

Funding Community Colleges in Nepal: Issues and Mitigation Measures

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Abstract

The regular development grants provided by the University Grants Commission (UGC) to community colleges are the most important financial support to them. UGC is also supporting its faculties and students through fellowship and scholarship schemes which are another milestone to foster the mission of community colleges. Besides, local governments, individuals, student fees, donations, alumnae support, and income from religious works are also sources of funding. These qualitative and empirical methods based on secondary sources with the eyes of social justice theory in education aim to investigate the funding modality of UGC and its impact on access to higher education. It also aims to point out some of the problems, and issues and highlight the implications of funding, in the Nepalese context. It was found that the input-based funding modality which was based on the indicators such as several students, location, programs, pass rate, and many more was insufficient to promote the access, quality, and relevancy of higher education in community colleges in Nepal.

Keywords: higher education, community college, restructuring, access, quality, Nepal.

Introduction

The trend of financing higher education (HE) throughout the world has seen dramatic changes due to the socio-economic and political instabilities in countries. Its consequences are remarkable for their influences on the financing of HE in the last decades of the 20th and the first decade of the 21st century. These impacts vary among countries. Research shows that the general trend of HE is increasing per student unit cost, costs of instruction; increasing enrollments; high expectations; the low level of governmental revenues; increasing globalization and liberalization, and the resulting decentralization, devolution, and privatization of public and private systems (Johnstone, 2009).

Due to the above-mentioned impact, the trend of public financing is also shifting. This trend is observed everywhere as per their national context and the status of revenue collection. The global trend of financing consists of the decline in public expenditure; efforts on cost recovery; student loans; public universities starting to generate resources from third parties; privatization; and the reduction in public grants to Higher Education Institutions (HEIs) in many countries also forced them to go across the borders in search of finances (Tilak, 2005).

In the present context of Nepal, where the socio-economic indicators show that Nepal is among the least developed countries in the world, where 25.2 percent of its population living below the poverty line and the unemployment rate for 2020 was 4.44 percent, a 1.59 percent increase from 2019 (Macrotrends, 2021). In 2015, Nepal's expenditure on education was 3.7 percent of GDP and ranked 87 in the world (Moody's Economic Indicators Analytics, 2021). Nepal has an adult literacy rate of 56.6 percent, with a huge variation between males and females, and ranks 4th in the SAARC region. The first three countries were Maldives (95 %), Sri Lanka (92.5%), and India (74.04%). Around 35 percent of Nepalese are still illiterate (Dhakal, 2018). UNESCO education for all global monitoring report-2010 reveals that the world trend of the gross enrollment ratio in tertiary education accounts for (11 to 18) percent, wherein it is 14.5 percent in 2011 and 13.5 percent in 2020 in Nepal (UNESCO, 2021). Besides, the World Bank database (2011) highlighted that the educational achievement of at least a Bachelor's or equivalent in the age group 25+ was recorded at 4.62 percent whereas the share of the male was 7.5 percent and the rest 2.23 percent were female. The global trend of enrollment in tertiary education was (11 to 18) percent (World Bank, 2020).

In this situation, the community colleges have given access to about one-third of the total enrollment with public funding about (4 to 6) percent of the total budget allocated to HE, demanding an alternative way of funding the community colleges for accessibility and making it more quality and relevancy. Besides, an alternative funding policy is needed for the country to overcome the high unemployment rate, illiteracy, social-cultural discrimination, gender discrimination, and underprepared manpower in the country. The new modes of public funding as stated by (Tilak, 2005 a), “‘lump sum’ or ‘block’ grant plus grant supported for enrolments, or subsidization with the performance-related grant, or enrolment based grant plus research grants, or subsidization plus incentive grant, or subsidization plus matching grants” may be applicable in our context.

Besides, PU, KU, PoKU, and other universities are government-funded universities and get the mandate based or the block grants based on the headcounts of the faculties and staff, and the remaining are funding on the ground of cost recovery and cost-sharing popularly known as formula funding (UGC, 2021). Similarly, the community colleges are funded with token grants on an input basis which consists of the number of programs, location, students, and many more as the norms set in the

programs and procedures-2077 (Chimoriya, Dulraj, personal conversation, October 18, 2021). Almost all universities in Nepal are facing the problem of cost recovery with highly influenced by political interventions. Besides, the cost recovery positions of most of the HEIs are at risk as there was always a crisis of financing (Centre for Economic Development and Administration (CEDA), 2007).

As (Gaulee, 2018), highlighted “Nepal can promote social justice, support the job market, and build a mechanism to reduce poverty, unemployment, and gender inequality by establishing and implementing a community college successfully” which shows the importance of community colleges. However, most community colleges have been in crisis. One of the most important aspects of this crisis refers to funding. The current practices of disbursing the UGC grants for community colleges have raised many questions. The questions are related to its sustainability, relevancy of higher education, needs, affordability, accessibility, quality, injustices, and inequality in the disbursement of public funds, and performance. The recent trends for funding community colleges are also associated with changing perceptions of the policymakers and stakeholders. The umbrella organization of community colleges i.e., Nepal Public Campus Association (NPCA) is trying to provide a national voice and advocacy for the mission of community colleges.

Statement of the Problem

Nepal is facing multi-dimensional problems in higher education like population explosion, lack of financial resources, heavy private investment, lack of skilled manpower, a contradiction in the government policy, political uncertainty, inefficient educational management system, wastage of resources, and poor implementation of program and policy, lack of transparency, and lots of more. (Lamsal, 2021), mentioned that the “Nepali HE system is additionally characterized by weak governance, over-politicization, ineffective management, confusion about the understanding of territory education as a public good or private good, low investment, absence of a research-oriented culture, and poor academic environment ” shows the deplorable condition of higher education.

Despite the various major reforms due to the successful implementation of HERP (2015-2020), some major lapses persisted in providing timely information, lack of knowledge of public procurement laws, procedures to carry out the works, and concrete guidelines were created a big problem to some of the community colleges. A few colleges completed the indicator-wise work but could not get the claim as per their mutual agreement with UGC. As the result, these colleges did not get a claim of about (30 to 50) million, and forcing them to carry a load of debt finally they were pushed backward, resulting in a long-term effect on their respective colleges. It has a long-term negative socio-economic impact on community colleges. COVID-19 impacted the fiscal year, where the colleges were facing the problem

of a high dropout rate, which resulted in a highly decreased internal income. The affiliating University TU has compelled them to pay the renewal and monitoring fees that have not been monitored by TU officials to date. In this situation, there was a high expectation from UGC to support these organizations for their sustainability.

UGC has no proper financing policy. They have their traditional funding modality which has lacked its importance due to less concentration on the quality and relevancy of higher education. A variety of questions arise immediately to mind. How does the funding modality address the problem of social justice of equal disbursement of opportunities and also resources? How does the model promote access to higher education? How does the modality address the current issues and challenges regarding the quality and relevancy of tertiary education? How does the funding modality support the research, and produce skilled manpower as per the market demand? How does the modality provide the access to HE for which millions of students are forced to go abroad for higher education and search for jobs? All these questions have created the disparity faced by the HEIs in Nepal. So the improved funding modality is the cry of the day.

It is believed that the findings of this article may facilitate the academic planners, decision-makers, and also the personnel involved in the innovation for formulating the financing policies and programs regarding the development of HE in Nepal.

Objectives

The general objective of this article was to critically examine the funding modality of UGC and highlight the global trend of public financing and identify the issues and challenges of funding community campuses.

Methodology

As a campus chief of a community college, I have the privilege of attending conferences, workshops, campaigns, focal group discussions, and participating in the movement for community colleges conducted by NPCA and different stakeholders for its sustainability. Some issues/problems can be drawn from the views and documents of NPCA. The primary and secondary sources of the data have been used in the article. The primary source of data included the funding policy-level stakeholders of the MoEST, UGC, and MoF. For the secondary sources, some financing documents, as well as the resources available at UGC, were critically reviewed and analyzed. Further, the related acts and regulations of the universities and UGC as well as some related books, journals, articles, periodicals, previous research reports, and websites were also used. This article has been the result of the qualitative method with empirical evidence from the researcher.

Results and Discussion

Higher education funding modality in Nepal

Although there are four types of HEIs offering higher education, the Government of Nepal through UGC has been funding only the Universities established through the parliament act, or the few autonomous medical institutions and Community Colleges in Nepal. These four HEIs were the constituent colleges; the community colleges; and the private colleges of Nepalese universities. Besides, some other institutions were also running higher education programs with affiliations from different universities around the World.

