) for example, the ideology of "one nation, one language" is the belief that monolingualism is important for social harmony and national unity. Language policy and ideology are intricately related that the concept of one cannot be made clear without reference to the other. The following subsections discuss a brief survey of language policy in Nepal from the past to the present.

Language Policy in Nepal

Language policy in Nepal has a long history and trajectory; therefore, I have set them into two broad time references; *Language Policies before Federalism*, and *Language Policies in Federalism*.

Language Policies before Federalism

Language policy in Nepal before Federalism has diverse experiences. Weinberg (2013) mentions three broad time eras; *Rana regime era: before 1950*, *Panchayat era: from 1950-1990*, and *Democratic era: after 1990*. The major concerns of these eras in line with language policy are briefly discussed.

Rana regime era: Before 1950

Here, I outline a brief historical background of language policy in Nepal before 1950 which is considered the first period. During the time, the Kot Massacre of royal family members and advisers in 1846 escorted to the establishment of the Rana authoritarianism. The Rana rulers were not interested in developing the feelings of nationalism that often inspire the imposition of national language policies (Burghart, 1984). Further, they were opposed to widespread education, therefore, did not set language-in-education policies. The first statement of language policy in Nepal, made in 1905, supposedly established Nepali as the official language of law and government with the declaration that only documents written in Nepali were legal for use in courts (Eagle, 1999). At the same time, Rana rulers declared Nepali the only permissible court language and English-language education for their children.

The first Rana ruler, Jung Bahadur Rana, after his visit from England in 1850, established the Durbar (Palace) School, an English medium school open to Rana family members. Besides, there was religious schooling in Hindu pathshalas and Buddhist gompas, using the mediums of Sanskrit and Tibetan respectively (Eagle, 1999; Phyak, 2011). Educational policy under the Ranas served to limit education to elites, mostly their Rana family members where the language of education was English. In terms of language policy, the Ranas appear to have been interested in maintaining their monopoly on English proficiency, a trend common to elites worldwide (May 2012). In a similar vein, Giri (2011) states 'the Rana autocracy introduced the 'muluki ain' (the Code of the Nation, enacted in 1854) meant for administrative reforms but used as an administrative tool to promote and strengthen Nepali language and cultural hegemony' (p. 209). Writings in, and publication and promotion of, any other languages than Nepali were banned during Rana autocracy (Shaha, 1990). Ranas (1846-1950) gave special protection to the Nepali language and encouraged its modernization and standardization, undermining the rest of the languages of Nepal (Dahal, 2000). During the Rana period, the standardization of literature, dictionary preparation/making, and codification in Nepali were encouraged, and 'Nepali Bhasa Prakashini Samiti'

(Nepali Language Publication Committee) performed several works in this direction, and Nepali, thus, received special protection.

Panchayat era (1950 -1990)

The second period of language policy in Nepal began when Rana's rule ended in 1950 with the restitution of power of the king. During the period, Nepal's government became interested in cultural unification for the first time. The slogan of 'ek bhasha, ek bhash, ek dharma, ek desh' (one language, one way of dress, one religion, one nation) summarized the goals of the Panchayat government, which attempted to spread Nepali, Hinduism, and other symbols of the nation throughout the country to create a unified national identity (Rai, et al., 2011; Whelpton, 2005). Further, King Mahendra adopted the melting pot approach on the belief that all Nepalese should be given a single identity: Nepali. He attempted to achieve this goal through an emphasis on unifying symbols such as Nepali nationalism, the monarchy, the Nepali language, Nepali dress, and Hinduism (Dahal & Ghimire, 2012). The goal was an assimilation of people with varied cultural and linguistic practices into a Nepali identity based on the cultural practices of elite, high-caste hill Hindus (Onta, 1996a). Education was an important tool for reaching this end. Establishing widespread schooling was an immediate priority of the new government in 1950, and new structures of educational administration were set up shortly after the establishment of democracy.

Democratic era (1990-2014)

This is the third period in history when the Panchayat system ended accompanied by widespread protests for democracy in 1990. The king agreed to a new constitution which recognized Nepal as a multicultural and multilingual country. The Constitution of 1990 enclosed a major shift in language policy at the constitutional level, stating:

- (1) The Nepali language in the Devanagari script is the language of the nation of Nepal.
The Nepali language shall be the official language.
- (2) All the languages spoken as the mother tongue in the various parts of Nepal are the national languages of Nepal. (Constitution of Kingdom of Nepal, 1990)

This was the first time that languages other than Nepali received constitutional recognition as lawful elements of the nation. At the same time, this formulation maintains the supremacy of Nepali over other languages spoken in the country by keeping Nepali as the language of the nation (Phyak, 2011). The 1990 Constitution was also the first time that educational and cultural rights were explicitly extended to Nepal's minorities in the constitution, though again these provisions were not entirely straightforward. Despite the lack of clarity of certain provisions, the Constitution of 1990 was a major step forward for the inclusion of languages other than Nepali in education. The Constitution of 1990 remained in effect for seventeen years before being replaced by the Interim Constitution of 2007. The Interim Constitution 2007 has addressed the use of local languages at the community level which states:

- (1) All the languages spoken as mother tongues in Nepal are the national languages of Nepal.
- (2) The Nepali language in the Devanagari script shall be the language of official business.
- (3) Notwithstanding whatever is written pursuant to clause (2), the use of mother tongue in the

local body or office shall not be considered a barrier. The state shall translate the language used for such purpose into the language of official business for the record.

To sum up, language planning and policy writing in Nepal before federalism represents Nepal's language policy history as a journey of three stages: before 1950; between 1950 and 1990; and after 1990. The subsequent discussion sketches language policy in federal Nepal.

Language Policies in Federalism

Federalism and language policy have been a disputed and contested issue in Nepal because of recent socio-political-geographical reconstruction. Here, the issue is presented briefly in two themes: the present socio-political context of Nepal, and language policy in federal republican Nepal.

The present socio-political context

The interim parliament passed a bill making Nepal a federal republic on 28 December 2007 with a president as the head of state abolishing the centuries-old monarchy. After the election, the country got Ram Baran Yadav as the First President who served from 23 July 2008 to 29 October 2015. In reality, it was the landmark in history that paved the foundation for the federal system. The first meeting of the first Constituent Assembly held on 15th Jestha 2065 B.S. declared Nepal as a "Federal Democratic Republic Country". At the present, Mrs. Bidhya Bhandari leads the country as the second President for the second term since March 2018. The incumbent Prime Minister Sher Bahadur Deuba is the 28th prime minister in 29 years; cementing Nepal's transformation from the Hindu monarchy to a federal republic. At this time, the government has been processing and managing for three levels of government, restructuring the civil services, amending over 400 existing acts, and determining the division of funds, functions, and functionaries. The form of governance of Nepal is a multi-party, competitive, federal democratic republican parliamentary system based on plurality. The country has three layers of government, that is, Federal, Provincial and Local.

Language Policy in Federal Republican Era

The 'Fourth Period' in language policy in Nepal (my perception) was instigated after the country was formally announced as a federal republican in 2015. As a multilingual country, the Constitution 2015 announces the language policy issue and provisions in the article (6) and (7);

Article 6: All languages spoken as the mother tongues in Nepal are the languages of the nation.

Article 7: (a) The Nepali language in the Devnagari script shall be the official language of Nepal.

(b) A State may, by a State law, determine one or more than one languages of the nation spoken by a majority of people within State as its official language(s), in addition to the Nepali language.

(c) Other matters relating to language shall be as decided by the Government of Nepal, on recommendation of the Language Commission.

(Constitution of Nepal, 2015)

The constitution further states rights relating to education and language in article (31), and the provision of the right to language and culture article (32). In the same vein, the constitution assures full-

fledged rights and responsibilities to the provincial and local governments for 'protection, development, and use of languages, scripts, cultures, fine arts, and religions' (The Constitution of Nepal, 2015, Schedule 6 & 8). These provisions in the constitution have given the freedom to the state, province, and local level to make and plan the policies regarding the language, culture, script, and arts. Therefore, the future of Nepal's language policy depends largely on how federal, provincial, and local governments manage the linguistic diversity of the country. The government has the responsibility to create and implement language policy and to ensure the linguistic and cultural rights of the citizen.

Language Commission Nepal (LCN)

For the protection, promotion, and development of languages in Nepal, the constitution 2015 has furnished a new provision to establish Language Commission in article 287. The functions, duties, and powers of the Language Commission in sub-clause (6) are:

- (a) to determine the criteria to be fulfilled for the recognition of the official language and make recommendations on languages to the Government of Nepal,
- (b) to make recommendations to the Government of Nepal, on the measures to be adopted for the protection, promotion, and development of languages,
- (c) to measure the levels of development of mother tongues and make suggestions to the Government of Nepal, on the potentiality of their use in education,
- (d) to study, research and monitor languages.

(Language Commission Nepal, 2015)

Further, the sub-clauses (7, 8, and 9) state that the LCN should complete its task within five years, and establish a branch in each state. Therefore, the constitution has addressed sovereign powers to federal, provincial, and local levels (i.e., rural municipalities, municipalities, sub-metropolitan, metropolitan, and district assembly) for the creation of language policy. As a result, LCN has announced 11 languages as the official languages in the 7 provinces (Rai, 2021) as an example of 'multilingual turn' (May, 2014) which offers a critique of an alternative to dominant monolingual theories, policies, ideologies, pedagogies and practices. The announcement has increasingly challenged bounded, unitary, and reified conceptions of languages and related notions of 'native speaker' and 'mother tongue'. Phyak (2016) advocates that by recognizing complex linguistic diversity as natural condition of human society, this 'turn' questions the relevance of dominant language ideologies such as 'native speaker', 'monolingualism', and 'standard language', and reconstitutes language as a dynamic, flexible, and fluid phenomenon (May, 2014). In the context of Nepal, the recent 'turn' in the language policy and ideology has altered the superiority and authority of Nepali and English languages, and has spaced the alternative ideologies and epistemic stances in multilingual policies and ideologies. Therefore, the multilingual turn in Nepal has challenged the monolingual normativity in language policies and practices and reimagines alternative ones which recognize the 'multicompetence' 'multiliteracies', and 'multilingual identity' of multilingual learners (Phyak, 2014: 27).

In the same vein, various researchers and writers in Nepal have been raising awareness and

making responsive to the three tiers of governments, language policymakers, agencies, and agents regarding language policy and planning issues. Sapkota (2012) relates experiences of federal countries: India, Canada, and South Africa, and suggests that Nepal can adopt a tri-lingual policy. Kandel's (2013) ethnographic study explores that family is the major domain for language policy, use, and choices which is influenced by dominant culture and language, migration and urbanization, inter-caste and inter-ethnic marriages, dialectal variations, and discriminatory language-in-education policy and practice. Phyak's (2016) engaged ethnographic study of language policy contributed to decolonizing language ideologies and reimagining an equitable multilingual education policy in Nepal, especially empowering Limbu indigenous teachers, youths, and villagers to uncover colonial ideologies of language, literacy, epistemologies, and building alternatives policies which legitimize their fluid multilingual practices.

Yadav (2017) emphasizes that language planning in Nepal has been largely dominated by the political scenario and embraced by the global ideology. He states the English language needs to be taught on equal footing as a subject in Federal Nepal. Tumbahang (2019) writes the Nepali language written in Devanagari shall be the official language of all provinces as Nepali has the majority of the population in the country. He recommends the language policy should be created based on a numeric majority of the population in all the Provinces. Phyak and Ojha (2019) critically analyze the historical trajectories of Nepal's language policies and assert that the future of Nepal's language policy depends largely on how federal, provincial, and local governments manage the linguistic diversity of the country, and for the creation, interpretation, and appropriation of language policy all the levels of government should be responsible. Poudel and Choi (2020) critically reflect that parliamentarians, lawmakers, and policy makers' diverse ideological orientations on language policies, as well as the interest of respective religion, castes, cultural groups, and ethnicity they represent have influenced the LPP processes in Nepal.

The reviewed theoretical, conceptual, empirical, and policy reviews on language policy and planning from home and abroad have greatly inspired and informed me theoretically and practically to my understanding of the area, and to accelerate the study in the Nepalese context. Also, several books, articles, journals, dissertations, and websites have strengthened me to make the research more comprehensive and logical. Taking the fundamental knowledge and reviewing earlier research studies, I outlined the theoretical and conceptual framework, prepared research design and methodology to gear up the study. Though various studies have been taken in a foreign context, I apprehend the need for a similar kind of study in the Nepalese context which can conduit the existing gaps in knowledge and add on a building block in the research foundation in the area of language policy in local governments.

Conceptual Framework

This research is informed by the theoretical foundations of Johnson's (2013a) view of 'Language Policy (LP) Layers', and McCarty's (2011) 'Ethnographic Observation'. Johnson (2013a) portrays "LP layers- like processes of creation, interpretation, and appropriation- which occur at every level of policymaking". In this conceptualization, policies are first created as a result of intertextual and interdiscursive links to past and present policy texts and discourses. Johnson further states "once a policy

has been created and put into motion, it is open to diverse interpretations, both by those who created it and by those who are expected to appropriate it in practice" (p. 109). When the policy is created or developed, the interpreters interpret and finally appropriate (put into action) by the agents. These processes might line up with different levels of language policy (federal /creation, state/interpretation, local/appropriation), in reality, they can occur at every level; that is, language policies are created, interpreted, and appropriated within and across multiple levels of institutional contexts. Briefly, policies are created at multiple levels and in multiple contexts (national, state, city, community, school, family, and so on) then interpreted and appropriated by multiple language policy agents across multiple layers of policy activity (Johnson, 2013a: 108). Further, it declares that not every individual in each layer is equally powerful since some are positioned as arbiters while others are positioned and implementers of language policy (Johnson & Johnson, 2014) therefore, LP activity may be the 'perennial challenge' (Hult, 2010 as cited in Johnson and Johnson, 2014) for the field.

Ethnography of language policy as a multimethod, multilayered, and multisided approach (McCarty, 2011), individual language users are (or should be) the agents to construct and manipulate the language policy, and they perform this role creatively and productively. Hornberger and Johnson (2007) had in mind when they introduced the "ethnography of language policy" as a method and theory of examining the agents, context, and processes across the multiple layers of language policy creation, interpretation, and appropriation. In Johnson's (2013) words, ethnography of language policy focuses on the role of the "agency of individuals to manipulate policy in creative and unpredictable ways" (p. 12). In the same vein, the ethnographic observation interprets language policy as a multilayered construct where power relations, social structure, economy, politics, and ideology are intricately interwoven (McCarty, 2011), and the researcher observes the life activities of the participants situating ethnographically. The exceeding literature reviews on language policy, theories, conceptual framework, and the succeeding methodology assisted to explore the awareness and initiatives of local governments and language policymakers in local governments.

Methodology

This study employs the ethnographic observation of the qualitative research corresponding to the interpretative paradigm. The paradigm suggests 'the reality is indirectly constructed based on individual interpretation and is subjective' (Cohen, et al., 2007). For the study, I used non-probability purposive sampling and collected the information from two local governments (i.e., Vyas Municipality and Myagde Rural Municipality), five policymakers, and four local people in two municipalities within six months' period. The study aimed to carry out in these municipalities since the sites constitute the significant population heterogeneity in terms of caste/ethnicity, language, religion, and culture; therefore, I found the area suitable for the study. To be specific, two local governments from Tanahun district were selected purposively, based on provincial location, ecological and geographical region, linguistic, ethnic, and cultural diversity. For ethnical consideration, I took consent, maintained anonymity to the research participants, and assigned codes for policy makers, ward chairs, and research participants respectively (e.g., PM 1, PM 2, WC 1, WC 2, RP

1, RP 2). Then, I collected descriptions of the practices, maintained close consultations with stakeholders, reflected on the language policy issues, conducted the critical analysis of qualitative reporting, and took all together eight interviews including Mayor, Chair/Vice-chairperson, Ward Chairpersons, and local people. I accumulated the information using ethnographic observation, document analysis, and interview tools. For the analysis of information, transcription and coding to developing themes in step-by-step form making web-like illustration (Stirling, 2001), and critical discourse analysis (Fairclough, 1992) have been utilized to summarize the data to generate the meaning of participants' views.

Results and Discussion

The subsequent part explores, analyses, and interprets the awareness and initiatives on language policy creation at the local governments based on the empirical evidence drawn from the 6 months long ethnographic observation, particularly, the information gathered from language policymakers, arbiters, and concerned stakeholders, and discussed thematically within the border of objectives and research questions. The collected data have been broadly interpreted and analyzed into four broad themes: awareness of language policy, ideological becoming on language policy, initiatives on local language policy, and consciousness on language conservation linking with existing theories, and excerpts of the participants.

Awareness of Language Policy

After the promulgation of the constitution in 2015, the local governments in Nepal have been functional for four years that guaranteed 22 autonomous rights and responsibilities. To be specific, the constitution has affirmed local governments for 'protection, development, and use of languages, scripts, cultures, fine arts, and religions' (The Constitution of Nepal, 2015, Schedule 6 and 8). The three layers/levels of governments: federal, provincial, and local governments have proportionate amount of decision and policy-making power assured by the constitution. Therefore, each local government and its wings, language policy makers, agencies, agents, and actors are equally responsible for language and language policy issues. Despite the local governments' territories are multilingual and multiethnic but seem to lack appropriate discussion, interaction, study, and research on language policy and planning issues, and have less awareness of language. Language awareness (LA) does not mean learning a multiplicity of languages, but coming into contact with many different languages to understand the way language works and the function of languages in society and institutions (Helot & Young, 2006). However, the policymakers express divergent views about the existing local languages and awareness in their wards and territories:

Some ethnic community come up with their plans to save their language and culture and we have given it a priority, at least in board meetings, by allocating plans and budgets...we have never been stingy in preserving folk culture and language. (From interview transcript, WC: 2)

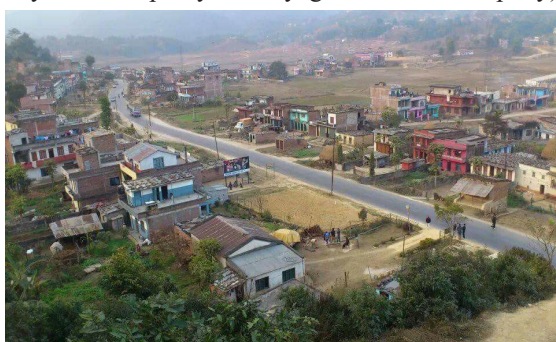
I sensed that language policymakers and agencies have been gradually becoming aware of language policy issues and have developed intercultural competence and multilingual awareness (Byram, 1997; Helot & Young, 2006) at local levels. For language policy awareness they consult the constitution, provincial and local government regulation acts, and policies, and other documents. The Chairperson of Myagde Rural Municipality (PM 2) asserts:

For 4 years, I have been reading different documents published by federal, provincial, and other local governments; therefore, the awareness and knowledge in policymaking is gradually expanded in all the areas. But the newly formed local governments are more focused on physical development rather than policy creation. I have read about language policy issues and provisions there (in documents) and also plan to apply and create in my territory soon. (personal communication, October 15, 2019).

The policymakers in local governments have raised language policy and multilingual awareness to some extent, in contrast, the local people seem unaware of the constitutional provisions to the local governments on language policy issues since no voices have been raised till now. There still lacks the issues related to language, language policy and planning both in policy level and grass root level as a result the actors show their ignorance in the area. The ideology of the Mayor of Vyas Municipality (PM 1) corresponds with the arguments stated above:

Since we are somehow aware of language policy during four years period of local government operation but frankly to say, neither any language community has raised voices nor demanded to strengthen and promote their language since the territory has 31 languages in use (informal interview, November 19, 2019). The local government body has not yet decided on the official language policy, however, the majority of the people in the municipality use the Nepali language as an official language. There is an increasing demand for the English language side by side with Nepali in official settings (emphasis added).

Figures 1&2: The landscapes of study sites (i.e. Vyas Municipality and Myagde Rural Municipality)



Moreover, the government, language policymakers, and arbiters' understanding and awareness of language policy creation seem fewer. Both the governments have been adopting the Nepali language for official purposes, despite, the territories are linguistically, culturally, and ethnically diverse. It seems that the policy makers in local governments practice and reproduce dominant nation-state and neoliberal language ideologies which has caused the construction of monolingualism (Phyak, 2016), and influenced 'monolingual mindset' (Clyne, 2005), and 'monolingual bias' (May, 2014). The constitution guarantees power to the local governments for creating language policy and planning, although, the issues still seem static and inactive, and the policymakers and agencies lack sufficient knowledge and awareness in it.

Ideological Becoming on Language Policy

The ethnographically grounded informal interaction which I conducted with the policymakers and local people has raised 'critical consciousness' (Freire, 1970) of multiple language ideologies and informed them in reclaiming their identities as a knower and transformative agent for creating multilingual space in Federal Nepal. In particular, dialogic engagement contributed to 'ideological becoming' (Bakhtin, 1981; Ball & Freedman, 2004) which represents the participants' critical awareness about the nation-state ideologies on language policy. After the 'dialogic engagement, my study participants developed 'ideological clarification' (Fishman, 2001; Kroskrity, 2009) about the neoliberal ideologies in both dominant and resistance language policy discourses, and got informed the processes of language policy creation at local governments and the roles of its agents and agencies to some extent. The Vice-Chairperson of Myagde Rural Municipality, PM 3 asserts:

Your conversation is much informative about language policy issues. We are clear enough about the federal, provincial, and local level language policy provision, rights, and responsibilities in the constitution, the local government regulation act from the dialogue with you. We will further talk to the policy-making experts and agencies soon (informal interview, October 18, 2019).

In the same vein, Magar and Darai residents at Vyas Municipality state with confidence:

Language is our identity, and it is our prestige, therefore, we should preserve it for multiple reasons. We are called 'Magar' or 'Darai' because of our language and culture. To some extent, we are now ideologically becoming about the provision in the constitution, the roles of local government, language policymakers, and other stakeholders in the creation of language policy from the discussion. Accordingly, we will raise our actions and voices on the issue to the concerned (RP 1 & 2, informal interview, October 20, 2019).

The respondents' arguments reveal the meaning that local governments, language policymakers, agencies, agents, and arbiters need more interaction, discussion, debate for ideological becoming and clarification before, while, and after the creation of language policy. The more communication and sharing, the more ideologically becoming and clarification they can fabricate on language policy and planning issues.

Initiatives on Local Language Policy

The constitution of Nepal 2015 assures 22 absolute powers to the local government including the conservation and promotion of language, creating language policy, and planning, in this circumstance, some local governments have taken initiatives on local language policy in their territory. For example, Kathmandu Metropolitan City, Lalitpur Metropolitan City, and Kirtipur Municipality have decided to use Nepal Bhasa (Newari language) in local government offices and within the territory for official communications. Similarly, Ghorahi Sub-Metropolitan City decided to adopt the Tharu language as one of the official languages, and Birgunj Metropolitan City has decided to use the Bhojpur language for the official purpose (Phyak & Ojha, 2019). Recently, some local governments like; Falgunananda Rural Municipality in Panchathar, and Marid Rural Municipality of Sindhuli have developed the local level language policy.

The provisions on language policy in the constitution have created a new public debate, initiated agencies and agents to create multilingual policies, and preserve dominant languages in the changing socio-political context of Nepal. But to the date, in Gandaki province, no local governments (among 85 governments) have so far decided about official language policy. Since the discussion, interaction, public hearing, and field research conducted in the region have ignited to move and work on the issue. The PM 1 adds with emphasis:

We have passed the directive of Vyas Pragyana Pratisthan (Vyas Municipal Academy) – a milestone process/body for the preservation, promotion, and development of language, culture, art, and architecture of this area, and allocated one million rupees budget for the research purpose (informal interview, April 10, 2021). We plan to conduct massive research on language policy and the medium of instruction in education. We are drafting an act and implementing soon. We are positive and committed to promote and conserve local languages and schools like Sanskrit schools, Nepali medium schools, English medium schools, sign-language based schools, and Madarsha schools which are run in this region (emphasis added)

The growing awareness of language policy at local government has ignited its actors and arbiters for the initiation and creation of language policy documents. Similarly, one of the policy and lawmakers in Gandaki province (PM 4) informed that:

The state assembly has passed a bill "Gandaki Province Academy" for the protection of language and culture. The assembly discussed the bill clause by clause, passed with a majority of votes but has not been implemented yet. The bill emphasizes the preservation and promotion of languages and cultures of the Gandaki region (personal communication, April 12, 2021).

At present, out of 753 local governments in Nepal, half a dozen have decided and documented language policy in the respective territory but the majority of them have not been processed despite the governments and its wings have been functional for 4 years. The initiatives on language policy and planning in local government seem less satisfactory since it is an urgent agenda to be addressed and accomplished. The local governments should complete this responsibility within five years as stated in the constitution, though it seems to be unfulfilling by the stipulated time.

Consciousness on Language Conservation

Each local government in Nepal is linguistically and ethnically diverse; however the concerned authorities and stakeholders seem unaware and inactive to preserve and promote this social treasure. The government policies and documents greatly advocate in favour of linguistic and ethnic heritage but in the practice the language issue has been ever shadowed. Therefore, my research participants express worry for the preservation and promotion of local indigenous languages existed in the territories. To the concern, a massive discussion with its governing bodies, policymakers, actors, and agents should be bridged to make them aware of their 'linguistic and cultural capitals' (Bourdieu, 1991) in the territory. After the federal system in the country, the policymakers in local governments express their consciousness to the issues of language conservation, promotion and development since some languages in local level are in critical

condition and near to death; in this milieu, the policy makers assured that:

Some years before, 'Darai' language was used exclusively in this area, but in recent years, growing trends of employment in the foreign countries, adopting Nepali and English as-a-medium of instructions in schools, feeling of humiliation to speak in mother-tongue, migrations from village to urban, inter-caste marriage, modernization, globalization process have caused the language in endangered condition. The language users have been decreasing day by day and the culture is being shadowed. We need to preserve, conserve and promote those languages (PM 1, personal communication, November 19, 2019).

In the same verge, two of the ward chairs in Vyas municipality claimed that the local authorities have performed the parental role to preserve language, ethnicity, and culture despite the unconcern of locals.

We are in favor of preserving the languages and cultures of the ward. But, let the community express its desire and come here. The ward is in favor of encouraging. If they don't show interest, there is no possibility. We say that the concerned stakeholders should be ready for this. Both the municipality and the ward are involved in it. Consciousness should be awakened; language and culture should be preserved... (From interview transcript, WC 1)

We have a responsibility to protect the language at the local level. We as parents should be more concerned with protecting the languages but people should be interested too. They should inspire their family to teach and preserve their language. If they teach it, they will know that it is our ethnic language, the traditional language. We have started promoting minorities' languages, castes, and tribes by linking with tourism, religions, and monasteries. (From interview transcript, WC 2)

The majority of the interview participants insisted that the local government should draft and prepare language policy including culture, ethnicity, and art and architecture. The conservation and promotion of linguistic and cultural capital in the local government is an urgent and ongoing debate. Tribal and ethnic groups have been demanding for ensuring their social, cultural, ethnic, and linguistic identity, therefore, language promotion, preservation issues have become political agendas in local governments (Phyak, 2016) and ideological awareness should be raised. Concerning the multilingual reality of the country, the new constitution has provisioned an open language policy and equal respect to all the languages without any restriction (Kandel, 2019) which should be utilized by local governments.

Conclusion and Implications

Language policy has become a more contested issue, created a hot dispute and dialogue about the status and role of local languages in the local governments of Federal Nepal. Gradually, there is an escalating 'ideological awareness' and 'ideological clarification' to language policymakers, agents, and arbiters on language policy issues. Language policymakers assured to adopt multilingual policy approaches in their territories, and have taken some initiatives. The increasing awareness of the conservation, preservation, and promotion of linguistic and cultural capital is a positive way forward by the local governments that creates an ideological space from 'monolingual norms' to 'multilingual turn'. Contrary, the vested and dominant language ideologies of policy makers and actors in the local government function as challenges

for 'linguistic justice' and 'linguistic human right'. I argue that it is necessary to raise more critical awareness to language policymakers and its arbiters for creating acceptable language policy in local governments in harmony with constitutional and federal provisions.

While studying language policy issues and reviewing the related literature, I suggest there is a need for a collaborative effort to create language policy in local governments. I realized the need for more discussions on the issues, their challenges and opportunities, and way-outs in the field. After the observation and analysis of ideological awareness and initiatives on language policy creation in local governments, I came to know that policymakers, arbiters, and elites intend to devise their rooted ideology for strengthening their mother tongue policy in their region. Their concern and initiative on language policy are shaky and showy; in contrast, they aim to promote their own mother tongue rather others' tongue. They desire to be privileged access to political, economical, social, and cultural resources, and conversely, impede such access to speakers of other languages. Their ideology appears to uplift their mother tongue despite other languages seem critical that cause the languages near to extinction. The policy makers have been imposing supremacy of dominant language ideologies and epistemologies, and spacing among local-indigenous-minoritized languages. As a result, the field of language policy has become more complex because of multilingual society, monolingual mindset, vested ideology, elites' supremacy, globalization, migration, ethnic and cultural diversity, and technology. Therefore, there is a need for serious discussions on how to connect peoples' linguistic and cultural repertoire and make liberal language policy and act for a positive way forward in the local governments. Additionally, the language policy actors and marginalized communities should engage themselves in decolonizing language ideologies by raising critical awareness of hegemonic language ideologies which the scholars call 'engaged language policy' that applied for equitable language policy creation, interpretation, and appropriation processes.

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Classroom Discourse of English Language Classes in the Terai of Sudurpaschim Province

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Abstract

This article focuses on the classroom discourse of English language class in the Terai region of Sudurpaschim Province. It analyses the classroom discourse of secondary level English language classes. Classroom discourse in the English language class in the Terai region of Sudurpaschim Province has not been studied yet. Similarly, it aims to explore how classroom discourse is practiced in the English language classes and find out ways using English language from the linguistic perspective. Classroom discourse reciprocates the cultural development. Simultaneously, this article tries to show that classroom discourse is means of motivation and the study contends to show that classroom discourse is a means of interaction. Students and teachers can reflect their conceptualization in the class. Additionally, classroom discourse maintains cognitive aspect of teachers and learners. In the English language classroom, classroom discourse works as source of interaction and motivation. Furthermore, it provides opportunities to students. Thus, classroom interaction is the use of language in the class that we term as classroom discourse.

Keywords: classroom discourse, cultural development, emerged discourse, interaction, turn taking

Introduction

The term classroom discourse is related to the classroom teaching and learning activities. Classroom discourse, in a broad sense, refers to “all of those forms of talk that one may find within a classroom or other educational setting” (Jocuns, 2012, p. 1). It is the interaction between teacher and students. Cultural matters, social demands, curricular norms and objectives play pivotal role in classroom discourse. As noted

by Suherdi (2004) and Rymes (2008), knowledge is always constructed and negotiated through language. We get such negotiation through the dialogic and contextual use of language in the English language class.

Discourse refers to the language in use. Sinclair and Coulthard (1975) suggested that an interest in classroom language studies dated from the 1940s. Christie (2002) says since the 1960s and early 1970s on, a great deal of research into many areas of discourse including classroom discourse, has been undertaken in English speaking world. Rymes (2008) and Cutting (2010) say that discourse is language in use. It is the mediation between teacher's language and students' language. Classroom discourse is the combination of Interaction, Response and Feedback (IRF). In the classroom, fitted language has to be used along with communicative aspect. Undoubtedly, Gee (1999) states:

Language has a magical property: when we speak or write we craft what we have to fit the situation or context in which we are communicating. But, at the same time, how speak or write creates that very situation or the context. It seems, then, that we fit our language to a situation or context that our language, in turn, helped to create in the first place. (p.11)

Discourses are always embedded in a medley of social institutions, and often involve various props like books and magazines of various sorts, various technologies and a myriad of other objects from sewing needles through birds to basketball courts and basketballs. Discourse analysis is the study of how language in use is affected by the context of its use (Rymes, 2008). Discourses construct the use of language in the sense of spoken and written language. They are the stretch of linguistic construction in the sense of application, are designed in the corollary of linguistic mechanism, and are formed in the periphery of social mechanisms of uses of language.

Discourse can be devised into many streams of language. One of them is discourse used in the classroom. Classroom discourse is used in the periphery of classroom, which is interactive in nature. It includes many features like representing, thinking, interpreting, expressing, reflecting, agreeing and disagreeing, and even debating and arguing in the classroom setting. It offers students a way to express their ideas, reasoning, and thinking. The discourse used by teachers in the class play important roles in the research and it is crucial in the learning pace of students. Learning of students can be motivated in the language class. Questioning, interactive aspects and other elements come within classroom discourse.

The classroom language mediates teacher and students in the process of language teaching and learning. The methods, ways of teaching and classroom discourse play significant role for the fruitful learning of the learner. Contrastingly, the use of target language is used in the non-native situations. Students' beliefs on teachers' discourse is the need to be studied in the language class. This study is unique because it dealt the classroom discourse purposively. Till now this type of study has not been carried out in Sudurpaschim Nepal. It has tried to explore the classroom discourse of the English language class in Sudurpaschim, Nepal. This study aimed to explore classroom discourse practised in the English language classes, and to find out the ways using English in Kailali and Kanchanpur of Far Western Terai region from the linguistic perspective.

Methodology

This research was carried out by making base to qualitative research, i.e. "an intricate fabric composed of minute thread, many colors, different textures, and various blends of material" (Creswell, 2002, p. 35). The qualitative research is the research having five components, such as purposes, conceptual context, research questions, methods and validity (Maxwell, 1996). I went to the schools selected purposively for my study. I consulted to the administration and talked about my purpose to visit the school. As researcher, I recorded the data, analyzed and interpreted conditions which are prevalent (Best & Kahn, 2006). I used discourse analysis for exploring classroom discourse within the natural setting, and my research will be the inductive form of study, and its results are the combination of research skill and particular perspective (Denzin & Lincoln, 2005). This research was conducted to observe the classroom activities between teacher and students, students and students in the classroom by recording and writing the activities. I used open ended questions in the classroom and interviewed the teacher by asking the questions.

In this study, I studied the classroom discourse of four classes of four schools' English language classes in Terai of Sudurpaschim Province for exploring the classroom discourse of the English language class. The English language classes of those four schools were primary sources of information for my qualitative study. To get first hand data, I observed the classes of teachers and participated in the classrooms during teachers' teaching English in the class. Along with this, I consulted different books and materials such as Barry (2002), Biber (1995), Bruner (1996), Christie (2002), Cutting (2010), Dhakal (2013), Gee (1999), Jocuns (2012), Rymes (2008), Suherdi, (2004), Ur (2005), and Walsh (2006), to bring this study in this format. As a qualitative researcher, I visited the field and collected the first hand data. I made some interview guidelines for eliciting data required for the study. Similarly, I observed the English language classes of four schools. I used questionnaire with open ended questions to students. The Nepali medium classes of the community schools were observed in the Terai of Sudurpaschim Province. This research is based on interpretative approach because the study was qualitative. I took interview and participated in observation and engaged students in focus group discussion. I had written the diary notes. Diary writing can be useful for representing realities. Therefore, diaries are psychological tools referred to as artifacts. For the validity of this study, I checked the diary writings and video recordings and related to them for finding whether they are in the track or not.

For the study, I visited four schools with their pseudonyms such as Sahara Secondary School, A One Secondary School, Marmik Secondary School, and Nirman Secondary School to collect data. Out of these Sahara Secondary School and A One Secondary were from Dhangadhi, Kailali and Nirman Secondary School and Marmik Secondary School were from Punarbas, Kanchanpur. This study is qualitative in nature, and has tried to elicit the views of participants. I consulted to four English language teachers teaching English language at secondary level for the observation of their classes and interviewed teachers after their classes. Class 9 and 10 students' classes were observed and interviewed and I tried to understand views of students on their teachers' performance. There was also focused group discussion. I facilitated their focused group discussion in the class by dividing them into 5 to 6 students. I recorded students' voices on my mobile and I prepared diary writings in the class.