Community campuses are the gateway to higher education for many Nepalese students with low social, cultural, and economic backgrounds in Nepal. However, the input-based funding modality for these colleges consists of the number of programs, pass rate, location, students, etc. (UGC, 2077). This current input-based funding modality can just promote it but cannot be supported the activities to foster the quality and relevance of HE in these colleges. According to (Harris 2014 as cited in Bista & Ghale, 2018), a large number of college graduates from liberal arts, education, and sciences are unemployed, and many of them have gone to India and Middle-East countries for labor. Over 300,000 people leave Nepal each year to find work, much of it backbreaking labor in Kuwait, Malaysia, Qatar, Saudi Arabia, South Korea, and India. This needs to be addressed by the concerned authority by introducing the technical and vocational courses for 2 and 3 years diplomas in Nepal. As per the global trend, community colleges were provided access to conduct these courses for accessibility and affordability at a large scale rather than hand over to the hand of the private sector.

Community colleges cater to the poor, Dalits, Janajati, women, deprived groups of society, and financially weak families. Pupils of such communities are getting the token grants which serve the middle and lower groups of Nepal. Most of the features of community colleges like enrollment, curricula, duration of programs, governance, and recruitment policy were all almost similar to those of the consistent colleges in the Universities, except for the modality of public funding. These colleges are going through the legacies of prejudice from the policymakers, marginalization, social exclusion, and denial of funding and are still trapped in the social composition, despite the increased levels of access to HE. The crux of the nation's problems is how to enhance access to quality and affordable HE for all citizens, without discrimination based on class, creed, caste, geography, and religion. For three decades, community colleges are awarding token grants and on the other hand, the funding modality promoting Juice Sanskriti in universities was a big policy dilemma in the higher education sub-sector.

Besides the regular token grants, UGC has been supporting the community colleges for the development of physical facilities, building construction, library, labs, furniture, and educational equipment, and also with special grants for those who are not getting the regular grants (UGC, 2076 BS). It is also supporting the faculty members to upgrade their qualifications through the fellowship programs and students by providing scholarships for quality improvement. The contributions of UGC to the promotion of community colleges are praiseworthy and exemplary around the globe. As (Khadka, 2076), mentioned, the first prime minister and the president of the Nepali Congress Krishna Prasad Bhattarai after the people's movement of 2046/47 BS, guided the UGC officials to allocate funds to support the community colleges. The public funding to affiliated colleges popularly known as Community Colleges were started in 2051 BS. Since then, UGC has been allocating about (5 to 6.28) percent of its budget to community colleges (Gupta, 2018).

The currently launched nurturing excellence in HE program (\$60 million) aims to improve the quality and labor market relevance, scale-up collaborative research and online learning, and expand access to academic institutions for underprivileged and vulnerable students from disadvantaged areas (UGC, 2021). Besides, UGC has approved the budget and the programs for the FY 2019/20 with a total amount of Rs. 16.4614 billion for the operation and development of HEIs. The share of the budget to the community colleges has been proposed to be NRs 0.85 billion (72, 250,000) which is about 5.16 % of the budget allocated to the HE sub-sector while the sharing of students from community colleges to the national coffer was 27.41 percent. This is a disparity and a barrier to quality higher education in Nepal. The following table shows the funding trend of higher education in Nepal.

Table 1.

Educational budget flow trend (FY 2010/11- 2017/2018 in thousands)

Fiscal Year	2067/68	2068/69	2069/70	2070/71	2071/72	2072/73	2073/74	2074/075	2075/076
Budget Source	(2010/2011)	(2011/2012)	(2012/2013)	(2013/2014)	(2014/2015)	(2015/2016)	(2016/2017)	(2017/018)	(2018/019)
Share in %									
National Budget	337900000	384900000	404824700	517240000	618100000	819468884	1048921354	1278994855	8901335000
% of GDP	3.6	3.8	3.8	3.5	4.0	3.7			
%Share of education Vs National	17.1 %	63918839 (16.61%)	63431397 (15.67%)	80958080 (15.65%)	86034055 (13.92%)	98642826 (12.04)	116360649 (11.09)	1266421 (9.90%)	(10.20 %)
% budget in HE	13.79	9.02	9.32	9.1	8.19	8.19	8.55	8.26	14360000
% share for community colleges vs Ed budget		6.43	7.52	7.14	9.1	6.08	4.79	6.55	

% Share of govt national budget	77	76	78	77.84	80.11	74.87	91.12
% Share of foreign national budget	23	23.78%	19.63%	22.08%	13.36%	14.68%	8.8^%

Source: MOEST Financial Admin Section; Budget & Program Section Report; DOE Budget & Program, Sec. 2074/075 and UGC-EMIS (2011 to 2019)

Table 1 reveals that the education sector of Nepal has received an average of 14.5 percent of the total national budget during these 13 years. Though the volume of the national budget is increasing, in reality, the total percentage contribution to education is decreasing.

Global trends in financing higher education

Public financing in HE in South Asia countries is a very critical issue to meet the international goal of education for all. The trend of public financing in HE varied differently in these countries which is shown in the following table.

Table 2.

The trend in public expenditure on education in South Asia Countries

Country	Years						Average
	2010	2011	2012	2013	2014	2015	
	Percentage of public expenditure						
Bangladesh	0	16.8	15.6	13.8	0	15.6	10.30
India	11.7	13.7	14.1	14.1	0	0	8.93
Nepal	16	18	17.4	18.2	18.3	17.1	17.50
Sri Lanka	8.6	9.1	8.4	9.3	10.8	11	9.53
Bhutan							
Pakistan							
	Percentage of GDP						
Bangladesh	0	2.1	2.2	2	0	2.2	1.42
India	3.3	3.7	3.9	3.8	2.8	2.8	3.38
Nepal	3.6	3.8	3.8	3.5	4	3.7	3.73
Sri Lanka	1.7	1.8	1.5	1.6	1.9	2.2	1.78
Bhutan	4.12	4.76	0	5.72	6.04	7.59	4.71
Pakistan	2.28	2.22	2.13	2.49	2.46	2.65	2.37

Source: World Bank Data (2015) and UIS Data (2015).

Compared with these countries, the proportion of GDP dedicated to education in Bhutan is higher whereas, in Bangladesh, it is lower than that of India, Pakistan, and Nepal and relatively equal to that of Sri Lanka. Moreover, allocations to education as a percentage of GDP, in Asian countries are lower than the Organization for Economic Co-operation and Development (OECD) average of 4.8 percent (World Bank, 2019) which Bhutan is near the target. Located in Paris, OECD is an international organization of 36 countries committed to democracy and the market economy.

Growth of HEIs

The growth of HEIs in Nepal is very tremendous in its short period. The table mentioned below shows the growth of HEIs in Nepal.

Table 3:

Trend of growth of HEIS in Nepal

FY	Types			Total
	Consistent	Community	Private	
2018/19	147 (10.27%)	538 (37.56%)	747 (52.16%)	1432
2017/18	137 (9.6%)	508 (35.6%)	780 (54.7%)	1425
2016/17	99 (6.97%)	532 (37.81%)	777 (55.22%)	1408
2015/16	98 (6.97%)	532 (37.81%)	777 (55.22%)	1407
2014/15	98 (7.16%)	433 (31.63%)	838 (61.21%)	1369
2013/14	98 (7.16%)	432 (31.56%)	839 (61.28%)	1369
2012/13	96 (7.56%)	429 (33.62%)	751 (58.86%)	1276
2011/12	90 (7.9%)	343 (38.2%)	701 (61.8%)	1134

Sources: UGC EMIS Reports (2012 to 2020)

This table reveals that within 8 years the growth rate of HEIs in Nepal was about 26 percent. A drastic growth rate of about 66 percent was observed in Consistent Campuses while a very nominal about 6 percent growth rate seemed in the expansion of private colleges in Nepal.

Enrollment in HE

The number of students enrolled in tertiary education is an indicator of a region's future potential for its skilled labor force. A highly educated labor force is a major factor in determining regional competitiveness in the knowledge-based economy. Universities in a region are also important assets in developing an integrated regional innovation system. In 2015, the gross enrolment ratio in tertiary education for Nepal was 14.9 %. Before the gross enrolment ratio in tertiary education in Nepal started to increase to reach a level of 14.9 % in 2015, it went through a trough reaching a low of 4.2 % in 2000 (Bank, 2021). The trend of student enrollment can be shown in the following table.