Results and Discussion

This section deals with analysis and interpretation of data. I mean to say that I have analyzed and interpreted the data on the basis of collected data. First the data were analyzed and they were interpreted secondly. The thematic values were drawn as the interpretation of the data.

More than that, this study deals with the classroom discourse of English language classes of Sudurpaschim Province. Teachers' perceptions about students learning styles and contents to be taught are discussed in the English classroom. Students' learning capacity with the help of interactive class talked by teachers are presented here. Similarly, the emerged discourse in the English language class is discussed. There are typical features of classroom discourse in English language class. Raising hands, turn talking, following questions and answering the questions asked by teachers were found as the features of classroom discourse. I have also seen classroom discourse of English language teachers is interactive process between teachers and students in accordance with the set curriculum regarding the teaching and learning.

Data Analysis

I analyzed the data I collected as the primary source of information. The vignettes and verbatim that I recorded on the diary and video recordings were analyzed as per the need of the study. I elicited the information from focused group discussion of the students as the informants. I analyzed the classroom discourse used in the English language classrooms. I made the analysis of the data rigorously. The themes that I presented below were extracted on the basis of data collected along with their transcription.

Classroom Discourse as a Means of Interaction

Classroom discourse is the use of classroom activities that happen between teacher and students and students to students in the language class. In the classroom, classroom discourse is the means of interaction. Students can get the chance of interaction through the use of classroom discourse. Teachers' level of proficiency is very important for the development of communicative competence of students. To quote the TB sir, the English language teacher:

Though our students are not good in communication, they can communicate with us and among each other if we teachers make our class interactive. Teachers have to give chances of speaking each other. Teachers have to give chances of interaction with their students. They become interested in communication when they get chance for talking. So we teachers have to create the situation of interaction.

The communicative habit of students depends on classroom discourse of teachers. This is meant to say that effective classroom activities of teachers encourage students to be interactive in the class. The above vignette shows that students' interaction gets cultivated through classroom discourse of the English language teachers. In the beginning, they become ready to talk each other. Students are able to work in the class, and they can work in the team through the good discourse of the teacher. Teachers can provide incentive to students to solve the problems.

On the other hand, students interact with teachers if their teachers create situations for them. Students say that teachers' language is the tool of interaction in learning process. They argue that effective

classroom discourse provides the boon of communication. The shyness of them can be reduced and they get the chances to remove their weaknesses of weakness. I have put the idea of Sony Tamang, a student of class 9 believed that students are motivated from the classroom discourse of the teachers in the English language. She stated that:

I understand better if teachers use the classroom discourse effectively. The language of teachers has to be student friendly in the class. I can catch more when teachers teach in the language of my language. I think my teacher has asked me questions when my teacher says something clearly. I and my friends view that our teachers' discourse has to go in our flow. Teachers have to make the class interactive way. Their teaching has to be based on interaction.

The relation between teacher and students in the classroom was significantly a hierarchical connection as that of father and son or parents and children, and it was also found in school and classrooms. The teacher was taken as a person having more knowledge, information and experience in the arena in which the teacher was instructing the students. Students were given education to respect their teacher because he was considered an important personality to share and provide knowledge. Children regard teachers more than their parents forever to learn language. Students learn automatically to respect their teacher. Respecting teachers as parents is the cultural entity in the English language classes. However, teachers in schools are called by their first names. This signifies that this is one way of language learning as interactive practice. Suresh Tamang, a student of class 10 of A One Secondary School forwards his ideas as:

TA sir is very good. He teaches nicely. Last time I was taught by another sir. He was also good in teaching. I found teachers like TA sir and another sir. I admitted to this school because it is a good school even though it is a government of the Sudurpaschim Province. This school has so many other teachers and it gets good results in the SEE of the nation.

Teachers call their students with the given names, and students also do the same in the class. The above vignette shows such interactive nature of students. Students know teachers with their names. Mr. Tamang answers in the same way as I said. I mean to say that students' nature of calling their teachers' names is a sort of interaction in the class. Though say they are not good in English, but they reflect their notion of interaction. Students answer their teachers' questions in the class. Teachers know names of some students in the class. I aim to say that they remember talent students' names in the class. Students do not say the full names of teachers in the class.

Classroom Discourse as a Source of Motivation

Effective teachers are those who inspire students for better and successful learning in the journey of learning. Teachers fill caliber students to reach to the destination of learning. From their teaching behavior in the class, students become engaged in the learning activities in the class. In the same way, they participate in the activities assigned by teachers. They have incentive to move for getting the knot of success in the classroom learning even the shy and passive students engaged in the learning assignments of the pedagogic schedule. In one side, teachers cultivate the learning habit of students, and students become responsible for their own goal based learning in another side. I have consideration that good language use of teachers is

established as a motif on the court of students.

Teachers' good use of classroom language can motivate students to perform the goals of learning. Teachers are the facilitators in the English language class. They communicate each other in the class. Discourse is the key aspect that deals with desires of participants. Classroom discourse is the language of teachers that goes to the side of students. Whenever teachers start communication, they provide chances of turn taking in terms of language learning. To the connection of this theme, students say that they learn better if their teachers use good strategies to teach language in the class. To quote the ideas of Dipak, a student of class 10 from Sahara Secondary school, Dhangadhi is as follows:

I learn effectively when my teacher uses my language to give some concept while teaching English language in the class. I mean to say (..) that I feel to learn more when teachers use classroom discourse. [Itching the knee] my teacher uses some gestures to teach English. She asks us questions in the class for checking our understanding level.

Classroom discourse of teachers promotes learning of learners in the class. Similarly, it inspires students to their language learning part. Language of teachers in the class can motivate learners to learn effectively needed to their learning. Teachers are those persons who pave the learning side of students. Students are motivated to check their learning side in the class. They check with the eyelet of learning perspectives in the learning process.

Classroom Discourse and Opportunities in the Class

Classroom discourse is the heart of the classroom language. In the present time, classroom discourse includes students in the classroom activities. Most of the activities are student centered from the lens of classroom discourse. Participatory activities are put in the configuration of classroom discourse. The English language classes in Kailali and Kanchanpur are teacher fronted. Teacher initiates classroom activities in the class. Students are given opportunities to answer the questions in the class. Pair work, group work, brainstorming and other class works are provided to students as performing opportunities. The teachers whom I interviewed said that they provide chances to students in the class.

I interviewed four teachers of four different schools in the Kailali and Kanchanpur believed that they had given different opportunities to students. TA sir believed that:

I ask questions to say whatever I have taught in the class. I check their understanding. I ask questions voluntarily in the class. I ask to all students though they are not interested to answer in the class. I ask questions as opportunities for the personal development of students. Students do not say anything in the class, if I ask again they say something even though they are not able to utter the correct answer.

In the English language classes in Kailali and Kanchanpur, English teachers participate students in different activities as learning incentives. They assign activities students to be frank and present their decoding in the class. The above vignette reveals that teachers' activities offer students chances to involve in them and to do other tasks provided. As TA sir says, questions asked by teachers support students to develop personally. Along with this, students learn language as part of opportunities.

Teachers think that students get chances to perform or to learn if we teachers coordinate good

classroom discourse along with the participation of students in the class. Students get opportunities for language learning if there is interactive nature's classroom discourse. In the sense, TD sir (pseudo-name) believes that:

I give group work, pair work in the class. Students have to be encouraged in the class even if they are not fully able to answer correctly of the asked questions. If chances are given, students slowly involve in the classroom activities. They perform better if regular type of interactive type classroom discourse is applied.

Teachers involve students in different activities in the classroom. They facilitate students with group work, pair work and other types of activities. As TA sir says in the above verbatim, students get encouraged and they become motivated in the class. Similarly, they get encouraged to participate in classroom activities.

Classroom Discourse as Means of Culture Development

In the class, classroom discourse includes culture of language teaching and students. The aim of this mini research was not only get the elements of cultural matters, but also to help the total activities of students within the classroom discourse. In language teaching, teachers can share culture of interaction. Students get culture sharing whenever they interact with teachers and their own friends. Cultural matters are important for the learning of students in the class. The classroom discourse has to engage students in the interactive activities. Classroom discourse provides cultural knowledge and information to students in the class. Teachers and students can share range of feelings in the English language class.

When cultural values and norms are considered in the language class, students get opportunity and are able to cultivate mobility. Through that, students grasp mutual obligation, relationship and interdependency in the space of learning. In doing so, teachers develop learning environment along with control. Class culture can be irrigated through the use of classroom discourse. It creates a common connection and classroom discourse was taken as a part of culture development in the society. University classroom talk can be considered at the interface of an oral-literate continuum where 'oral' refers to prototypical speaking such as conversation, and 'literate' refers to stereotypical writing as in academic prose (Biber, 1995).

Teachers as Cognitive Sources in the Classroom Discourse

Teachers are not only persons to teach, but they are the means to develop cognitive side in the students. They can empower learners to burst out the inner thought of students cognitively in the class. In the words of Linda and Rolf (2000), teachers have to exemplify what they explicate in learning. Bloom (1956; as cited in Bruner, 1996) says that cognitive system recognizes a serial development for categorizing lower to higher order levels of cognitive processing. Bloom's taxonomy consists of six levels as knowledge, comprehension, application, analysis, synthesis and evaluation. Such levels are important for understanding, remembering, applying, analyzing, evaluating with analytical and synthetic quality. Classroom discourse is the teachers' knowledge imparting style and students perceptive behaviors in terms of interactive alignment.

Students believe that classroom discourse manages the mental aspect of learning and effective language practice empowers the ability to get the content through the medium of instruction used in the

class (Jora, 2020). They say that the language of teachers can help the cognitive power of students in the journey of learning. Surely, the teachers' language can guide the learning scenario of students in the class. The paired type learning can be cultivated for the mental creativity of children. Students whom I interviewed in the class claim that teachers are the primary parts in the learning sector of students. They clearly say that teachers' discourse can function as cognition in the classroom learning. Consequently, students learn with the help of better type encoding of the linguistic structures and phenomena. Suraj, a class 10 student said:

Our teachers are our learning role models in the classroom. Whatever they do in the classroom are the materials of learning in the learning. I learn more and grasp fruitfully from my teachers. Teachers bring the learning items with plan and impart us fruitfully in the class. For classroom discourse, teachers are the milieus for creating situations to provide the learning efficacy. When I read myself, I understand some, but when my teachers teach, I grasp all the things comfortably in the class.

Teachers assign the learning items to students, and they ease learning of students. They develop the cognitive aspect of learners in the class. The above verbatim reflects the views of students' towards the classroom discourse of teachers. Teachers can manage the learning point into the repertoire of students. They decorate the learning items into the mental recording of students. I think that students' reading ability increased from classroom teaching and students comprehending ability goes to the positive side of the learning goals in the classroom setting. Learning situations are created students friendly in the language learning dealings. Nevertheless, teachers just teach, but they encourage students to be creative mentally. I aim to say that teachers calculate students' cognition in the beliefs of students. In this respect, Mohan said:

We are students, and we come to school for study. [Keeping the hand on knee] I do not understand anything when my teachers do not teach. If I understand myself, I will not come to school. I understand when my teachers provide idea to learn and they keep something in my mind.

The above vignette reflects that teachers are key persons for the cognitive developments of students. Though students can study themselves, they get lots of measures of support to mental development from their teachers. Students become creative with the scaffolding of teachers in the class. Good teachers behave instructionally according to the learning wave of students. They fill up the learning incentives in the minds of learners. What's more, they can make their students learnable and interested in the items of learning as facilitators.

Conclusion and Implications

This study talks about classroom discourse of teachers of English language in the class in Kailali and Kanchanpur. Classroom discourse of English language class is the use of activities for the better learning of students. It can also be used for effective learning of students in the class. Mainly, teachers come in the class, greet to students and students also greet their teachers in the class is the classroom discourse. Teachers ask questions to students in the class as in the form of discourse is the main point of classroom discourse. Teachers are the key initiators of classroom discourse in the class. Mostly, students follow them in the intervals of communication. This study shows that teacher fronted discourse is prevalent in the class,

and lecture method as the form of classroom discourse.

In the English language class, classroom discourse depends on the teacher. Use of materials, textbooks, group work, pair work and classroom interactions are major points of classroom discourse. Asking questions, students' raising hands for asking and saying the answers, communication are the emerged discourse in the classroom discourse in the English language class. Students talk each other as in the form of classroom discourse in the English language class. Classroom discourse is a source of motivation. The classroom discourse cultivates communicative competence by focusing on linguistic aspect. Deductive way of teaching and correcting mistakes are elements of emerged classroom discourse.

Educationally, it can pinpoint the challenges and opportunities of the academia. While student-centered teaching mode requires teachers to moderate their control of the class and offer more opportunities to the students, so as to increase their target language output and improve their communicative competence. Unlike the traditional mode of teaching which teachers are always busy preaching throughout the class, student-centered mode calls on teachers to keep their students busy with talking in class. Rather than that, teachers should have the awareness of changing the role of the "dominating boss" to the "considerate organizer and coordinator" by organizing more classroom activities, such as role play, debate, and other activities. As a researcher, I found that teacher is key initiator of classroom discourse in the class.

Pedagogically, classroom discourse helps us draw out the classroom activities used in the class. The language used in the classroom is message oriented, shares the aim of learning, and maintains the goals to be achieved with the presence of teachers. This study can be educationally beneficial for the further betterment of schooling. Teachers can use classroom discourse as the basic form of language learning which supports the teaching learning environment fruitfully. Classroom discourse is the classroom language that connects teachers and students in the language learning in the class through curricular lenses designs. Students can reflect the good styles of teachers in their learning journeys for effective learning. They can sight their learning in the interactive ways, and such action makes class participatory.

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Digital Literacy and Communicative Competence in the New Normal Education

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Abstract

The COVID -19 pandemic has pushed the education to alternative mode. The New Normal characterized by heavy reliance on technology has been experienced and widely advocated in education. This paper draws on an autoethnographic records which the author collected after the mass initiation of online education in June 2020 until May 2021 to reveal the importance of digital literacy and communicative competence in alternative mode of education in Nepal. The results of study indicate that digital literacy which involves the ability to locate and consume digital content, creating digital content, and communicating digital content needs to be developed further by the primary stakeholders of education. In addition, the study also reveals that the scope of communicative competence increases in alternative mode of education.

Keywords: alternative mode of education, communicative competence, digital literacy, new normal, media

Introduction

Along with the way we live, the pandemic of COVID-19 has influenced the manner in which we foster ourselves academically. The schools and universities across the globe have moved to alternative mode of instruction to guarantee the delivery of curriculum even when students and teachers stay at home hoping that things will get ordinary (Pacheco, 2020). Before this pandemic, this mode of education was hardly viewed as the customary strategy for instructing in the context of many countries.

Since the outbreak of COVID-19, however, things have been changed. It can be said that it is the only method left to confer instruction in the period which requires social distancing.

The Government of Nepal has forced lockdown and the possibility of returning to ordinary life is uncertain. As a result, schools and campuses of Nepal have been handling their affairs including teaching and learning through alternative platforms. It is important for educational institutions to follow directives issued by the government and concerned bodies so that the objectives of the curriculum are not

compromised. However, it is the common responsibility of all stakeholders to address the issues and to continue educational activities.

The alternative mode of education as an alternative to traditional face-to-face mode incorporates various modalities of distance education. Different technologies and systems alone or with their combination can provide distance education. Whereas the oldest form of distance learning is the correspondence course, it has come to be realized with various forms at present. The Government of Nepal, Ministry of Education, Science and Technology, and University Grants Commission, Nepal offer the common understanding on alternative system of education in Nepal (GoN, 2020; UGC, 2020). By alternative system / mode of education, they mean the method and process of continuing the study and teaching through radio, FM radio, television, online, offline, project work, self-study, distance, and open learning, in the occasions when regular reading becomes difficult due to Covid-19 or similar epidemics or disasters and geographical remoteness (GoN, 2020; UGC, 2020). In the context of Nepal, following the directives of the concerned authority, educational institutions are practicing alternation mode of education in their own capacity. Now, schools and campuses are no longer buildings, they are websites; classrooms are no longer rooms, they are icons; meetings are no longer actual, they are virtual. In other words “technologization” (Pacheco, 2020) epitomizes the New Normal in education in this COVID-19 pandemic.

Communication is an act of exchange, between or among the participants, of the message formed by systematic organization of specific forms of particular substance to mean something in the world with the open possibility to mean more. The majority of communication in the New Normal education is electronic in nature. Electronic communication is the communication which uses electronic media to transmit information. In other words, electronic communication is mediated which can be synchronous or asynchronous and involve one-to-one, one-to-many, or many-to-many exchanges of text, audio, and/or video messages. The effective electronically mediated communication in professional communities of practice, business, society, and online education requires a high degree of digital literacy and increased communicative competence (Dunlap, et al., 2016). To focus on education, technologized New Normal education invites the primary stakeholders of education to be equipped with digital literacy and communicative competence more than that required in face-to-face mode of education.

The American Library Association (ALA) defines digital literacy as “the ability to use information and communication technologies to find, evaluate, create, and communicate information, requiring both cognitive and technical skills” (Renaissance, n.d., fourth para.) Following this definition, the people who simply operate smartphones or computers and post to social media are not considered digitally literate. In education, digital literacy means even more. Being able to organize and join online meetings, browsing resources, and downloading an eBook do not make teachers and students of the New Normal digitally literate either. To be digitally literate, nevertheless, requires various cognitive and social processes involving related to digital content (Spire & Bartlett, 2012, p. 9) not just the basic ability to handle the digital gadgets and applications.

Closely linked to the digital literacy, communicative competence is another ingredient for effective communication in the New Normal education. The term *communicative competence* refers to both the

implicit knowledge of a language and the ability to use it in situationally effective way (Hymes, 1972), and now it is viewed as hypernym to linguistic competence introduced by Noam Chomsky. Canale and Swain (1980) propose four components of communicative competence: grammatical competence, sociolinguistic competence, discourse competence, and strategic competence. Communicative competence is, thus, not limited to grammar and lexis rules but also covers socio-cultural rules of appropriate language use.

Context of the Study

I was born in a remote village of western Nepal, and at present I am a university level English language teacher residing and working in metropolitan city area of the same part of the country. I had been enjoying information and communication technologies such as television, computer, smartphones, and internet since long. Despite this, I had no idea of online education until I was enrolled as a student in a degree of online programme of a university of Nepal a couple of years before COVID-19 pandemic. The programme not only equipped me with some fundamentals of digital literacy but also triggered me to examine and be aware of my communicative competence in different occasions. In addition, whether it is realized in performance or not, I hold critical outlook in the issues of language use.

With this background, I had to experience the New Normal in education. Since then, the campus website used as an informative and promotional tool took the form of virtual campus itself. Social media, apps and platforms such as Facebook, YouTube, WhatsApp, Viber, Messenger, and Clubhouse turned to be information disseminating tools. Educational productivity web services such Google Classroom practically became educational forum. Besides, the use of cloud meeting apps such as Skype for Business, BigBlueButton, Microsoft Teams, Google Meet, and Zoom boomed. The genuine use of many of them was still new to me, my colleagues, and my students.

As a teacher, I along with my colleagues and students had used and had access to many of these tools and platforms to continue pedagogic activities since last one year. During this period, besides regular teaching learning activities, administrative communication are being taken place via these media. Some of these communications are public, and some others are limited to group members only. As a consumer of public information and the member of organizational communication via electronic tools and platforms, I had the opportunity of observing not only my own digital literacy and communicative competence but also that of several colleagues and students. In the mediated communication done with these tools and platforms, I found many occasions in which communication was not successful and effective because of either inadequate digital literacy or language issues. Besides communication breakdown, I observed several instances of miscommunication, demotivation, personal rivalry, personality clash and so on. These occasions, then, led me to ponder on the significance of digital literacy and communicative competence together matter a lot in New Normal education in which communication is mediated with technology and some implicit features of face-to-face communication are absent.

Statement of the Problem

Though there are debates on if education should continue during the hardship of pandemic (Chaturvedi, Vishwakarma & Singh, 2021) education has already entered the New Normal. In such context, either educational stakeholders should compromise the quality of education and accept the new educational norms of the New Normal education or education should be delivered in its truest sense. The ideal situation is undoubtedly the latter one because deteriorated educational norms can never be the goals of educational stakeholders.

To realize good education and academic culture in the present context, administrators, teachers and students must be equipped with adequate digital literacy and strong communicative competence in addition to routine attributes. In the context of Nepal, the available literature shows that digital literacy of educational stakeholders in general is in question. In addition, since long it has also been pointed out by various scholars (e.g. Canale and Swain, 1980) that good communicative competence plays seminal role in the academic communication and, in turn, in the quality of education. My personal anecdotal records reveal several of such incidents in which digital literacy and/or communicative competence have/has affected communication. Thus, the purpose this study is to explicate the role of digital literacy and communicative competence in alternative mode of education. In particular, it highlights how inadequate digital literacy and insufficient communicative competence affect the New Normal education leading to deteriorated academic communication at present. With this, the study triggers the stakeholders for better practices.

Review of Literature

The internet facility is the foremost vital innovation of information, communication, and technology (ICT) age. It has already been the foundation of educational process and offers both challenges and opportunity among teachers and students. Heavy reliance on the web-based facilities has created a shift in the definition of literacy itself in modern global knowledge-based society. Learners and educators today must know how to encode, decode, locate, comprehend, evaluate, and synthesize information for a desired learning outcome (Goldman, 2004). The ability to understand nonlinear, multimodal information, and decide authenticity of it also come under the definition of literacy in this digital age (Dalton & Proctor, 2008). Digital literacy not only requires consumption skills but also production skills. Jenkins (2011) states that just as we wouldn't consider people literate if they could read but not write, we shouldn't consider people literate if they can consume but not produce in digital media.

Cognitive and social processes involved in digital literacy are subsumed into three categories: (a) locating and consuming digital content, (b) creating digital content, and (c) communicating digital content (Spires & Bartlett, 2012, p. 9). Knowledge about domain, search engine, search techniques, authenticity check of the content, knowledge about ethical use and so on help users locate and consume digital content effectively (Moraveji et al., 2011). Consumption of digital content should logically follow creation of digital content. To be digitally literate, teachers and students should be able to create digital content through multiple media and a variety of web tools. The creation of digital contents such as blog entries, web articles, photo / video, infographics, memes, slide shares, quizzes, PDFs, screen shoots, forms and

docs, social media posts and conversations and so on enhances students' learning and help teachers focus on students' learning beyond mere lecture in the class. As a result, 21st century skills namely communication, collaboration, critical thinking, and creativity are likely to develop which, in turn, enhance teaching and learning of digital age (Bakkenes et al., 2010). Genuine digital contents produced by teachers and students must be communicated effectively in educational context. Various digital tools and web-based platforms such as blogs, Facebook, Google Classroom, Messenger, Viber, WhatsApp, emails can be effective for communicating digital content (Merchant, 2003). In addition, the use of mobile devices such as cellphones can be further convenient to the communication process for teachers and students. Thus, it is important for teachers and students to develop adequate digital literacy not only because current situation demands, but also because educational systems require it for teacher and students to be prepared for 21st century work and scholarship (Trilling, & Fadel, 2009). In particular, the current pandemic has already invited this need.

Fully digitally literate teachers and students too additionally require appropriate communicative competence to succeed in their respective capacities. Among the four components of communicative competence, first, grammatical competence includes knowledge of phonology, orthography, vocabulary, word formation and sentence formation. Second, sociolinguistic competence includes knowledge of sociocultural rules of using language with appropriate grammatical forms according to settings, topics, and communicative functions in different sociolinguistic contexts. Third, discourse competence concerns the ability of understanding and producing cohesion and coherence while practicing listening, speaking, reading, and writing skills of language. Finally, strategic competence covers all possible strategies to be employed when grammatical or sociolinguistic or discourse difficulties are realized by the user (Canale & Swain, 1980). A communicatively competent individual is thus grammatically competent, sociolinguistically aware, skillful in discourse, and strategically equipped.

Though the idea of digital literacy with reference to teacher and students has received attention of stakeholders (MOE, 2013; Neupane, 2019; Maharjan, 2020), the notion of communicative competence on the part of teacher and students in digital education has rarely been addressed. The issues like are likely to arise severely after the minimization of digital divide in the context of Nepal. Even if wherever the situation is, it is consonant to correct the leading course of action to reinforce later development. Now the major question to answer, thus, is if communication in New Normal education satisfies the requirements of digital literacy and communicative competence. This study peeps the situation from author's autoethnographic records.

Methodology

The purpose of this study is to explicate the role of digital literacy and communicative competence in alternative mode of education. To accomplish this aim, I have adopted auto-ethnography design of research. In the study, I have used my auto-ethnographic records collected in one year's time from June 2020 to May 2021 and stored electronically. The records were multimodal in nature and mainly included texts, audio, and video. The textual records were screenshot and audio / video records were transliterated when found in other than the English language and transcribed. The collected evidence is, then, presented,

described, and explained in the parameters of digital literacy and communicative competence. Ethical standard in the research is maintained by ensuring complete anonymity of the participants. In addition, the participants are given pseudonyms.

Results and Discussion

Following COVID-19 pandemic, as per institutional provision, I involved in alternative mode of education since June 2020. The significant commonality was observed in conception and practice of the alternative mood of education in both school and campus by that time resembles one another. First, the general staff meeting was held to decide on running online classes and their modality. As per the decision of the meeting, the official call was made to the students via notice on the website and telephone calls for joining Messenger Groups of respective classes where subject teachers had already got access. When students joined the Messenger Group, the campus administration repeatedly informed them to be familiar with the cloud meeting app called Zoom. By the mid-June 2020, it was managed to commence the class. Teachers shared the Zoom meeting link in the concerned Messenger group, and the classes would run. At the same time, all the announcement of teachers was made in the same forum, and the notices from the administration appeared in both Messenger group and campus website. The practice of alternative mode of education or commonly known as online class made use of many other tools and platforms such as Google Meet, Google Classroom, and Microsoft Teams also along with the elapse of time. The campus conducted series of training for both teachers and students for helping them use these media. With increased interest, I, along with my students and other colleagues, have been using these tools as per the convenience. From the beginning of this mode, I have been taking multiple classes of university level involving the students of diverse background.

Locating and Consuming Digital Content

Locating and consuming digital content are basic requirements to teaching, scholarship, and study in digital age. Digital technology makes it easier to locate and consume those contents and makes teaching and learning in digital age possible. The prerequisite for this, however, is the adequate digital literacy which begins from a user's ability to locate and consume digital content. I remember my struggle in the market to find reference books of a new course assigned to me in the campus three years before COVID 19 pandemic. I was assigned the course with the printed syllabus by the head of the department. There was the list of sixteen reference books at the end of the syllabus. My priority then was to collect those books from the market and preview all those before entering my class for the first time. First, I googled those books by entering title and/or author. The results were some reviews in some cases and paid access in some other cases. The reviews would not help me, and digital pay was beyond my practical circumstances. Then, I visited every book store in the local market but with this attempt I just got two related books not listed in the syllabus. With my previous knowledge and those two books, I managed about two weeks in the class. I was losing my confidence and could not have delivered as I had expected to deliver. I asked my seniors and colleagues but could not get immediate solution. "*I will inform you if I found*" or "*These [books] may be available in Central Library*" were their responses to my problem. Following the latter suggestion, in unpaid leave of three days, I headed to Tribhuvan University Central Library, 124 miles away from my hometown. On the way to the library, in university premise, there were book shops with huge billboards. My encroaching concern led me to enter those shops before visiting the library located in a stone throw away. I enquired about the availability of my book list in one of the shops. The gentleman in the shop

hurriedly replied, “*We don’t have these books now. Will arrive soon. Do you have pen drive? If you manage with their PDFs, I can transfer them to YOU. But you should pay, sir* (with smile). Then, he checked my list the second time and added, “I have all except one, sir. What do you do?” I was much excited to listen to him. Nevertheless, I got all those books in my pocket within a minute. To my surprise, he charged very less than I had expected to pay for. Upon my return, I resumed my classes with much confidence.

After few months of this incident, I got familiar with web-based platforms like Library Genesis, SciHub, PDF Drive, and Internet Archive Books along with some advance search techniques like Boolean Search in course of my degree in online programme. Though the ethical aspect of using these platforms invites separate discussion, since then I have not faced similar incidents in my scholarship. In particular, this knowledge of locating and consuming digital content turned to be a boon in alternative mode of education in this COVID – 19 pandemic. I do not mean I have been a competent digital content locator and consumer, but this simple knowledge has opened up the whole new array of my journey to professionalism. While collaborating with my colleagues, I have been asked for favor regarding resources. I remember Birat *ji* and Dev *ji* (pseudonyms), my colleagues of the same department, wondering for the syllabus and references of their courses which were just a click away in the university website. Chaudhari *baini* (sister) was one of such students who was highly demotivated because of not having resources at hand. In a social media chat, she wrote, “*Book chaina. Lockdown ma bazaar sabai banda chha. Online class liyera matrai kasrai ho khai? Exam kasri dineho, sathi ho? Ma ta...*” ([I] don’t have book. Market is closed because of lockdown. How to manage study only by joining online classes? Friends, how to appear in examination? Rather I ...). Her remark implies that neither her teachers have helped her to be resourceful while involving in alternative mode of education nor she herself was capable of locating and consuming digital contents of her courses.

Creating Digital Content

Limited or no knowledge of locating digital contents reduces the chance of creating them. Locating and consumption being the receptive skills affect the quantity and quality of creating digital content, the productive skill. The evidence comes from the turn in ratio to my assignment. Two of my important assignments given to the students in the English course of bachelor level were preparing three minutes long broadcast story and creating personal blog with at least two entries. In both assignments, among 63 students, only 7 students managed to turn in. Not only in assignment, the students’ contribution to group chat concerning, for example, class schedule were limited to single word or phrase, emoji and memes readily available in the internet. The contribution, no doubt, indicated digital content creation potentiality of students but it was less helpful for immediate educational purpose. Though I employed blogging and teaching with multimodal PowerPoint slides, majority of our delivery was via PowerPoint Slides and lecture. This made me realize that we are reluctant to create diverse digital content to support education in alternative mode of education. From the informal talks with my colleagues, I came to know that the reluctance was the result of inadequate literacy to create the content of multiple types.

Communicating Digital Content

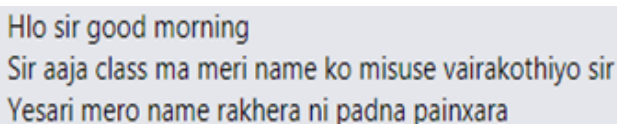
In order to communicate digital content, both teachers and students first should be able to locate and consume them and in turn create their own content. During this same time of online education, the campus issued an online class protocol in which, among several points, one of the points goes like this:

Maukhik prastutikaran matra nagarnuhos. Bidhyarthiharule online class ma herna ra sunna ko lagi kehi samagri ko satha kakshya sanchalan garnuhos. Ahile bidhyarthiharu sanga kitabharu nahuna sakcha.ra sahajai upalabdha hune watabaran pani navayekole upalabdha eBooks wa tapaisanga vayeko kitabbata padne samagriko photo khichi PDF file tayar gari share garnuhola. Udhaharankolagi campusko website hernasaknuhunchha. (Auto-ethnographic note)

(Do not use lecture method only. Conduct class with some reading and listening materials for the students in the online class. Since the students may not have textbooks and it is not easy to find them at present, share the available eBooks or PDF of photos for compulsory readings from the textbook at your hand. To see an example, please check the campus website.)

In response to this notice, I could see just single book shared in the platforms. Besides, I observed the students' hope and determination when I shared eBook of 'Patterns for College Writing: A Rhetorical Reader and Guide' by Laurie G. Kirszner and Stephen R. Mandell in the forum. Pradip (pseudonym) reacted with excitement, "Sir, yo padhe huncha ni hai?" (Sir, is it sufficient for the course if I read it thoroughly?). I could then realize the value of communicating digital content in alternative mode of education.

Besides these three components of digital literacy, some other practical issues related to inadequate digital literacy of the members were commonly observed. One of my female students from bachelor level reported to me about the misuse of her name by someone else in the class. She informed me about the incident via personal message. Below is the screenshot of her message:



Hlo sir good morning
Sir aaja class ma meri name ko misuse vairakothiyo sir
Yesari mero name rakhera ni padna painxara

(Hello Sir, Good Morning.

Sir, someone had been misusing my name in the class today.

Can somebody join the class with my name?)

The fault lies not in her but in the one who joined the class with her name. She was sure on the fact that it was misuse because there were not any other students with the same name. The incidents, however, invited some severe consequences, and had to be addressed administratively.

In addition to digital literacy, I observed several instances which invited us to revisit the notion of communicative competence of online education. Communication in alternative mode of education is mediated with technology resulting in multimodal and nonlinear communication. In addition, the crucial features of face-to-face communication such as immediate feedback and accompanying nonverbal messages

such as appearance, body language, proximity, haptics, and physical environment are rarely available in electronic communication which characterizes the alternative mode of education. The languages used by both teachers and students should therefore be correct and appropriate. The observation, however, raises question on the communicative competence of the users.

Grammatical Competence

Grammatical competence of a language user is the ability to communicate ‘correctly’. Rules of phonology, orthography, vocabulary, word formation, sentence formation, writing mechanics and so on are to be followed for grammatical competence. Though it is possible to treat online chats as separate genre of language use, to compromise language issue in an academic setting involving teachers and students talking about their class and related issues is likely to be counterproductive. It can cause miscommunication, and in particular, impair language learning. Following cropped screenshots are the contributions of teachers in communication with students in Messenger group of the class:

Line has gone with the starting of our class.I am trying to reconnect you by using data.

Please join now.

What happened? Is there also electric problem?

This is report of this weak

I am waiting you by using data.

This much for today.

Yes u were there.But in the list it was mist.

Students unable to take class today due to in hospital for neighbors treatment

I think today discussion is fruitful to you all. We can continue it tomorrow see you

If any let me know

Students Kati wait garnu we will continue tomorrow hai

These utterances require several grammatical explanations. Choice of words ('line' for 'power / electricity'; 'weak' for 'week'; 'mist' for 'missed'), vague utterance ('I am waiting you by using data.'; 'I think today discussion is fruitful to you all.'), punctuation and subject-verb ellipsis ('Students unable'), use of connective ('due to in hospital'), and Romanization ('Kati wait garnu') are, for example a few to mention. These evidences logically create the ground to question the users' grammatical competence while communicating in digital platforms.

Sociolinguistic Competence

Sociolinguistic competence concerns the knowledge of sociocultural rules of using language correctly and appropriately according to settings, topics and communicative functions in different sociolinguistic contexts. Issues related to sociolinguistic competence were also commonly observed in variety of occasions in multiple platforms. The campus had a Messenger group used for quick dissemination of official information with clearly stated rules by the admin. One of the rules was like this: '*Self-promotion, spam, irrelevant links and files, and interpersonal chats aren't allowed*'. On one occasion, when irrelevant chats were going on among some members, there appeared a notice in the campus letter head stating two problems regarding teaching learning in online mode and their proposed solutions. The stated problems in the notice were:

- i) *Kehi visayaharuma sikai sahajataka lagi sikkshekhharubata sikai samagri prapta huna nasakeko tatha sikkshen karya kora maukhik vyakhyanma matrai simit raheko* (In some subjects, learning materials have not been received from teachers to facilitate learning, and teaching has been limited to mere verbal explanations)
- ii) *Pradhyapanka lagi katipaya aadaraniya sikkshekhharubata nirmit sikai samagriharu campusko website tatha sandeshvahak samuha (messenger group)ma prapta nabhayekale bishesh karanle online classma upasthit janauna nasakne vidhyarthiharuko sikaile parokshya rupama pani punarbal prapta garna nasakeko*

(As the learning materials created by some respected teachers for teaching were not available on the campus website and messenger group, the learning of the students who could not attend the online class due to special reasons could not be indirectly reinforced)

The notice expects some more contribution from the faculty members to enhance students' learning in online mode. However, right below the notice, the ongoing conversation was wrapped up in the following way:

Member 1: Bho yehan dherai kura nagaram pheri arko suchana aaula

(Let's not chat further than this here)

Member 2: *Huncha huncha*

(Ok, ok)

As the notice appeared in the professional and administrative setting with academic context intending

to make the teachers do something more for students, I found this conversation awkward according to the setting, context, and intended communicative function.

Discourse Competence

Discourse competence which concerns the ability of understanding and producing cohesion and coherence while listening, speaking, reading and writing matters a lot in mediated communication. Sometimes, technology related issues become barrier to maintain discourse competence in the communication. Among several instances, here is an excerpt of a conversation of my class:

Teacher: Err..writing is both a process and product. As a process, it has four steps. As I said earlier, the first one is invention, the second one is ... WHAT?

Student 1: Product

Teacher: I mean...

Student 2: Ha ha! Sir is asking the second step of writing.

Student 1: Oh, just now here was no sound sir.

Here in this conversation, there was short sound interruption in the students' gadget he missed my contribution '*As a process, it has four steps. As I said earlier, the first one is invention...*' and he implied the meaning of the question in the conversation: If '*process*' is the first one, the second one is '*product*'.

Strategic Competence

When interlocutors experience grammatical or sociolinguistic or discourse difficulties, they employ **strategic competence** which all possible strategies to be employed to compensate those difficulties. Among many other, pause, fillers, clichés are some of the strategic tools of natural communication. In mediated communication, however, new strategic tools are observed. Leaving online meetings, muting device, turning video off were the commonest strategies used by the students in online classes. In face-to-face communication, when a question is asked or turn is given it is not natural to stay unresponsive. In mediated communication, in contrast, I observed participants getting the question or turn but not responding. Not to respond is, thus, also counts as strategic competence used in mediated communication. Nevertheless, ethical aspect and productivity of these strategies from the perspective of micro-level digital literacy is in question.

Since the New Normal education is dominated by technology, digital literacy and communicative competence are to be viewed in an integrated way. Digital literacy or communicative competence alone is insufficient to achieve curricular objectives set in accordance with the true meaning of education. The results indicate that the teachers and the students both need to develop digital literacy and communicative competence, and need to integrate them to fit in the New Normal education. Unlike other studies, digital literacy and communicative competence should not be taken in isolation. If digital communicative competence is understood and practiced in current educational practices, it will help to achieve educational goals in the changing scenario.

Conclusion and Implications

Alternative mode of education has been the sole alternative in the present time of pandemic. Teachers and students are at distance and their meeting is either synchronous or asynchronous via communication media. Alternative

mode mood of education has been formalized and institutionalized in the context of Nepal too. To ensure that the academic activities are fulfilling the curricular objectives, it has been necessary to evaluate the ongoing process from multiple perspectives. On the one hand, the issue of digital divide is yet to be addressed by the concerned authority, digital literacy of the primary stakeholders, on the other hand, has naturally developed as a challenge in the education of the New Normal. In addition, the scope of communicative competence has broadened in mediated communication of education.

From the study it is found that teachers and students are struggling to locate the required and available digital content resulting in limited creation of digital content and reluctant to communicate. Similarly, the study shows that teachers and students pay less attention to linguistic aspect of their contribution in the digital media. Further, it is also observed that sociolinguistic, discourse and strategic competence have been compromised in alternative mode of education. It is, thus, concluded from the study that digital literacy and communicative competence play crucial role in the effective delivery of education in the New Normal. The study also invites further research to recognize the domain of Digital Communicative Competence (DCM) to support education in the digital age.

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Teacher identity in English Medium Instruction Schools of Nepal

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Abstract

A large number of community schools in Nepal are shifting their medium of instruction policy from Nepali to English. This shift to English as a Medium of Instruction (EMI) has the potential for disruption and changes in teachers' perception of their own identities. The main purpose of the study was to investigate how teachers' perception of their own identity is shaped and re-shaped along with the changing landscape of medium-of-instruction policy in Nepal's community schools. Following narrative inquiry research design, I conducted semi-structured interviews with three primary teachers from three EMI community schools which were purposively selected. As the findings revealed, the EMI policy overhaul has created two opposing sets of new identities of teachers: on the one hand, there is admiration among the general public towards English as a linguistic capital in Nepal and it has become a part of the linguistic identity of teachers as they are being responsible, laborious, punctual, dedicated, and regular for effective teaching and learning, on the other hand, they cannot explore the content in English in comparison to Nepali since they are not trained as well as equipped with the facilities that are needed to EMI.

Keywords: English medium instruction, community school, teacher identity, Nepal

Introduction

English language is used as lingua franca whole over the world. Moreover, it has been emerged as a mostly used lingua franca in Asian countries over the past few decades (Hamid & Nguyen, 2016, p.26). Because of the influence of the English language, people are motivated towards English Medium Instruction (EMI) in school education as Brown (2018) mentions that "Parents are demanding EMI in their

local schools, even at primary level” (p. 21). In English medium schools, subjects such as science, social studies, health, population, moral education, and history are taught in English. Likewise, defining 'English as medium of instruction', Dearden (2014) has claimed that “the use of English language to teach academic subjects in countries or jurisdiction where the first language (L1) of the majority of the population is not English” (p. 4). In the same vein, Sah (2020) defines EMI as, “an instructional model of teaching non-English academic subjects through the medium of 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). The shifting school into EMI is often linked to the process of neoliberal globalization and the consequence of advances in international communication, in which people believe that education is best provided in English (Sah, 2020, Zare-ee & Hejazi, 2017; Al-Bakri, 2013). The implementation of EMI has emerged as one of the most substantive developments in Korea, Turkey, Nigeria, Iran, and China at their academic institutions to help students prepare for future business careers or academic pursuits, to attract more international students, and to promote greater mobility and idea exchange within the globalized academic world. (Byun, Kim, Park, Kim & Jung, 2010; Cosgun & Hasirci, 2017, Ibrahim, Anka, & Yabo, 2017; Zare-ee & Hejazi, 2017). In response to the global spread of English, Oman followed Gulf countries such as Bahrain, Qatar and the United Arab Emirates (UAE) and switched from Arabic medium instruction to EMI in the private and public schools (Al-Bakri, 2013, p.55). Likewise, English is increasingly used as the medium of instruction in Nepal believing as English Medium Instruction (EMI) would effectively help students improve their English proficiency (Belhiah & Elhami, 2015).

In Nepal, institutional (private) schools began to provide education in English medium and people sent their children to such schools in the name of quality education (Sharma, 2016). The practice of EMI in institutional schools brought problems for the community (government-aided) schools by decreasing the number of students. To overcome it, some community schools throughout the country have converted to EMI in response to their falling enrollment and to address the demand of parents in Nepal (Brown, 2018). In other words, to ensure their continued existence, many community schools are forced to consider moving from Nepali to English as the medium of instruction (Phyak, 2013). As the main agency of policy making, the school management has not paid much more attention to the preliminary preparation such as proper classroom management, provision of teacher training, use of new technology in teaching learning activities for EMI. The teachers who are appointed to teach in the Nepali medium are forced to teach in English.

In this regard, this paper has explored the struggles of the teachers to negotiate their own identity in the English medium community school through narrative inquiry by collecting teachers' stories using in-depth interview methods. Framed within the Bourdieu's linguistic capital theory, Tajfel and Turner's social identity theory and, Bruner's theory of identity, I have analyzed how the teachers construct their linguistic, social, and professional identity in English medium community schools focusing on the teaching experiences of the teachers in EMI.

Teacher Identity

Teachers are one of the key stakeholders or main agencies of the school education that have their own identity on the basis of social context and classroom practice. Identity is the meanings credited by others to the people based on their activities in the workplace (Beijaard, 1995). Furthermore, the realization of people as themselves by following the practice of their profession is a way of creation of their identity (Varghese, 2001). Norton (2000) defines identity as "how a person understands his or her relationship to the world, how that relationship is constructed across time and space, and how that person understands possibilities for the future" (p. 5). Clarifying identity, Gee (2000-2001, p. 99) mentions, "being recognized as 'a certain kind of person'; identity is connected not to internal states but to performances in society". Identity is also an important analytical tool for understanding schools and society according to social circumstances. The people construct their identity depending on the situation in which they work or the condition they face during their work. The same thing happens in the case of teachers as they develop their identity on the basis of the nature of their workplace. Supporting this idea Miller (2007) has claimed that identity is a way of doing things, but it is inflected by what is legitimated by others in any social context.

Teacher identity has been used in research to describe how teachers seem to understand themselves as teachers (Ball & Goodson, 1985). They have argued that "the ways in which teachers achieve, maintain, and develop their identity, their sense of self, in and through a career, are of vital significance in understanding the actions and commitments of teachers in their work" (p. 18). Teacher identity is very well covered in the academic literature, and Crandall and Christison (2016) acknowledge it as central to "the development of a teacher identity, identifying with language teaching as a profession, and, over time, becoming the type of teacher one desires to be" (p.11).

Making discussion on linguistic capital, Bourdieu (1993) asserts that when a certain lingual capability has higher power than others, it becomes linguistic capital that has the power to regulate the value of lingual utterances and the spread, accumulation, and reproduction of them. The people in Nepal have keen interest and attraction towards English language because they consider it as a capital in their lives since they can get well-paid job for survival after learning English, and they think that English language as linguistic capital. Doiz, Lasagabaster and Sierra (2012) argue that many Asian countries, including Nepal, are opting into EMI for human capital development. Regarding social identity, Tajfel and Turner (1979, 1986) mentions if social groups or categories are differentiated along a status dimension, then low status group members will be driven to correct their low status, either individually or collectively. The status of the people is changed because of their practice and activities they do in the society. They are perceived differently by the social group in the society and thus they create their own identity. The teachers of EMI-based community school teach in their workplace through English language and they are perceived differently by the people in the society which is their social identity. Kelly (2009) affirms that individuals strive to maintain a positive social identity by addressing low-status group membership. Bruner (1990, p. 121) opines, "Identity is not only socially and culturally mediated, but is represented through the narratives that people use to describe their own actions and interactions with others". The narratives made by the teachers on their actions and practice in EMI-based community school reflect their problems and struggle

to develop their professional career as their own identity.

EMI in Nepal and Beyond

EMI is adopted not only in Nepal but also in many countries in such a way that learning English is only one way to survive easily in this globalized narrow world as Islam (2013, p.128) claims that the countries, such as India, Singapore, Malaysia and Hong Kong, have widely adopted EMI, while other countries, such as China, Japan, and Korea, have also gained popularity for internationalization of higher education in English medium. Giri (2015) stated that as a consequence of the prominence of English, speakers of other languages have abandoned their languages and adopted English in the belief that it will ensure a better future and access to wider socio-educational resources and opportunities. . Supporting this fashion in the world, Cosgun and Hasirci (2017, p. 11) conclude that a growing number of non-English speaking countries are adopting English as a medium of instruction at their institutions of higher education. In the same vein, Egwuogu (2011) reveals that English cannot be discarded now as a language of instruction in Nigerian primary schools. This is because of the inability of the indigenous languages to explain concepts and ideas especially with new innovations of the 21st century. According to Vu & Burns (2014), "In native English-speaking situations, EMI may be mandated as a medium of instruction by governmental or institutional language policies" (p.3). Belhiah and Elhami (2015) assert that English is increasingly used as the medium of instruction in Nigerian schools because EMI courses would effectively help students improve their English proficiency.

The stakeholders of community schools of Nepal are implementing EMI education in community schools (Sah, 2015). The expansion of English-medium (EM) schools in Nepal over the last 10-15 years is a highly significant development not only in the area of education but also for Nepali society as a whole (Ranabhat, Chiluwal & Thompson, 2018). Sah and Karki (2020) have also agreed that EMI has recently become a preferred medium of teaching for many community schools in Nepal in the last decade. Furthermore, Phyak (2015) argues that parents seem to think that if their children are not educated in English medium schools their future is bleak because English is associated with success in later life. Similarly, Phyak (2011) claims that the community managed schools are implementing English medium of instruction to increase the number of students to receive more funds as per the PCF (per-capital fund) policy. Moreover, Ojha (2018, p. 189) says, "a corresponding shift of medium of instruction to English in some government schools aims to motivate parents to choose to send their children to these schools". Further, Phyak (2011) explains that they are not worried about the availability of competent teachers and resources to teach all subjects in English. Some teachers are in pressure that they need to teach in English, but some have keen interest to teach in English as English is regarded as survival capital for them as mentioned by Phyak (2016) that English has always been the language most associated with high social and economic status in Nepal.

The teachers create their own identity based on the circumstances where they work as Khati (2018) states that becoming a teacher is considered a constantly developing process, as teachers need to adapt continually to new situations, developments and changes in the subject area. In Nepal, Ojha (2018, p.191)

mentions that teachers who had been teaching in Nepali medium for years were suddenly expected to teach in English without receiving any training to improve either their English proficiency or their pedagogical skills to teach in a different language. In this sense, EMI community school in Nepal is a major part of Nepalese society in which the teachers work, interact and negotiate themselves to construct linguistic identity, social identity and professional identity through their own experiences. The main purpose of this study was to understand how teachers negotiate to construct and reconstruct their personal, social, and professional identity when there are dramatic shifts in MoI policies. The study attempted to answer the following research questions:

- How do community school teachers understand their own beliefs and attitudes towards EMI for constructing and negotiating their linguistic, social and professional identity?
- What experiences and challenges do teachers obtain in EMI in community schools regarding self-identity construction in their professional career development?

Methodology

I used a narrative inquiry to collect the stories of teachers because it is these stories that give the world meaning and build the lives and communities of those striving to understand the realities of life (Pinnegar & Daynes, 2007). Likewise, narrative inquiry approach to teacher identity positions teachers “as active agents in their own lives and the construction of teacher identity as a dynamic and changing activity” (Soreide, 2006, p. 529). The three primary level teachers who were teaching at three different EMI community schools for ten years were selected as the participants of the study, following a purposive sampling for my convenience. I had selected three teachers who had long experiences of teaching in EMI based community school to explore their experiences for identifying their identity. Interview was used as a data collection technique since it enables participants to speak for themselves and draws in-depth information around the topic. All interviews were video- recorded to record their voice as well as their facial expression and mimes to understand their attitudes towards EMI in their school. The recorded data was transcribed with hand in participants' language using a play-script transcription approach (Midgley, 2010). The transcription was translated into English, and codes were developed on the basis of transcribed data. Then, the codes were clustered into different categories according to similarity and regularity of the ideas expressed by the participants. These categorical groupings were then systematically compared and contrasted to generate three broader themes (McCarty, 2015). During theme building, I was engaged in reading and re-reading categorical grouping and the translated transcribed data many times. After only being familiar with the data, I had developed three broad themes for the purpose of data analysis and interpretation.

Results and Discussion

This section discusses the findings of the study in terms of three thematic areas: 'Admiration of EMI: The linguistic identity of teacher', 'social identity of teachers in EMI School' and 'career development in EMI School: the professional identity of teachers'.

Admiration of EMI: The Linguistic Identity of Teachers

The teachers can create their own linguistic identity by teaching in English language in community schools of Nepal. As the English language is greatly demanding in Nepalese society, many teachers are following EMI in community schools to teach academic subjects. Erling and Sergeant (2013) mentioned that developing countries, in particular, are orienting their language-in-education policies to EMI to equip their citizens with the language of development, modernization, and technological advancement to integrate into the global economy. Teacher A, who belongs to an ethnic community of Nepal, responded her perception on EMI as:

There is a strong interest in our parents to teach their children in EMI schools because, if their children learn English from the early class, they will not fail in the exam. Further, they can be employed easily at home or abroad. Our school's result was poor in the past but now it is satisfactory because of EMI.

The remarks suggest that English language is regarded as a key language for learning as well as employment purpose for the people in Nepal. The people have given high value to English language in Nepalese society. They are directly involved in shifting schools into EMI to teach their children in English medium from the beginning class. The teachers also have positive attitudes towards English language, and they have also been supporting to the parents to shift their school into EMI. Regarding this idea, Khati (2016) asserted that teachers take for granted that teaching in English helps students find jobs and participate in a global community. They also believe that students' progress in the English language contributes to wider access to information and knowledge for quality education by obtaining good results. Karki (2018, p. 208) stated that parents equated English medium education with quality education, which according to Sharma (2016) is the 'English as a quality' myth. Teacher B expressed her experiences as:

When the school administration launched EMI in our school it helped us to improve our English. I was from Nepali background but now, I can teach in English, though I have some problems. Nevertheless, the students who are studying in EMI are better than the students who had studied in other mediums. People recognize me as a teacher of EMI school. They admire our work as we are teaching in EMI school.

The account made by Teacher B stressed that linguistically the teacher would like to identify herself as EMI teacher. English has become teacher's linguistic identity because they teach in English and the students also learn in English. The people in the society perceive the teachers who are teaching in English as talent and capable teachers. English has been regarded as linguistic capital among the teachers of EMI school which is the linguistic identity of teachers. In this aspect, Flynn (2015) discussed as, "linguistic capital was apparent in teachers in the form of their own fluency in English, their responses to lack of fluency in English and their equating fluency in English to attainment" (p.10). Being a teacher of EMI School they feel proud and would like to continue it. It empowers them as they would like to recognize themselves as the teacher of EMI School. They contented to perform themselves as English is their linguistic identity since they are identified as teachers of EMI in the society. Considering this fact, Goldstein (2008) pointed out, "those who are able to understand and use the dominant form of the language

are able to gain access to employment and other aspects of the social and economic market place by virtue of their ownership of linguistic capital". Teacher C said:

The number of students decreased in our school because the parents were attracted towards institutional schools. We held meetings with parents and decided to implement EMI in our school. Because of globalization, people are demanding English language day by day. We are teaching in English effectively even if we are not from English background. For it we practiced a lot ourselves and we learned with our friends. We are satisfied with our English and the improvement of our students. People identifies us as English teachers in the society and they admire our work.

The ideas expressed by Teacher C exposed that the parents have attraction towards EMI as thinking English is an essential language for their children. Because of the demand of the parents the teachers have also been teaching academic subjects in English. While they are teaching in EMI school, they have been creating their linguistic identity as English teachers. People think that they are able in English which is their linguistic capital. Because of the knowledge and skills in English language, they are teaching in English in EMI school and then they are creating their linguistic identity as English teacher in the society. Linguistically, the teachers feel arrogance as being practitioner of English in EMI school. They are eager to show their identity as the teacher of EMI school because the people admire them in the society as they are teaching academic subject in English. Thus, English has become their linguistic identity because of the practice of teaching academic subjects in English in EMI community school. The teachers have developed prominent position as a teacher of EMI school which is considered as their linguistic identity in the society.

Social Identity of Teachers in EMI School

Social identity can provide people with a sense of self-esteem and a framework for socializing, and it can influence their behavior. To learn the social identity of teachers of EMI-based community school, I went to schools to take an interview with teacher. In a school of Teacher B, it was time of lunch break. The students were playing in the ground and some students were in queue for lunch which was provided by the government. During interview regarding the social identity, Teacher B claimed. "The people look differently for us as we are intelligent, talented, hard-working, punctual, regular, devoted and dedicated to our profession in society as we are teacher of English medium school".

Listening to this statement I realize that people have positive attitudes towards the teachers of EMI school as they are actively engaged in the teaching and learning activities. Talking about social identity, Tajfel and Turner (1979) proposed that the groups which people belonged to were an important source of pride and self-esteem. Groups give us a sense of social identity: a sense of belonging to the social world. As stated by them, the teachers of EMI School are regarded as they have their own social identity as they have pride and self-esteem because of their practice in EMI classroom. The people regards them as talent and devoted in their profession in the society. Kelly (2009) declared as, "The basis of social identity theory is that individuals strive to maintain a positive social identity. The concept that individuals strive to maintain a positive self-concept is central to both psychological and sociological conceptions of the self" (p. 451). Concerning this reality, Teacher A expressed:

I am from the *Majhi* community in which many people are illiterate. They do not prioritize education. I studied in English medium institutional school and became a teacher. When they see me as a teacher of EMI School in my society, they praise my effort to be a teacher. They say, "Oh! She is a teacher at EMI School. She is our pride".

Observing these remarks, I thought that there is a notable social identity of the teacher as a teacher of EMI School in the society. As Teacher B who belongs to one of the marginalized groups of Nepal (*Majhi*), she has uplifted her status through English by creating her dynamic and creative role in teaching in English medium in community school. The English language has helped her to create her different social identity in the society. Supporting this thought, Gee (2000, p. 99) verified the social identity of a teacher as 'a certain "kind of person" in a given context'. Teacher B teaches in EMI School which is a 'given context' for her and she has developed a kind of different personality in the society which is regarded as a 'kind of person' as a teacher of EMI from *Majhi* community that is called her social identity in the society. In this milieu for making self-identity in the society, people regard her more positively, identifying her as members of such groups in contrast to others. Taking into account this matter, Teacher C delivered his opinion as:

People say that we are able in our subjects to teach in English medium, we are work-oriented, and motivated towards our profession. They honor us in the society and they also encourage us to teach in English medium which helps us to make dutiful and regular in our work.

The characteristics mentioned by Teacher C averred that the teachers who are teaching in EMI School bear a respected and honored position in the society. In this context, Richardson and Watt (2018) affirmed that teacher identity is dynamic and shaped by career choice motivations and goals, reflecting the degree to which a person categorizes her/himself personally and occupationally as someone who enacts the roles required of a teacher, engages with the social ties of the profession, and is committed to the career into the future. As the principle of social identity which refers to people's self-categorizations in relation to their group memberships, the teachers of EMI School have identified themselves as a different member of the society.

The teachers work hard and practice honestly in EMI community schools. By observing the duty of the teachers the people perceive the teachers of EMI school differently as they are dutiful, laborious, punctual and regular in their work which is the social identity of the teachers in the society. The people think that the teachers of EMI school are task-oriented and motivated towards their profession which is the also the social identity of the teachers in EMI community schools. The people respect the teachers who are teaching in EMI school much more that the other teachers who are teaching in other medium schools.

Career Development in EMI School: Professional Identity of Teachers

Professional identity is recognized by the observation of people on the basis of the performance and narration of the individual in their work place. The teachers create their professional identity through their activities in the classroom by developing their proper career. Beijaard, Verloop, and Vermont (2000) said that as a result of experience, teachers seem to have developed rich, well-organized knowledge bases that

enable them to draw readily on their past experiences which is helpful for them to create their professional identity. On the subject of the teachers' professional identity of EMI School, Teacher C remarked:

We teach in English but we cannot deliver the content effectively and fluently in English as in Nepali. We discuss among our friends and head teachers when we feel difficult in teaching. We have not participated in any training and workshop for learning knowledge as well as skill to teach in EMI. We have done it in our own efforts to improve our career.

Reflecting on these ideas I thought that the teachers cannot deliver the contents in English easily. They discuss with their friends and head teachers to solve the problems of English. Rus, Tom, Rebega, and Apostol (2013) considered that a combination of competing interactions between personal, professional and situational factors is a way of professional development. They have not got opportunity to participate in training for teaching in EMI class. They read and practice themselves to teach in English medium. Knowles (1992) emphasized as "the concept of professional identity was related to teachers' concepts or images of self". This shows that the teachers themselves are to be active and creative to develop their professional identity. Their practice in their workplace determines their professional identity. In the same case, Teacher A stated:

I prepare a lot to teach my students. The government teachers usually take part in training in Nepali medium but that is not applicable in EMI. We have not received any training, orientation, or course refresher training. The school management committee has provided us with a salary and incentive for an extra period. We teach tuition to the students in off time which is beneficial for us as economic support.

The remarks made by Teacher A also support the idea of Teacher C in the sense that the status of the teacher career development in EMI School is somehow same. They depend on themselves. They labor hard and prepare in a good manner to teach the students. Moreover, the teachers in EMI school can get opportunity to teach tuition to the students which is the extra income for them. Likewise, they get incentive for teaching extra period which are the additional income of the teachers. Teachers' professional identity is gained by the teachers' performance and the activities they usually have done in the school premises. Thinking of these facts Teacher B kept her ideas as:

I cannot present the subject matter in English as I can in Nepali. Parents say that EMI is a way to improve community school but saying and doing are different. No outsources are launched for us to develop our professional career.

Her ideas are also similar to the other two teachers as they have to be prepared themselves to teach in EMI class. They themselves are not too satisfied with their performance in the class. The practice they do in their field enhances their professional identity. According to Sergiovanni, Kelleher, McCarthy, and Wirt (2004), "Success involves learning and cultivating relationships, building the capacity of teachers, figuring out better pathways to success, and providing the support teachers need to come together as communities of practice." The observation made by my participants regarding professional identity reflects that professional identity of the teacher is gained through their performance and the activities they usually do in the school premises. They believed that if they work differently they develop themselves as different

as others i.e. separate professional identity. They believe that the practice they do in their field enhances their professional identity.

It is better reality that the teachers have not got any training on teaching English medium in EMI community schools. They practice a lot by making discussion with their friends to teach in English. The main way of professional development of teachers in EMI schools is peer discussion. They also engage in self-study at their home to teach effectively in EMI class. Self-initiation is another way of professional development of teachers in EMI school. By doing these practices they have created their separate professional identity in EMI school.

Conclusion

People admire English language and they like to teach their children in English medium by shifting community school into EMI because it is useful for employment at home or abroad. The parents believe that EMI can improve students' English and their children can also obtain good result. The practice of teaching academic subjects in English in EMI school enables the teachers to teach in English medium. Then, they consider that being able to teach in English is their linguistic capital which they regard as their linguistic identity because the people recognize them as the teachers of EMI school in the society. They get opportunity to teach in EMI school because of their capacity of English language which is considered as the linguistic capital or linguistic identity of teachers in Nepal.

The teachers' social identity is constructed by the influences of the context, traditions, experiences, social interactions, and positioning of the society. The people assumed that the teachers in EMI Schools are talented, intelligent, hard-working, dedicated, and honest. They are very much careful on the teaching learning activities of the students. They have great social prestige and are honored in the society. The teachers of EMI school are taken as highly respected personality because the parents regard that such teachers can make their children capable in English language. The teachers have received social reputation as being the teachers of EMI school because they are regular and punctual. Because of these activities of the teachers and perception of people upon them, the teachers of EMI community school have developed separate social identity in the Nepalese society.

Teachers' professional identity comes from the interpretations of their experiences. In the experience of the teachers of EMI School, they have developed their own professional identity as they are not so capable and competent in English language as in Nepali. However, they work hard and adapt themselves to EMI class by making discussion among them when they feel difficulty in teaching learning pedagogy. Neither they have attended any training nor they have participated in any workshop to learn to teach in EMI but they are teaching by doing hard labor at their home. Self-practice, peer discussion, dictionary consultation and asking to senior teachers are the main strategies of the teachers of EMI school to develop their professional career which are also regarded as their professional identity.

The present study highlighted the teacher identity in the EMI community school of Nepal. Limited community schools are engaged in running EMI programs but the curiosity and demand of parents is increasing day by day to shift community schools into EMI. People want to teach their children in English

medium in EMI School but there is a provision of providing education in learners' mother tongue from the initial classes. The interest of parents on one side, and the policy is on the other side. The government needs to address the voice of the people or convince the people to teach their children in their mother tongue (or multilingual situation) justifying the relevant logic in remote as well as in urban areas of Nepal. The teachers stated that the amount of attention of people toward learning English has increased but they didn't have sufficient and appropriate textbooks, teaching learning materials, teachers' books, audiovisual devices, modern equipment of ICT, training, orientation, and workshop for teacher. The teachers said that they need appropriate textbooks and other teaching learning materials including capacity building training for effective EMI. This study would attract the attention of the teacher trainers, syllabus designers, and material developers, to build up materials for the EMI program.

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Appendix I

Guideline Questions

1. Tell me about your perception on EMI in community school.
2. Why do people need EMI in community school?
3. How do you practice EMI in the classroom?
4. As a government teacher, are you agreed to teach in EMI?
5. What is your ideology on EMI?
6. What and how do you generate your linguistic identity as a teacher of EMI School?
7. What social identity do you find as a teacher of EMI School in the society?
8. Is there any economic benefit from EMI?
9. What problems do you deal with EMI?
10. How do you overcome the problems of EMI?
11. Have you implemented the policy of EMI of your school effectively in practice?
12. Does the EMI help you for your professional career development?
13. What professional identity have you created as a teacher of EMI-based community school?

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The Paradigmatic Shift of Knowledge in the *Mundaka Upanishad*

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Abstract

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This article explores the dynamics of the esoteric (para) and exoteric (apara) knowledge that the Mundaka Upanishad proclaims in its mantras. The domain of Vedic knowledge is exoteric, and the Vedic sacrificial rituals are always for earthly glories and satisfactions. Therefore, their main quests always remain for the external manifestations. Unlike this, the Vedanta refers to the philosophical part of Veda. It mainly concerns for cosmic speculations, and aims to realize the transcendental ultimate reality. In this way, the Upanishads which form one of the tripartite pillars of Vedanta postulates that the absolute reality pervades within us and outside in the real world. Their speculations are to realize the ultimate reality that rules the entire cosmic manifestations. Therefore, the Upanishadic knowledge is esoteric (para vidhya). This great dichotomy between the exoteric and esoteric makes a clear shift of knowledge from the Vedic outwardness to Vedantic inwardness. In this context, it is the Mundaka Upanishad that is the pioneer to make a canonical shift of knowledge from Vedic apara to the Vedanta's para. This article makes an exploratory and descriptive analysis of the theories and ideas developed in the Mundaka Upanishad that reveal how it makes a clear canonical shift of knowledge from the Veda to Vedanta. It equally sheds light on the implications of the theories and ideas of para and apara knowledge in teaching and modern pedagogy.

Keywords: apara, atman, brahman, para, vedanta, yoga

Introduction

The *Mundaka Upanishad* belongs to the Atharvaveda, one of the four Vedas. This Upanishad epitomizes the philosophical dimension of Vedanta. A new reading of this Upanishad reveals that this

great text of religious philosophy makes a paradigmatic shift from the Vedic *apara* (perishable/exoteric) knowledge to the Upanishadic *para* (esoteric). The term “Mundaka” derives from the root “mund” which means shaved head (Radhakrishnan, 2016, p. 668). It also signifies to erase, which means that the Upanishad provides the knowledge quite relevant to *Sanyasi* (hermit) that erases or cuts away the ignorance. The *Mundaka Upanishad* is composed in poetic metrical form, and the verses are structured in the form of *mantras* (formulas). The *mantras* are loaded with elevated ideals of philosophical teaching, meditation and spiritual guidance for inner evolution, highlighting the importance of *para* as well as the grand project of *apara* knowledge. It consists of three parts (mundaka). Each of them consists of two sections. Among the three, the first deals with the subtle gradation, categorization of *apara* and *para* knowledge, and at the same time a grand explanation with the lofty dimensional approach of *para* knowledge that leads us from the phenomenal world to the world of ultimate reality. The second section deals with the nature of ultimate reality which the Upanishad names as *Brahman*, and it also expounds the philosophy of Vedanta (The theory or the philosophy of the Veda). The third section directs us from this phenomenal manifested reality to the realm of ultimate reality—the absolute *Brahman*.

The Upanishad expounds the theory of knowledge as *para* and *apara*. *Para* is the higher level of knowledge and *apara* is the lower level of knowledge. *Apara* deals with the knowledge of the manifested reality, the world that we see. And the Upanishad categorizes the Veda along with its eight limbs in the domain of lower knowledge (*para*). The higher knowledge is the knowledge of transcendent *Brahman* that requires an evolution of a quest within. This *para* knowledge leads to the realm of transcendent reality far beyond this phenomenal world. Therefore, this article explores the issues of *apara* and *para* knowledge that the *Mundaka Upanishad* proclaims in its *mantras* focusing on these research questions: What are the basic differences between *apara* and *para* knowledge? How do the *para* and *apara* knowledge relate with each other? How does this Upanishad bring a paradigmatic shift from the Vedic outwardness of *apara* to the Upanishadic inwardness of *para* knowledge? Why is it essential to relate the Upanishadic knowledge with teaching and modern pedagogy?

This new exploration of the dynamics of knowledge strengthens the perception to view beyond the polarity. This article aims to realize the knowledge in its totality by disregarding the fact that one is better than the other. The knowledge in its integrated form is the perfect way to realize the dimensions of the world because to realize the aspects of *para* and *apara* is to perceive the fountain of the genuine truth in totality.

Review of Literature

The *Mundaka Upanishad* from the very beginning has remained as a storehouse of knowledge. It has attracted multiple points of view and perspectives because the *mantras* from this Upanishad are loaded with multiple insights and demands new interpretations. Therefore, this Upanishad remains as the gem of one of the schools of Hindu philosophy known as Vedanta. In it, we trace the paradigmatic shift of knowledge from exoteric (lower) to esoteric (higher). Supporting this concept, Easwaran (2007) opines that the demarcation of higher and lower knowledge leads us beyond the gross realities to the domain

where knowing, being, becoming are united (p. 183). This notion highlights the dimensions of *para* and *apara* knowledge that the *Mundaka Upanishad* deals with. However, Easwaran overlooks the paradigmatic shift of knowledge between the Vedic and Vedantic domains in the Upanishad, which is the main issue of this study.

The knowledge that this Upanishad exposes leads the entire humanity to a plenum of light. Highlighting the significance of esoteric aspects of Upanishadic knowledge, Mascaro (1965) writes:

The composers of the Upanishads were thinkers and poets, they had the vision of the poet; and the poet knows well that if the poetry takes us away from a lower reality of daily life it is only to lead us to the vision of a higher reality even in this daily life, where limitations give way for the poet to the joy of liberation. (p. 11)

The knowledge that the Upanishad postulates is always for the sake of humanity. But it is only the *Mundaka Upanishad* that makes a clear cut explanation of esoteric and exoteric knowledge. By realizing this essence of knowledge, one can have the spiritual evolution in life.

The Vedic scholar Olivelle (1998) notes that the *Mundaka Upanishad* rejects Vedic ritual practices. He views this Upanishad attacks anything of the Vedic rituals. It distinguishes the lower religious documents from the higher class of philosophical texts that propose higher knowledge of *Brahman* as the absolute reality. It teaches this level of knowledge as Vedanta by making a distinction between Veda and Vedanta (p. 434). Olivelle highlights the importance of the *Mundaka Upanishad* as a landmark in its arena. However, he also fails to make an explanation of how the knowledge brought a paradigmatic shift of knowledge from *apara* to *para*.

The *Mundaka Upanishad* also talks about the concept of totality. It holds the value that real knowledge shines in the integration of perception and realization. This is essential in teaching and learning practices. Mehta (2017) writes that this Upanishad proposes the processes of seeing and listening by which integration is possible. To make an inquiry of genuine knowledge, how to listen and see are the prerequisites. Knowledge is the total sum of listening and seeing. Listening with interpretation and seeing with evaluation can be the background to discover the truth (p. 116). The above view talks about greater aspects of the *Mundaka Upanishad*. However, it also overlooks the demarcation of *para* and *apara* knowledge that the Upanishad postulates.