Total 4.*Number of students in different FY*

FY	Community	Constituent	Private	Total
2018/19	121099(27.4%)	159209(36.03%)	161511(36.5%)	441,819
2017/18	127251(30%)	140691(33.18%)	167289(39.4%)	423,996
2016/17	105646(28.46%)	121241(32.66%)	144297(38.87%)	371,184
2015/16	110895(30.71%)	121772(33.72%)	128410(35.56%)	361,077
2014/15	128853(31.58%)	127964(31.37%)	151087(37.03%)	407,904
2013/14	150344(32.78%)	144008(31.4%)	164269(35.81%)	458,621
2012/13	172095(30.2%)	209893(36.84%)	187677(32.94%)	569,665
2011/12	150167(33.74%)	157561(35.40%)	137266(30.84%)	444,994

Source: EMIS Report Varies Year (2013 up to 2018).

The enrollment rate in higher education during these 8 years seemed to be slight ups and downs. The enrollment rate in community colleges is decreasing while there was an increasing trend in constituent colleges. Student enrollment in private colleges is also increasing.

Sustainability of HEIs

The issues of sustainability of HEIs in Nepal are generally referred to the community-based and privately run institutions. The issues are associated with the financial status of institutions. The private institutions opened with the view of profit-making organizations have comparatively conducting the cash programs of universities and CTEVT while the community-based colleges were focused on general education and management courses of TU with low student fees which is even not covered the 12-month low payment of the staffs associated with the community colleges. There is no question of financial sustainability for government-funded constituent colleges of Nepal as UGC bearded most of the expenses. For the sustainability of HEIs in Nepal, the public-private-community partnership (PPCP) is a need of the country. Various reports claim that these three stakeholders are sharing almost 33 percent of a load of higher education in Nepal. It's also a reality that the Government of Nepal alone cannot bear all the costs of higher education due to the nature of financing higher education. It requires a new partnership among the stakeholders of higher education.

Conclusion and Implication???

The HEIs in Nepal are facing so many challenges. They were: the growth and expansion of HEIs without mapping and needs, the dilemma of Higher education policy, the lack of proper financing modality, the growing demand for higher education, and increasing inequality, quality, relevance, and sustainability in terms of financial stringency. Due to the lack of a concrete funding policy, the allocation and distribution

of government funds vary widely across universities and community colleges as a whole. The funding modality of UGC is still following the traditional modality and safeguarding the interest of mandate-based universities. The result is creating disparity and injustices in funding the HEIs with the view of social justice in education.

A study that might be analytical and systematic to assess the cost-effective and cost-sharing modality, and determine the precise financing requirements of higher education, supported by the national goals, would be a powerful, pragmatic step toward reconfiguring financing practices of the higher education sub-sector. Such a study would be also helpful to identify the funding sources that might support immediate and long-term plans for HEIs and especially community colleges. There should even be a framework for cost-sharing modality among the stakeholders of higher education users.

Recommendations

- The higher education policy should be revised to promote the cost-sharing modality of financing and structural change for meeting the cross-cutting demand of technical and vocational education to develop the skills of Nepalese people and foster social justice in education.
- The structure of HE should be revised and the community colleges should be authorized to design, implement and conduct the junior-level technical and vocational 2 and 3 years diploma courses of CTEVT to minimize the gap in HE and make the technical and vocational courses affordable, accessible and quality-oriented.
- To qualify for public funding, the completion of the QAA cycle should be made compulsory for all HEIs. The indicators of QAA should be revised to promote the minimum standard to foster growth in student achievement, and quality but not the fashionable infrastructure.
- The role of UGC should be redefined to make it functional in its monitoring role. The disbursing the public funds with fixed norms and less flexibility to consider the unethical demand of funds and determination to maintain the high standards of academic discipline for all HEIs.
- The government will have to increase the funds to reach an adequate level. The current trend of growing enrollment and development will thus have a strong impact on government budgeting.
- To achieve the financial sustainability of community campuses, it needs to maintain or increase internally generated funds that are regular, without future compromises, which is difficult due to the decreasing trend of student enrollment in community colleges.
- The affiliating university should revise its regulations for the clear identification of Consistent, community, and private colleges.
- Without a clear sustainability plan, the university should stop its new affiliation with community colleges.

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Physical Activity among Nepalese Teachers; the Perspective of Role Modeling

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Abstract

Physical activity is any form of involvement in exercise or movement of the body that uses energy. Teachers also need an appropriate amount of physical activity because they are observed by their students in many ways, including their exercise behavior and fitness. Although an adult requires a minimum of 150 minutes (or at least 3 days) of additional physical activity in a week, this study shows that the sampled teachers were not in this mark. This cross-sectional survey of 344 teachers in 46 secondary schools in Bagmati Province of Nepal found the physical activity behavior among Nepalese teachers with the perspective of role modeling for health promotion. It has been argued that teachers who have average healthy behaviors and lifestyles with respect to physical activity neither make them healthier nor contribute to the creation of healthy role models in schools. The age and gender of the teacher were found to determine the degree of physical activity. More than two-thirds of her teachers were not reaching the recommended weekly physical activity level. More than two-fifths of the teachers did not receive training once a week. Physical activity among the teachers was recommended to present them as healthy role models.

Keywords: *Physical activity, physical exercise, role model, role modeling, teachers, Nepal*

Introduction

Teachers are sources of experience in every matter and they knowingly or unknowingly propose themselves as role models to their students. Students observe their teachers' health behavior every day and are directly influenced. This may be in terms of health behaviors including physical activity and exercising as well. Regular physical exercise is also needed for the teachers to become healthy role models. Students are always interested in getting deeper into teachers' deeds to know them. One of their areas of interest can be health-related aspects which may, later on, develop into a healthy attitude and right change in behavior if they perceive their

teacher as a healthy role model. Unfortunately, many school teachers are susceptible to various health problems that interfere with the success of the students because the teachers become frequently absent and present poor role modeling in terms of health.

Physical activity is anything that gets the body to move. As per the US Department of Health and Human Services (2008), physical activity is any form of exercise or movement of the body that uses energy. It further says that to get the health benefits of physical activity, one has to include activities that make one breathe harder and make their heart and blood vessels healthier. These aerobic activities include things like quick walking, running, dancing, swimming, playing football or basketball, etc.

There is a direct link between premature death and physical fitness according to a 15-year study by Kenneth Cooper's Aerobic Centre in Dallas. The study found that men in the bottom 20 percent of fitness rankings were twice as likely to die early as compared with their most fit counterparts (Journal of the American Medical Association, 1989, as cited in Wendel, 1995).

The US Department of Health and Human Services (2008) suggests to adults get at least 150 minutes each week of aerobic physical activity that requires moderate effort. This means adults should have at least 20 minutes of moderate exercise or 10 minutes of vigorous exercise per day. It is necessary to get involved in physical activities and exercises for at least 20 minutes every day for teachers too or they can do it for about an hour for 3 days.

Teachers are among the largest one most valuable workforces in any nation which nurtures and significantly shapes every generation. They are in a position to pass along lessons of life besides the subject matter (2U Inc., 2021). A role model is a person whose behavior, example, and success are or can be imitated by others, especially by younger people. Sociologist Robert K. Merton hypothesizes that individuals compare themselves with reference groups of people who occupy the social role to which the individual aspires (Reference Groups, 2021). Merton emphasizes that rather than a person assuming one role and one status, they have a status set in the social structure that has attached to it, a whole set of expected behaviors (Holton, 2004).

Generally, role models are understood to be other persons who, either by exerting some influence or simply by being admirable in one or more ways, have an impact on another (Nauta & Kokaly, 2001 as cited in Schroeter, 2002). A role model can give a person an idea of how they would like to be. It would probably be based on some dissatisfaction with an aspect of oneself, and the role model would provide a way of 'turning around' the person's thinking so that they can say "I've got to be more like X and feel positive about it". The author too has an assumption that a teacher can set an example through exercising behaviors and fitness.

Problem Statement

The Nepalese education system aims to produce healthy citizens because, in general, healthy citizens can only contribute to national development. This is possible when healthy teachers teach. However, teachers face a series of problems within school and at home too due to school-associated causes. In Nepal, it is commonly perceived as a poorer status for teachers, from an economic, social, and health point of view as well.

Healthy teachers can only serve as healthy role models in schools. Health-promoting schools (HPS) need healthy role models. When students see teachers practicing what they preach, they are more likely to practice those healthy behaviors themselves. However, there is no evidence study of it in Nepalese schools. Is observational learning theory applicable among secondary-level students in terms of physical activity?

The theoretical underpinning for role models is social learning theory. According to this theory, people learn behavior by observing it in others and repeating it if it appears beneficial to them (Schroeter, 2002). Albert Bandura, a social cognitive theorist, propounds that people can learn by observing the behavior of others. Aronson, Wilson, and Akert (1997) say that children have never been good at listening to their elders, but they have always been successful to imitate them. Individuals can also learn by observing what happens to other people and just by being told something, as well as by direct experience.

It is important for all subject teachers, indiscriminately being health education teachers or members of the school health team, to practice healthy role modeling to support and encourage healthy habits among students. Even a small change in words and actions by the teachers can make a positive impact on students' wellness. Teachers have an important role in health promotion. Therefore, the study tries to seek the answer to the question: How do Nepalese teachers set themselves as healthy role models in terms of physical activity in promoting the health of students?

The Objective of the Study

The objective of this study is to find out the physical activity behavior among Nepalese teachers from the perspective of role modeling for health promotion.

Methodology

A cross-sectional survey research design was applied including quantitative methods. A multistage method of sampling was used in the selection of the province (Bagmati), districts (Rasuwa, Bhaktapur, and Chitwan), schools, and teachers. Both

purposive and random methods were used in various stages of sampling. As for the selection of sample schools, a proportionate simple random sampling procedure was followed from the list of schools in the part of each district. A total of 46 schools were sampled from the three districts. As for the selection of the sample teachers, a total sampling technique was applied within the sampled schools. A questionnaire was distributed to all available teachers at the secondary level of the sampled schools, thus teachers representing all secondary-school topics. Altogether 414 questionnaires were distributed to 46 schools in the three districts however, a total of 344 teachers returned the questionnaires (with a response rate of 83.09%) from the schools. The tool was pre-tested for content validity and reliability. Questionnaires for teachers were used as the tool. Quantitative data were analyzed using descriptive statistics including averages, chi-squared tests, and cross-tabulations. Statistical significance was set at $p < 0.05$. Ethical approval was taken from the Research Committee of the Dean's Office, Faculty of Education, Tribhuvan University.

Results and Discussion

The teachers were asked about their effort in exercise within the last 7 days. The exercise-related behavior of the teachers was identified as the following:

Table 1:
Teachers' involvement in physical activities

		Frequency of involvement in physical activities within 7 days								Chi-square P-value
		More than 3 times		Twice		Once		Never		
		N	%	N	%	N	%	N	%	
District	Rasuwa	3	17.6	3	17.6	1	5.9	10	58.8	0.364
	Chitwan	45	36.0	12	9.6	21	16.8	47	37.6	
	Bhaktapur	58	28.9	23	11.4	29	14.4	91	45.3	
Sex	Male	91	36.8	30	12.1	35	14.2	91	36.8	0.000
	Female	15	15.6	8	8.3	16	16.7	57	59.4	
Age group	Less than 24	14	29.2	15	31.3	1	2.1	18	37.5	0.001
	25 to 29	32	34.0	11	11.7	12	12.8	39	41.5	
	30 to 34	21	29.6	2	2.8	18	25.4	30	42.3	
	35 to 39	18	33.3	5	9.3	7	13.0	24	44.4	
	40 to 44	6	17.1	3	8.6	8	22.9	18	51.4	
	45 to 49	6	30.0	0	0.0	2	10.0	12	60.0	
	50 and more	9	42.9	2	9.5	3	14.3	7	33.3	

Teaching subject	Health-Related	15	38.5	4	10.3	9	23.1	11	28.2	0.470
	Natural Science	34	30.6	15	13.5	16	14.4	46	41.4	
	Social Science	12	24.0	8	16.0	6	12.0	24	48.0	
	Language	29	28.7	7	6.9	16	15.8	49	48.5	
	Other	16	38.1	4	9.5	4	9.5	18	42.9	
Type of school	Community	15	24.6	10	16.4	9	14.8	27	44.3	0.412
	Institutional	91	32.3	28	9.9	42	14.9	121	42.9	
	Total	106	30.9	38	11.1	51	14.9	148	43.1	

According to table 1, in totality, 43.1 percent of teachers never exercised but a total of 30.9 percent of teachers exercised three or more times a week. The teachers of Chitwan were found to be more exercising than the teachers of Bhaktapur and Rasuwa. Moreover, 36.8 percent of male teachers exercised more than three times a week as compared to 15.6 percent of female teachers. The difference was found in never exercising males and females too; males with 36.8 percent but females with 59.4 percent.

The percentage of never exercising teachers was found to rise with the age group. A total of 37.5 percent less than 24-year-old teachers and 60 percent of 45 to 49-year-old teachers were found never exercising. But this was found lesser among 50 years and above aged teachers (33.3%).

On seeing the case of exercise for 3 or more times a week by teaching subject-wise teachers, it was found that health-related teachers exercised the most (38.5% exercised 3 or more times a week) among others but this data is also a low one. Moreover, a slightly more percentage of teachers from institutional schools exercised 3 or more times a week than the teachers from community schools.

A significant relationship between sex and involvement in physical activities was found among teachers. Similarly, a chance of a relationship between age group and involvement in physical activities was also seen among teachers.

Physical activity is important across all ages and should be integrated into multiple daily settings (World Health Organization [WHO], 2018). WHO (2018) further describes that:

“For many adults, the workplace is a key setting to be physically active and reduce sedentary behavior. The trip to and from work, activity breaks, workplace programs, and incidental activity all offer opportunities for increased physical activity throughout the working day and can contribute to increased productivity and reduction in injuries and absenteeism” (p. 17).

However, the data show that all the variables have an influence over teachers' involvement in physical activities, but very few teachers involve in such activities. Males exercise better than females, and early-aged teachers exercise better than seniors. But the rate of proper exercise is not satisfactory at all. School teachers need to exercise for 150 minutes a week to gain health benefits and become healthy role models. The most recent available global comparative estimates from 2010 indicate that worldwide, 23% of adults and 81% of adolescents (aged 11–17 years) do not meet the WHO global recommendations on physical activity for health (WHO, 2018).

Shalala (2002) noted that physically and mentally healthy staff are more likely to be energetic, enthusiastic, and effective teachers and serve as good role models for students. Children learn primarily by the examples set for them. Therefore, many parents want positive, healthy role models in schools. As faculty and staff work to achieve high-level wellness, the students may model these behaviors (Cox and Billingsley, 1996).

Involvement in physical activity leads to good health and appearance. Students also observe and learn such behaviors of the teachers, as Robbins (2003) says that much of what we have learned comes from watching models- parents, teachers, peers, motion picture and television performers, bosses, and so forth (p. 46). This view that we can learn through both observation and direct experience has been called Social Learning Theory (SLT) (Bandura, 1977).

The concept of role model comes in Albert Bandura's SLT which places a heavy focus on cognitive concepts. His theory focuses on how children and adults operate cognitively on their social experiences and how these cognitions then influence behavior and development. His theory is the first to incorporate the notion of modeling, or vicarious learning, as a form of social learning. In addition, Bandura also introduces several other important concepts, including reciprocal determinism, self-efficacy, and the idea that there can be a significant temporal variation in the time-lapse between cause and effect.

In 1986, Bandura renamed his SLT, Social Cognitive Theory (SCT), as a better description of what he had been advocating since the 1960s (Bandura, 1986). This name change was also likely the result of an effort to further distance himself and his theory from the behaviorist approach.

Bandura's work has inspired a massive amount of research on learning and behavior and has been enormously fruitful in developing techniques for promoting behavior change. Besides, his more recent work has been redirected from developmental psychology to the field of health psychology. Likewise, one predominantly fruitful area of investigation in which the SCT has been employed in the study of moral and value internalization among children. Indeed, it has been

argued that the greatest contribution of the SCT is its aid in understanding how children are socialized to accept the standards and values of their society (Johnston, O'Malley & Bachman, 1994). Indeed, this is a topic to which Bandura himself devoted extensive research efforts.