The above commentaries by Easwaran and Mascaro detect the dynamics of esoteric and exoteric knowledge. Olivelle's comments reveal the projection of higher knowledge while Mehta sees the integrating aspects in the knowledge of this Upanishad. However, they overlook the departure of knowledge from Vedic outwardness to Upanishadic inwardness. Moreover; this Upanishad foreshadows the teaching pedagogy which is relevant in the modern context. These underlying ideas invite a systematic exploration in this Upanishad.

Methodology

This study applies the qualitative approach which, according to Kumar ((2014), explores diversity, emphasizing the description and interpretation (p.14). This study applies the textual analysis method

to explore, interpret, and describe the words, symbols, and concepts loaded in the *mantras* from the Upanishad to establish it as a milestone of knowledge. It designs in the co- relational research because it shows the positive correlation between the *apara* and *para* knowledge, analyzing how these two categories of knowledge in their perfect integration ultimately lead to the realization of the absolute reality. It also makes comparisons and explanations of these two categories of knowledge, analyzing the *mantras* from the *Mundaka Upanishad* as the primary source of ideas. Related criticisms, reviews, and philosophical issues become the secondary sources to establish the argumentations.

Analysis and Interpretation

The Upanishad builds up the dynamics of the knowledge. Therefore, the following sections reveal the postulation of the theory and definition of *apara* and *para* knowledge in the *Mundaka Upanishad*. This study systematically analyzes and interprets them, showing their dichotomies and amalgamation. Then, it leads to a systematic exploration how the harmony between these two aspects of knowledge brings a new perception about the truth.

Vedic Apara to Vedantic Para: A Paradigmatic Shift in Knowledge

The *Mundaka Upanishad* makes a clear demarcation between the Vedic externalization and Upanishadic internalization concepts. The Vedic rituals and sacrifices were performed only for the worldly ends and earthly material glories, and their basic goal was the “maintenance of the cosmos at its optimum level of status quo” (Hamilton, 2007, p. 19). They thus focused on the external aspects of reality. The Vedic sacrifices were addressed to maintain cosmic continuity, not the speculation of inner reality. On the other hand, the optimal goal of Upanishads is for the cosmic speculation of Oneness. They also focus and clarify how that Oneness radiates the entire creation. In this way, the Vedic knowledge is exoteric (lower/*apara*) related to rituals and sacrifices for earthly ends, satisfactions, and glories, while the Upanishadic knowledge is esoteric (*para*|higher) that is for spiritual illumination and evolution within to realize the transcendent reality. The lower knowledge (*apara*) just shows the breadth and quantitative development that never takes us nearer to the inward ultimate reality. The *aparavidya* (lower knowledge) is accumulated; it is not direct realization. In this regard, it is knowledge of the immanent, while the *paravidhya* (higher knowledge) is the direct realization of the sacred knowledge.

The Veda falls in the domain of *apara* because it seeks for outwardness. The quest for inward reality that rules and governs us is the direct apprehension of the ultimate reality that is imperishable (*akshara*). This is the major and fundamental quest of Vedanta. The teacher of this Upanishad (Angirasha) also makes his pupil (Saunaka) realize the greatest prospect of Vedanta that the ultimate reality within is also the highest reality that remains outside. The teacher here is perhaps focusing on the categorizations of *apara* and *para* knowledge that lead a journey from Vedic “polytheistic outwardness” to Upanishadic “monistic inwardness” (Raju, 1977, p. 199). Polytheistic outwardness seeks to know the manifested and phenomenal world. Unlike this, this Upanishad projects that one single reality pervades the entire creation. The dualities of the phenomenal world vanish in that Oneness. This is the crux of Vedanta. Here, the *Mundaka Upanishad* becomes a hallmark for Vedanta—a paradigmatic shift from the Vedic canon

to Upanishadic Self-realization. The *Mundaka Upanishad* as its name suggests starts itself with a very simple, but a deep question. The pupil, Saunaka, asks his teacher Angirasha, "O venerable one, what is that by the knowledge of which this whole world becomes known?" (1. 1. 3; Deussen trans, 2010, p. 572). From the question itself, the seeker wants a qualitative and holistic approach to seek the ultimate One. The seeker wants to realize only the part, from which the whole is known. Then the teacher gives a convincing answer that expands the zenith of knowledge categorically:

And he (the teacher) said to him (the student) "One should know two sciences (or kinds of knowledge), that is what those who know Brahman say, namely: the higher and the lower.

The lower is the Rigveda, Yajurveda, Samveda, Atharvaveda, the science of (properly) pronouncing the letters (of the Vedic texts) (Siksha), the lore of cult, grammar, vocabulary, prosody, astronomy.

But the higher knowledge is that through which that imperishable one (aksaram) is known; . . . (1. 1. 4, 5; Deussen trans, 2010, p. 572)

The teacher categorizes the quality of knowledge. He quantifies the knowledge to know about the Veda and its six limbs of study areas. Especially, the Veda and the subject matter of the external worldly affairs are in the domain of lower knowledge that the teacher labels as *apara* that is perishable. The Vedic outwardness simply focuses on material glories and the earthly ends. The contrast described above is the crux of internalization of the Vedic sacrificial tradition into the Upanishadic speculation of the eternal reality. The *apara* (lower) knowledge is only the quantitative knowledge. It only deals with horizontal growth. It is related to the breadth of knowledge. The Vedic branches of knowledge of the outward and manifested approach, according to Hamilton (2007) "directed towards the external world are simply transposed to an inner understanding of the world" (p. 30). Here, it justifies that the prevailing Vedic externalization of the knowledge is the way for Upanishadic internalization.

The teacher may be saying that if the approach is not sacred and qualitative, then it becomes an indirect one. Only the deep insight that creates the evolution within oneself can lead us from gross world to the reality of spirit where the consciousness dwells. Only in the deepest subatomic level, the knower and the known are merged. Thus, going beyond the outwardness to monistic inwardness becomes the central theme of the *Mundaka Upanishad* that makes a paradigmatic shift.

The *Mundaka Upanishad* projects the concepts that the ultimate reality, impersonal absolute *Brahman*, can be only realized with the esoteric (*para*) knowledge. The *Brahman*, a neuter term, has its roots in "brh" which means, "to grow, to burst forth" (Radhakrishnan, 2016, p. 52). It is the eternal reality that precedes the phenomenal manifestations, and is simply the One. It is a concept and a state of realization, and is not to be defined within a fixed framework. The definition of *Brahman* does not deserve its significance because to describe what it is not adds the value to it. It is pervasive and omnipresent cosmic power which radiates everything. Zimmer (2011) deeply describes its nature:

Brahman, then, the highest, deepest, final, transcendental power inhabiting the visible, tangible levels of our nature, transcends both the so called "gross body" (*sthula-sarira*) and the inner world of forms of experiences the— notions, ideas, thoughts, emotions, visions, fantasies, etc.—of the "subtle body" (*suksma-sarira*). As the power that turns into and animates everything in the microcosm as

well as in the outer world, it is the divine inmate of the mortal coil and is identical with the Self (*atman*)—the higher aspect of that which we in the West style (indiscriminately) “the soul.” (p. 79)

The above explanation of *Brahman* as the supreme and ultimate reality shows that it remains in every phenomenal manifestation. It is the inner controller; the prime mover. We are the microcosm of that macrocosm. So, the greater Upanishadic formula (mantra) "*tat tvam asi* (that are thou)" (Huxley, 1947, p. 8) resembles the idea that the personal self is simply the spark of that eternal impersonal *Brahman*.

The absolute, impersonal *Brahman* is the ultimate truth beyond any metamorphosis. It transcends the definition because it is formless, but remains within the form being the prime mover. The formless absolute one is eternal. Therefore, it is "beyond space, time and causation" (Chetanananda, 2011, p. 19). It is beyond any image, but the image derives from it. The *Mundaka Upanishad* states:

That which cannot be seen, nor seized, which belongs to neither this social order nor that, which has no eyes nor ears, no hands nor feet; the eternal, the all pervading, the infinitesimal, the imperishable, that it is which the wise regard as the source of all that exists"(1.1. 6; Muller trans, 2000, p. 47).

The stage of immersing this personal Self into it is the silence of supreme bliss. To realize this stage of formless as well as manifested *Brahman* that is in forms, a special gradation and categorization of knowledge is a must. Only the *Mundaka Upanishad* intensifies “the *Brahman* expands (manifests itself) by means of concentration” (1. 1, 8; Muller trans, 2000, p. 47). In this way, this Upanishad expounds the knowledge to realize the ultimate reality.

Another point needs a consideration here. The Vedic sacrifices and ritual practices were addressed to natural (atmosphere) Gods, terrestrial and celestial ones. Macdonnell et al. (2014) classify that Dyaus, Mitra, Varuna, Surya, Pushan Savitr, and the Ashvins are celestial gods. Indra, Rudra, Apam -napat, Vayu, the Maruts, Parjanya, and Apas are the atmospheric gods. Prithivi, Soma, and Agni are terrestrial deities (p. 20). It shows that the Vedic cannons were polytheistic in nature. The common belief was that there was a reciprocal relationship between the man and the deities. The devotee performs the sacrificial acts called *yajna* to invoke the deities, and it was a two-way function of giving from the devotee's side and getting from the side of benevolent gods. These practices, in a sense, maintained cosmic order. It was a great celebration between humans and nature. Later on, it was named as *dharma*. The function to maintain *dharmic* rituals and sacrifices were known as *Mimamsaka*. However, the important aspect of these Vedic rituals and sacrifice involve a threefold cosmic processes—human, divine, and cosmic. In these processes, all three aspects god, man and nature along with the universe are correlated. According to Panikkar (1994), this is cosmotheandric. He writes, “God without man is nothing, literally "no-thing." Man without god is exclusive a "thing", not a person . . .while the world, the cosmos, without man and god is "any-thing," without consistency and being; it is sheer unexisting chaos" (p. 73). What a threefold cosmic order has been maintained! This communion is maintained in *yajna*, a sacrificial ritual. In this way, the Vedic quest was outwardness to maintain a cosmic integration, order, and unity.

Unlike the Vedic cosmotheandric concept, the quest of Upanishad is mainly inwardness from the outer reality to the inner ultimate One. The *Mundaka Upanishad* while categorizing the aspects of knowledge reveals that higher knowledge (*paravidhya*) becomes a revelation, and becomes a direct and

personal means of realization, while the lower one is attained by ordinary means. The purpose of higher knowledge is to realize the imperishable One (*aksharam*) as stated in the *Mundaka Upanishad*:

. . . But the higher knowledge is that through which that imperishable one (*aksharam*) is known; that which is invisible, ungraspable, devoid of pedigree (*agotra*), Which is colorless, devoid of eyes and ears, devoid of hands and feet, Which is eternal, all penetrating, omnipresent, which is hardly knowable, that is unchangeable, Which is viewed by the wise as the womb(source) of beings. (1.1, 5, 6; Deussen, 2010, p. 572)

All Vedic gods disappear in this exploration. These *mantras* propagate the monotheistic trend, believing that the whole phenomenal manifestations are the derivatives of that imperishable One that the Upanishad named as *Brahman*. It has existence in itself, but without a fixed identity. This cosmic manifestation is the spark of *Brahman* as the Upanishad says, “As the spider sends forth and draws in its thread, as plants grow on this earth, as from every man hairs spring forth, so does everything arise here from the indestructible” (1.1, 7; Muller trans, 2000, p. 47). This outward reflection can be perceived by the lower knowledge because it is gained from the operation of the mind. It is always gradually collected, synthesizing with different processes that the mind undergoes. The higher knowledge is never a quantitative expansion. Knowledge in its higher level remains as it is, but the qualitative difference lies in an awakening, in the exploration, in an evolution, in an inwardness to realize the ultimate reality that dwells within. To know this absolute reality of the imperishable One, the higher knowledge that gives the perception of whole is a must. Reality is “not the faithfulness to doctrinal elements, but rather the permanent reactivation of an attitude” (Foucault, 2010, p 42). The perception of the reality and reactivation of the attitude as a whole is the hall-mark of higher knowledge. Then only the quest from the outwardness to the inwardness takes its course that this Upanishad postulates for. Thus, the knowledge of immanent is in the domain of *para*, and *apara* seeks the transcendental knowledge.

The Vedanta makes a quest for the ideal stage of transcendence. It talks about the four stages to transcend this phenomenal world of *apara* into the *para*. The first is the *shravana* which is the study of the scriptures, and keep learning by what the *guru* (teacher) says. The second is the *manana* which means reflection meditation. This is a continuous one-pointedness on *Brahman* that has been heard and learned from *shravana*. The seeker remains unaffected by physical impediments, and thinks constantly on that ultimate reality. The last one is *nidhidhyasanam*, which is an intense focus on inner vision with a deep concentration. The thought process is suspended by merging personal consciousness into the *Brahman*. Then the final one is the perfect stage that is known as *Samadhi*, in which the “distinction between the onlooker and the thing looked upon (the subject and object) disappear. The consciousness of the devotee has transformed itself into the substance of the Self. . . it has taken the form of Self (*Brahman*)” (Zimmer, 2011, pp. 432-33). It is the absolute stage of transcendence, and falls in the domain of *para* knowledge.

Upanishadic Inwardness: A Way to Monism

The *Mundaka Upanishad* categorizes the knowledge. However, the question is whether we should

discard the *apara* (lower) knowledge for the higher (*para*). The Upanishad also previews the interconnection between the individual and the universe, the relationship between the whole and the part, subject and object and their relationship with the transcendental imperishable *Brahman*. It expands the Vedic cosmotheandric concept. The Upanishad guides the personal self to be merged into the cosmic consciousness, just like the moment the river merges into the sea, it becomes larger. Only the forms and names vanish, but the reality becomes the greater one. To become a greater consciousness, the inward journey starts from the outward one. While the Upanishad makes a distinction between the lower and higher knowledge, at the same time it reveals the secrecy that the lower knowledge with a sacred approach is the step for the higher one, because they both emanate from the same reality. The *Mundaka Upanishad* says: "This is that truth. The works which the sages saw in the hymns are variously spread forth in the three Vedas. Perform them constantly, ye lovers of truth. This is your path to the world of good deeds" (1. 2, 1; Radhakrishnan trans, 2016, p. 674). In this way, the Vedic exteriorization leads to the journey towards internalization.

The ceremonial sacrifices guided with motives bears no value, but the spontaneity of service sugbufues value. When the server loses himself, then it results in true service. Then the lower knowledge stands as a greater step to perceive the higher knowledge. The ego annihilates when the pure motives shine. One becomes simply a consciousness at this stage. There is no existence of duality. Since these entire worldly manifestations of the One are the derivatives and reflections of the same ultimate reality, one should also be familiar with the perishable form of that imperishable One. The knowledge of the immanent form leads to the transcendent formless aspect of the imperishable One. Mehta (2017) views the *apara* as the knowledge of the immanence, while *para* leads to the higher transcendental knowledge (p. 121). This gradation shows the *apara* as the knowledge to know the worldly ends, and the *para* as the knowledge to have an inward quest where the divine spark of that ultimate formless *Brahman* remains and dwells. Both of the categories of knowledge are related to each other. Both of them are the means to attain reality. In this way, "And so the Lower and the Higher have reference to the end. It is in terms of the end that knowledge is called either Lower or Higher" (Mehta, 2017, p. 121). How beautifully the means and ends are conjoined here for the illumination of the ultimate reality!

When the end is fixed, the seeker becomes a *jnani* (a person with the wisdom of pure awareness), and gains insights into everything that s/he sees, feels, and perceives around. That imperishable One becomes perishable in this context because the visible is created out of invisible, the perishable is the reflection of imperishable as stated in the Holy Bible: "so that what is seen was not made out of what was visible" (Hebrew 11:30). The Upanishad too exposes the transcendental nature of imperishable and the invisible One from where the manifestations occur. It is the unmanifest that sustains the manifest. In the manifest, the unmanifest is immanent. This is the stage where the imperishable *Brahman* is realized. The *Mundaka Upanishad* confirms this truth:

This is the truth; Just as out of the blazing fire. The sparks, alike in essence, arise a thousand fold so also, O dear one, out of the imperishable the manifold beings arise forth and they again enter or merge in the same.

Out of it originates the breath, the mind and all the senses, out of it arise ether, wind and fire and the water and the earth which beats everything. (2.1. 1, 3; Deussen trans, 2010, p. 577)

The Upanishad in the Mundaka II, section one, describes how the whole creation is the immanent form of the same transcendental One. The Upanishad then lists out everything that is manifested from the imperishable one remains in the domain of *apara* knowledge just like “life, mind, all sense powers, space, air, light, water, and the earth, the support of all” (2.1.3; Muller trans, 2000, p. 50). It brings a sense that the polytheistic concept of Vedic rituals leads to the monistic concept of the Upanishad. The polytheistic concept believes in different forms of gods while the monistic concept of Upanishad proclaims that all the visible things are the results of the One. The One is the greater concept Upanishad propagates for. The imperishable One is “transcendent and yet immanent. All and dwelling in the hearts of all” (Hill, 1928, p. 64). The One is both manifested and unmanifested. The knowledge of outward manifestations then surely leads to the realization of the One. This is the way the *apara* leads to the *para* knowledge.

The radiance of energy or consciousness is transcendental, but every beginning starts from there. The *Mundaka Upanishad* exposes that the world of becoming is simply the derivatives of the archetypes as postulated by Plato who views that “forms are primary, while the visible objects of conventional reality are their direct derivatives” (Tarnas, 2000, p. 6). The projection of the Upanishad is very close to Plato’s viewpoint. It presents a quest to go beyond the derivatives too when they are perceived and known by the lower knowledge. While postulating a concept of the imperishable *Brahman*, it brings one of the loftiest concepts in the entire Upanishadic lore:

That which is evident (visible) and yet concealed
dwells in the cavity (of the heart)—a great place,
in which is fixed (as spokes) that which lives and breathes
and shuts the eyes,
know ye what is higher than it, as what is and is not
transcending knowledge, the highest of creation,
that which is blazing forth like a flame
that which is the subtlest of the subtle;
on it rest the worlds and those who reside in those worlds,
the imperishable one, the Brahman
it is the breath, speech and mind;
it is the truth, the immortal one
that indeed, O dear one, you should hit as the target. (2. 2. 1, 2; Deussen trans, 2010, p. 580)

The imperishable One is the formless *Brahman*. In its transcendental form, it is subtle and the essential One. But it is immanent in its manifested forms. Therefore, lower knowledge is essential to know the manifested and immanent forms of the ultimate reality. The higher one leads beyond the parameters of logic and experiences, and transcends the duality.

It also shows that the outward mentation of a part never brings us to the realization of the *Brahman*.

On the other hand, only the mentation of the whole enables us to establish a communion with the manifest. One should realize that all is whole and whole is in all. All phenomenal processes come to a halt. No communion and duality remain at this stage; only the concentration of the One remains. Only the transcendent becomes immanent. The seeker becomes the One. As “the subtlest of the subtle,” the ultimate formless *Brahman* transcends space and time.

The imperishable *Brahman* that is the great beyond dwells in creation being the prime mover which is the *atman*. The *atman* as the spark of *Brahman* is then known as “the divine inmate of the mortal coil and is identical with the self (*atman*)” (Zimmer, 2011, p. 79). It is the deepest reality. It is the *Brahman* within creatures. When the oneness of these two is realized, one is released from metempsychosis. For it, the knowledge of higher reality (*para*) that is in the Upanishad is a must. The *Mundaka Upanishad* states:

Taking as the bow the great weapon of the Upanishads, one should place in it the arrow sharpened by meditation. Drawing it within mind engaged in the contemplation of that *Brahman*. O beloved, know that imperishable *Brahman* as the target . . . where the arteries of the body are brought together like the spokes in the centre of a wheel, within it (this self, moves about) becoming manifold. Meditate on *aum* as the self. May you be successful in crossing over the farther show of darkness. (2.2. 3,5; Radhakrishnan trans, 2016, pp. 683-84)

The knowledge of the *Mundaka Upanishad* propagates that the embodied self (*atman*) is the *Brahman* itself. We are the macrocosm in the form of a microcosm. The great beyond remains within us, rules us, gives us consciousness being the prime mover, the inner controller. Thus, the main quest of Upanishadic notion is not to seek only the knowledge of the outer reality, but the realization of the ultimate reality that is within because “Atman meaning God within...” (Prabhavananda and Manchester, 1964, p. iv). This knowledge of inwardness can be only derived from the *Yoga* and *Shankhya*. *Shankhya* is the knowledge of imperishable or *Brahman*. It is a way for self-realization, and so is called *Brahmavidya* “the discipline of knowledge” (Edgerton, 1994, p. 4). The *Shankhya* of Upanishad should not be confused with the later philosophical system propagated by the great sage Kapila which deals with enumerated categories and the ways for the knowledge. Likewise, *Yoga* in the Upanishadic idea is the way that unites the self with *Brahman*. *Shankhya* leads for the ultimate reality. They become the ways to attain the divine state (*Brahmasthaniti*) and the bliss of God (*Brahman nirvana*), establishing communion with the cosmic soul.

The philosophy of *Yoga* plays an important role as it is the way to unite this individual consciousness into the cosmic one. It signifies “harnessing or applying oneself to” (Hiriyanna, 2000, p. 19). Derived from the root *yuj*, the word means “to bind together.” Thus, it is the way of linking or binding by eliminating our passions that ultimately opens the passage from our narrow personal ego into the realm of *Brahman*, the transcendental One. By crossing the frontiers of this phenomenal existence of senses, the project of *Yoga* is to merge or unite the personal self (*atman*) with the universal self. Hamilton (2007) opines that it is also a way to internal psychic control for harmony, order and an insight of integration (p. 107). *Yoga* has some methodological practices that the Upanishad does not talk about, which were later on systematized by Patanjali in his *Yoga Sutra* about second century B.C. *Yoga* leads to an evolutionary journey from here to there in the domain of ultimate truth— from *apara* to *para*.

The seeker in this process rises from the physical world to metaphysical world. There are eight steps in the methodological practices of *Yoga*. *Yama* is the first one, which makes the willpower strong, enlarging the inner motivation of human values. *Niyama*, the second step, is related to the self-discipline, and holds the value of purifying the mind and body. Then the seeker possesses genial feelings about others too. The third stage is *Asana* that is related to physical postures to control the flesh by opening the way to the fourth stage known as *Pranayama*. This stage focuses on the regularity of breath with an attempt to transform the vibrations of personal energy into the cosmic one. The fifth one is *Prathyahara*. This is the process of controlling sense and regulating them. So, there is the emergence of detachment from the phenomenal world to the attachment to the world of consciousness. The sixth one is the *Dharana*, which means the *Yogi* “becomes aware of the big picture and gain perspective” (Pattanaik, 2015, p. 114). A mystical awareness arises in this stage. *Dhyana* is the stage when the seeker becomes attentive to the *Brahman*, and realizes the oceanic feelings just like the stage *nidhidhyasanam* that the Vedanta postulates. The last one is the *Samadhi*, the stage of supreme Self-realization. The ego is annihilated; the duality vanishes, and the seeker becomes the *Brahman*. This is the evolution from the *para* world to the *apara* world of transcendence.

The *Mundaka Upanishad* also points that crossing over the farther shore of darkness, one needs the arrow sharpened by meditation. One should meditate to feel that one is the whole *Brahman*. More than that, the contemplation of *Brahman* is needed. It may be making a point that the mind should go beyond the manifested reality. There should not be distractions. The “*Vyavasayatmika Buddhir*” (Edgerton, 1994, p. 22), the mind with one-pointed fixed reason, is only the way to go beyond the mask and to separate real from the unreal. It is the imperishable knowledge of Upanishadic inwardness (*jnana|shankhya*) which distinguishes “between the *Atman* and *Anatman*, between the sentient and the insentient, between the eternal and changing” (Baba, 1988, p. 99). This is the transcendental, the real aspect of *para* (Higher) knowledge. Only this can be the way to transcend passion, *Vasana* and *Maya*, the divine illusion of this world. This is the inner quest that merges this mind with the supermind, this consciousness with the cosmic consciousness. The *Mundaka Upanishad* reflects this blissful stage:

Just as the rivers flow and disappear

In the sea, giving up their name and form,

So also, the wise man, released from name and form,

enters into the divine highest spirit (*purusa*). (3. 2. 8; Deussen trans, 2010, p. 586)

Do the above lines reflect the sense of annihilation or a state of perfection? Of course, they reflect the total stage of unity, perfection, bliss, and eternity. This merging is possible only when one knows the immanent *Brahman* is the manifested reality with the help of lower knowledge, *apara* knowledge. Then only the transcendent formless *Brahman* is realized with the *para* knowledge.

Conclusion

The *Mundaka Upanishad* makes a point that both aspects of knowledge – *para* and *apara*—liberate us from passion, desires, and *Maya* (illusion). The harmony of these aspects leads to a new zenith of realization. The quest from the outer manifested reality to the inner essence can radiate the truth of

the cosmic creation. Thus, this Upanishad brings a paradigmatic shift in the explanation of knowledge, categorizing that the Vedic knowledge related to the sacrifice and rituals, is the *apara* knowledge. The Knowledge of Vedic canon always quests for the outwardness that focuses on cosmic order, integration, and *Dharma*. On the other hand, the Upanishadic knowledge propagates the *paravidya* which makes us realize the state of formless *Brahman*. It always leads us to the quintessence, giving an insight into cosmic speculation. It also makes us realize that the entire manifestation is the reflection of the same absolute reality. This is a great shift of knowledge from the Vedic outwardness to Upanishadic inwardness—from *apara* to *para*. One aspect of knowledge does not become complete without the other. The dichotomy of knowledge of *apara* and *para* in its perfect integration certainly rationalizes teaching and pedagogy. Thus, the projection of *Shrawana* (listening), *Manana* (internalizing), and *Nidhidhyasanam* (concentration) from the “Gurukul” remain as the warp and woof for teaching and latest pedagogy practised in “School”. Without seeing, knowing, and internalizing, the learning process never finds its real haven. In this regard, the essentials of *apara* and *para* knowledge postulated in this Upanishad spontaneously entwine with processes of teaching and modern pedagogy. Above all, the scheme from Vedic knowledge of exteriority to the Upanishadic knowledge of interiority in the *Mundaka Upanishad* proves to be seminal in the domain of Eastern epistemology.

Implication in Teaching and Pedagogy

The *Mundaka Upanishad* focuses on the total knowledge of seeing, knowing, and realizing the truth. Without these fundamentals, no equilibrium and integration in knowledge are possible for the real transformation. The dialogues between Angirasa, the teacher, and Saunaka, the pupil, reveal that the *apara* (exoteric) knowledge is the quantitative expansion of knowledge while the *para* is the qualitative one. One aspect is incomplete without the other. The Upanishad also focuses that the real interaction always constructs the truth. This dichotomy between the *apara* and *para* remains as the optimum level of critical pedagogy which aims for attaining the vibrations of humanity, fraternity, independence, and emancipation from the tutelage. If the knowledge of Upanishad goes side by side with the critical pedagogy, then it results in the real transformation in the teaching and learning process. Besides, the teaching process is the outcome of the teacher and students. The word “Upanishad” also signifies sitting beside the teacher and attaining the radiation of knowledge. This is the foundation of “Gurukul” (Upanishadic teaching and learning system) system where there is a great affinity between the teacher and the student which the modern school system lacks in more or less sense. If the modern “School System” blends with the Upanishadic “Gurukul” system, that would drive the entire teaching system, neither the teacher-centered nor the student-centered teaching system becomes fruitful, but the amalgamation of these systems leads beyond the zenith.

The *Mundaka Upanishad* focuses on the inner transfiguration with the light of knowledge. To attain this purpose, deeper interpretation is essential. Could not we apply the stages of *shrawana* (listening), *manana* (meditation and the process of internalization), and *nidhidhyasanam* (intense focus and concentration) in teaching and pedagogy? Of course, we can because “teaching is an act, while pedagogy is both an act and discourse” (Alexander, 2001, p. 540). The way the Upanishad dichotomizes and integrates

the polar of lower and higher knowledge justifies as if it is a classical, but an advanced version of teaching and modern pedagogy.

The *mantras* of the Upanishad provide a grand explanation along with the theorization of constructivism. Whitaker (2008) proposes the essence of constructivism and opines that we construct our realities every day. We discard some preoccupied ideas and reconstruct the newer ones. This is the constant process of shaping and reshaping our realities (as cited in Robyn, 2008, p. 14). If all the processes head towards shaping and reshaping the reality, then the aspect of the *apara* knowledge leads to the cognition of the phenomenal reality while the *para* knowledge leads to the total realization and internalization of the genuine reality. If this modern concept of constructing truth is introduced in the teaching system side by side with the dynamics of knowledge that the *Mundaka Upanishad* proclaims, then the real teaching and learning processes bear their fruits. And we would realize how affluent we are in knowledge handed down by our classical heritage.

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Activities Undertaken by the English Language Teachers for Professional Development

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Abstract

The success of language learning and teaching mainly depends upon the professional activities that the teachers employ to improve job performance and provide appropriate input for better learning output in their students. By attending various workshop seminars and trainings, teachers update professional skills regularly and make their teaching career better and efficient. This study aimed at exploring the most common activities undertaken by the English language teachers for developing their professional skills. The study was carried out within the theoretical framework of social constructivism adopting narrative inquiry method to bring lived experiences of the participants. By using unstructured interview, I gathered information from two teacher participants teaching at secondary level in community schools in Butwal Sub-Metropolitan city, Rupandehi. The study revealed that the English language teachers were found attending conferences, trainings and workshop seminars, engaging in action research and academic writing for their professional development. However, poor internet access, lack of regular professional trainings and collaborative culture among them were the major challenges in teachers' professional development. The study can contribute to improve the classroom pedagogy of the English language teachers and provide some insights to their knowledge and professional skills in the practices of various professional activities to be much more competent and skillful.

Keywords: action research, class management, professional development, technology integration

Introduction

In the present postmodern era, teaching and learning activities are no longer limited to the textbooks and inside the classroom but they also occur both inside and outside the classroom. Regarding this, Hayes (2014) states, "Professional development (PD) is a multi-faced life long experience, which can take place inside or outside the work place" (p. 5). Sharing ideas among teachers, conducting action research, reading and writing academic works, teachers can learn and adjust their teaching in specific contexts. PD refers to the process that supports individual's improvement in professionalism (Evans, 2008). Since teachers are the key agents to bring out improvement in teaching and learning activities, they must engage themselves in professional activities. PD is the process of making teachers proficient at applying the knowledge and skills they have obtained in the classroom practice (Gnawali, 2016). So, it is an ongoing and comprehensive process which starts with the pre-service teacher education, in-service trainings and continues until the retirement which fosters improvement in their profession (Richards & Farrell, 2005; Villegas-Reimer, 2003). Professional development is a process which makes teachers professionals so that they can be efficient at their work and grow themselves in academic field (Gnawali, 2016). Thus, professional teachers can identify the problems and find the way to solve the problem related to teaching and learning.

Professional development is a lifelong learning process in which teachers have to understand the need of learning either in formal or informal setting (Kabilan et al., 2011). "Self-practice, reflecting on one's own performance, interacting with colleagues, seeking answers to emerging issues, and reading to keep one-self up-to-date come under informal learning whereas formal learning involves pursuing higher education, undertaking teacher training courses, attending workshop seminars and conferences" (Joshi et al. 2018. p.54). It is therefore, PD is lifelong learning which helps teachers master new teaching skills, widen their knowledge, develop an innovative insight into their pedagogy, their practice and understanding of their own needs, for developing them to be more professional. Simply, PD provides learning opportunities that engage teachers' creative and reflective capacities in the ways that strengthen their practice (Bredeson, 2002). Thus, teachers' engagement in professional activities facilitates them to enhance their professional skills.

Professional development includes both formal experiences such as attending at workshops, professional meetings and informal experiences such as reading professional publications, watching TV documentaries related to the profession (Glatthorn, 1995). This shows that PD is a long term process where teachers learn over time with active participation through evaluation, observation and reflection in specific contexts (Villegas-Reimers, 2003). It is a collaborative process that involves co-operation and viewing the teacher as a reflective practitioner. Therefore, there is an urgent need to shift from the traditional professional development practices to creative and learner-centered practices which help them raise students' achievements, and become proficient teachers.

Professional development supports teachers to make them more competent and skillful in their profession applying their knowledge and skills in the classroom practice in a better way. Furthermore, PD is "the sum total of formal and informal learning pursued and experienced by the teacher in a compelling and

dynamic change” (Fullan, 1995, p. 265). It is therefore, by taking part in different work-shops, seminars, trainings, writing research articles; teachers can improve their professional skills. It also keeps them up-to date on current trends and helps them develop new skills for the purpose of advancement in teaching field. PD of teachers implies adaptation to change with a view to changing teaching and learning activities (Heideman, 1990). Professional development supports to adopt new teaching and learning activities.

Professional development of teacher as the ultimate goal of educating teachers is to get mastery over the scientific concepts of teaching and learning the second/ foreign languages and enables them to make use of the skills and knowledge they have gained in actual classroom instructions. The teachers themselves are likely to be more responsible for professional improvement with the assumption that individuals could identify their own learning needs and more interested in taking actions. Professional development is a process in which a learner assumes primary responsibility for planning, implementing, and evaluating the learning process where a resource person often plays a facilitating role in the process (Guskey, 2000). He further claimed that PD activities support to enhance the professional knowledge, skills, and attitudes of educators so that they can improve the learning of students. Similarly, PD facilitates teachers to obtain new knowledge and skills to improve their teaching through direct experiences with methods that help students learn in new and effective ways (Lee, 2002). Consequently it helps them to be professionally strong with methodology, skills and techniques.

Review of Literature

Professional activities are crucial as they impact on teachers' ability to gain and develop pedagogical knowledge and skills. Conducting action research continually, preparing a portfolio, participating in peer coaching sessions and designing educational programmes are some important activities of PD. Regarding this, Richards and Farrell (2005) mentioned the following activities for teachers to participate in engaging in self-reflection and evaluation, developing specialized knowledge and skills about many aspects of teaching, expanding their knowledge base about research, theory and issues in teaching, taking on new roles and responsibilities such as supervisor or mentor teacher, teacher researcher, or material writer developing collaborative relationship with other teachers. Similarly, workshops, self-monitoring, and teacher support groups, keeping a teaching journal, peer observation, teaching portfolios, analyzing critical incidents, case analysis, peer coaching, team teaching and action research are other activities of professional development. Hence, these activities are indispensable for effective teaching learning system.

Professional development activities support for the improvement of teachers' content knowledge, teaching skills and practices required to their profession (Darling-Hammond, & McLaughlin, 1995). Moreover, such activities support teacher preparation and improvement (Birman et al. 2000). By updating the knowledge and professional skills, the teachers can make their teaching career better. Thus, subject matter knowledge, pedagogical content knowledge and contextual knowledge helps them develop their professionalism.

Similarly, Regmi's (2012) study on teachers' PD concluded that the training develops a positive attitude in teachers for teaching effectively, however, lack of teachers' honesty in their profession, lack of

resourcefulness and effective training sessions created problems in the implementation of the programme effectively in the Nepali context. Like-wise, Shoqair and Shaaban (2013) illustrated that attending educational lectures, participating in academic activities (conferences, workshops), reading educational magazines and different educational articles and researches, participating in group discussion with colleagues in school, depending on self- reflection based on international standards, considering reports of exchange visits, asking students for feedback, consulting experts of education, using social networks such as Twitter, Face book, in exchanging viewpoints and experiences, teachers develop professional skills. Consequently, participating in educational e-forums, conducting action research continually, preparing a portfolio, participating in peer coaching sessions, participating in designing educational programmes, engaging in academic writing and familiarizing with digital literacy, teachers can develop their professionalism in teaching. .