Imitation can be a powerful social learning vehicle. Role models provide a rich tapestry from which we weave key behavioral patterns over the lifespan. The earliest information available to children regarding what it means to be female or male comes from their parents (Perry, 1992). Parents are role models for children. During childish games, it is observed that children imitate and behave as per their parents. Afterward, the teacher in the school can set themselves as role models and impact students' behavior through their deeds.

Imitation plays an important role in the acquisition of deviant as well as conforming behavior (Bandura, 1986). New responses may be learned or the characteristics of existing response hierarchies may be changed as a function of observing the behavior of others.

According to Social Cognitive Theory, behavioral change is made possible by a personal sense of control. If people believe that they can take action to solve a problem instrumentally, they become more inclined to do so and feel more committed to the decision. People who believe that they can cause events may lead to more active and self-determined lives. Self-efficacy has come to be widely regarded as a mediator of treatment for a variety of outcomes including phobic behavior, smoking cessation, use of HIV prevention strategies, and improved health. According to Bandura (1997), treatment is successful when it creates expectations that a person's actions in a particular setting can be effective.

This theory provides an insight into understanding the stand of role modeling by a teacher during observational learning by a student. The theoretical closing of this review is that social modeling is not simply response mimicry; rather, students similarly generate new behavior patterns by going beyond what they have seen or heard. In addition to cultivating new competencies, social modeling affects motivation by instilling behavioral outcome expectations or measures of self-efficacy.

The role of the health promoter is to act as a "change agent" or an "advocate for health" in any setting be it a city, village, school, or organization. A health promoter works in partnership with members of the community to understand the community's goals for health and its potential for achieving health (McMurray, 1999). Can teachers be the change agent of health promotion? Yes. As per the Health Belief Model, a teacher can act as a reference group in modifying health behaviors (Naidoo & Wills, 2009). However, this is not fulfilled in the context of the physical activity behavior of the teachers in the schools.

Conclusion and Implication

The age and sex of teachers determine the level of physical activity. More than two-thirds of teachers do not meet the weekly recommended level of physical activity. More than two-fifth of teachers never exercise in a week. Teachers with an average level of healthy behavior and lifestyle in terms of physical activity neither make them healthy nor contribute to creating health role modeling in schools. There is poor practice and a situation of less physical activity than the recommended level. Therefore, an engagement in physical exercises on a regular basis by the teachers is recommended to become a role model teacher. An intervention by the school administration is necessary to offer health promotion activities including exercise, games, and sports in the schools for the teachers. The health education teacher in the school could be mobilized in designing such programs.

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Women, Nature, and Subservience: An Eco-feminist Study of Kalidas' Meghadoot

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Abstract

The article aims to analyze the connections between women and nature in Kalidas' Meghadoot by using an eco-feminist approach. The paper argues that Kalidasa depicts women and nature as equally subservient to men in the ancient patriarchal society, and his purpose in doing so is to foreground the need to equate women and nature and assert their equality with that of men. As a theory, eco-feminism tends to equate women and nature, particularly in the fact that both face domination and exploitation at the hands of men. The eco-feminist critics believe that the issues of women and ecology are interrelated. To deal with this concept the papers borrow theoretical insights from Warren, Miles, and Vandhana Shiva. The finding indicates that nature and women are represented as alike in Meghadoot, as both are treated as feminine and exploited by patriarchal society. The human can live a naturally happy life on earth if the hierarchy between males and females is abolished. Revering women also connotes due respect for nature, and this inspires the male to love nature as a mother. Through this literary work, the poet Kalidasa intends to show the significance of the idea of equality to maintain harmony among men, women, and nature.

Keywords: *Eco-feminism, ecology, eco-criticism, dualism patriarchy, culture*

Introduction

The Meghadoot by Kalidasa is a poem that arguably emphasizes on the theme of domination of both nature and women in a patriarchal society. This poem includes the clod, as the messenger, and Yasha as the central characters who provide the graphic description of Indian mythological territory and try to show the subservience position of women in Hindu traditional society. The line, "He will come to Vindravana and ravish me" (Kale, P.265) means to say that women are regarded as desire-fulfilling objects of men as women are sexually exploited. Similarly, the line, "natured by

beloved like a son is a young with Mandara Tree” (p.71) gives the image of our patriarchal society as Yasha’s wife in Alkapuri, grows the Mandara tree as a son rather than a daughter.

The portrayal of women is wisely presented throughout the poem and their struggle, patience, devotion, suffering, and subordination in an ancient society are lucidly presented. The scholar, Krishna Chandra Roychowdhury (2010) talks about the poet Kalidasa, as he points out “He became sap of trees, the sparkle of towels, the plumage of birds, and the crimson of the dawn and the silence of the majestic firmament fretted with golden fire” (p. 18)). According to Kale (1969), the writing of Kalidasa expressed the basic idea of human culture which is interconnected to the physical world. The physical world is affecting humans and non-humans and is also affected by both of these. He further states, “Kalidasa stresses environmental justice to a large extent, the logic of domination is implicit in discrimination and oppression on grounds of class as well as species and gender” (p.11).

Eco-feminism is one of the components of eco-criticism. It deals with the relationship between women and nature which particularly deals with the domination of women and the exploitation of nature in a patriarchal society. The term eco-feminism was coined by French feminist Francoise de’Eaubonne in 1974 in her essay *Le Feminisme Ou La Mort* [Feminism or death] within which she argued that overpopulation and degradation of resources were the most critical threats to survival. She called upon women to lead an ecological revolution to turn around the environmental destruction that threatened the survival of humanity.

Regarding eco-feminism, the scholars Alldred & Dennison (2001) state that eco-feminism as a type of feminism deals with human beings’ relationships to the non-human natural world. They believe that women’s and ecological issues are interrelated. The more commonly termed eco-feminism is a conjunction of two words: ecology and feminism while feminist and ecological analysis can be combined, feminists are seen as turning increasingly to theory and environmentalists to action (p.124). Miller reveals that “the eco in eco-feminism refers to the influence of ecology on the eco-feminist movement” (Miller, 1997, p.116). Warren (1991) mentions in her book *Eco-feminism: Women, Culture Nature* that while there are many varieties of eco-feminism, “all eco-feminists agree that the wrongful and interconnected domination of women and nature exist and must be eliminated” (p.315).

Regarding the function of eco-feminism through literature, Warren (2000) points out that eco-feminism explores the relationship between nature and humanity, striving to move beyond the domination both of women and culture and discusses a useful framework for understanding women’s vulnerability in the context of race, class, gender, disability, and power (p.110). Warren describes eco-feminism as like a quilt: an eco-feminist philosopher quest will be made up of different patches, constructed by

quilters, in particular, social, historical, and material content (ibid, p.66). She opposes ecological domination and encourages justice in all spheres. Eco-feminism is the drive to eliminate all forms of domination. In Warren's own words:

The boundary condition society that an eco-feminism must be anti-sexist, anti-classist, anti-naturalist, and anti-racist opposed to any 'ism' that presupposes or advances a logic of freedom of domination. The basic starting point of eco-feminist philosophy is that the dominations of women, other humans, and non-human nature are interconnected are wrong and ought to be eliminated. (pp. 99-155)

The domination of nature and the domination of women are interconnected. The domination of women and the domination of nature are unjustified and have to end. A system of oppression is a social arrangement where interacting individuals and institutions partake in a certain type of power relation namely unjustified power over relation. The next oppression system advocated by Warren is oppression value dualism which is pair made up of elements that opposed and exclude each other in the western context reason and emotion are the elements of one such dualism. In the same line, Ynestra talked about the interest and attitude that is the main reason to dominate others. As he points out:

For the most part, ecologists, with their concern for nonhuman nature, have yet to understand that they have a particular stake yet in ending the domination of women because a central reason for women's oppression is her association with the despised nature they are so concerned about. The hatred of women and the hatred of nature are intimately connected and mutually reinforcing. (p. 118 as cited in Patrick Murphy, 1995).

The king argues that the domination of men over women is the prototype for other forms of domination, but it is unlikely that they can be chronologically separated since they are founded on the same concept of reality. The domination of males over women and nature is the patriarchal habit of perception and identity of interest. In addition, the earth's womb was the matrix or mother, not only of metal but of all living things. According to Yocum (1979), the goal of spiritual devotees is to be completely controlled by the male deity. One can also point to evidence in those texts which indicate that this is how the god conducts himself vis-à-vis his divine spouse. Male domination and female subordination in a marital relationship are important... Men must renounce their masculinity if they would be devotees (pp. 5-19 as cited in Doniger Wendy, 1980).

The Objective of the Study

The article aims to analyze the connections between women and nature in Kalidas' Meghadoot by using an eco-feminist approach. The paper argues that Kalidasa depicts women and nature as equally subservient to men in the ancient patriarchal society, and his purpose in doing so is to foreground the need to equate women and nature and assert their equality with that of men.

Methodology

The qualitative approach has been used as a methodology using interpretative design while scrutinizing the text from eco-feminist perspective as novel is primary sourced of information. Method of analysis is based on eco-feminism that deals with human being relationship to non-human world. To make an interpretation more authentic and valid I draw ideas primarily from Warren (1987), Mies and Shiva (2014), and Plumwood (1997) ideas of eco-feminism. Besides others scholars' ideas have been used while interpreting the text.

Results and Discussion

His poem, *Meghdoot* depicts the story of longing and separation in which Yaksha, a servant of God of wealth has been exiled from home in the Himalayas due to his master's curse as he does careless in his duties. He is alienated from his newly wedded wife due to God's punishment. When he reaches Rama's mountain his wife is left at home in Alkapuri. He takes the help of cloud (chief servant of Indra) to deliver the message to his wife. In this journey, the cloud will across many places to give a message to Yaksha's wife. This is a description of mountains, rivers, flowers, plants, animals, birds, Gods, sun, moon, day and night. This poetry begins in an ancient time when Kalidas placed males at the top of the Verna system and females are placed in subservient positions that fulfilled the needs of males and provide pleasures for their happy life.

The distinctive trait of eco-feminism is that it advocates that environmental issues are feminist issues and feminist issues are environmental issues. The domination of women and the domination of nature are unjustified and have to end. Warren says that most natural entities cannot be oppressed like trees, rocks, mountains, and ecosystems. For her oppression takes place when groups are limited, inhibited, coerced, or prevented from mobilizing resources for self-determined goals by limiting their choices and option. The next oppression system advocated by Warren is oppression value dualism which is pair made up of elements that opposed and exclude each other in the western context reason and emotion are the elements of one such dualism. Female characters in the work of Kalidasa are found benevolent, merciful, meek, submissive, and patience. (Warren, 1987, pp. 99-155). The cause of the curse is to dominate females as Yashya gets cursed by Kuber for giving the flower to Yashya's newly married wife. When Master Kuber does not find a flower to offer to God Shiva he gets angry and curses Yakhya to be separated from his beloved, Bishalakshyi. The images of mountains like *Ramgiri*, *Kailasa*, *Chitrakut*, *Dev giri*, *Udhyagiri*, *Ashoka*, *Bakula*, *Krishna*, *Indra*, *Mathura*, and *Vindravana* are portrayed to give space to masculinity and the role of the female has been limited in the name of rivers and flowers like *Ganga*, *Yamuna*, *Sita*, *Godhavari*, *Saraswati*, *Gambhira*, *Sindu*, *Vetravati*, and *Chipra*. The notion of male

superiority has been given through the religious stress of Ram Sita and Shiva Parvati. The evidence of dualism is found in Meghadoot as the poet presents the same feeling in the given stanza. As he further writes:

Our home there, to the north
 Of the house of the Lord of Wealth
 Is recognizable from afar
 By its arched gate
 As beautiful as a rainbow
 Near to which
 Nurtured by my beloved like a son,
 Is a young with a *Mandara* tree,
 Bent over with clusters of blossoms
 In reach of one's hand (Kale 71)

This extract shows that Yashya directs the way of his home in Alkapuri but interestingly mentions the feeling of chauvinism as the son has been given more importance in the line “Nurtured by my beloved like a son, is a young with *Mandara* tree”. In *Alkapuri*, all family nurtures plants and flowers in the image of sons rather than girls. It shows the culture of Alkapuri that does have a patriarchal society where the son is valued more in this social fabric. The domination of females is deeply rooted even in God's society or in Alkapuri. This is not justified and not naturally and scientifically proven. In the same manner, the scholars, Mies and Shiva (2014) have stressed that “the rape of the Earth and the rape of women are intimately linked –both metaphorically in shaping the world view and materially in shaping women's everyday lives, patriarchy associates women to nature and believes that they could be oppressed exploited and dominated by man (pp.11-18)). They argue that “We are part of nature, not her master and owner... we need to recognize the rights of Mother Earth, therefore, the intrinsic values and living process” (p. 20). The same feeling is found in the poetry as *Gauri* and *Goppinis* are ravished instead of paying due respect to them. We find this in the following stanza:

If that cruelest of men
 Has abandoned me and gone
 Then let him go as he wishes
 My destiny is nothing but conventional duty
 But in this pretense of a dream
 He will come here to Vrindavana
 And ravish me
 What woman could bear that? (Kale 265)

The above stanza reveals that how women are overlooked and confined to a devalued sphere. Their destination is nowhere except the conventional duty to fulfill sexual vigor. After completion of male desire and household work they are abandoned which is the brutality and cruelty of males over females as Kalidasa intends to show the real plight of women in Hindu society. Women are strictly restricted everywhere and stopped from even breathing independently. They are used as a puppet in the hands of male dominating society. In religious places for Hindu people, *Radha* and *Goppinis* are ravished and their identity is not given even in primal society. Women are not presented as a set of image and self-confidence but they are still keeping up their dignity in the oppressive environment as the last lines end with a question mark “What women could bear that?”. It proves that all female in *Vindravana* experiences subordination daily in the form of discrimination, disregard, and insult. Plumwood (1997) argues that male identity and virtue are in such a way constructed in opposition to the emotional that the authenticity of male incorporates “the desire to exclude and distance from feminine “(71) as there is a lack of male interest to give the space to female in the Family of God Krishna which is situated in a religious place in Gokula.

According to Yocum (1979), the goal of spiritual devotees is to be completely controlled by the male deity. One can also point to evidence in those texts which indicate that this is how the god conducts himself vis-à-vis his divine spouse. Male domination and female subordination in a marital relationship are important... Men must renounce their masculinity if they would be devotees (pp. 5-19 as cited in Doniger Wendy, 1980). In Hindu culture, *Bhakti* with its emphasis on subservience before god, the meek have a head start and women are as well-trained to be devout. Despite the myth's firm grounding in female-dominated hierogamy, the old Vedic pattern of male dominance surfaces in the central episode:

One day when Taravati was bathing in the river, a sage saw her and was overcome by lust. He said “you must be a goddess or demon who has become mortal to enjoy the pleasures of the flesh you must be Parvati or Saci, the wife of Indra, she replied “I am a goddess, but merely a mortal queen Taravati wife of kind Candrashekhara “...but the sage cursed you will be raped by Siva his terrifying form and bear him a pair of monkey-faced sons: (p.108).

The information given by the above stanza, the male deity does not create space for the female deity as in the position of Sita in *Ramayana* and the subservient position is fixed on Parvati by Shiva in *Bhagavatgeeta*. In *Meghadoot*, the position of *The Messenger* is given hero that gives the dualistic patriarchal structure which favors attributes associated with masculinity and dominates women and culture. The image of the cloud portrayed in the text is guided by a masculinist mindset and the function of women is to bear sons, to serve their husbands so that they can continue their generation or lineage. The reference to mountains signifies the throbbing youth and the role of women is like a flower to beauty them as *Kundan* blossoms, have the

beauty of face rendered yellowish-white with the pollen of *Lodhra* flowers and wear the fresh *Karabaka* flowers in the braids the lovely *Sirish* flowers on their ears and the *Nipa* flowers that spring things into existence at their approach. (Kale 111). We can look at it in the given stanza:

When he saw Ram Chandra
 Sorry state in separation
 Hanuman crossed even the ocean, o wind
 You or his father
 And nothing seen on the way
 For you traveling on my behalf
 It is no distance from mount Malaya
 To the land of Gauda (kale 105)

Warren claims women in an androcentric society are excluded from or have less access than men to political and economic institutional power and privilege. The role of Hanuman in Ramayana and the role of Yakshya in *Meghadoot* are the same. The suffering of Sita and Yakshya's wife, Bishlakshyini is the same and their plight is vulnerable in religious texts that evidence that the position of women was low to men in society. Bishalakshyini's position is not shown as power as the position of Yakshya and Messenger in Meghadoot. Sita in Lanka misses Rama more than he misses her or rather she can do nothing but miss him in the whole Ramayana in which the female pains as called *Viraha* is portrayed because *Sita* could not tolerate abduction.