In the same way, Shah (2015) conducted a research study on Nepalese EFL teachers' professional development. The study explored that some external or non-governmental organizations, such as British Council Nepal, American Embassy, and Rural Education and Environment Development Centre, etc. contribute to EFL teachers' professional development programmes.

Similarly, the study of Gnawali (2016) explored that teachers' professional associations also contribute partly to teachers' professional development activity. For instance; in the context of EFL teachers, the Nepal English Language Teachers' Association (NELTA) is an important organization to support EFL teachers' professional development. In particular, it creates opportunities for professional networks, organizes conferences workshop seminars, and updates EFL teachers on EFL teaching related issues via its blogging, a news letter and a peer-reviewed journal.

The study of Darling-Hammond et al. (2017) pointed out that a well-designed and implemented professional development is considered an indispensable part of a comprehensive system of teaching and learning that supports students' learning and competencies needed in the 21st century (as cited in Joshi et al. 2018). Thus, PD activities have positive effects on developing knowledge and skills of teachers and change in their teaching which focus on subject-matter knowledge and opportunities for active learning. I also believe professional development facilitates learners to generate new ideas, knowledge and skills in their field. Like-wise, Rouf and Mohamed (2017) explored that secondary English language teachers play a significant role in imparting quality L2 education for learners in Bangladesh. To ensure quality classroom instruction and teachers' professional development, they recommended a mechanism to deliver effective continuous professional development. One-time pre-service training cannot prepare teachers for their whole career as new ideas and practices influence teaching-learning frequently. Therefore, teachers can update emerging trends and techniques of teaching by attending ongoing in-service trainings.

Accordingly, Joshi et al. (2018) found that Nepalese EFL teachers have positive experience towards different PD strategies and they have been benefited mostly from self-directed (own teaching experience and self-monitoring), profession-related (workshops, seminars and conferences) and peer-supported (learning from colleagues) PD strategies. The study also suggested the need for ongoing need-based PD activities for EFL teachers in Nepal.

The need for adopting different initiations of professional development for English language

teachers is highly advised to cope with the present academic environment globally. Weaknesses of teachers in adopting new trends in teaching and updating their knowledge in their field remain to be the most significant factors that affect their performance inside the classrooms. I selected this topic for my study as it is one of the new and less explored topics in the area of professional development in the context of Nepal. The purpose of the study was to explore and analyze the activities undertaken by the English language teachers and assess the opportunities and challenges that they encounter in course of developing the professional skills. This study has addressed the following research questions.

What activities do the English language teachers undertake for their professional development?

What opportunities and challenges do they encounter in developing the professional skills?

Theoretical Perspective

As a theoretical basis for my study, I adopted social constructivism which is applicable to this study. It provides a comfortable learning space as knowledge is socially and culturally constructed by means of interaction (Vygotsky, 1978). In this regard, Vygotsky claimed that through scaffolding learners can complete tasks that they cannot complete by themselves. The basic belief of social constructivism is that knowledge is actively constructed by the learners through interaction with peers. This theory claims that dialogue with others is more important than just exposing the learner to new materials through provision of resources. It also believes that learners learn in a better and effective way if there is peer support in their learning process (Keshavarz et al. 2014, Lin, 2009). Hence, scaffolding helps to get a unique way of internalization of knowledge of language in each student. This theory also talks that students learn better when they have others to support them in classroom.

Methodology

A narrative inquiry under qualitative method was employed in this study to explore the lived experience of the English language teachers. Narrative is one of the few human endeavors widely spread as a basic aspect of human life and an essential approach of human expression (Kim, 2016). I selected two trained English language teachers teaching at secondary level as research participants purposively from two community schools of Butwal Sub-Metropolitan city, Nepal to elicit the information from them for the study. Out of them, one was a man and another was a woman who had been teaching English for more than five years. Also, they were taking part in professional activities regularly. The participants agreed to share their lived experiences regarding the activities under-taken by them for their professional development. I gathered information applying unstructured interview to get 'the world of human experience' and to get in touch with people who have in-depth knowledge about particular issues' (Cohen et al. 2007). The average length of the interview was about 30 minutes. Taking the consent from them, I recorded their views and later transcribed on Microsoft word processing. Then, the information was coded and categorized into two main themes and three sub- themes under each theme to generate the meaning followed by interpretation and analysis of the themes. During the information gathering, I protected participants' right to privacy, confidentiality and used their pseudonyms while analyzing.

Results and Discussion

The collected information has been discussed and analyzed in two main themes and three sub-themes under each main theme incorporating major ideas drawn from the participants along with supporting literature.

Activities of Professional Development

Teachers are engaged in various activities for their professional development, such as attending conferences, trainings, workshops seminars, etc.

Attending Conferences, Trainings and Workshop Seminars

English language teachers claimed that they developed professional skills attending conferences, trainings and workshop seminars.

In this vein, Mohan stated, “I am a life member of NELTA, I attend national and international conferences and become familiar with current teaching methods. Conferences boost our confidence and make teaching learning process more effective supporting me to update my professional skills”. His lived experience showed that conferences provided him learning opportunities for developing professionalism in bringing about real change on his pedagogical effectiveness. For this, (Gnawali, 2016) mentioned linking ELT professionals through conferences and other events; they provide learning opportunities for members. NELTA as the platform of developing professionalism brings changes on their pedagogical effectiveness. Trainings and work-shops believe in the notion that one size does not fit for all’ where the participants get ideas on treating individual differences as workshop focuses on developing content knowledge and active learning (Wallhead & Ward, 2006). Thus, they claimed they learnt new things from the conferences they attended.

In this context, Muna claimed, “I am taking part in TPD training from my school and getting new ideas to update my teaching and improve my teaching performance. It also helps me make my teaching child friendly”. Her experience indicated that training is a prerequisite for teachers for their professional development and to have up-dates about her teaching profession. In fact, it is an ongoing and never ending process. Training is an act of increasing knowledge, skill and attitude of an employee for improving his/her performance on the job (Bhatia, 2005). She further added, “I sometimes participate in workshops to enhance my practical teaching skills. Workshops help us acquire specific knowledge and skills, and provide ideas for improving our classroom practices”. Her experience clarified that workshops also enhance teachers’ specific knowledge and skills to become more competent and help resolve the classroom related problems which occur in day- to- day teaching activities as constructivists claim. Similarly, my participant’s experience is also in harmony with Pokhrel and Behera (2016) who claimed TPD has been realized as a powerful approach to implement child friendly activity-based education in the 21st century. In this line, Mohan stated, “Seminars provide a healthy environment to discuss ELT practices, challenges and classroom problems with various teachers of various places”. Mohan’s lived experience indicated that workshop seminars provide them opportunities to discuss ELT practices, challenges and classroom problems. As they have immediate applications in the class, they promote collaborative work and support for the promotion of effective and efficient organizations. This is similar to Vygotsky’s idea

of the zone of proximal development. This means that interaction with a more capable person is more important than just exposing the learner to new material through lectures.

Engaging in Action Research and Academic Writing

Participants claimed they learnt from their own experience. Action research is one of the major sources of developing teacher professionalism. Regarding action research, Mohan stated, "I have learnt more from my own teaching experiences. When I face a particular problem in my class, I carry out action research on it so that I can solve the problem myself". His lived experience on professional development confirmed that action research as classroom-based research addresses the immediate practical classroom teaching problems to improve the quality of teaching with a better exchange of ideas among colleagues. Moreover, it helped become a better and competent teacher changing the existing problematic situation of teaching and learning process and ultimately, it developed teachers professionally. He further claimed, "I always observe on my classroom activities, what works well and what doesn't work peruse improving. Sometimes I publish research articles in national journals on teaching issues as well". His experience shows when teachers are engaged themselves in academic writing, they can develop their professional skills from self monitoring, self reflective and could make their teaching and learning more effective finding the solutions for a problem. Therefore, They themselves need to be conscious and take initiative for their professional development.

In the same line, Muna asserted, "I have to carry out action research related to classroom activities every year. Action research helps me solve the problem that I encounter in my class in a very short span of time. Nowadays, it is in practice". Her experience indicated that teachers were involved in such research activities and they had realized the importance of research activities. She was found to have similar view of Mohan which clarified that both participants engaged in action research to solve the classroom problems. Regarding the action research in professional development, Richards and Farrell (2005) stated, "Action research is designed to illuminate an issue or problem, and to expand and improve classroom practice" (p.171). It is therefore, action research conducted in classroom context to improve the quality of his/her own practical practices where the teacher identifies a particular problem of the class, collect data on the issue, devises a strategy to address the issue, tries out the strategic and observes its effects.

Use of ICT Devices in Teaching and Learning

Information and communications technology devices facilitate to make teaching and learning activities effective and efficient. In this regard, Muna claimed, "I sometimes get opportunity to attend ICT trainings and work-shops seminars conducted by education district office which support me to increase knowledge, skills and techniques of teaching. Now, I am using internet to search various texts". Her engagement in ICT training indicated that for effective and efficient teaching and learning, the use of ICT devices has helped her. Internet as a component having immense potentials facilitates teaching and learning allowing content to be delivered anywhere and anytime (Olowa, 2012). Regarding the use of ICT for professional development, Mohan viewed, "I get most of the required information and resources in the internet which really helps me develop my profession as a teacher". His response reflected the use of internet

in learning helped him develop his professionalism as a teacher. He obtains different teaching materials like reference e-books, journals, etc., which are useful for teaching practice then get an opportunity to widen his professional knowledge and networks. Nevertheless, he used ICT less for the purpose of developing his professional career. In the same vein, Muna stated her view thus, “I search new contents to be taught in webs and use them in my class regularly”. Her experience also indicated that she searched new teaching contents to be taught in webs and used them in her class. The narratives of the participants explored that use of ICT devices provided them opportunities to improve their professional skills and make teacher better.

Challenges

Under this heading, I discussed, interpreted and analyzed the challenges faced by the participants in course of developing professional skills.

Poor Internet Access to Required Resources

The teachers emphasize on the limited resources as the major factors for applying professional skills in real classroom teaching. The resources available in school affect them in undertaking their professional development activities. Inadequate resources and materials are major challenges for applying the activities of professional development in everyday classes. A technology integration skill is mandatory for professional development. Both participants were using technology in their classes, however, only one participant had taken formal basic training in it.

In this context, Muna asserted:

I am not competent enough in technology integration skills. However, I search new things related to the text from internet but internet access in my house and school is poor because power is frequently cut. On the other hand, I have little time to search everything from internet.

Her experience revealed that teachers needed access to technology and teacher training on basic computer skills to enhance their skills and knowledge to teach their students effectively. She was not able to implement the new skills due to the poor internet access in searching resources and overloaded teaching hours. Training programmes were conducted from different organizations over a different period of time. However, the participant teachers were keen on applying the skills, ideas, techniques, etc. learnt from the training sessions in their real classroom situations.

Lack of Regular Professional Training and Collaborative Culture

Regular professional trainings and workshops are very crucial to develop skills required to teaching. Teacher collaboration helps teachers reflect on their teaching practices, and evaluate their activities, and reinforce their actions and behaviors in the classroom (Reeves et al. 2017). However, such programmes are not run frequently and effectively for effective implementation of it by the school. In this context, Muna claimed, “I have attended trainings and workshop only twice since I started teaching”. From the above statement made by Muna revealed that regular professional trainings and workshops are required for effective implementation of professional skills.

Collaborative sharing is also important for better application of knowledge and skills in real classroom teaching. However, the teachers were reluctant to share their problems and experiences of their teaching

with their colleagues Muna further mentioned, “I learn new things from my colleagues, sometimes, we discuss about classroom challenges and learn from each other’s teaching experiences. We can learn many things sharing ideas with our colleagues but we have very little collaborative culture among us”. Her lived experience revealed that the importance of collaboration in teaching and learning but she was unable to do so regularly in the real context. The study of Atay (2006) clarified that participants in collaborative research had a positive impact on the professional development in-service teachers by broadening their perceptions of research, helping them to recognize the value of collaboration, and encouraging them to implement in new institutional practices. The school where she has been teaching has little collaborative culture among the colleagues. Even if some teachers are highly benefitted by teacher support group. In many schools, senior and skilled teachers support novice teachers. However, there is less formal collaborative teacher learning activity. Very limited teachers carried out action researches in their classroom while others did not know how to conduct it and they are unfamiliar with its possible benefits. Social constructivists, however, argue knowledge is the outcome of collaborative construction in a socio-cultural context mediated by discourse; learning is fostered through interactive processes of information sharing, negotiation, and discussion (Liaw, 2004). Thus, interaction between friends and teacher is mandatory on creating learning environment that could mediate learners for obtaining of new information and the construction knowledge.

Class Management and Administrative Support

Class management is challengeable and crucial for the teachers to apply professional skills in real classroom situations. It is also essential to optimize academic engagement of students. Regarding class management, Muna maintained, “In my classroom, furniture is not movable to perform group work to provide a favourable atmosphere to everyone even if I form groups or pairs to make them work together”. Her response indicated that uncomfortable seating arrangement is another barrier in applying learnt skills and techniques in real classroom teaching. On the other hand, administrative support also assists teachers to apply the new techniques on their teaching. Without administrative support and regular supervision or follow up activity by the team of experts and mentoring teachers, it is difficult to implement professional skills in ELT context effectively.

In this line, Mohan argued, “As government has not provided adequate financial support to run workshop and training programmes, English teachers are not getting equal opportunities”. His response clarified that there is lack of adequate financial support but the government for teachers’ professional development. Mohan’s views are in harmony with Timilsina (2014) who reported that there is lack of adequate governmental financial support from institutions to provide systematic on-going professional development programmes.

Conclusion and Implications

Professional activities are inevitable to prepare abler and competent teachers making their teaching career better and efficient. This study was designed to explore the activities undertaken by the English language teachers for their professional development employing narrative inquiry. The study shows that teachers are found to develop their professional skills by attending conferences, trainings and workshop

seminars engaging in action researches and academic writing in teaching and learning. However, poor internet access, lack of regular professional trainings and collaborative culture among them, poor class management and administrative support are the challenges in teachers' professional development. The study can contribute providing some insights to the secondary level English language teachers to improve their classroom pedagogy familiarizing with professional activities, knowledge and skills encouraging them to participate in professional development programmes to prepare them for the 21st century classes.

Thus, the results of the study clearly suggest providing internet access and regular professional trainings developing the collaborative culture among teachers so that they can share ideas among them minimizing the challenges that they face for developing professional skills. Activities undertaken by university teacher educators for their professional development and the challenges faced by them in developing professional skills in teaching and learning in English classrooms in the context of Nepal can be other areas for further research.

Since this is a small-scale qualitative study conducted in Rupandehi district, only with two participants using in-depth interview, its generalizations may have little applicability and validity. Therefore, a large-scale study is needed to be carried out incorporating greater area and big sample population using new techniques such as questionnaires, observation. Moreover, mixed research design would be worth considering for the further research.

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Students' Perceptions of Pedagogical Change during the COVID-19 Crisis

Yam Nath Adhikari

Abstract

Pedagogical change during the spread of Novel Corona Virus (COVID-19) crisis in Nepalese academia is being the matter of discussion and many academic institutions claim that they are adopting new pedagogy in their curricular activities during COVID-19 crisis. This study aims to find out the secondary students' experiences of pedagogical change in language teaching and learning procedure. This paper explores an analysis of how pedagogical change enabled secondary students' experience of online pedagogy during the COVID-19 crisis to plan and manage their learning procedure. As a qualitative research, it employs internet-based semi-structured interview to investigate participants' experience of pedagogical change and the ground reality of online pedagogy in Nepalese Academic institution during pandemic situation of COVID-19. This paper also shows that how the pandemic situation affects the learning procedure of the students especially in rural Nepal. Online pedagogy is observed as an alternative mode of education in urban areas where there is minimum ICT infrastructure and a means to widen digital divide in rural areas. The students struggle with limited access to digital technology to manage their online learning and the low level of organizational support cannot help them to continue their learning in the pandemic situation. To support the students in their online learning, formulation and operation of policy in wide-ranging systems need to be developed in practice level to provide skills and facilities of ICT for effective distribution of online pedagogy throughout the nation.

Keywords: collaborative, ICT, interactive, digital divide, pedagogy, rural Nepal

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Introduction

The concept of online pedagogy was introduced from the correspondence courses that initiated at first in England in the mid-19th century (Kumar et al., 2017) with the help of computer networking and conferencing, the speedy growth of internet facilities employed its prominent space with creative development of online pedagogy. Moreover, the increasing access to internet facilities has promoted online mode of pedagogy across the world predominantly in developed countries with the beginning of 21st century (Harasim, 1996). Allen and Seaman (2006) earlier reported that online pedagogy was adopted in mainstream education in 2003 and 2004 rapidly in the United States with the implementation of quality and extent of online pedagogy. The European Commission (EC) launched online pedagogy in 1990s with the development of internet and World Wide Web (WWW) to encourage open education in Europe (Dos Santos et al., 2016). Online pedagogy has become more flexible and technologically, economically and operationally feasible to disseminate education to the students of all levels. For example, online pedagogy with the rapid development of ICT has been extensively adopted in China (Liu, 2009). The use of internet facilities in teaching and learning can be traced with the implementation of *National Curriculum Framework for School Education 2005* (Ministry of Education & Sports, 2005). Although internet was developed in Nepal in 1993, its practice in education was quite low in the first two decades (Rana et al., 2018). Online pedagogy is considered as an important fact in this age of technology. In this face of a pandemic situation, all governmental academic institutions are imposing the same discipline as imposed by the entrepreneurial education system. In the developing country like Nepal, when school children are exposed to the internet, there is a real danger of the technology hindering their creativity. Moreover, schools in Nepal impose the new pedagogies of teaching indiscriminately, without so much as considering whether Montessori or primary level children are fit to be exposed to the technology, we must ask whether the sudden enthusiasm is driven by pedagogical imperative or financial interests. If we acknowledge that urban centers like Kathmandu and the corporate schools of developed cities cannot represent the entire educational situation of the country. The majority of which comprises government schools with little resources especially in the rural Nepal is not enjoying the pedagogical change during COVID-19 pandemic, we must ask ourselves what the consequences of our obsession with this changed pedagogy will be. If the majority of students without access to computers and the internet are going to feel left out, there is a real danger of students facing psychological pressure to continue their academic activities during the crisis. The pandemic spread of COVID-19 has created fear, anxiety and several concerns among the people around the world. It has disrupted every aspect of human life including education throughout the world (Bao, 2020). The pace of its spread made educational institution closure as one of the best preventive measure against it. COVID-19 crisis has created the largest disruption of education systems in history.

The Closures of schools and other learning spaces have greater impact were being used to alter and advance elevated education in the world, there is a threat that COVID-19 will threaten the segment, with severe penalty (Bhatraju et al., 2020). Technology based teaching especially online pedagogy has become complementary to keep educational activities functional in many parts of the world during the different types of crisis happened in the field of education The educational institutions in countries which were

technologically advanced like UK, Japan, USA, Turkey etc. promote their technological competencies and adopt online pedagogy to develop the learners competency in using advanced technology in education (Kumar et al., 2017). But the countries which are technologically poor like Nepal have initiated online pedagogy and it has become as the force to continue teaching learning activities where there has no access of internet, online pedagogy. Educational institutions in each level have started online pedagogy during COVID-19 crisis whereas it is not found effective in the context of Nepal where there lacks the minimum ICT infrastructures to adopt online pedagogy.

The researches on online pedagogy show that students displayed a wide range of responses, with most expressing anxiety toward online pedagogy, disappointment regarding graduation ceremony, and online learning being different than standard in-class learning. Palvia et al. (2018) stated that online learning is partially or entirely internet based learning which requires both teachers and learners having technological knowledge and skills. The unpredictable spread of COVID-19 cases in the countries, schools and universities in Nepal have been closed and online pedagogy is forced to all the students from school to university level in Nepal without the development of minimum infrastructures of online pedagogy how it can be effective in the country like Nepal.

Based on the fact about the secondary students' perceptions and the ground reality of pedagogical change during the COVID-19 crisis. The researcher tries to find out what do secondary students experience of pedagogical change during the COVID-19 crisis in their learning procedure and how they are integrating themselves with the new learning system? The researcher conducted the research and found this online pedagogy as complementary to conventional physical classroom teaching during COVID-19 pandemic in Nepalese academia. Dawadi et al. (2020) conceded that only few particularly private schools and colleges in cities and towns where they have internet facilities have attempted to adopt internet-based pedagogy and learning to regulate their educational activities. The pedagogical change during the crisis compelled Nepalese students to adopt newer technology to manage their learning but the inadequate facilities of technology in the country could not support the students to continue their study effectively especially for those students who represent from the remote part of the country.

Review of Literature

For this research article, I have reviewed theoretical literature based on three interrelated strands: pedagogical approach, instructional models and assessment that are applied in the teaching learning process during COVID-19 crisis.

Pedagogical Approach

COVID-19 pandemic caused the closure of educational institutions, which has unprecedentedly created a situation for remote learning, normally internet-based. In this regard, developed nations are at an advantage as they have well-established minimum resources to adopt internet-based remote learning. To aid teachers and students in remote learning, an excess of advice is offered from all corners of the world to support for educational progress, mostly from stakeholders of the developed nations, with a focus on tools and materials that could be used to replace the conventional face-to-face class. Much of

this advice focuses on the tool-based pedagogy for using available digital tools to ensure the continuation of teaching and learning activities on virtual mode. Where as in the context of Nepal, schools leaders, teachers, parents and students made self- learning of ICT use which worked as coping mechanism for the practitioners to promote learning strategies during the COVID-19 Crisis (Subedi and Subedi, 2020). John et al. (2021) found that majority of teachers varied their instruction, following best teaching practices, and had practice questions, quizzes and tests, independent and collaborative projects, reading, discussion, and even watching short instructional videos. Teachers' and students' interaction on online learning is found one of the best pedagogical procedures which played an important role to enhance the learning performance of the learners (Paudel, 2021). It appears that synchronous instruction was a significant component of online teaching. As these short-term temporary solutions are pedagogically, socially, politically, and economically necessary, we could not be forgetful of the fact that tools are to facilitate the process of learning and not to replace it (Teras et al., 2020). Therefore, the researcher argues that the right approach of learning in this crisis period is process-based pedagogy with the emphasis on how learners will access the teaching and learning materials safely and reliably and use those in their learning with some sense of engagement as in face-to-face with friends and teachers.

The idea of instant dealing of the eminent threat echoes with the concept of crisis management where an organization focuses on a process to deal with the unexpected and troublesome events that challenge the very existence of a company and threats to harm the stakeholders. Like a company, educational institutions are also faced with the challenges that the COVID-19 has put forth by disrupting the conveyor belt of an educational process, and among their stakeholders, students are largely affected. Among various strategies of crisis management, process orientated crisis management is more applicable to deal with the present crisis. The process-oriented strategy is more focused on how crisis impacts an organization and the task needed to carry out to minimize the effect of the impact (Selwyn & Jandric, 2020). By comparing a business organization with an educational institution one can recognize the present COVID-19 pandemic as a crisis event, disruption of the education as an impact of that event, and continuation of education. In this study, the term crisis pedagogy is used to illustrate the emergency remote learning and teaching task that occurred to minimize the impact of the pandemic event while educational institutes are on forced shutdown and social distancing measures are in practice. Therefore, in the context of the present study, crisis pedagogy should be understood as crisis-aware teaching that involves design, develop, and delivery of teaching and learning activities and related assessments to better support students as they navigate through these uncertain times.

Instructional Models

Like thousands of teachers all over the world, the present author also faced the challenge of an unexpected and urgent request of changing from face-to-face classes to online and distance learning from home as lockdowns and restriction began in Nepal face-to-face mode shifted to the online during COVID-19 crisis. As Pun (2013) stated that the remarkable development of newer technologies provide so many options as it encouraged the teachers and students to make their teaching and learning collaborative,

cooperative, supportive, interesting and productive when students and teachers get the opportunity of using newer technology in their pedagogical process. The crisis pedagogy during COVID-19 pandemic emerged as a reasonable solution to deal with this unique challenge; the teaching model adopted to deal with this challenge of crisis, following the two basic components: self-paced asynchronous learning and faculty-guided synchronous learning. The aim of the asynchronous learning was to provide all the learning and teaching materials such as power-point slides, companion readings, and some exercises to the students so that they could access all those learning materials remotely and safely from their home. Therefore, all teaching and learning materials were offloaded in the Learning Management System (LMS). It is well known that the LMS is key to administer web-based learning activities (El-Mowafy et al., 2020). The offloaded content in Canvas provided mobility to students' learning by enabling them to have safe and reliable access to learning resources at their own pace and comfort and with various devices (Canvas platform is compatible with many devices). The first purpose of the crisis pedagogy was thus achieved by allowing the student to have safe and reliable access to teaching and learning materials. Recently, a similar approach of teaching by combining an asynchronous and synchronous method was reported to be effective in content delivery, active learning, and student engagement during the COVID-19 pandemic (Sunasee, 2020). The second aim of the crisis pedagogy of engaging students in the learning process by establishing some sense of learner's community was achieved through Zoom-based live synchronous sessions which proved to be very useful in mimicking real-time face-to-face learning experience.

Zoom-based synchronous lecture sessions were adopted, with the focus of utilizing live-class time for meaningful learning to encourage students to be more active participant which in turn will facilitate their needs for autonomy and competence as pointed out by self-determination theory (Harris et al., 2017). These live sessions were utilized not only to reinforce important concepts, but open discussions were also carried out on various aspects of students' learning during the crisis and encouraged the students to share their experience, how they were dealing with the crisis. Students were also encouraged to share and discuss issues and problems among themselves and in a group during the live sessions. Students were encouraged to turn their video on during the live session so that they have some sense of community and belonging. These are essential, particularly, in this hard time as students do not have an opportunity to meet in person. On the other hand, students were less keen to keep their video on in a live Zoom lecture session. The possible reasons could be that the circumstances in which students were in synchronous learning were not so conducive because of the third-person presence in the home or feeling of not properly dressed for the live sessions or behavioral preference. Nonetheless, the students' who got the chance to engage in the live session was good. Shrestha et al. (2021) stated that during COVID-19 crisis the students connect themselves in their learning process using Facebook, Zoom, and Google Meet, email Messenger groups, WhatsApp, Viber and phone calls. The Messenger groups were found one of the most popular means of communication among the students and teachers. Similarly, Sharma et al. (2021) found that Chat as the best interaction procedures for teachers and students in their remote teaching and learning which was used in a high range by teachers and students in the crisis and other commonly used instructional methods were PowerPoint slides, sharing documents, emailing and video conferences, the findings claim that both the

synchronous and asynchronous means of distance learning were used in their new learning system during the COVID-19 pandemic.

Assessments

It is significant that in the sudden emergency pivot to the remote learning, assessment should not be pushed aside as they are still an important part of the course learning outcomes, and instead some changes in the assessment systems are required. Jankowski (2020) stated 97% of the educational institutes in the USA has made some changes in the assessment system in response to the COVID-19 crisis. Likewise, higher educational institutes in Australia made some form of change in their assessment process. The core features of teaching methods adopted during COVID-19 Pandemic are; teaching methods In-class, face-to-face and synchronous online, virtual, synchronous. (García-Peñalvo et al., 2021) stated that traditional face-to-face way of teaching and learning strategy has to be shifted to online mode of learning with no purposeful planning, the biggest challenge has been the online assessment of the learning process. Learning Activities & Assessments Lectures, tutorials, assignments (group and individual) and final exam zoom lectures, online quizzes, tutorials, online assessments (individual), and online in-class activities. The tutorial sessions were still a part of the online sessions and were primarily used for assessment scaffolding and problem-solving. One of the major changes that were made in the assessment was the introduction of high-level thinking assessments instead of final exam. The new assessment has provided students an ample opportunity to demonstrate their learning through an alternate measure. Dawadi et al. (2020) found that calculation of teachers' grades in the classroom on the basis of the students' performance is one of the potential alternatives for the assessment of the students in the board examination which is also regarded as the reliable source for assessment. Means and Neisler (2021) reported that students were more satisfied when they were asked to reflect on their own learning experience on what they have learned and what they need to learn. One of the alternate assessments that were introduced as the meaningful and authenticable assessment practice.

Methodology

This study adopts qualitative research and collected the data from the respondents through internet based semi-structured interviews among the participants (Cohen et al. 2013). Sixteen students of four secondary schools (four from each school) were purposively selected to explore their perception and

experiences of Pedagogical Change during the COVID-19 Crisis and were approached through personal contact for the interview. Some of them were also determined by the referral of the teachers. After obtaining the informed consent from the participants, they were interviewed on multiple occasions up to data requirement. Interviews were recorded in my personal recording device and later stored in the laptop. Various archived documents were read before gathering data for interpreting the ground reality of the phenomenon and to ease on analysis of interviews.

Before collecting data, participants were followed on their phone and Facebook Messenger which helped building a rapport with them. The interview records were transcribed, then organised thematically into the specific themes and interpreted using interpretive phenomenological analysis (IPA), based on Smith and Shinebourne (2012). The data gathered through interviews with students provided the ground reality on Students' Perceptions of Pedagogical Change during the COVID-19 Crisis. All the participants are renamed with pseudonyms to maintain anonymity.

Results

The researcher developed three themes from the data which were obtained through the interview with the respondents and were analysed using interpretative approach that has included the findings related to the Secondary school students' perceptions and experiences on pedagogical change during COVID-19 crisis.

Development of learning opportunities

The majority of the participants in our interview opined that the pedagogical change during COVID-19 crisis has promoted the learning opportunities even in the rural Nepal, the students get the chance of learning opportunities in the time of COVID-19 closure. Language learning has been found as motivating and interesting in the classroom using various ICT tools during the crisis. New learning system makes teaching and learning activities more productive. It has created better learning opportunities to develop learning performance among the students even in rural Nepal also. For instance, Pratik at Prabhat secondary school, said:

In my opinion, the pedagogical change in the time of crisis supports the students to continue teaching and learning activities using various ICT tools which help the students to continue academic activities and the new learning system promote students' learning skills in the new trend.

The argument revealed that how online pedagogy helps to continue teaching and learning in Nepal, it also helps meet the learning objectives of their courses during the COVID-19 pandemic. The students get the chance to learn new models of various learning styles which helps the learners to cope with the new technology in the language learning. The students argued that they can search learning materials using various freely available ICT tools like Google and You Tube with the help of internet which make their lesson simple to understand. Majority of the participants said that use of ICT tools arouses the interest towards the lesson and students are found motivated in the language learning process.

In addition, pedagogical change during the crisis of COVID-19 makes the students' learning meaningful interactive and productive. It is also being fruitful for lessening the teachers' talk time in the

classroom and to make the learning achievement better. This type of pedagogy has promoted collaborative learning among the students. Kabita, a student at Kalyan secondary school, shares the similar type of experiences of pedagogical change in English language learning as she expressed:

Online pedagogy in language learning advances the students' motivation and involvement towards language learning and supports to comprehend the text easily. Use of technology in learning procedure helps to develop the students' learning skills by interacting with our friends, seniors and teachers.

It was clear from our interview that online teaching and learning would be beneficial for many students who are not interactive because technology motivates learners to take part in interactive language learning process. They are also found supportive to each other in the process of language learning. Here Jagriti, from Joti secondary school expressed her opinion about the technology-friendly language class:

With the help of technology in online learning many students can have their open and distance learning in their free time and makes their learning easy. The students can get the opportunity of quality education from various part of the country if the schools are equipped with ICT.

It showed a clearer picture of how students can get a learning opportunity by using new technologies in language teaching and learning and gradually take advantage of new system of learning initiated by the academic institutions in the process of initiating new system of language learning during the pandemic situation of COVID-19. Not only had that use of technology also provided access to internet facilities that would promote distance and online learning. Change of pedagogy gradually ensures opportunities for language learners to achieve equal quality education even in remote areas of the country. Technology in education has found as a supportive tool to interact and develop learning opportunities of various learners from home and abroad to know the new ways of learning.

Enhancing Collaborative Learning

The majority of the participants in their interviews expressed that the change of pedagogy has supported the practitioners to promote the learner-friendly environment in the academic institutions and advances the students' involvement in classroom activities. In our interviews with students focused on the use of various ICT tools to bring newness in the pedagogical process. The new learning pedagogy requires integration of technology which stimulates the motivation towards the lesson. The participants expressed that their teaching and learning becomes meaningful and supportive when both teachers and students could use newer technology in the language classroom. For example, Pralav at Pragati secondary school said:

This type of change in curricular activities develops the cooperation among the teachers and students to solve their difficulties in developing different learning skills among them and it helps both the teachers and students to make their teaching learning activities meaningful.

The argument clearly indicated that how students developed their knowledge of ICT tools and skills to organize and manage their teaching and learning activities effective with the help of online pedagogy during the COVID-19 crisis in the context of rural Nepal also. The participants argued that the new system of learning supports the learners to engage distance learning and learn cooperating with their friends and

the teachers to continue their learning sharing different learning materials using various freely available ICT tools like Zoom, Google Meet, YouTube and Facebook messenger which enhance the learner-friendly environment to develop the students' involvement in learning during the COVID-19 crisis.

With the help of technology in a language classroom, the teachers can show various teaching-learning materials through Google and YouTube which makes the language teaching interesting for both students and teachers. Prapti from the same school shared her same kind of experience about the pedagogical change in their language learning, for example,

Learning will be interesting and effective when the technology is used in our learning process. Students can have self-learning and we can get the chance to share in our subject matter to make our learning meaningful. The new learning system also encourage us to integrate with technology which leads our teaching to the modern learning process.

The expression reflected how both teachers and students developed their knowledge of ICT tools and skills to organise and manage their teaching and learning activities. Students in our interviews appreciated the use of technology in online learning where the students can get an opportunity to develop self-learning by searching teaching and learning materials with or without the help of their teachers. Bhim, at Bhawani secondary school, shared his similar type of experiences during his online learning, this type of pedagogical change helps them to integrate with technology in their new learning system in the crisis, for example,

Change of pedagogy in our learning brings variety of the materials to make the lesson understandable even in the absence of the teacher. This type of learning promote cooperation, collaboration and sharing among the students and makes the learning student-center.

It was clear that the change in pedagogy during the pandemic situation assists the students' learning process and it makes students' learning long-lasting. The proper use of technology in teaching helps both teachers and students to search for supportive materials to make their lesson meaningful and interactive in online mode. Moreover, the participants in their interviews said that technology has been as source materials to avoid confusions related to teaching and learning for both teachers and students.

Challenges in Managing Resources

Interviews with the participants revealed that they faced the problems of technology in their new system of teaching and learning activities. In particular, students from rural areas frequently experienced interruption of internet connection and sound in online classes. The poor connectivity of internet, unstable electricity and limited ICT skills of both teachers and students were observed the major problems in virtual learning. However, online pedagogy facilitated teachers and students to break the paucity of educational systems and continue educational activities at the schools during COVID-19 pandemic. For instance, Subina, at Sunflower, said:

There is no proper facility of internet for online learning in the remote part of the country ours. When we talk about city area, there is no problem. Those who are especially living in rural areas are struggling for online classes because of poor ICT infrastructures as well as unstable electricity. Her comment provided a picture of how a large number students living in remote areas have been

struggling to access online education. It also indicated that millions of students in remote villages who have no smart devices or computer and where there is no internet access may not know about such pedagogy. It will widen the digital divide between rural and urban. She further said in our interview that there were many other students like her who were unable to manage essential ICT tools and devices for their online education because they were struggling for food rather than their education in the COVID-19 crisis. The majority of participants shared that they struggled to manage mobile data, the only option in their remote villages of the country where they are living, for their online learning which was not reliable. Similarly, Mina, a student at the same school, expressed:

Our school started online classes through Zoom App from the second month of lockdown. Before that, it provided orientation related to it. Unfortunately, I did not get the notice about it and felt difficulty to join in it. Online teaching is not so effective for those who are unable to manage the necessary technology needed for online pedagogy.