Conclusion and Implication

The major concern of this study was to scrutinize Kalidasa's *Meghadoot* from the eco-feminist perspective as it deals with the relationship between women and nature on one hand, and men on the other, particularly to examine the domination of women and exploitation of nature on a patriarchal social order. The major finding of this analysis reveals that both nature and women are dominated and stereotyped by the standard of a typical patriarchal society. The domination of nature and women occurs to the same degree in a patriarchal society where the hierarchies have become chronic. Kalidas has been able to present a realistic picture of women and nature in the ancient social fabric. The role of women has been minimized and subjugated by males whereas nature has been understood as an entity for man to use and explore at his will. The passive role ascribed to them projects them as docile playthings in the hands of a male. Through this literary work, the poet, Kalidasa also intends to show the females as supposedly better caregivers, and more capable biologically than men. But the constructed superiority of the male-dominated society simply overlooks their role and confines them to a devalued sphere. Kalidasa, in the text, has been able to present a lucid picture of women and nature, implicitly instructing the readers to give equal respect and importance to women and nature to preserve the pristineness and equilibrium of creation.

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Students' Motivation of, and Engagement in Reading with Stories

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Abstract

A number of factors may affect the practice of teaching and learning English language. Amid them, the motivation of, and engagement in learning can have significant impact on learning achievement in English, however, a qualitative study is required to examine the role of motivation and engagement in reading particular content. In this regard, this study aimed to explore the issues related to a reading intervention with a growing concern about English language learners' reading achievement focusing upon learners' participation in learning activities. Based upon the data from the interviews with instructors and a focus group of students, this study revealed a significant impact of motivation of and engagement on reading activities. High interest, yet challenging reading materials, an interactive and collaborative learning environment, and the quality of instruction and attitudes proved to be critical for students' engagement in reading. Furthermore, the English language learners faced challenges in oral reading and participation in making predictions.

Key Words: *Motivation, engagement, reading proficiency, stories, achievement*

Introduction

There are increasing numbers of English language learner throughout the world. Similarly, the recent research works made in the field of English as foreign language learning have found that there is a rapid growth in the English language learners' population in recent years. It is reported that approximately 65% of non-native learners of English have been involved in English as second and foreign language learning programs across the world (Echevarria, Vogt, & Short, 2008). Reading is one of the basic skills of language which is equally important for developing proficiency in speaking and writing. Learning English also means reading variety of texts in English and developing potential skills for communication in English both in speech and writing. These days English language learning has drawn public attention to

enhance learners' academic engagement and success more than ever. Since reading skills are a critical foundation for academic success, the magnitude of reading education should not be underestimated. A number of studies (Chiappe & Siegel, 2006; Denton, Anthony, Parker, & Hasbrouck, 2004; Gunn, Biglan, Smolkowski, & Ary, 2000; Saunders & Goldenberg, 1999; Slavin & Cheung, 2005) investigated the efficacy of reading intervention programs, and agree that classroom intervention could be an effective way for enhancing motivation and engagement in reading of English. A majority of reading intervention studies (Chiappe & Siegel, 2006; Silverman, 2007; Klingner & Vaughn, 2000; Gunn, Biglan, Smolkowski, & Ary, 2000; Giambo & Mckinney, 2004; Denton, Anthony, Parker, & Hasbrouck, 2004, Neupane, 2016, Dawadi, 2017) compared pre-and post-test results to examine the efficacy of intervention programs. While the subjects grade level, intervention tools (e.g., phonetics, word and sound identification, vocabulary, comprehension, oral reading fluency), the length of intervention, and measures of efficacy are varied, a common thread of these studies is that intervention programs have a positive effect on students' reading to some degree. Furthermore, Slavin and Cheung (2005) speculated that even the reading programs that did not result in a positive impact on student achievement measures might affect student interest level and reading behaviors. The studies that quantified post-intervention test results in order to measure the efficacy of reading intervention, however, often overlooked an affective aspect of the intervention, such as student motivation and engagement. Affect, on the other hand, has been identified as one of the most critical factors in student reading engagement (Connor, Jakobsons, Crowe, & Meadows, 2009; Guthrie & Wigfield, 1999; Guthrie, Wigfield, Barbosa, Perencevich, & Toboada, 2004).

Guthrie and Wigfield (1999) maintained that there is interaction between affective and cognitive processing. They further postulated that the coordination of motivational and cognitive processing increases text comprehension. This claim leads to a question in regards to what motivates readers to read. Asselin (2004) and Schiefele (1999) pointed out the importance of intrinsic motivation in reading. Typical intrinsic motivators in reading are interest, curiosity, challenge, social connections, and self-efficacy. Similarly, a number of studies suggested that reading instruction that engages students in reading (1) links outside literacy activities to reading, (2) uses diverse texts, (3) provides authentic reasons to read, (4) promotes collaborative learning, (5) offers choices and options, and (6) challenges students (Asselin, 2004; Brozo & Flynt, 2008; Gee, 1999). Consequently, students' 'situational interest' which is linked to student intrinsic motivation is likely to increase. Thus, motivation and engagement, though they are different, can feed and influence each other. Pertaining to significance of student interest in reading, Connor et.al (2009) claimed that the effectiveness of reading instruction depends not only on students' language and literacy skills but also on the level of interest. Elley and Mangubhai's (2013) intervention study also found that high interest story books helped the intervention group gain reading and listening comprehension at twice the normal rate.

Another key factor influencing student reading engagement is instructors' perception or expectation. Worthy (2003) highlighted how teachers' enthusiasm about reading could have an affirmative effect on student interest in reading. The quality of instruction is critical for engagement. For instance, Many, Dewberry, Taylor, and Coady (2009) claimed that teachers who had a good understanding of language and literacy development provided more responsive and meaningful reading instruction to students' needs. Some of the scaffolded instruction that was demonstrated included making connections to students' experiences and prior knowledge, making the most of teachable moments, and using multiple resources to support students' reading. Neupane (2016) claimed that appraisal confidence and appraisal calibration affect higher level processes in reading comprehension. She further asserts that good learners are judged in terms of their performance in reading tests and the teachers can provide feedback to learners and ask them to provide justification for their answers. In the same way, the study of Dawadi (2017) explored the relationship between reading strategy used and EFL reading proficiency. The study showed that high proficiency learners were the higher users of cognitive and meta-cognitive strategies than their low-proficiency peers.

Given the findings of previous studies, student motivation increases student engagement in reading activities. Among a variety of factors that motivate students to read, high interest books, engaging instruction, collaborative learning environment, and connection between inside and outside school literacy activities are particularly relevant to this study. Though the effectiveness of interventions for English language learners is far more complex compared to their native language learning counterparts, learners' engaged teaching learning activities bring simplicity and comprehensibility in learning English. This study, therefore, explored issues related to a reading intervention with particular attention to students' participation in reading activities.

The problem for the study has been originated from a reading intervention study conducted with 20 Ninth Grade English language learners of a public school. The students who scored below the 25th percentile in the annual examination of reading test, and/or who were recommended by their teachers, participated in the intervention. This study adopted the Directed Reading-Thinking Activity (DR-TA) as discussed by Stauffer, 1969. The DR-TA strategy is a Problem-solving discussion strategy designed to support comprehensive reading (DeVries, 2004, p. 164). During reading, students pause at predetermined stops and generate hypotheses in regard to what the story is about or what will happen next. As they continue to read, students' predictions are confirmed, rejected, or modified. Through this cycle, students are encouraged for making predictions and are asked to reason their predictions. Students do most of the talking, and their ideas are valued to facilitate students' thinking and reasoning skills. Another potential benefit of the DR-TA strategy stems from its small-group setting. Group work reduces students' anxiety, and increases their opportunities to speak out more often than in a whole class setting (Echevarria, Vogt, & Short, 2008).