Her voice echoed that although many academic institutions were conducting online classes through various ICT tools, students experienced difficulties in managing them due to inadequate knowledge about digitally supported learning. However, they were able to manage themselves by gradually developing skills for their new learning system in the following days. Mina's expression reflected that limited skills of technology, lack of digital devices and the poor bandwidth of internet especially in remote part of the country raised the question about the effectiveness of online pedagogy in the country. In contrast to her idea, Madhu, at Marigold School, Said:

Online learning is much more suitable and effective in the context of Nepal because we need to spend more time to reach or we have to leave our homes for higher education. Online pedagogy can be an alternative to existing education system and supports students, teachers and academic institutions to extend teaching and learning activities.

His expression reflected that online pedagogy in COVID-19 crisis has supported students living in remote part of the country. He appreciated online pedagogy, a new mode of teaching and learning emerged in this pandemic, that this new practice can be made sustainable for the future as an alternative to the existing traditional mode of face-to-face learning system. It was much clearer from his idea that many students who cannot afford on-school education particularly based on cities can continue their higher education from their home without being physically present in the physical classes. Further conversation with him indicated that the innovative learning system has brought newer approaches to strengthen learning abilities of students with the help of various ICT tools. It has supported the students in building knowledge and making themselves proficient to achieve the opportunities of education. Although the majority of participants reported complexities such as inadequate policy of academic institutions about the online pedagogy, lack of ICT infrastructures in rural areas and people's lack of affordability, some students living in urban areas appreciated the online teaching and learning initiated with the rise of COVID-19 and following lockdown in the country. However, the majority of the students shared their experiences of online learning that online pedagogy could not be as effective as physical classes. Shuvani, at Sunflower School, expressed:

We cannot develop social intimacy through online classes which we can from in-person contacts in schools.

It was much clearer from her expression that although online pedagogy can be feasible and cost-effective in the context of Nepal where there are millions of students after school cannot migrate to cities or towns for higher education, in absence of physical presence of both students and teachers, they may not be able to develop social skills through online communication and independent learning from home. Her comment revealed that physical proximity has great importance in teaching and learning which cannot be fulfilled by online mode of learning. Her expression reflected how students' frustration increases higher when they have less chance of face-to-face interaction in their online learning system. Moreover, it is also indicated that students who have to independently work on their own have limited time to discuss learning issues with their teachers and colleagues and cannot talk to each other whenever they like. Interviews with the participants identified that the schools were unable to impart online pedagogy to all the students and that they could not manage proper evaluation system through online mode.

Discussion

Findings suggested that a large number of students from remote areas were unable to access new pedagogy during COVID-19 pandemic, due to lack of proper planning, training and preparation. In absence of minimum ICT infrastructure, internet connectivity and students' knowledge and skills of ICT (Rana et al., 2019) that required for online learning, the students living in remote villages were unable to access online pedagogy during the pandemic situation. Many studies Dhawan (2020), Huang et al. (2020) and Rajhansb et al. (2020) have reported that COVID-19 has become an opportunity for many international schools and universities to shift their pedagogical practices from conventional physical classroom to online interactive pedagogy, the limited practices of online pedagogy in different academic institutions provide a picture of how secondary school students have struggled to shift from their conventional physical learning to online learning initiate with limited resources, low level online and distance education knowledge and weak administrative preparation and forcefully regulated their low level of practices. Similar to the findings of Dorn et al. (2020), this study has found that during COVID-19 pandemic, online pedagogy was abruptly adopted to complement academic vacuum that occurred after the closure of academic institutions. However, for those who could access online education, a quick shift towards innovative technology has provided the chance for teachers and students to advance academic engagement. It, to some extent, resonates with the findings of Bangert (2008) that effective online teaching is based on creating and delivering of quality web-based courses. Despite limited participation of students, increased interaction, goal-orientation and fulfilment of immediate academic need were the common benefits found in the study. These benefits, however, conquer the problem experienced during the management of online class access and delivery. The challenges found during the study were, for instance, poor bandwidth of internet, unreliable electricity, low affordability of internet tariff, insufficient technological resources, and limited ICT skills of teachers and students. This finding to some extent concur with the earlier study of Rana et al. (2018). The persistence of these obstacles for adopting pedagogy change in rural Nepal is likely to create wider gap of digital

divide among Nepali students. Conventional face-to-face mode of education could not exist in the period of COVID-19 pandemic and it is shifted to online teaching by the schools to complement the existing education system in Nepal.

In addition, findings of this study suggest the sudden pedagogical change in the pandemic have tried to fill the academic vacuum even with the limited technological resources in Nepali academic institutions. This study indicated that online pedagogy has provided teachers and students with opportunities for equipping with the technology and new pedagogical knowledge and skills. A large number of students from rural Nepal expressed their struggle to join in their online classes due to their inadequate knowledge of ICT and limited or no access to ICT. It concurs with the study of (Bao, 2020) that insufficient knowledge of online teaching among the teachers in Chinese Universities created the problem for effective dissemination of online teaching and learning activities. Findings suggest that insufficient development of ICT resources has become barrier in effectively imparting online pedagogy for students especially in the public schools of Nepal. However, the initiatives of the schools in Nepal suggest that despite the limited ICT resources in and outside the schools premises particularly in rural areas, their attempts to implement online teaching and learning in the crisis of COVID-19 provide an idea of how they can survive with limited support from the government and sustain even in the hardest situation.

Conclusion and Implications

The change of pedagogy during COVID-19 pandemic has become an opportunity for teachers, students and academic institutions to adopt modern technology in their pedagogical practices but the lack of minimum facilities in Nepalese academic institutions especially in rural Nepal can't help students' to continue their learning opportunity effectively in the pandemic situation. However, the use of freely available ICT tools such as Zoom, Microsoft Teams, and Google Meet somehow enabled students to manage their learning from home and work collaboratively to complete regular curriculum. This change in the pedagogical process tries to complement the conventional face-to-face mode of learning in the crisis. However, secondary students expressed their concern about the difficulties of managing online resources for their learning because they had to struggle to manage ICT resources for their virtual learning. Students in urban areas to some extent got the benefits of this online pedagogy during the pandemic situation and appreciated the initiation of online teaching by their schools although a large number of students from rural areas struggled to manage basic ICT infrastructures for adopting this pedagogical change to continue their learning. Findings suggest that the schools in Nepal need to develop minimum ICT infrastructure, train teachers to enable them to use available ICT facilities and provide all the students an access to online education.

Lack of ICT infrastructures, poor internet access, insufficient training for teachers, electricity problems, students' low economic status and both students and teachers' limited ICT skills and knowledge have been identified major obstacles for the effective implementation of online pedagogy in the schools of Nepal. However, this study has identified potential of online pedagogy, although inadequate practice during the pandemic situation, in the context of Nepal which can be extended to future educational development.

This study suggests both academic institutions and the government equipping schools, teachers, and students with minimum ICT infrastructures, knowledge and skills, systematically implement educational policies on ICT for the development of online pedagogy to equally reach all the students, and transform traditional pedagogies to online pedagogy effectively throughout the nation in the future.

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English Teachers' Perceptions on Inquiry Based Teaching

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Abstract

This study explores the perceptions of secondary level English teachers on inquiry based teaching. I used phenomenological approach for this study and semi-structured interview was used for data collection which enabled me in capturing the perceptions of purposefully selected participants. The participants were four secondary level English teachers of Rupandehi district. Moreover, this study was based on socio-constructivism theory of Vygotsky. The data were analyzed using descriptive analysis approach. The findings of this study revealed that secondary level English teachers had good perceptions towards using inquiry-based teaching as it enhanced students' classroom engagement and fostered an effective and meaningful learning experience. The study pointed out a number of opportunities in using inquiry based teaching such as active participation of students, developing discovery skills, the development of critical ability, creativity, problem solving ability, reasoning skills, learners' autonomy, etc. The findings also indicated that problem in handling technology, lack of motivation and transformation, assessment issues were the challenges while implementing inquiry based instruction in the classroom. The study is expected to have a great significance in improving the 21st century language pedagogy using inquiry based tasks or problems.

Keywords: inquiry based teaching, critical thinking, creativity, learners' autonomy, assessment

Introduction

The development of language teaching methodology has undergone several stages over the last century. Language teaching involves not only what to teach but also how to teach and in ELT several

approaches are in practice and one of the recent approaches that engage learners actively in a knowledge-building process through the generation of answerable questions is inquiry based teaching (Harada & Yoshina, 2004). It means generation of answerable questions in the classroom plays a vital role. Similarly, Rejeki (2017) argues that students doing inquiry learning tend to look, act, and think differently from students doing traditional learning. Additionally, the U. S. National Research Council (2002) describes inquiry in terms of its importance in investigating scientific questions and developing strategies that will support them as scientific learners. Real inquiry is for seeking truth, information, knowledge or understanding and is used in all facets and phases of life. Similarly, Pedaste and Sarapuu (2006) state that inquiry based learning is an approach in which learners solve problems by using their inquiry skills. In fact, the quality questions raised in inquiry based approach lead to discussions, interactions and collaborations between teachers and students that compel the students to remain active in the classroom.

I still remember my school English teachers who taught me English using question answer technique but they became more active themselves rather than activating their students. They gave questions, rules and readymade answer from the textbook which we were supposed to memorize within a given time. Though this kind of exposure provided us a kind of mental training, it couldn't make us read, re-read, think and reflect. I have experienced learning in a more different way now than I was taught during my school days.

As I attended some regional and national training programs, conferences, and workshop, I realized that teaching learning activities should be shifted from teacher centered pedagogy to student centered pedagogy. Concerning the school level English curriculum of Nepal, the Ministry of Education has introduced communicative language teaching (CLT) in textbooks since 1995 and has also emphasized learner-centeredness (Tin, 2014). English is taught today under democratic conditions, not under the galling restraints of regimentation' (Rai, 2003 cited in Tin, 2014). In this context of making students active to achieve both linguistic and communicative competence, inquiry based teaching fits the situation. This paper tries to find out the perceptions of secondary level English teachers on inquiry based teaching. To achieve answer to this objective, I seek to answer the questions

What do secondary level English language teachers understand by inquiry teaching?

1. What are the opportunities and challenges of using inquiry based teaching in secondary level English Classrooms?

Review of Literature

This section explores the concepts of inquiry based teaching in language pedagogy, relevant literature related to the study and the theory of socio-constructivism that link inquiry based teaching and learning to the construction of knowledge and skills.

Inquiry Based Teaching in Language Pedagogy

The fundamental concept in inquiry based teaching regards to a process of personal discovery by the learners. Learners or the student inquirers are guided to inquire or generate relevant questions and to come up with the appropriate answers through critical thinking (Ismail & Alias, 2006). There is much confusion

among teachers over the meaning of the term ‘inquiry’ Wheeler (2000) stated “inquiry has been referred to as elastic term that can be stretched and twisted to fit people's differing world views” (p.14). In inquiry based teaching, students become active as they undertake real problems, issues, and questions, consult with experts and work collaboratively. Perkins (2009) argued that students should be given opportunities to “play the whole game” where they can experience junior versions of how knowledge is created and communicated within specific disciplines. In inquiry based learning, students are invited to collaborate in order to create new knowledge, think critically and creatively, and to make discoveries through, reflection, exploration, experimentation, and trial and error” (Alberta Education, 2010). Similarly, Lee (2014) focused that instead of learning passively; inquiry stimulates students to actively engage in cognitive and discovery learning activities. Most importantly, it supports the development of learner’s cognitive and meta-cognitive strategies.

In inquiry based teaching, students develop their own community where they ask questions and develop solution as Fauziati (2014) pointed out that students ask questions and find the answers by themselves with some kind of help from the teacher, technology, and their learning community. The students construct the knowledge by combining what they have known and what they want to know (cited in Rejeki, 2013). Inquiry based learning as a learner-centered approach that requires students to bear primary responsibility in knowledge construction and application, timely and appropriate instructional scaffolding interventions by the educator and/or the digital learning environment are of paramount importance (Chu et al., 2017). In fact, , students make meaningful and thoughtful connections to the world around them by asking questions, creating solutions and involving them in different project based learning in inquiry based teaching.

In inquiry based teaching, learners independently or with little guidance of their teacher undertake the process of investigation and final presentations of their conclusions and reflections (Pinker, 1996). Similarly, Sadler (1989) illustrated that when using the type of open-inquiry, the teacher stimulates students to use different methods to construct knowledge either individually or in groups. Thus, the context of inquiry is not just the educators are concerned with but it also concerned with the cultural and linguistic world. Sadler (1989) also highlighted that inquiry-based teaching doesn’t only teach students, but also they teach how to impact the world. This idea leads us to learn the fact that students really do the tasks and feel that they have learnt something in inquiry based teaching.

Constructivism and Inquiry-Based Teaching

Research shows that social constructivism can lead to effective teaching methods because it allows students to work in collaboration to construct knowledge and understand it through a critical lens, with the support of peers (Powell & Kalina, 2009). Social constructivist theorists John Dewey, Vygotsky, and Paulo Freire played a vital role in the development of inquiry (Powell & Kalina, 2009). John Dewey, an educational philosopher and social constructivist theorist, presented a progressive approach to education in the 20th century. In this view, he strongly opposed rote learning because it does not allow students to develop critical skills or encourage curiosity. In order to prepare students for success, Dewey suggested that students actively make meaning of knowledge through social interaction with others to experience,

understand and reflect on the process of learning (Dewey, 1938). He argued learning is a social process whereby students learn all the time in their environment without external control by authority (Dewey, 1938). This idea focuses on the role of students as active participants in the process of acquiring knowledge, while the teacher acts as a facilitator. Paulo Freire (1970) argued against the oppressed traditional teaching methods, which he described as the banking concept of education. He suggested that educators reject this model and replace it with problem posing education, which is very much reflective of the inquiry-based learning model (cited in Durakoglu, 2013). In this inquiry model, both the teachers and students have equal power, the teacher does not have “absolute knowledge” and they both engage in dialogue to construct knowledge together (Durakoglu, 2013). Vygotsky (1978) further expanded this thinking by suggesting that effective learning in the classroom occurs in a socio-cultural context, through social interaction and cooperation with peers and teachers (Cited in Powell & Kalina, 2009). Vygotsky further emphasized the role of zone of proximal development, the more knowledgeable other and language development, which is a cultural artifact to discuss its significance in the classroom. He suggested learning in this zone occurs voluntarily. In inquiry based teaching, an experienced teacher or with qualified peers, through a dialogic process, students’ ability to comprehend knowledge increases (Lantolf & Appel, 1994). This concept clearly tells us that in inquiry based teaching students construct knowledge with the help of interactions and collaborations. They don’t receive the knowledge.

Methodology

For the purpose of this study, I followed phenomenological design to derive meaning from the reality. I selected four different schools (two community and two institutional schools) from Butwal sub-metropolitan city of Rupandehi district purposively. Four secondary level English teachers who practice inquiry based teaching were selected purposively as participants for the study. Semi-structured interview which is the most common type of interview in qualitative social research was used as data collection technique to collect data. First, I informed them and took permission and fixed the time for interview. Then I took semi structured interview to withdraw information. The interview was recorded in the zoom. After the collection of data through zoom interview, data were transcribed, classified and described into different categories under different themes.

Results and Discussion

Analysis of the data is based on phenomenological approach. Analysis of the data revealed three different categories: perception of teachers on inquiry based teaching, their perception about the opportunities of using inquiry based teaching over teacher centered approaches and finally their perceptions on challenges they have faced while implementing inquiry based teaching in the classroom.

Teachers’ Perception on Inquiry Based Teaching

English teachers were asked to describe and explain the perceptions of inquiry based teaching with the intention to learn the meaning they attached to it. Through analysis of the interview, I tried to learn how the participants perceive inquiry based teaching from their perspectives. The respondents were found to have good understanding or perception on inquiry based teaching. Regarding the perception on use of

inquiry based teaching in a language classroom participant 'A' explained, inquiry based teaching activates students in the class as they involve solving tasks, problems or questions with inquiry mindset exploring the content and sharing their ideas. This idea strongly suggests that inquiry teaching activates the students in doing tasks and solving problems in the classroom as Chu et al. (2017) views that inquiry based is related to problem-and project-based learning, in which learners adopt an inquiry mindset in addressing and completing projects with a relatively open-ended set of answers as a short- term classroom activity or long-term assignment.

Similarly, participant B responded inquiry pedagogy makes students involved in asking, investigating, creating, discussing and reflecting where they seek for teachers' support. This response mainly highlights the positive perception of the participant as it is a student centered approach that activates students in the class making them engage in different tasks, discussions and interactions. This participant reveals the perception of inquiry as explained by Bruce and Bishop (2002) who suggest that an inquiry process must consist of five elements: ask, investigate, create, discuss, and reflect. This perception reveals that inquiry based teaching begins with questions and ends with reflections.

A similar perception of inquiry can be inferred from the response expressed by participant C who explained inquiry based teaching as an approach that emphasizes problem based learning and starts by questioning and discover a proper answer of a question usually in groups or community. This perception of inquiry reveals the meaning that inquiry based teaching in general approach that includes problem based, task based or project based learning. It is more clearly explained by Chu et al.(2017) as they state inquiry approach is related to problem-and project-based learning, in which learners adopt an inquiry mindset in addressing epistemic issues or in developing and completing projects with a relatively open-ended set of answers. Participant D explained inquiry based teaching focuses on questioning, discussing over those questions, collecting information from different, solving the questions and reflecting. This view intends to focus on the fact that inquiry approach is different from others as it primarily focuses on generating questions and arriving at the solutions through discussions and sharing information. This view is similar to what state "students focus on answering compelling questions, or getting a better understanding of the questions they have raised. Instructors support this process, acting as resource people and animators and introducing intellectual and academic skills as they are needed (Justice, et al., 2009, p.843). This view mentions that teachers are really resource persons and facilitators in inquiry based pedagogy.

When students are involved in questioning and solving those questions through discussions, they construct knowledge as Brooks and Brooks (1999) state "as long as there were people asking each other questions, we have had constructivist classrooms. Constructivism, the study of learning, is about how we all make sense of our world, and that really hasn't changed" (p.76). Much of constructed knowledge is filtered through social negotiation or distributed cognition (Brown et.al, 1995). The analysis of these different views of the participants on perception of teachers on inquiry based teaching clearly reveal that inquiry based teaching is the student centered pedagogy which focuses on the process of making students active through the generation of answerable questions with collaboration, discussions and discovery of information.

Why Inquiry Based Teaching?

The question of “Why inquiry based teaching?” is important, as the approach is supported by its effectiveness. Some believe that IBT is the most effective learning strategy because it displays ideas in an organic manner (Bybee, 2002, & Crawford, 2007). Likewise Bateman (1990) states that inquiry based teaching is more than a model for learning. It is a step towards life that encompasses student’s engagement to create strategic solutions for realistic problems they face and search for. Similarly,. The participants expressed the similar view for question “Why do you prefer using inquiry based teaching?” Participant A responded “I use inquiry based teaching as it enhances learners’ autonomy, fosters students’ curiosity and critical thinking power and it creates love of learning. This idea of participant A indicates that inquiry based teaching is used for developing independency, developing creativity, critical thinking and curiosity of the students. This idea of the participant is very much similar to what is expressed in Ontario (2006) “students are encouraged from a very early age to develop their ability to ask questions, and to explore a variety of possible answers. The ability to locate, question and validate information allows a student to become an independent, lifelong learner”(p.29). Similarly, participant B expressed a similar view as he responded I prefer to use inquiry pedagogy in the classroom as it enables reflection, self-learning, creativity and critical power of the students. This view of the participant is similar to the view that inquiry based learning can be a benefit to both students and teachers alike as it allows them to be more reflective and make interpretations of their learning (Olagoke & Mobolaji, 2014). This concept leads us to generalize the idea that there is discussion, interaction , discovery and reflection in inquiry based classroom.

Regarding the rationale behind using inquiry based teaching, participant C replied I use inquiry based teaching to create enjoyment in learning, provide sense of independency, and to problematize learning process where students derive meaning through sharing group culture. This participant focuses that using inquiry-based teaching with students can help them create enjoyments in learning and making them more positive and more independent. Moreover, inquiry-based teaching provides opportunities for students to develop skills they need all their lives and to cope with problems that may not have clear solution. This perception of the participant clearly supports the idea expressed by Kong and Song (2014) who found inquiry based teaching improved in their domain knowledge learning and inquiry skills, especially in questioning and explanation developed skills needed to assess their own work, monitor progress and enjoyed taking control of their own learning. Likewise, Chu (2009) also found that inquiry based instruction developed high feeling of positive enjoyment, and motivation because they were able to control their learning in the learning process. It is revealed that inquiry based teaching results enjoyment and motivation in learning.

The perception of the participants regarding the benefits of inquiry based teaching is also emphasized by socio constructivism theory as the theory emphasizes on social interactions. In an inquiry classroom students are able to participate in a dialogic process whereby they are able to reflect on their experiences and voice their opinions on ideas and critical issues in the world (Walker, 2013; Wadden, 2003). When a safe collaborative community is created within the classroom, students are more engaged and feel comfortable building on their peer’s opinions, they use this platform of trust to voice their own opinions (Walker, 2013;

Wadden, 2003). Inquiry based teaching forces students to engage in solving the questions with the help of their own experiences and with the help of their teachers and peers.

Challenges for Implementation

Researchers have shown that students have difficulties conducting systematic scientific investigations. Data gathering, analysis, interpretation, and communication are all challenging tasks that are made more difficult by the need for content-area knowledge (Krajcik et al., 1998). On the basis of the information obtained from the participants, I have categorized challenges into three sub- themes; technology related, assessment related and motivation and transformation related challenges.

Transformation and Motivation Related Challenges

Research studies have explored that motivation is a primary factor affecting inquiry based instruction. Edelson and his colleagues (1999) addressed that motivation is the first challenge in IBL. In order to motivate learners, they argue that teachers should include topics of interest that will foster a better focus in their investigations (Edelson et al., 1999). Regarding my question to the participants about the challenges they faced in inquiry based instruction, participant A stated “Transforming the students from the teacher centred instruction to inquiry based instruction and motivating them to the process of investigation, analysis and interpretation is a big challenge. This opinion of the participant clearly shows that motivating and transforming the students in the process of inquiry is the serious challenge for the teachers. This idea is strongly supported by Trautmann, MaKinster, and Avery (2004) who explained that lack of resources and educational support concerned with the issue of motivation for some teachers to engage students in this form of learning.

Regarding this issue, participant B mentioned, students find inquiry process especially generating open ended questions more difficult and don't seem to be more motivated. They want everything from teachers like in teacher centered approach. This perception of the participant clearly shows that students in a language classroom still want readymade materials and questions from the teachers and pushing them towards the process of generating questions is a serious threat for the teacher. When students are not sufficiently motivated or are not motivated by legitimate interest, they either fail to participate in inquiry activities or they participate in them in a disengaged manner that does not support learning. In their findings, Puk and Haines (1998) found that students are not well motivated as many teachers do not implement inquiry because they do not know how to teach it. They claimed teachers are not trained well, and do not understand the importance of this form of instruction.

Assessment Related Challenges

The aim of this assessment is not to assess but to help the students in identifying their problems and suggesting solution. Related to IBLL, the teacher can conduct formative assessment while teaching and learning activities occur. Heritage (2010) argues that the given feedbacks in formative assessment is most effective when it is focused on the task and provides the students with suggestions, hints, or cues, rather than offered in the form of praise or comments about the performance (cited in Rejeki,2013)

One of the greatest concerns for teachers in implementing inquiry-based instruction is the fear of

losing control, control of instruction, control of students, and control of the class. All these activities go out of control if assessment techniques are not authentic. Regarding the question related to challenges, participant C responded: Assessing the students has been a great issue in a language classroom at the present time and this has become more serious issue in student centered pedagogy like in inquiry based instruction. This participant raised the problem of assessing students in inquiry based instruction. He also indicated that evaluating students' knowledge is another challenge as we need to follow continuous or formative assessment rather than summative one.

Assessment in an inquiry classroom differs from that of a traditional classroom in that it is based on the child's growth throughout the learning process as opposed to perceived outcomes (Wadden, 2003). Regarding the issue of assessment participant D replied students prefer summative evaluation for assessing the performance but in inquiry based assessment authentic continuous assessment is needed for true evaluation. This participant expressed the idea that teachers try to evaluate the performance through continuous formative assessment but students prefer traditional summative assessment which is another serious challenge for teachers. Teachers are stepping back from using "formal testing" and placing more emphasis on using portfolio conferencing as a form of assessment that will hold students accountable for learning in inquiry classrooms (Wadden, 2003). In this regard, Dumont et al., (2010) identify three elements of assessment: performance assessment, evaluation tools and formative assessments each of which play a critical role in inquiry based learning to solve the problem.

Technology Related Challenges

It is widely believed that through the integration of technology into the curriculum, students can improve linguistic skills, and at the same time they can learn different perspectives on a topic, different cultural aspects, and develop social skills. Technology is radically transforming teaching and learning, as inquiry-based digital information resources and creative tools are made available to learners, schools, and educators (Chu et al., 2017). Regarding the question asked about challenges, participant A replied "All schools don't have well equipped classes for inquiry activities to take place. All teachers and students don't have access to technological resources. Some teachers are still unaware of using technology in inquiry based teaching. This participant mainly talked about the problem of the availability of the technological tools and the problem of teachers' efficiency in using the technological resources. In this context, Edelson et al. (1999) state that the technologies and activities of inquiry-based learning must fit within the practical constraints of the learning environment, such as the restrictions imposed by available resources and fixed schedules.

Regarding this question related to the challenges of implementing inquiry based teaching, participant B explained, Most of the teachers are unable to handle technology related inquiry activities. Investigation, analysis and interpretation process of inquiry activity sometimes have to be supported by technological part. This view of the participant also supports the idea that handling technology is one of the serious problems of implementing inquiry based instruction. This view is well supported by Crippen, and Archambault, (2012) as they emphasize that to take advantage of these new technologies to benefit student learning,

teachers need to become aware of their existence, learn how to use them, and become comfortable with the methods by which they are implemented for both classroom and home use. It becomes quite clear now that like in other approaches, technology related problems also create difficulty in inquiry based pedagogy.

Conclusion and Implications

The findings of this study clearly indicate that teachers of secondary level had a good understanding or perception on inquiry based teaching as an approach that makes students active, motivates towards collaborating and cooperating, makes students autonomous, develops critical and creative ability. It was also perceived that inquiry-based teaching is a profitable learning model to inductively teach students the skills of 21st century by focusing on researching and being autonomous learners. Despite having some challenges for implementation, inquiry based instruction can be used in the classroom successfully with the help of technology, awareness on training teachers, and with alternative assessment system in evaluation.

The findings of this study are believed to have some practical implications. First, this study will have a profound impact on my research practice, in that I now feel more committed to continue researching strategies I can effectively use to improve my own teaching practice in using inquiry-based teaching and learning. Secondly, assessment system in inquiry based teaching could be based on continuous and formative assessment and it is for more for assistance rather than for assessment. Third, scaffolding support could be provided to students in developing driving questions and students should go through an information-seeking process. Fourth, implication could be that both students and teachers should be familiar with handling modern technology for effective inquiry based teaching and learning. Finally, as this qualitative study mainly explored the secondary level English teachers' perceptions of inquiry based instruction; further research can take place in different levels following quantitative or mixed methods or any other paradigms in different areas of inquiry for enriching our understanding in the pedagogy.

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English Medium Instruction in Multilingual Classroom of Community Schools of Nepal

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Abstract

Multilingualism and multilingual classroom are the reality of language education in Nepal. Teaching in multilingual classroom is both fascinating and challenging for teachers. The article aims at exploring how the monolingual ideology over English language teaching has created a gap between the linguistic capital of learners and the authoritative pedagogical practices of teachers. Taking case of a community school in Lalitpur district, I investigate the practices of teaching English to multilingual learners in a community school and explore pertinent issues of monolingual practices in a multilingual classroom. I draw data from informal telephonic talk to a subject teacher selecting purposively and observe the instructional practices in the linguistically diversified classroom. The article makes two major claims regarding the excessive use of monolingual teaching kills the inner potentialities of learners and suggests embodying multilingual pedagogy to foster learners' epistemic growth in a natural and comfortable environment. The teachers should transform themselves to bring change and innovation in course of their pedagogical journey. Such kind of innovation is only feasible if teachers construct and reconstruct their pedagogical assumptions as of the need of learners. So that diversified learners are addressed properly in their knowledge gaining content. It further informs that immense investigation on language classrooms to bring a paradigm shift in English

language education is essential in the days to go.

Keywords: monolingual ideology, multilingual classroom, phenomenological inquiry, multilingual pedagogy, thematic network analysis

Introduction

Nepal is a “multi- ethnic, multi – lingual, multi – religious, multi – cultural (Government of Nepal, 2015, Article, 3) nation with common aspirations of people living in diversified society. People have been living with mutual tolerance and understanding among each other which show the respect and support regarding each other treasures. According to the 2011 census report, 123 languages are spoken as ‘mother tongue’ by 125 ethnic groups in Nepal (Central Bureau Statistics [CBS], 2012). These languages are genetically affiliated with four language families: indo – European, Sino – Tibetan, Austro – Asiatic and Dravidian. Among them, indo European language family is the largest language group in Nepal in term of the number of speakers and Sino –Tibetan is the largest language family based on the number of languages. Similarly, according to (CBS, 2012), there are 44.6% people who speak Nepali as their mother tongue and 11.7% speak Maithili Bhojpuri 5.98%, Tharu 5.77%, Tamang 5.11%, Newar 3.2%, Bajika 2.99%, Magar 2.98%, Doteli, 2.97% and 2.61 Urdu . Among them, 19 languages have more than 100,000 and in our country. This report suggests that Nepal is a multilingual country and the school classroom is a multilingual classroom as well.

Multilingualism has been a natural asset of our community. Almost all societies are multilingual and multicultural and it has been the fluidity of the 21st century. A community becomes multilingual due to the existence of different types of languages and their aim. Cenoz and Gorter (2010) mention that a community is multilingual from its dominant national language, classical languages, regional languages, immigrants’ languages and foreign languages (p. 5). All these types of languages have different pertinent aims which are inevitable to adjust an individual in his dynamic and evolving life. Therefore, present multilingual education has been as a complex phenomenon which highlights the interaction of linguistic, sociolinguistic and education variables and such kind of multilingualism and linguistics diversity naturally creates multilingual classroom in terms of language, culture, race and ethnicity.

In such multilingual classroom, the policy of language teaching is still guided by monolingual pedagogy in the context of Nepal. Due to the monolingual language policy, other language speakers are facing an increasing pressure of language shift. English language has been as a lingua – Franca after Nepali and the language of business, tourism and for abroad. There are 0.01 % speak English as their mother tongue which comes in 76th position in rank. It has the status of a foreign language in the teaching and learning process. It has been taught as a compulsory subject from grade 1 to bachelor level and an optional subject from grade 9 to post graduate level. The role of English in education seems to be significant and its use is compared to be one of the quality parameters in the educational delivery and achievement. It is mostly found in the private institution that English has been as a hegemonic language of instruction. It has been the medium of instruction in private, public, schools, colleges and even universities. However, there is still blur on how to improve the quality of education especially language teaching and introduce English in multilingual context of Nepal. Whether it should be used as compulsory subject or optional, whether it should be used as an appropriate medium of instruction at the primary level or there should be used mother tongue as the medium of instruction. Although The Constitution of Nepal (2015) guarantees

the right of communities to protect, preserve and promote minority language and states that citizens will not be discriminated based on their linguistic, ethnic, political and religious background, the rhetoric of multilingualism has seldom been experienced by the people in education, government office and other public sphere cited in Phyak (2019). If English is used both as compulsory subject and medium of instruction to teach content - related subject, how we consider the spaces of indigenous languages which is the source of knowledge in multilingual classroom. Similarly, if indigenous languages are adopted as the medium of instruction, how can we select and manage the languages among many in the classroom and how can we assimilate with the global importance of English in the present complex world. Such kind of contradictory notions raise the issue of investigation regarding English language teaching. Existence literature suggests that English language teaching in terms of monolingual policy does not address the prior experience and knowledge of learners. Neither, it creates a productive environment in the multilingual classroom. Instead, it has been monotonous, boring and tedious which we metaphorically called *bhalulai puran* in multilingual classroom. Therefore, it is essential to investigate role of the English language in multilingual classroom and the position of learners' repertoire that is their indigenous linguistic capital as well as the perception and understandings of multilingual learners regarding the learning and achievement of monolingual pedagogy.

Theoretical Underpinning

Multilingualism refers to the possession of two or more languages by speakers, irrespective of the language proficiency level. It is based on fundamental human ability to be able to communicate in several languages in the real social – cultural context. Franceschini (2011) states multilingualism is widely used to describe the various forms of social, institutional and individual ways that we go about using more than one language. The current social interest in multilingualism is a part of a change in perspectives. The diffusion of the notion multilingualism with an ongoing change in society is due to an increased sensibility toward diversity and increased waves of migration. In such fluid, dynamic and mixing nature of society, multilingualism should be seriously embedded in the part of language education. European Union (EU) has set the goal of promoting two languages in addition to first language and aiming at developing trilingual citizens in future.

The multilingual context of the school and multilingual classroom has been hot topic of discussion in present day education. The existence reality of classroom is multilingual. So the pursuit of teaching learning activities in the classroom should be guided by the strategies for responding to the linguistic and cultural diversity of school. In this context, Sierens and Amrmaet (2013) suggest three strategies to implement in a multilingual classroom: *a constructive language policy* in which students' home language is taken as an asset and part of the multilingual repertoire. For that school can implement language immersion program. If the school imposes strict linguistic rule, it gives a negative impact to the wellbeing of young learners. Similarly, a *language awareness raising policy* can also be implemented in the classroom. This policy focuses on the interaction between students themselves and among students and teachers as well. It creates positive vibes to all the indigenous languages of learners. They feel their existence of identity in

school. The third policy is *the functional multilingual learning* which asserts that student's mother tongue is the stepping stone to the acquisition of second language and learning of new content. It functions as didactic capital to personal and educational success of learners. The policy makers should consider such strategies seriously. But monolingual ideology guides the behaviors of a particular community and tied to the question of identity and power (Cited in Christiansen, Guzman & Mora – Pablo, 2017). Educational stakeholders strongly force to impose monolingual policy in school education due to the influence of politics and power and students' home language is devalued and ignored from so-called structured school education. But it is essential to focus on collective representation of linguistic attitude of the community (Linddicoat, & Leech, 2015). Ignoring learners' knowledge capital is against learning pedagogy and it does not enhance the quality of learning. Cognitive development is deeply rooted to the prior knowledge of learners. So, it should be taken as the centrality of classroom teaching. May (2013) talks on the multilingual turn' in language teaching with the introduction of pluralistic approach. The approach indicates to imposing multiple languages in diversified classroom. He adds that there is co – existence of multiple languages in society and it is essential to acknowledge individual's multilingual repertoire in language classroom. When multilingual repertoire is addressed in the classroom, learners possess multi-competence (Cook, 1992), which is the type of super system, makes the knowledge of multiple languages in one mind. For the sustainable development of multicompetence, holistic approach (Cenoz & Gorter, 2011) should be implemented in the classroom. The teacher applies codeswitching, translanguaging, and codemeshing in teaching-learning activities. Holistic approach coordinates among language teachers to use integrated language curriculum which highlights the relationship between the languages and can potentially develops learners' language awareness (as cited in Cenoz & Gorter, 2011). Such kind of strategies really encourages rethinking and conceptualizing the instructional strategies in multilingual classroom.

It is, however, found that language teachers have been practicing monolingual strategies, particularly lecture and explanation, in English classroom. They are doing very hard work to explain the content through English language. Students remain almost silent or speaking agreeable words to the teachers. Such kind of traditional and monolingual strategies in English classroom raised some questions in my mind. Why are language teachers ignoring the linguistic and cultural capital of learners? Can learners achieve competence through lecture and explanation in English language? How do multilingual learners learn English? What are the pertinent issues or challenges of monolingual strategies in multilingual classroom? How can we overcome the issues or challenges? Such bombarding questions approached me to explore the multilingual classroom seriously.

Methods

This study was based on the qualitative phenomenological design which adheres that appearances are opposed to reality. Perception, thought, memory, imagination, emotion, desire and volition to bodily awareness are linked to the lived experiences of participants. It studies the structure of various types of experience and intentionality from first person point of view. Phenomenologists are concerned with understanding social and psychological phenomena from the perspectives of people involved (Groenewald,

2004, p. 44). It focuses on lived human experiences and practices with the issue that is researched. Similarly, the central concern of phenomenologists is to identify the understanding of life which can emerge from an individuals' experience (Whitehead, 2002). Considering above standpoint, i also used phenomenological research design to explore the lived experiences of secondary level English teacher of Lalitpur district. The participant of my study was a secondary level English teacher of Lalitpur district. He has been teaching in a community school for fifteen years. He has strong experience in teaching English. He believes that English language should be taught through English for the clarification of content and succession in examination. He further adds that English language competency is the need of time, so we have to engage learners to practice on it. He claims that the more English, the better. He has been also appointed as an English language trainer in Lalitpur district Metropolitan city.

As a researcher, I implemented some systematic procedures to collect the data from the primary sources. First, I prepared the required and proposed tools for the study. Then, I established the rapport with the concerned authorities and the teachers. I briefly reported the purposes and the terms for confidentiality. Keeping the goals in mind, first, class of the teacher was observed (ten classes) and recorded via audio device and also recorded as a field notes in a diary. Then, after transcribing the data from the classroom observation and reading it in detail, I did informal telephonic interview with the teacher to explore their experiences of using students' home languages in the classrooms and their agency for their professional development.

As per the nature of the study, I used qualitative approach to data analysis in general including transcribing, editing, summarizing, organizing, categorizing, deriving conclusions (Attride-Sterling, 2001). In doing so, thematic network analysis technique was adopted to generate the global themes from basic and organizing themes by linking with existing relevant literature. First, I described my own experience with the object of study in order to identify personal judgments and prejudices so that they did not affect the process of analysis. Secondly, I listed each of the relevant quotes of the studied topic and gave them equal value with regard to the expressions of the group. Thirdly, I grouped the relevant topics into units of meaning. Fourthly, I wrote the textual description using "ad verbatim" quotations. Fifthly, I wrote the structural description. And finally, according to the textual and structural analysis, I identified the essence of the phenomenon.

Results and Discussion

English as a Dominant Medium of Instruction

My class observation indicates that English has the dominant role in the classroom. The teacher (my participant) started the lesson in English and continues it through English. He does not care how multilingual learners learn it. The class observation showed that the teacher is mostly concerned on completing the course but he seems reluctant whether learners are engaging with him or not. Such kind of one way instruction is against the multilingual and multicultural policy, The Constitution of Nepal (2015). It indicates that language teachers are not aware to the multilingual policy of government. One of the short excerpts from my class observation is mentioned as for example:

T: do students do their work themselves? (Into yes / no question)

Ss: do students do their work themselves?

T: very good... and last question mark... here, 'do' as the main verb... and it is V1 form... you have to use do first and same V1... *Do V1 form ma xa tesaile helping verb do use garne ra finally write question mark* ['do' is in V1 form. So helping verb 'do' is used and question mark at the end].

Ss': ok sir.

The excerpt from class observation informs that there is the dominant role of English language in course of explanation and students have very few responses on it. They have been as passive listener and just listen what the teacher is explaining the topic. Such kind of monolingual ideological influence in the classroom makes me discuss on the participant. The participants stated: English is the language to learn and I always focus on the development of English language competency in the classroom. He further added that: the more we use English in the classroom; the weak learners are also compelled to learn English. I, from the participant response, came to the point that he is entirely guided the dominant role of English language. it ignores the ignores the constructive language policy (Sierens & Amrmaet, 2013) in which students home language is taken as the main interactive tool for classroom discussion and internalization of knowledge. Similarly it equally ignores language awareness raising policy and the most influential the functional multilingual learning policy(I). The language awareness raising policy focuses on the interaction between students themselves and between students and teachers in their home language. This policy creates positive attitude towards all languages. Similarly, functional multilingual learning policy suggests schools to use multilingual repertoires of children and adolescents to ring the changes of knowledge acquisition. Such kind of recent research findings have been entirely ignored in the classroom and the prescriptive monolingual notion has been implemented in the classroom. Such kind of pedagogy becomes worthless in diversified and multilingual classroom.

Ignorance of Learners' Prior Knowledge

Learners' prior knowledge is considered as significant foundation of learning. It makes learners feel free and develop confident in classroom activities. However, most of the language teachers couldn't address such underlying potentialities of learners and they merely teach the assigned content in their curriculum. Many of them are not aware in this matter and some of them do not care on it even they know it is significant in the course of teaching learning activities. Learners are supposed as an empty vessel in which teachers begin to fill the content knowledge prescribed in curriculum. This is very traditional sort of notion, which totally ignore learners' linguistic repertoire. My observation of English class and the mentioned Vignett reflects that there was authoritative role played by teachers. Learners participation in the classroom is merely as 'yes man' what the teacher was confirming in his teaching. I did not find whether learners were trying to present their reflection in their learning nor the teacher was creating such interactive and collaborative environment in the classroom. My observation found the following role between teacher and learners:

Classroom vignette

T... it also describes the number of boys and girls in different academic years...2011...2012...2013...2014...and 2015...of this year the number of students have been presented...this color refers to the number of boys and number of girls in thousand...here is 100...200...300...400...500...so that's way here is mentioned...so it is a chart or bar diagram...
aslai k bhanxa re feri bhanusta [tell me, what is it called]?

Ss : chart or bar diagram.

T: *asto chart abam bar diagram lai three column ma lekhaunu parxa...bujau students asko barema* [this chart and bar diagram are kept in three column. Do you understand students?].

Ss : *bujau sir* [yes sir].

The small instance of classroom vignette suggests that there is strong domination and huge describes the diagram in simple language. He speaks in Nepali language to confirm the explanation. In informal talk, the participant said: I speak Nepali language to confirm whether learners are with me or not. He added that Nepali is the contact language to all of them. So I use it. It indicates that teachers do not dare to use students' first language or prior knowledge of home language in the classroom. This notion of teachers' is the traditional method of teaching. It ignores the multilingual repertoire of learners. Similarly, it prevents the multi – competence, (Cook, 1991) of learners. Cook argues that learners possess special super system which makes them acquire knowledge of multiple languages in one mind. Similarly, the one way explanation of teacher against learning pedagogy (Linddicoat & Leech, 2015) and it does not enhance the quality of learning. Cognitive development is deeply rooted to the prior knowledge of learners but such rich knowledge capital is entirely ignored by teachers which are against child rights of learning. Similarly, such kind of ignorance of learners' is just like the futile and meaningless teaching in such competitive 21st century teaching. Another short instance of codeswitching in the classroom teaching:

T ...ho first paragraph ma tapain le ke lakhne bhanda kheri [yes start your first paragraph] ...
the above chart displays / illustrates...lu yo slide ma hernus ta [let's see the slide]...*astai garnu parxa* [do like this]...*second paragraph ma chai what do you write* [in second paragraph]...*you have to give detailed information what is the text about...tyo text ko ko barema xa tapaiharule detaile description ma dina saknu pardaxa* [give detailed description of the given text]...*la tya hrenus la kasari diyako xa* [now lets' see what has been given in the text]...*now in third part... third paragraph ma chai concluding remarks and tapainharuko idea pani dina saknu hunxa* [here you have to write concluding remarks with your personal ideas]...*now let's see the concluding paragraph...it refers to the overall view of chart or graph...asari hamile chart athawa graph lai interpretation garnu pardaxa* [in this way, we have to interpret chart or graph]...*clear idea ayo student* [do you understand?].

SS:) *ayo sir* [yes sir].

T : *asari garna sakinx?* [Can you do like this?]

Ss : *sakinx* sir [yes sir]

This another conversational chunk illuminates that learners have been immensely controlled in learning process and they have been just as the dormant listeners in the classroom. It is against learning rights and does not develop confidence among learners. It also clarifies that when teachers explain the content mostly in target language and little bit in learners' language, they confidently believe that learners understand everything in the classroom. This is very primitive and prescriptive notion of pedagogy. How learners foster their creative knowledge in such authoritative classroom? It is the big issue for studies in the diversified and competitive time.

Need of Multilingual Strategies in the Diversified Classroom

Multilingual strategies are the fundamental pre- requisite of diversified classroom. Such strategies engage learners actively in the classroom. They focus on learner autonomy from academically and socially. Academic autonomy creates collaborative and interactive environment in the classroom. Similarly, social autonomy transforms their classroom cognition in their community. However, such creative and constructive learning strategies have been entirely ignored in the classroom and ample use of lecture and explanation are found. In this context, the participant in informal discussion states: I cannot use learners' first language. I am unknown about it and there are more than a dozen languages in the classroom. Using such more language diverts the main objectives of lesson. Such propositions of participant reflect the dominant role of English language in the classroom. Similarly, the teacher is unknown to the effectiveness of multilingual strategies in the classroom. Sirens and Amrmaet (2013) suggest three most constructive strategies in the multilingual classroom: constructive language strategies, language awareness strategies and functional multilingual strategies. These strategies create considerable collaborative and interactive engagement in learning activities. But such learner – centered strategies have been entirely ignored and traditional techniques: lecture, explanation and translation have been used. They make learners tedious and less interactive in the classroom. My participant in telephonic interview said:

I teach most of the content in English and when detailed explanation is necessary I use Nepali language. In such mixed language my almost 80% students do the assigned task. They easily solve language activities in the book. Even learners have many other mother tongues; their classroom contact language is Nepali. So I use Nepali language which is comprehensible for all of them. Similarly, my SEE result is excellent in terms of such pedagogy.

The excerpt highlights to complete the content given in the textbook and make learners score high in the exam. It does not emphasize the increment of learners' competencies. The fact is that high scoring can be achieved by rote learning. It is not the main competency of English language teaching in the classroom. Does the prescribed knowledge of textbook solve the social issues of learners? Or is the classroom not a proper venue to discuss and learn the social issues of learners? Are there other institutions to learn for solving the social issues of learners? School is, no doubt, the one and only institution by which learners are able to cope with any sorts of individual and social issues in their life. In this context, May (2013) highlights pluralistic approach in language classroom. He states that our society has multiple languages and it is essential to use languages in the classroom. When classroom is assumed as mini – society and used

multiple languages in learning, it develops multi – competence in learners and they are able to solve any sorts of challenges they face in the classroom.

Conclusion and Implications

The findings imply that English has been dominant language in the classroom. Teachers deliver the lesson through English even some Nepali expressions are used in the teaching. It indicates that English plays hegemonic and dominant role in the classroom. It ignores the prior knowledge of learners. It is the most significant part of teaching – learning activities. In order to expose such linguistic and cultural repertoire of learners, context sensitive multilingual strategies: constructive language strategies, language awareness strategies and the functional multilingual strategies should be used.

The study further suggests that there has been paradigm shift in course of English language teaching. The monolingual ideological notion of language teaching has been shifted to multilingual pedagogy in the diversified classroom. Therefore, further research should explore to use learners’ prior knowledge in the classroom. Similarly, the study informs researchers to uncover and apply multilingual strategies in the diversified classroom. I have collected data from single participant, so extended investigation can be conducted by engaging many participants in the same issue as well. There have been several issues by monolingual pedagogy such as being learners as yes – man type of product and being unable to cope with any sorts of challenges found in their real life situation. Such type of traditional based teaching does not address the linguistic capital of learners, nor does such pedagogy make learners get adjustment in such fluid, and dynamic and evolving formation of society. Therefore, the study implies to investigate and recent trend of English language teaching and it further points out to raise strong voice against the dominant sorts of traditional based teaching.

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Language in Education Policy in Local Governments: A Case of Rupandehi District

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Abstract

This paper analyses the position of languages in local education policy. The objectives of this paper were to explore the language in education policies in the local government of Nepal and to find the policymakers' perception toward language in education policy in the local governments of Nepal. I prepared this paper in two ways; by reviewing the secondary documents in which I have gone through the relevant documents of language in the education policy of Nepal historically. It was a case study research design. For primary resources, I selected two local governments of the Rupandehi district as cases and reviewed their policies. For this study, I selected two policymakers of selected local governments of Rupandehi purposively who have been working in the area of local policy-making activity. I performed a depth interview with unstructured interviews based on the education and language policies they had prepared before. The findings of this study revealed that there was a gap between the policy and practice in relation to language in the education policy of local governments. Policies were formulated according to the spirit of the constitution of Nepal respecting all languages but there were lapses in practices focusing on English and Nepali Language. It was also found that policymakers were proactive to promote the local languages but negligence by the user and the policymakers were aware of addressing the linguistic diversity of their municipalities in education policy.

Keywords: EMI, language policy, local languages, multilingual education, policymaker.

Introduction

Nepal is a diverse country of multiple cultures and multiple languages. According to the population census of 2011, in Nepal, there are 126 castes/ethnic groups, who speak 123 different languages. These languages are genetically affiliated to four language families: Indo-European (Indo-Aryan), Sino-Tibetan (Tibeto-Burman), Austro-Asiatic, and Dravidian. The Indo-Aryan family is the largest language group in Nepal in terms of the number of speakers. Among these languages, “most Indo-Aryan languages have literate traditions and share a well-developed writing system” (Giri, 2009, p. 34). Nepali, Maithili, Bhojpuri, Tharu, Urdu, and Awadhi are some major languages in this family. The Sino-Tibetan family has the largest number of languages. The majority of languages spoken by the minority ethnic and indigenous people belong to the Sino-Tibetan family. Some major languages in this family include Rai, Limbu (Phyak, & Ojha, 2019). There are eight major languages in Nepal; Nepali 44.6%, Maithali 11.7%, Bhojpuri 5.98%, Tharu 5.77%, Tamang 5.11%, Newar 3.2%, Magar 2.98% and Awadhi 2.47% (Yadav, 2013). The research site is Rupandehi which is one of the growing districts of Nepal. Due to the rapid follow of people, we can find sociolinguist diversity in Rupandehi. According to the population census, 2011 Rupandehi district had a population of 880,196. of these, 36.9% spoke Nepali, 36.6% Bhojpuri, 6.4% Awadhi, 6.3% Tharu, 4.2% Magar, 3.5% Maithili, 2.6% Urdu, 1.3% Newari, 1.2% Gurung and 0.5% Hindi as their first language. Due to its diversified nature, the local government should be aware while preparing the education policy. The policies must preserve the indigenous languages like Magar, Newar and Tharu spoken at the local level. The Constitution of Nepal article 32(1) has provided each community with the right to get basic education in the mother tongue and to preserve and promote the community’s language, script, culture, cultural civility, and heritage. It has taken local government as an autonomous body that can formulate the policies and laws to preserve the language, script, art, culture, and other heritage of their community. The local government has been given the authority to design and develop its education policies, including language policy. Due to high linguistic diversity, local governments find autonomously managing education rather challenging, though they also welcome the new opportunity to address local issues (Poudel, & Choi, 2021).

Education policy is the collection of laws and rules that govern the operation of the education systems of any government. Language policy is a pressing contemporary issue in multilingual, multiethnic Nepal. It is a multi-layered process, situated within the politico-cultural fabric of society and shaped by policy actors therein (Choi, 2018). In a multilingual society, the complexity involved in language policy is often heightened as language groups and individuals continuously engage in reshaping and redefining the roles of the respective languages involved. In this context, how concerned authority, individual and group, is exercised to shape “the processes of language use, attitudes and ultimately the policies” (Ricento, 2000, p. 206) has received increasing attention.

The government of Nepal has agreed to abide by most of the important human rights documents of the United Nations and granted the right for language communities to operate mother tongue schools. The focus of the use of mother tongues in education has been shifted towards the access and success of quality education. The policymakers have become aware that the education for all (EFA) goals could not be achieved unless the mother tongues are employed as the instructional medium at the early basic education.

It is expressed explicitly in Nepal's EFA National Plan of Action (2003). The same spirit is reflected in the National Curriculum Framework (2005) and School Sector Reform Plan (2009). The government of Nepal has also promulgated a crucial document for the implementation of the mother tongue-based multilingual education (MTB MLE) programme in Nepal; The Multilingual Education Implementation Guidelines (2010). Nepal along with the nations of the world expressed its commitment to Education for All (EFA) by the year 2015. UNESCO (2011) explained that education for all has been acknowledged as a human right from the very beginning. Article 26 of the Universal Declaration of Human Rights provisioned that everyone has the right to an education that is free, available, and accessible. Where education is not provided in a child's first language this is increasingly seen as a form of discrimination, limiting the application of this right. MTB-MLE provides a clear way for education to be available and accessible to all.

Language in education policy plays a significant role in teaching and learning the language so it has been a major issue of research in the language in education policy worldwide. Nepal is a country with linguistic diversity. The same characteristics are found in local governments of Nepal which has become a centre of discussion in the language in education policy issues. This article aimed to find out the provision and practice of language in education policy at the local government of Rupandehi. It tried to explore the perception of policymakers towards the language in education policy in local government. It also provided an account of the implementation of the language in education policy in local government Nepal. This study was based on the document study which leads to social constructionist research. It tried to add significantly to the body of knowledge already available about the language in education policy and practice from a specific, cultural and historical context of local governments of Rupandehi.

Review of Literature

For the literature review, I have gone through the report of different education commissions of Nepal and other related documents. Then I reviewed the policies from the pre-1950s to now. I also had gone through the language and education policies of local governments provisioned in their existing laws and prepared the themes based on the practice of those policies.

Pre-1950s : Period of Educational Negligence

A country with borders close to those of present-day Nepal first emerged in 1769 after a series of military successes by Prithvi Narayan Shah, the first king of the Shah dynasty that held the throne until the abolition of the monarchy in 2007 (Whelpton, 2005). The Kot massacre of royal family members when Junga Badhur Rana and his brothers killed Prime Minister and the relative of the king. Due to this incident, there was the emergence of Autocratic Rana rule in Nepal. The Rana rulers were not interested in developing the feelings of nationalism that often inspire the imposition of national language policies (Burghart, 1984). Besides, they were opposed to widespread education and therefore did not need to set language-in-education policies. The first statement of language policy in Nepal, made in 1905, supposedly established Nepali as the official language of law and government with the declaration that only documents written in Nepali were legal for use in courts (Eagle, 1999). However, Hutt (1988) notes that no documentation of this declaration has been published. At that time they declared Nepali the only permissible court language, the

Rana rulers wanted English-language education for their children (Weinberg, 2013). Jung Bahadur Rana traveled to England and elsewhere in Europe in 1850. He was greatly impressed by the educational systems he observed with the power of the English language worldwide (Whelpton, 2005). When he returned he established the Durbar (Palace) School on palace grounds for Rana family, though it later moved off palace grounds and admitted some students from non-Rana, though still elite, families (Eagle, 1999). Thus the first government-run schooling in Nepal was in the medium of English (Weinberg, 2013). At the same time there were practices of religious schooling in Hindu *pathshalas* and Buddhist *gompas*, using the mediums of Sanskrit and Tibetan respectively (Eagle, 1999; Phyak, 2011). The medium of instruction of the first higher education center Trichandra College was English. Educational policy at the Ranas period served to limit education to elites, mostly their family. For them the language of education was English.

During the 50s: Period of Instability

Rana's rule ended in 1950 with the establishment of democracy. The Nepal National Educational Planning Commission (NNEPC) was formed. It was a landmark in Nepalese history because for the first time a policy had been formulated to systematize education. The NNEPC not only universalized primary education but also set up a strong basis for the subsequent development of educational language policies (Phyak, 2011, p. 270). The report supported Nepali as the medium of instruction for schooling, largely for purposes of national integration. The suggested goal was not just to teach academic competence in Nepali, but to develop monolingual Nepali speakers:

It should be emphasized that if Nepali is to become the true national language, then we must insist that its use be enforced in primary school...Otherwise, Nepali, though learned, may remain a "foreign" language rather than the child's basic, thinking language. Local dialects and tongues, other than standard Nepali, should be banished from the school and playground as early as possible in the life of the child. (NNEPC, 1956, p. 96)

The democratic government did not go smoothly during that time, political instability led to the establishment of five different cabinets in five years. The government seemed to be a failure and king Mahendra started the Panchayat system in 1962.

Panchayat era (1962-1990): Period of One Language, One Nation

King Mahendra created the Panchayat system of so-called party less democracy, which concentrated all real power under the king, which would provide the stability that Nepal needed for national development (Burghart, 1984). It was the time that Nepal's government became interested in cultural unification. The slogan of *Ek bhasha, ek bhash, ek dharma, ek desh* (one language, one way of dress, one religion, one nation) summarized the goals of the Panchayat government, which attempted to spread Nepali, Hinduism, and other symbols of the nation throughout the country to create a unified national identity (Rai et al., 2011). The goal was the assimilation of people with varied cultural and linguistic practices into a Nepali identity based on the cultural practices of elite, high-caste hill Hindus (Onta, 1996).

Another major education policy was the National Education System Plan (NESP), established in 1971 and implemented in the five years of inception. The NESP was obvious about the aims of assimilation

and homogenization, stating the goals of education as:

to strengthen devotion to the crown, country, national unity, and the panchayat system, to develop uniform traditions in education by bringing together various patterns under a single national policy, to limit the tradition of regional languages, to encourage financial and social mobility, and to fulfill manpower requirements essential for national development. (NESP, 1971)

Under this policy, and throughout the Panchayat era, the goals of education were to promote development through the unification of the nation under one language and culture. From the language policy perspective, Panchayat was the darkest age as languages other than Nepali were banned not only in the classroom but also in the playground following the doctrine one nation, one language, one religion adopted by the country at that time. Due to monolingual language policy and monolingual education policy explicitly aimed at the elimination of multilingualism in the period 1952-1990, many Nepalese who were not L1 Nepali speakers internalized feelings of inadequacy and shame attached to their own mother tongues which were increasingly viewed both by Nepali speakers and non-Nepali speakers or Nepali L2 speakers themselves as ‘the speech of the illiterate’ and ‘the dialect of the jungle’ (Malla 1979, p. 112; Hutt 1986, p.6). Many have seen this as the outcome of a conscious policy of social exclusion (Phyak 2011, p. 269; Giri 2011). In compliance with this doctrine, the nation-state nationalized and standardized the education system through the National Education System Plan (NESP) in 1969. With this plan, the curricula for various levels of education were designed, and textbooks were prepared in the Nepali language which was the sole medium of instruction. As a result, many indigenous, tribal, or minority children were not motivated to go to school, and even if they joined a school they could not perform as well as the children from the Nepali-speaking community could which consequently forced them to leave schools (Awasthi, 2004).

Post-1990: The Right to Education in the Mother Tongue

The Panchayat system ended with Jana Aandolan and their established democracy in 1990. The newly formed constitution recognized Nepal as a multicultural and multilingual country. The Constitution of 1990 contained a major shift in language policy at the constitutional level, stating:

The Nepali language in the Devanagari script is the language of the nation of Nepal. The Nepali language shall be the official language. All the languages spoken as the mother tongue in the various parts of Nepal are the national languages of Nepal (Constitution of Nepal, 1990).

This was the first time that languages other than Nepali received constitutional recognition as legitimate elements of the nation. At the same time, this formulation maintains the dominance of Nepali over other languages spoken in the country by keeping Nepali as the only national language (Phyak, 2011). In this constitution, the educational and cultural rights were explicitly extended to Nepal’s minorities in the constitution, though again these provisions were not entirely straightforward. The relevant 18 and 26 articles state:

Cultural and Educational Rights (1) each community residing in the Kingdom of Nepal shall have the right to preserve and promote its language, script, and culture. (2) “Each community shall have the

right to operate schools up to the primary level in its mother tongue for imparting education to its children” (Constitution of Nepal, 1990).

The constitution of Nepal 1990 provided the legal bedrock for the promotion of local languages by making a provision for mother-tongue education at the primary level (Article 18.2) and by guaranteeing all communities. The Interim Constitution of Nepal (2007) is another important landmark for the language policy of Nepal. It has clearly stated that Nepal is a “multiethnic, multilingual, multi-religious, and multicultural nation” (Part I, Article 3) and enshrined the following provisions: “All the languages spoken as the mother tongue [first language] in Nepal are the national languages of Nepal. The Nepali language in the Devnagari script shall be the official language”. The Ministry of Education also legitimized English as the medium of instruction (EMI) policy for private schools in its revised educational act in 2006.

The 2015 Constitution redefines Nepal’s identity as a “multilingual, multiethnic and multicultural country”. In addressing the linguistic rights of ethnic and indigenous minorities’ people, the constitution has also removed the previous discriminatory distinction between Nepali as “the language of the nation” and other local languages as “national languages” (Phyak, 2011; Weinberg, 2013). As Anderson (1991) argues, the standardization and promotion of one language as a national language support the ideology of the nation-state as an “imagined community of homogenous people”. The constitution also guarantees the right of communities to protect, preserve and promote mineralized languages and states that citizens will not be discriminated against based on their linguistic, ethnic, political, and religious backgrounds (Phyak & Ojha, 2019).

The provision is contradictory in itself. On the one hand, it ignores the use of mother tongues while giving a focus on Nepali and English but on the other hand, it loosely states the possibility of education in mother tongues serration of their culture, scripts, and languages as a fundamental right (Article 26.2). Certain provisions are provisioned in the constitution of Nepal 2015 that granted the right to language in article 32 as 1 “every person and community shall have the right to use their languages”. 3 “Every Nepalese community residing in Nepal shall have the right to preserve and promote its language, script, culture, cultural civilization, and heritage”. In the same way, the Act Relating to Compulsory and Free Education (2018) has provisioned the following provision in its article 26 on the topic of Language of instruction: “the medium of instruction to be provided by the schools shall be the Nepali language, English language, or both the languages and mother tongue of the Nepali community concerned”. It shows that English is given priority in the Medium of instruction officially.

The constitution devolved considerable powers to local governments, including budgetary allocation decisions and policymaking in areas such as infrastructure, health, education, language. In theory, policymaking at the local level is meant to rely heavily on community participation. In education policy specifically, the new constitution at least nominally devolved to the local level powers. There is no research on how many stakeholders are understanding and internalizing the process of education policy formation in changing contexts. So I tried to study this issue entitled “Language in Education Policy and Practice in Local Governments: A Case of Rupandehi District” with the aim of exploring the policy and practice of language in education policies in the local government of Nepal.

Methodology

This study was based on a qualitative research design. I used a case study design which is found in many fields in which the researcher develops an in-depth, multi-faceted understanding of a complex issue in its real-life context Creswell (2014). I selected two local governments of Rupandehi as cases purposively. The first one was one of the sub-metropolitan city which I indicate M1 and another was a Municipality which I indicate M2. M1 lies in an urban area but M2 lies in the semi-urban territory. The participants in this study were two people's representatives of selected local governments of Rupandehi who have been working in the area of local policy-making activity. The policymakers P1 is the mayor of the sub-metropolitan city (M1) and P2 is a female deputy-mayor of Municipality M2. She is from Magar (indigenous) community. I selected them purposively assuming that they were experienced the phenomenon under study because they were directly involved in making different policies of local governments including education policy. Document-related education policies of selected local governments and unstructured guideline questions related to the topic were research tools for this study. Doing a case study is developing a rich and in-depth analysis of a case and its settings so I collected the data by taking in-depth interviews of the participants using unstructured guideline questions. My questions were directed to the participant's experiences, feelings, beliefs, and convictions about the theme in question related to language in education policy. During the study, the participants' real names have been disclosed in accordance with research ethics.

The experience of two people's representatives of Rupandehi was investigated. A small number of participants with a rigorous analysis was sufficient because the study was of an exploratory nature (Daniel, 2012). I analyzed the collected data descriptively developing themes on the basis of the response of the participants. I used the thematic analysis in this paper as a descriptive approach with a focus on the experience, which refers to our experiences of the world.

Results and Discussions

I analyzed and interpreted the collected data qualitatively by making the themes on the basis of interviews, field notes, and other relevant literature about the topic.

Current Situation and Provision of Language in Education Policy in Local Governments

Most language matters in Nepal have not been planned; they have evolved in response to historical circumstances (Eagle, 1999, p. 4). The educational language policies were also formed in response to social, political, and historical contexts. Tollefson (2002) explains how the language policy debates reflect the struggles for power relations in society. The endorsement of the new Constitution of Nepal (2015) formally transformed the country into a Federal Republic Democratic nation that delegated the authority of decision-making in many educational issues to local governments, i.e., the offices of municipalities and metropolitan cities composed of elected people representative. Nepal has three levels of elected government: federal, provincial (seven provinces), and local (753 municipalities). The local government has been given the authority to design and develop its education policies. Both municipalities consist of diverse ethnic/indigenous groups so we can find linguistic diversity in them. Due to the recent inflow

of people, the demographic characteristics and ethnic composition of the municipalities have drastically changed, especially since the 1990s. Such changes have affected the cultural, educational, and linguistic aspects of society at large (Poudel & Choi, 2020, p.6). Mostly spoken language in Rupandehi is Nepali, other languages are Magar, Tharu, Newar, Gurung, Bhojpuri, Hindi, Maithili, Urdu, Avadhi, Chhantyal, Tamang, Thakali, Bangla, Kham, Rai, Rajsthani, Doteli, Kumal, Punjabi, Limbu, Sign Language, etc. The linguistic diversity in sub-metropolitan city M1 consists of 72.74 % of speakers of Nepali, 8.11% Magar, 5.32% Tharu, 5.19% Newar, 2.17% Gurung, 2.03 % Bhojpuri, 1.88 % Hindi, and 2.75% Others language speakers (CBS, 2011). Similarly, in the next Municipality M2 has 88.16% Nepali native speakers, 7.8 % Thru, 2.62 Bhojpuri, 1.45 Newari, 1 % Maithili, and 2% are other languages speakers (CBS, 2011).

The research site of this study (both municipalities) has prepared their education policy as Municipal Education Act 2018. Article 7 of M1 and M2 have provisioned that the medium of instruction to be provided by the schools shall be the Nepali language, English language, or both languages. Primary education can be given in the mother tongue only. If a foreigner has to study a compulsory Nepali subject while studying in Nepal, he or she may study any other language subject instead of this, if he or she so wishes. Languages [as a subject] shall be taught in the same language. The medium of instruction for English language teaching must be English. Both municipalities have the concept of mono language, bilanguage, and Multi-language education concept for the transformation. (Education Act 2018, p.4, Education Act 2020, p.137). Both municipalities were concerned with state language and education policy and followed that and prepared their education act. Neupane, (2020) stated that the government of Nepal has presented seven important regulations that provide a framework for Nepal's education and language policies. Based on these frameworks, local governments are trying to formulate education policies and trying to mitigate gaps in policies and practices.

Ideological and Socio-Political Aspects of Language Policy in Local Governments

Language ideologies are conceptualizations about languages, speakers, and discursive practices. Ideological and sociopolitical dimensions affect the language policy in local governments. As stated in the School Sector Reform Plan (SSRP) report, Nepal has been adopting a "trilingual" policy (learners' first language, Nepali, and English) at school level education since 1990 (Saud, 2020). It has not, however, been fully implemented until now. Most schools begin using NMI in the early grades; some schools have fully implemented EMI, while others have implemented both EMI and NMI. Almost all institutional schools of the study areas have been conducting medium of instruction in English since their establishment. But just a few community schools have adopted EMI fully or partially and some are in the process of adopting it. English has always been the language most associated with high social and economic status in Nepal (Phyak, 2016). Participant P1 said:

we are strengthening our schools with technology and encouraging them to implement English as the medium of instruction so that students from poor families should get quality education.

This shows that the local governments are focusing on English as a subject and medium of instruction whatever they have included the provisions about local language and Nepali as well. , Khatri (2016, p. 25)

argued that more extremely, teachers take for granted that teaching in English helps students find a job and participate in the global community. In the same way, Participant P2 said:

It is the demand of the majority of low-class parents to provide EMI in community schools. So we are supporting those English medium schools to develop the English proficiency of the students so that they could compete with private and urban areas schools' students in the future.

Community schools of the study area are shifting into EMI to compete with private schools. As Phyak (2016, p. 210) confirmed, "public schools are shifting to EMI to compete with private schools". So the ideology towards English is positive. EMI has taken a means to provide students with the English language skills which will enable them to get access to enhanced employment opportunities. Saud (2020) stated that the English language has been getting increasing space in the Nepalese education system from general social discourse to micro-level educational policies and practices due to the demands of the parents as social capital along with the influence of globalization and neoliberalism in education.

Perception Towards Language in Education Policy

Both municipalities have concerns about the national policy of language and education. They prepared the education policy according to the essence of the constitution of Nepal. In this regard participant, P1 stated 'we are sensational to protect local and indigenous language and prepared the policy according to the constitution of Nepal'. The municipalities have mentioned and focused on mother tongue-based education, multilingual education, and English as mediums of instruction but it is very difficult to apply in the real sense. Poudel and Choi (2021, p.7) state that the issues of protection and promotion of the historically residing linguistic diversity have been addressed through the current constitution (Constitution of Nepal 2015) which provides an appropriate legal framework for substantive legal protection for the national indigenous languages as a medium of instruction. In the same way participant P2 showed devotion to protecting the indigenous language and said

we are aware to protect the local language and made the policy according to the constitution of Nepal but it is very difficult to apply the policy because of the fascination with English as an international language and Nepali as an official language.

Local governments have to choose bi- and multilingualism as a minimum requirement to teach children in the beginning grades of basic education for the creation of this strong foundation to take place. But it is very difficult to successfully implement this provision due to the global political economy, interdependence, and diversity of the municipalities. There is a huge challenge for the local governments of Nepal as plans and policies are often not implemented effectively (Kadel, 2015, p. 196). Different research from home and abroad suggested that basic education must begin with the mother tongue of the learner and gradually shift to language(s) of wider communication. Participant P1 said

we are encouraging local people to promote their language but they are not given attention to the languages they send their children to English medium schools from ECD.

It shows the negligence of the local people for the promotion of their languages. As three-level governments stay silent in this regard, parents, teachers, and school management committees are in a

dilemma as to whether they should continue with their mother tongue-based multi-lingual education policy or switch to English (Phyak, 2013, p. 41).

Practices of Language Policies at Local Governments

Mother tongue-based multilingual education is a form of multilingual education built on the learners' mother tongue. Kandel (2010) argued that mother tongue-based multilingual education is very important not only to develop a strong educational foundation but also to strengthen the cognitive development of learners as the beginning of education. Mother tongue-based multilingual education helps strengthen the first language and provides a smooth transition from the first language to the second and the third language. In this regard P1 said

providing education in the mother tongue is the best way of educating children at the primary level so we have stated the provision as every Nepali community residing in our municipality shall have the right to acquire education in the mother tongue.

Both municipalities have focused on mother tongue-based and multilingual education as in the constitution of Nepal. Participant P2 said, "mother tongue-based-multi lingual education is important for equitable quality education and lifelong learning for all because it is the natural means of self-expression of the experiences and thoughts learned in childhood". Mother tongue-based multilingual education begins in the language that the learner speaks most fluently, and then gradually introduces other languages. UNESCO (2011) positioned that MTB-MLE enables life-long learning in a learner's home language provides a solid foundation on which other languages and skills can be successfully built. Phyak (2011, p.128) argues that MTB-based MLE policy is transformative. It has the potential to contribute to social development. It bridges the gap between community and school and recognizes the identity, epistemology, and voices of local communities. MLE also helps to create positive relationships between individuals and society. It helps to generate good and productive citizens who can promote and establish a democratic system for the progressive development of Nepal. A harmonious environment between communities will be achieved and peacebuilding will be facilitated as ethnic and community languages gain equal respect and status alongside other languages. UNESCO (2011) referring to Skutnabb- Kangas (2003) states that if teaching is in a language that an indigenous child does not know, the child sits in the classroom for the first 2-3 years without understanding much of the teaching. That is why many children leave school without learning either of the languages or almost without any knowledge of content. So Language-in-education policymaking is complicated primarily due to its unique demographic structure, i.e., multilingual and multiethnic population of the municipalities. The state and local governments are focusing on MTB-MLE policies but the parents are not emphasizing it. Parents are not convinced of the value of the MLE programme. They believe that EMI is the demand of the world to take our teachers and learners in the global market since EMI enhances exposure to a huge resource of knowledge, by which teachers and learners can be updated and exposed with methodological shift, updated knowledge, science, and technology, and world interconnectedness Poudel (2021, p.53). It is necessary to convince the people to apply MT-MLE education so that students get easier access to contextual learning materials and they can maintain the values, cultural background, and

identity of their families and communities. They will be able to share a wide range of cultural experiences in literature, entertainment, religion, and their interests with other linguistic and cultural groups. As Baker (2011) states that the ability to speak the mother tongue as well as the national language and international language creates a much wider range of life choices for individuals but can also achieve national unity.

Positive Attitude towards Local Languages but Focus on EMI

Both of the participants have a strong positive attitude toward the protection of local and indigenous languages. They respect the local languages spoken by their municipalities. They feel more prestigious to protect and promote local culture, language, and art. But local people themselves are embarrassed about speaking their native languages in the presence of speakers of the dominant language. Both argued that teaching children in their mother tongue has created a children-friendly atmosphere in the school but P1 claimed '*Parents were not convinced to send their children to their mother tongue-based school even Nepali medium school.*' There is a tendency of sending their children to English medium school because they believe that studying English medium gives better results. P2 argued that her municipality encouraged English medium teaching since English is an international language and learning it would help students in the long run. Phyak, (2013) states that parents have a mindset that their children receive quality education only when they go to private schools wearing a tie, tidy uniform, belt, and school shoes, and speak some English words from the early grades. He further claimed that there are few awareness-raising activities and effective mechanisms to involve the community in the implementation of the policy. "We found ways to improve the quality of education with English as the medium of instruction," P2 said. In the same way, P1 claimed "We are allocating enough budget to strengthen community schools to improve English as a medium of instruction". So quality education is now being assessed in terms of teaching in the English medium particularly in institutional schools and some of the community schools of Nepal, and since this has remained an unquestioned medium in higher education, it is imperative to study the issue of access and quality of education through mother tongue education in Nepal. Due to the influence of English as the medium of instruction, most parents send their children to private English medium schools. Ghimire (2011, p. 37) argued that the choice of English in education had direct significance to the power relation in Nepali society. English education might prepare a group of elites different from ordinary people. Private schools of Nepal are attracting students in the name of quality education with English as the medium of instruction. In the same way, to attract a large number of pupils, public schools in Nepal are transferring the medium of instruction to English, and English as a medium of instruction has been applied without any logical standards. Macaro and Akincioglu's (2018) claimed that EMI increases unnecessary cognitive load and encourages rote learning due to the poor proficiency of practitioners in the language. We must start confronting the myths because we have crossed limits and entered a farcical social juncture whereby community schools are beginning to switch to the English medium to convince parents that they too can deliver "quality" education just by making that switch.

Conclusion and Implications

Language policy is the set of laws, regulations, or rules enacted by an authoritative body (like

a government) as part of the language plan. The finding of this study shows language policy is an interdisciplinary perspective integrating the historical, ideological, socio-political, educational, and institutional systems. Language policy and planning is a multi-layered process that is shaped by policy actors within the politico-cultural situation of society. Nepal is struggling to implement its educational policies and plans through developing local curriculum in local languages. To be a multilingual and multiethnic country Nepal is facing the complexity of language policy-making in education. The Nepalese Constitution, promulgated in 2015, legally turned the country into a federal republic democratic nation, delegating decision-making authority over many educational concerns to local governments. The local government has been preparing the policies as per the constitution of Nepal. Policymakers are committed to developing contextually realistic, sustainable, and efficient policymaking that justifies the use of mother tongues, English as the medium of instruction, the national language, and the global language in a multilingual context. They have tried to maintain the cultural and linguistic diversity of their municipality. They are struggling to implement language in educational policies and plans. They are proactive in protecting and promoting the local language through education but it is a bitter truth that local people are negligent toward the first languages but the emphasis on English. So there is a Shifting of MOI from Nepali to English due to parental demand and pressure. They believe that English is a must for further study, employment, use of modern technology, better result, etc. Due to the development of information science and technology, linked to globalization and languages of wider communication such as English, plays a key role in education. Even though the local governments have provisioned many provisions to respect the local language but students and parents are not positive about the MTB -MLE policies. They only focused on English as a medium of instruction and as the subject.

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Challenges and Opportunities of Integrating ICTs in ELT and Literature Teaching

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Abstract

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Due to COVID 19, the teaching was switched to online mode, and it is still in practice due to the second and third wave. As a new experience, both teachers and students felt uncomfortable to start online classes. What they lacked was the digital literacy of integrating ICTs in learning, and strong Internet facility. Integration of ICTs into Teaching and Learning during COVID 19 and its aftermath is both obligatory and essential. Education and digital tools are now complementary to each other. This paper aims at looking at the effectiveness of ICTs in teaching English literature, language and examines problems associated with it focusing especially on online classes during COVID. The paper has been conducted through a set of questionnaires designed for teachers and students. The research is conducted through interviews with teachers, and the result identified that problem was not only with the students alone, it was also with the systems including teachers and concerned authorities. The paper concludes that by developing digital literary and ICT skills in students and teachers, the teacher can engage, enrich, enable and empower the students so that the knowledge as envisioned in respective curriculum can be materialized. Within ICTs, MS Teams application used by teachers is the ICT tool that the paper basically focuses on. Recording the class, audio-video setting, cloud video setting, making lesson plans virtually are to be focused while giving training to teachers.

Keywords: digital literacy, ELT, ICT, integration, literature, online mode.

Introduction

The online classes, popularly known as sky classes, are in practices in Nepal and rest of the world, due to Corona Virus spreading with its different waves. It means the stakeholders of education including teachers, students and parents are being familiar with technology. They must share digital tools to meet the educational goals. Universities and schools in Nepal have started to follow online mode as an essential mode to conduct classes. Thus integration of technology in education is essential. As envisioned by higher education policy-2072 BS, ICT is considered as one of the main elements in transforming skills, enriching with potentiality, and creating knowledge. Higher education policy gives focus to the access of every individual to higher education based on aptitude and merit. It talks about integration of ICTs in education as essential elements to conduct teaching and learning activities. Today's age of 21st Century and it is also the age of information and technology (Bhattacharjee & Deb, 2016). It includes power point presentations, digital stories, interactive quizzes audio stories simulations online games interactive exercise blogs and web sites on specific topics. It is also essential that a class room should have multimedia projector and a computer system connected to the class. ICT integration into teaching and learning depends on the creativity and motivation of the teachers.

Integration of ICTs in education means applying the technological tools in teaching and learning activities. Since students are already introduced with technology in their life while sharing and talking their ideas, it is natural for them to expect the classes equipped with digital tools. It arouses their interest assisting teachers to teach according to the interest of the students by replacing traditional teaching methods with a technology-based teaching and learning tools. Its significance broadens as the most of the universities in Nepal switched their classes to online mode due the pandemic of COVID-19, and its aftermath.

Due to the first appearance and second wave of corona virus, the physical classes are not in practice. At present context, due to the pandemic, the focus of educationists is on technology. ICT is considered as one of the main elements in enhancing the quality education as envisioned by a curriculum. Effectiveness of ICT integration in teaching literature to support teaching and learning process in classroom is realized in the higher level education. ICT integration has a great effectiveness for both teachers and the students. Digital literacy of students and teachers and their well-equipped preparation with ICT tools as well as facilities is one the main factors in technology-based teaching and learning. It plays a key role in enhancing students' quality learning in different genre of literature. As a lecturer of TU, I have practiced teaching English literature and language through MS Teams and Zoom applications. Since it was an unplanned job, we both teachers and students were newer to it. As I observe what I found was that students were less active in the class, their note-copies were empty even though they had pictures of class through screen-shots in their gallery. The assigned homework was not completed; neither had they enjoyed the files uploaded in class note folder of Teams task bar. This problem is common as I talked with the fellow teachers, they agree that in-service training related to ICTs should be given to the teachers.

This paper aims to analyze the effectiveness of ICTs in language and literature class of English during COVID-19 and its aftermath. The entrance into the online mode of teaching for this campus was a new practice, and the obligatory one. The study was carried out taking Campus, Baglung as a study area.

English teachers and students' responses to questionnaires and interviews helped to draw a conclusion. The research has been conducted dividing it into five sections: introduction, review of literature, methodology, results/ finding, and conclusion.

Review of Literature

The literature review of the research consists of review of key terms related to topic, i.e, ICT, literature teaching, and theories of teaching literature, particularly focusing on Elaine Showalter's *Teaching Literature* (2003) and Jonathan Anderson's *ICT Transforming Education: A Regional Guide* (2010). The technological and instructional tools used to communicate in the classroom fall in the category of information, communications and technologies (ICTs). ICTs include computers; mobiles, tablets, iPhone, iPod, radio Wi-Fi, television and software etc. Integration of Information, Communication, and Technology (ICT) in education assists teaching and learning activities by replacing traditional teaching methods with a technology-based teaching and learning tools and facilities. (Pangeni, 2016) talks about the use of ICTs for open and distance learning in Nepal, "ICT can help create collaborative learning, environment, that allows learners' active collaboration, discourse /discussion, problem solving by crating and providing online support system" (p.39). According to him, the ICT assists in collaborative learning. It is interactive as well. He further writes, "Higher educaton through IDL mode in Nepal has been in discourse for a long time. In addition, Internet technology has brought varieties of options for Nepali students to access higher education" (Pangeni, 2016, p.49). Thus, integrating of ICT in education has opened new doors for students to learn digitally. Literature and language can be taught using ICTs.

Elaine Showalter (2003) ponders on how ICTs based teaching is good in poetry, "If we give students a definition of iambic pentameter, defining it becomes a low order task of recall or comprehension. But if we five them examples of poems and plays and ask them to derive a definition of iambic pentameter. We are asking for a higher order task of analysis and synthesis" (Showalter, 2003, p.25). Through ICT, poetic elements can be taught well. The metric form is shown in the board through PPT slide with sound system. Then, the class is interesting as well. She also talks about how ICT is useful in fiction. Since fiction is a mixture of imagination and reality, it touches the students deeply. For this, teachers have to teach in such a way to attract their attention. Talking about how one can teach novel, Showalter (2003) writes:

In my own teaching of the novel and short story, I have long experimented with the ways to use pedagogy itself as a mirror or laboratory of narrative. That effort requires the teachers' triple attention to levels of information and understanding. Students, first, need to analyze the techniques in the text, second, to have it named and defined through hands out or course webpage sites. (p.95)

Showalter says that she used pedagogy with ICT as a mirror of narrative which can be linked to the websites. She says that students can go through the website links so that understanding can be materialized. She has practiced this in her fiction class.

Anderson (2010) highlights on how ICT can play a supportive role in enhancing quality education. He talks about the changing role of teachers. According to him, a teacher becomes a facilitator and sits in the side like students, "The changing role of teachers is aptly summed up in the quip that teachers have moved

from being ‘sages on the stage’ to becoming ‘guides on the side’. The teacher is no longer the all-knowing authority. The new role can perhaps be likened to that of a team coach or the conductor of an orchestra who tries to bring out the best performance in all players” (Anderson, 2010, p. 3). The teacher with ICT is now is a co-learner. The shift of teacher from active mentor to facilitator, and students’ from passive recipient of information to creator of knowledge owe to the integration of ICT into education, “Students in classrooms where ICT are regularly found are likely to participate in virtual excursions and be active researchers, searching the web for information to complete individual or group projects, communicating via email, blogs and social networking with students and teachers in other schools, and reaching conclusions on the basis of evidence gathered” (p.6). The students are interested to search materials in web. They communicate via blog, email, and social networking. ICT literacy and basic skills to use ICT tools in education is rewarding. According to Anderson, understanding how and when to use ICT tools to achieve particular purposes, such as selecting particular ICT tools to complete a given project make much sense of teaching through online mode.

Language is taught using ICTs, so is literature. By integrating ICT in literature class, we can make the class effective and memorable. Essence of literature lies in teaching moral values and cultivating fun. These values are learnt in fun if the classes are equipped with digital equipment. Due to these qualities, teaching literature is joyous activity. The resources of literature are available in digital forms. Literature students enjoy reading the literature online as it has unique qualities. Writing literature is the expression of what one feels reflecting the reality in different forms. It is the field to exercise creative potentialities of human language and humanistic values. ICT helps to enhance those qualities. The literary qualities as Awasthi et al. mentions, “The result of creative faculty of human mind. It is an artistic, pleasant and attractively deviated for of language to express one’s ideas, feelings and experience. It portrays the picture of any subject colored with imagination, and real experience” (Awasthi, 2011, p.3). In the quote, Awasthi clarifies that literature is an artistic reflection of human creativity. Literature has artistry, suggestiveness, eternity, universality, originality of style, creative imagination, moral consciousness etc. These qualities make literature different from other writing. These qualities of literature are now in digital forms. So learning is now extended from old method of chalk and talk to digital classroom where resources are available in online mode.

Making the class joyous depends on the applications of ICT in teaching literature. It is beyond doubt that literature is full of fun either one reads for the joy or for other purpose like that of students who read to prepare for the exam. However our students are found to be reluctant in the literature classrooms. The reason can be partly the traditional method of teaching with chalk and duster popularly known as chalk and talk. Now it is the high time that we have to change the way we teach literature in traditional way. Due to COVID 19, teachers and students have an opportunity to switch on their activity to online mode using varieties of digital tools.

ICT application in literature class is interactive, “There are many ways to be a good teacher, but I think that active and interactive subject-centered learning makes much sense of teaching literature and the genre of drama poetry fiction and theory with their emphasis on performance, memory, narrative

and problem solving, offer guides to our task as teacher and a way to see teaching and scholarship as organically related” (Showalter, 2003, p. vii). She talks about how she can make her literature classes interesting by using video clips bringing from Internet, “In my own class, I use video clips” (p. 82). As a teacher, her experiences tell that she is accustomed in the application of ICTs in teaching literature. Today education is based on student-centered method. She means to say that interactive student center method makes much sense of teaching literature and it is through ICTs that literature can be best taught. Talking about importance of email to teaching students, she writes, “She writes, “Email means that I am accessible to students even when I am not I my campus office” (p. 57). She meant to say that email is a way to be contact with students.

The teaching method practiced for the long time was lecturing which was useful in large class. Now it is a time to make a change in teaching popularly known as paradigm shift in teaching. Effective teaching can maintained through a paradigm shift in classroom delivery, i.e. - the shift from lecturing to interactive method using ICTs. In order to materialize it, the faculty members of English Department and students should acquire skills and knowledge of utilizing digital tools and information on related topics by using available ICTs, web sites, blogs and e-resources. The computer assisted learning is helpful in giving feedback, “The advantages that Computer Assisted Language Learning (CALL) can offer are nowadays well-known to educators struggling with traditional language classroom constraints, it can stress free environment in which students can access virtually unlimited input, practice at their own pace and receive individualized, instantaneous feedback” (Bhatta et al., 2070, p.426). The quote clarifies that the use of computer and other devices motivates students in learning with fun. It is useful in boosting the free environment in learning. E-learning consists of synchronous and asynchronous learning.

Synchronous e-learning is the type of e-learning where teachers and students sit together in the online class and discuss the topic. It is helped by media such as online chat and video conferencing which has the potential to support to e-learners who can directly talk and ask for immediate response of the teachers. In this type of learning, students are able to interact with their friends and teachers. Teaching can be conducted either asynchronous or synchronous or combination of both. Asynchronous e-learning is the flexible type of e-learning supported by media such as web, Internet, email and discussion board that support for teacher and learner for teaching and learning even when they are not online at the same time. It means teachers upload the materials in the files of the virtual class and students look them later. This class is carried out when teacher and students both are offline. In Nepal, asynchronous or synchronous teaching involves some problems:

E-learning is basically suited for distance learning as it is more flexible with E-learning materials. As 80% of the total population of Nepal lives in rural areas and has very low number of educational institute for higher education. Also with the shortage of educator and teaching material, students living in rural areas face problem of education. Being large variation in topography in Nepal, it makes transportation difficult and costly. (Shakya et al., 2017, p.11)

It shows that e-learning involves challenges as well due to the lack of teaching materials. Sometimes it is difficult to be active in online teaching and learning activities. The problems with online teaching are

shortage of educator and teaching material, lack of e-resources, and digital literacy.

Digital literacy of both teachers and students is pre-required element of education. Teaching methods belonging to the digital literacy of teachers, students and administrators of the campus are blended in nature. Electronic and digital resources are grounds on which teachings of literature can be practiced. The point is that teachers should be active in implementing the ICT in the classes by showing the linkage of e-resources to the students. Teachers should best utilize the electronic resources by helping students become more creative and imaginative. As the above reviews indicate, by using available technologies, one can make the literature class interesting and effective.

Methodology

The research was carried out taking mix method research design. So it is a productive mix of qualitative and quantitative approach. Before finalizing the questionnaires, peer discussion of sample questioning was prepared and a set of questions were prepared. The mixed method helps to clarify the statistical data the results based on interview as well as personal experience. Descriptive statistics has been employed to carry out the research. Both open ended and close ended questionnaires were prepared for teachers and students. English teachers teaching in DMC, Baglung were selected through random sampling, and students studying in the same campus were selected through accidental sampling. Primary and secondary data have been used. So, is both a library research and field survey as indicated by pragmatist world view of the research. As a library research, the researcher has consulted online materials, diaries, and books. As a field survey researcher, the researcher has chosen Dhawalagiri Multiple Campus and its teachers to fill the questionnaires, to fill the research form. Personal experience of researcher as an English teacher of DMC has been taken into consideration. The questionnaires are put in appendix A and B.

Interview with the nine English lecturers was taken individually. Their quotes have been kept in result and discussion section. In the interview structured and unstructured questions were asked. The structured questions asked to the teachers have been kept in appendix C. the personal experience of researcher as an English teacher has also been counted while giving a shape to the research. For the ethical concern three teachers' names are written in pseudo names whose direct quotes are kept in the title Teacher's Reflection on Online Classes with a table.

Results

Teachers' Reflection on Online Classes

In order to find out the effective use of ICTs in teaching language and literature, a set of questionnaires was sent to the teachers of Dhawalagiri Multiple campus, Baglung. Interview with them was also done to reach the conclusion. The data were collected through interviews, questionnaires, and using the personal experiences as an English teacher. Nine lecturers who are the faculties of Dhawalagiri Multiple Campus, Baglung were selected to fill the research form with questionnaires. The forms were collected as they filled out in their convenient time. Their responses were collected in numbers and converted into percentages. They viewed that ICT is mostly useful in Classroom activities, yet their views differed regarding how one could utilize it.

The result showed that twenty two percent (22%) respondents preferred giving assignment. Checking assignment was not done regularly. The homework has been assigned through Ms. Teams. In the next question related to the application of ICT in literary modes like narration, description, structural aspect, their response reflected that forty four percent (44%) respondents chose structural aspect, thematic aspect was chosen by thirty three percent (33%) and characterization was preferred by twenty two percent respondents (22). From these responses, it is clear that ICTs help to teach literature as its different modes are easily taught using technology. Effectiveness of ICT integration in teaching literature depends on students' digital literacy as it is preferred by fifty five percent (55%). Thirty three percent (33%) teachers ticked teachers' role in enhancing the qualities and campus's role was chosen by eleven percent (11%) respondents. In the same way, more than seventy seven percent said that all the genres (Poetry, drama, essay, fiction) can be best taught using ICT.

Table 1

Codes, level, and faculties of teachers teaching in the study area

S.N	Codes	Teaching Level	Faculties
1	Eng. Teacher Two (EN1)	Bachelor	Humanities/Management
2	Eng. Teacher Two (EN2)	Bachelor	Humanities
3	Eng. Teacher Two (EN3)	Bachelor	Humanities / Education

When interview was taken to them, they said that class room activities involve the best teaching if one applies the ICT in literature class. EN1, the faculty of English department said, "We are teaching our courses through online mode, and we are also learning ICTs" (EN1, personal communication, Nov. 9, 2020). He means to say that online teaching is newer experience. In next question related to the presence of students, he said, "The presence of students in BBA is very high, but the presence of students in BA is very weak". EN2 highlighted some problems associated with online teaching. Without training, teachers lack good digital tools or device, and digital skills, it is urgent to give training to teachers" (EN2, personal communication, Nov.19, 2020). Another problem associated with teaching online classes is related to the activities in the sky class. He claimed that the students are not serious regarding the activities uploaded in the assignment section of Teams. Regarding the active participation of the students, EN3, a part time teacher said that the students feel uncomfortable to respond any queries asked them in the class. He said, "When I asked them a question related to lesson just taught, most of students stayed untouched. They did not respond anything at all, few responded a little" (EN3, personal communication, Nov. 22, 2020). Interview with the lecturers indicate that students have not interestingly participated in the class. The class is less interactive despite the use of ICT.

In the interview with the lecturers, they said that students come to join without digital literacy so the teaching learning activities are affected. They agree that teachers are unable to cope with new situation of technology without training. As I observed their views I found that ICTs based literature class is joyous. My own experiences as a teacher of literature reflects that using ICTs, we can teach literature well. We can

have virtual classes through Google meet, Zoom, or Microsoft teams. The PPT slides are visible through screen sharing where audio-visual options make the class effective.

Sixty six percent chose websites available that teachers often use rather than the options like their own networks and their own channel which receive one percent response. ICT helps to enhance students' creativity as said by fifty five percent respondents whereas forty four percent chose students' presence in the class eighty eight percent of them said that Structure, theme, sound can be best taught using ICT. As I talked to them, they said that line to line explanation, meditative quality of poetry, elements of poetry and words with connotation can be best taught using ICT. To show rhyming, images, theme they say that ICT is essential. In drama class, all of them (hundred percent) agree ICT is best to deal with character and dialogue more than rhyme. As preferred by ninety nine percent stage decoration is best taught using ICT. In fiction class, the importance of ICT lies in figuring out plot as said by eighty eight percent respondents. In case of online education, forty four percent chose Microsoft teams as software to feel comfortable to use and fifty five percent chose Zoom to be easier to use. Almost of them in interview agree that they are excited to use ICTs in literature class.

My personal experience also says that we can apply ICT in teaching any genre. How we use the ICT effectively is the main concern. As a literature teacher, I observed that the classes are well performed with ICTs tools. As I observe and reflect that like other teachers what I found that without using or integrating ICTs, teaching is difficult.

The teachers' reflection regarding the online class tells that online class is effective though it involves the challenges. Many students consider ICT tools very helpful as it helps them to learn and do the assignments offline. ICT enables students with special needs or techniques to deal with the problems. ICT has significant impact on students and learning processes as they learn with fun. Visual learning adds a new strength in the teaching and learning activity, it makes both teachers and students active and interactive. However, the servile dependence on online education without proper equipment is not good. The interview result also showed that teachers have not practiced asynchronous method of teaching yet. But they wish to use it in the days to come. The true spirit of online class is not met. It shows that the online class has not been as interactive as what Elaine Showalter and Anderson said in the review section. The challenge of digital divide is more serious. In the same way, good infrastructures, high speed Internet have to be managed. Digital literacy should be within everybody's grip by giving training to teachers, students, and concerned people. Since students learn from the house, their parents should watch and instruct them.

Students' Reflection on Online Teaching

ICT plays vital role in blending the teaching methods and acts as a supplement the conventional or traditional mode of teaching. The present context based on information and technology needs the proper use of dual mode of teaching which could avoid the monotony of the students. Since they are already exposed to technology which they want to integrate in every aspects of their life, education cannot be an exception. Taking this on mind, sixteen close ended questions and three open ended questions were asked developing a form of questionnaires through Google form. They agree that classes can be made more

effective using web resources depending upon the genre of literature.

The responses of the students regarding the questions they have been asked through questionnaires have been calculated in percentage using Google form. More than sixty one percent students said that teachers mostly use Power Point while teaching. It is clear that the most reliable program for the teacher is Power Point while teaching. Only twenty seven percentages respondents said that MS word has been used. Regarding the question if they enjoyed or excited the online class, fifty seven percent students said that the class was in between the mode of exciting and boring. And rest of the students responded saying the online classes were exciting. Talking about their own problems in online classes, sixty seven percent students said that they lacked internet, and twenty two percent students said that they lacked digital literacy and rest them which is eleven in percentage agreed that they lacked device. Fifty three percent respondents responded that the homework has been occasionally assigned. It means teachers are not habituated to assign the homework as per the requirement. Almost ninety percent respondents agree that the class is disturbed due to the technical problems. Sixty eight percent students told that audio videos are used in the classroom. Lack of interaction in the class is found as majority of the students (sixty eight percent) told that the classes were often one way talking by teachers. Forty seven percent students agree that they are given chance to present the ideas in the class but they are afraid to speak in online class.

The open ended question regarding the problems of online mode of learning, the students responded saying that due to unstable power supply, the classes were disturbed. Other indicated the technical problems, internet problems, difficulties in asking question, due to the lack of confidence and digital literacy. Regarding how make we can the online class effective, they said that two way interaction should be practiced in the classroom, the classes should be conducted giving sufficient chance to the students to speak.

While taking their remarks on teaching specific genres, they opined that ICTs help them understanding the text through visual aids. Characterization in drama, rhyming in poetry, narrative qualities in fiction was easily grasped using the technology. Either one goes to teach poem, fiction, drama or any literary piece, ICT helps both teachers and students to teach and learn. The elements of literature are best taught using figures through ICT. For this Power point slide can be used as indicated by the result analysis above. The structure of drama, fiction and even poem, rhyming of poems and drama, plot and point of view of fiction are best dealt using ICT. For this, we can use video clip, photos to show the setting, sentence structures to show the stylistic features of the text. So the ICT plays a significant role to teach literature effectively. Students' number and performance could be increased using ICT provided that students are well equipped with Internet and digital tools. It is general thing to say that human beings are attracted to multiple options so they are almost fed up with chalk and talk method of teaching. It is high time that they need newness in teaching. They become curious and inquisitive to learn the literature through ICT. When ICT is integrated with the act of teaching literature, it is found that the literature classes have been interesting. In poetry classes, the whole poem is shown in the screen and with the help of epic pen; the teacher marks the important lines and words so as to make students clear. The simile, metaphor, personification, synecdoche, metonymy all have been found to be clearly taught. The rhythm, rhyme, feet, if they are visually presented,

they become clear to the students. In drama classes, we can talk about exposition, rising action, peak point, falling action, and conclusion along with reversal. The pleasure one gets through the integration of ICTs in the literature class is much yielding.

Discussion

Though the teachers agree that ICT is helpful in teaching and learning activities, they are facing problems of making virtual lesson plans, homework assignment system and supervision, strong Internet facility, and devices as well. Anderson state that digital divide is a problem for both teacher and students, "The term digital divide refers to the gap between the "haves" and the "have nots" in society: between those who have access to ICT and those whose access is limited or non-existent" (Anderson, 2010, p.11). This is why some students said that they did not enjoy the online classes at all. As they said that strong Internet facility is another problem, "High-speed internet is another disparity or gap that is widening between rich and poor countries" (Anderson, 2010, p. 18). These challenges pose a constant threat to the educational system. Moreover, assimilation into the digital skills requires students to practice digital literacies which extend beyond print-based literacy. Anderson says that a country should have a national plan for ICT in education, adequate infrastructure, strategies and funding for developing school capability, preparing teachers for ICT, and a vision for ICT in education. (Anderson, 2010). However, in Nepal, we lacked it because switch from offline to online mode in education is done in pressure due to the Covid 19 without proper plan. It was unplanned and applied haphazardly with no option left over. Students' mild satisfaction raises a series of questions to the online mode of education. Teaching and non-teaching staffs along with administrators need to have training to run classes online, admit the students through online mode. The poor infrastructure is another problem. The HOD of English department in the interview agree that majority of the students in humanities classes did not join the classes. "They are still asking for the Teams ID" he said in the interview. They are from remote village and lacked Internet and digital devices", he added. What Anderson is calling 'digital divide' is a serious problem.

Students from remote places, and privileged backgrounds, with minimal resources are taking part in education thorough alternative learning opportunities. This crisis in education due to COVID 19 has shown many problems, and challenges in our education system. The lockdowns in response to COVID-19 compelled colleges to leave conventional mode of teaching, and move to online mode of teaching. This was a new experience to teacher and students. The college has made efforts to maintain learning continuity through the online mode using MS Teams during this period. Due to the lack of digital environment, the teaching and learning could not take place well. Teaching through digital mode using MS Teams require skills in operating the applications which as their remarks in the interview say, they lack it.

Students have tried to utilize the available resources to continue learning remotely following the e-resources. Teachers need to be update having been acquainted with new pedagogical concepts, digital lesson, and modes of delivery of teaching so that they can download the Microsoft Teams application on their desk top, laptop or mobile and sign in with the username that the campus provides.

This situation has opened new avenues to improve the educational sector as the crisis may appear

in the future with different waves and forms. The crisis raises an important issue related to continuity of online education even in normal period so that digitalisation expands and complements student-teacher relationships where parents also play supporting role. By taking this point into consideration, the concerned bodies should develop digital infrastructures, should give training to the teachers, and collaborate with students.

Conclusion and Implications

With ICTs, students' creativity, mindfulness, and inquisition increases as it is often scaffold and supported by teachers as co-learners. Parents need to inspect, supervises, and consult with teachers about the study of the children. The role of parents has been changed. It is their responsibility to look after the children at home if he or she is studying or not. So, teaching is now multipolar activity; it is not unipolar or bipolar.

Since traditional method of lecturing using the teaching materials; chalk and duster does not work, it is high time to change the way we teach by incorporating ICTs which can be continued in normal period after the COVID. The traditional method now is obliterated. The teaching materials are now in blended form. In the same way, teaching takes place anywhere and anytime. Students already coming with digital literacy are reluctant to learn in traditional method. By developing the attitudes, skills of the students, knowledge can be provided. Students should have positive attitude towards teaching and learning. And without skill, teaching and learning activities cannot take place. However, students' digital illiteracy, teachers' lack of training and lack of digital resources in sufficient level in the campus are some of the challenges of current teaching and learning activities. Teachers must assign homework and prepare a lesson plan in online mode. The assigned homework is checked using through crosschecking the assignment section if the teacher has used MS Teams. Now it is clear that teacher is no longer is limited in the four walls of the class room. It can be done online and offline mode. So it is not be discussed if ICT is good or bad, how we can use ICT in literature class and make the class effective is the issue of debated. Though COVID 19 has come as a curse in educational sector, it has brought a shift in education system by changing the role of teachers, students, and parents due to ICT. The switch from off-line mode to online mode in education, often called paradigm shift, is to be entertained even after reaching to the normal situation. Continuing the dual mode of teaching is necessary, the way it can be continued in normal situation is a question to ponder which the present paper does not concentrate on. Through the interview and questionnaires, it is found that teachers still suffer from the digital literary like recording the class, audio-video setting, cloud video setting, making lesson plans virtually. They should be given training keeping these issues at the center.

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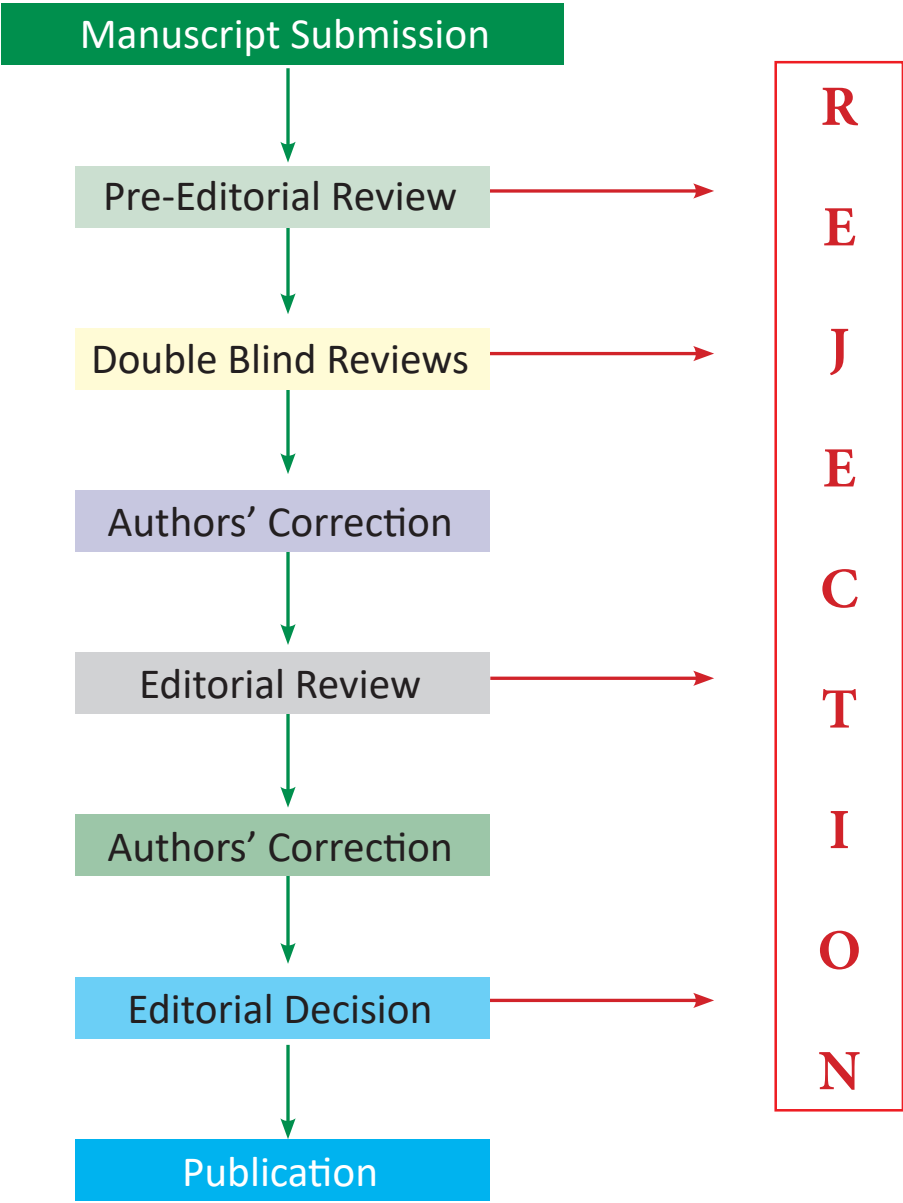
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The article must have its cover page including author's name and affiliation. The author's name must not appear in any other parts of the text. All the submitted manuscripts will be first reviewed by the editors to ensure that they comply with *JoNG* 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, which has the authority of making final decision on its publication.

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

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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)

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