This reading intervention program was implemented at Shree Tri-Shahid Secondary School located in Aandhikhola Rural Municipality, ward No.1, Syangja. The total student population was 45 at the time of the study. The large ELL student population in this school reflects an increasing interest in learning in a school where English medium instruction has been adopted. Most of the students' families are of low socio-economic status. Almost 54% of students attending free Tiffin in this school. A curricular feature of the school, a built-in small-group activity time, allowed this reading intervention program to be implemented without interrupting students' regular class time. The small-group instruction was created by the school to serve individual students' needs efficiently. During the small-group activity time, the participating students were pulled out from their classrooms and placed into four small intervention groups. Each group consisted of 5-6 participants. For a month the researcher led small-group sessions three times per week for 30 minutes, for a total of 20 sessions. Two story books and a prescribed book were selected for the DR-TA instruction. The school's English teacher initially provided a list of books that are appropriate to Ninth Grade readers. The researcher for this study selected two books from the list based on the following three criteria: the books that (1) help students build background knowledge in subjects such as English, (2) include illustrations and pictures to support the development of predictions and students' comprehension, and (3) have complete sentences with limited colloquial expressions. Although the study adopted a mixed method, this paper focuses on qualitative data only, especially instructors' and students' perspectives with regard to the reading intervention program.

Methodology

The review of related literature indicates the gaps in the research works based on the processes of reading intervention and perceptions of participants on reading intervention from qualitative perspectives. To bridge such a gap, this study employed a qualitative approach. Qualitative research requires transparency of the research process including some limitations. Qualitative studies must inform readers of any research bias and partial views so readers can take this information into account (Seale, 2004; Shank, 2002). Employing this framework, I adopted the possible fallible nature of knowledge based on incomplete or imperfect evidence. Nevertheless, I hold the value of scientific inquiry and the evidence that supports my interpretation and claims.

The primary data for the study was elicited from the interviews with three instructors and a focus group discussion with the students who participated in the intervention. Interviews were designed to include instructors' points of view, while a focus group of children was adopted to understand students' perspectives. Upon completion of the reading intervention, interviews were conducted with the three instructors who led the small-group DR-TA sessions. Each interview lasted from 30 to 40 minutes. Three English teachers teaching at the selected schools were interviewed.

However, the researcher, himself as an instructor implemented the DR-TA strategy in a small-group setting throughout the study. He also participated in the interviews after completion of the intervention study. Among all participating students, five of them volunteered to participate in the focus group interview at the end of the reading intervention period. Two of those students received specific orientation considering their cognitive ability and the behavior. The students' focus group interview was conducted by the researcher at the school and lasted approximately 30 minutes. The audio-recorded interview data were transcribed verbatim and analyzed through inductive analysis. Shank (2002) explains the inductive analysis as 'reasoning to a probable conclusion' (p. 130). The inductive analysis seeks a conclusion which may reject or confirm what was assumed or known (Shank, 2002). Specific to this study, through the process of coding and categorizing, patterns were identified and themes were built (Shank, 2002). In order to increase validity and reliability of the data, the researcher crosschecked the categories and compared the identified themes (Merriam, 1998; Miles & Huberman, 1994).

Results and Discussion

Three major themes were developed from the emerging patterns in the data including motivation, engagement, and progress of comprehension prediction skills. Specifically, while students' motivation was highly related to the content of stories, the process of DR-TA instruction, and the collaborative learning situation, their engagement in reading was subject to oral reading, teacher attitude, and the quality of teacher instruction.

Motivation to Read

Content of Stories

The students were motivated by the high-interest yet challenging reading materials. An instructor, Tej Prasad (Pseudo name) stated that when his group was reading *Hare and Tortoise* students could not wait until the next session to learn how the story ended; they went to the school library to check out the book and read it through. Although Tej Prasad realized that it made the following prediction activity impossible, he was thrilled to discover how highly motivated his students were to read the story. The student focus-group interview data also corroborates the students' high interest in the story of *Hare and Tortoise*. The students at the focus group interview particularly pointed out how *Hare and Tortoise* made them upset:

Student A: Pradip (a student who was not in a focus group) said he didn't like *Hare and Tortoise* because it's sad. Student B: It was sad because at the end hare lost the competition. Students' strong emotional reaction to this story suggests

their attachment to the story, though they expressed they did not like how the story concluded. Other students claimed that

Hare and Tortoise was the most popular story among those they read.

Another instructor, Mohanraj, described a similar enthusiasm displayed by his students: When we started *Climbing to a Hill* they [students] could not wait to find out what happened.

They started looking in the back because they just could not wait to find the solution...and then at the end, they were like, and they wanted more! A student at the focus group confirmed this by stating that he did not like to take a break from *Climbing to a Hill*. Similar to Tej Prasad's and

Mohanraj's experiences, Jayanti witnessed a strong motivation among students when they read

Climbing to a Hill and Hare and Tortoise: When the time would be up, and we would be at the end of the chapter or the end of the story, they would be like, Let's just read one more page. The student focus-group interview also echoes these instructors' comments. Some students expressed that reading is fun, more fun than going outside, and, yeah, I don't want to go to recess when

I'm reading *Climbing to a Hill* includes not only problem-solving based stories, but is also a chapter book. Mohanraj mentioned that students were proud of reading the chapter book. He described, *they were excited about a big book. I think that really excited to read Climbing to a Hill* but I think overall they would have liked to see more chapter books.

Thus, findings indicated that what motivated students to read was the story content rather than linguistic simplicity that makes the reading effortless. The two books that were the most popular did not have simple linguistic forms or structures that could lessen reading difficulties.

For example, *Hare and Tortoise* has a number of colloquial expressions that students rarely encounter in their daily lives and *Climbing to a Hill* is lengthy with complicated story plots. An advantage of reading challenging books was that it allowed students to build confidence about reading, enhancing their self-efficacy.

Collaboration and Interaction

The findings indicated that collaborative learning not only creates more opportunities to listen and speak, but also provides opportunities for students to

help each other comprehend stories. Jayanti (Instructor) described how her students helped each other. In particular, a student was occasionally pulled out for English for Specific Use, and as a result, she could not always follow the stories. Jayanti assigned her students to take turns in sharing with the student key points of the previously read stories. Then, they would talk about what she remembered and then what they remembered so they actually corroborated each other. Mohanraj also stated that he noticed how the group work benefitted students. He noted: *If they discovered something new like when they would listen to someone else make a prediction and they would be like, "Oh, I didn't realize that!....They can appreciate each other's perspectives and points of view. And, especially the English language learners, they can learn too from, like, to see where they're coming from and how did they make that prediction or what did they read. So, I think having them together is definitely beneficial to both.*

Another benefit of group work was using students' native language. For example, Tej Prasad had an ELL student with very limited English skills, and he described how another student helped the first: *A lot of times she couldn't communicate. She had to get another one of the*

English speaking students and they would translate for her. What she was trying to say because she didn't know how to say it.

Thus, the interactive DR-TA process in small group instructional settings turned out to be greatly instrumental in student progress because students were not only able to learn different perspectives but also able to assist each other in comprehension of stories.

Engagement in Reading

Oral Reading Skills and Participation

Instructors reported that ELLs particularly showed difficulty in oral reading which discouraged students from getting engaged in reading aloud. Jayanti described how ELLs responded to oral reading practice:

My three ESL students, they were very reluctant to read. They didn't want to read, I had to persuade them. They start reading they'd maybe read two sentences and they'd give up. That was frustrating to me because I wanted them to succeed. I didn't want them to feel frustrated. I did not always make them read. I didn't want them to feel like they were forced.

Mohanraj also noticed that ELLs read ahead to make sure they could read. He reasoned this was the case because they were afraid if they started reading and did not know the vocabulary, then they'd be embarrassed. Similarly, Tej Prasad, reported

difficulty in oral reading among ELLs, saying, *Yeah, like, a couple of students, they would, it would be like, very choppy like, word for word. ... so it's hard to comprehend what you're reading when you're just trying to figure out what the words are.* Some students at the focus group expressed a concern about oral participation in making predictions. A student stated, *they'd be laughing at each other.* Another student said, *I agree with you.* When the focus group moderator asked why they laughed at each other, a student responded, *because they'd be taking long sometimes.*

Thus, oral reading and oral participation in making predictions inadvertently created a disconcerting learning situation to those students whose oral reading and speaking skills were limited.

Instructor's Quality and Expectations

The quality of instructors and their attitude toward reading appeared to make an impact on students' engagement in reading. Specifically, teachers who were well-prepared and knowledgeable about the background of stories were able to engage students further beyond the text. As already stated, one of the selection criteria of reading materials was background knowledge that integrates subject matter such as Social Studies. For example, *Hare and Tortoise* involves a story of two animals with a strong message while *Climbing to Hill* can help students understand adventurous journey, Trekkers and Mountain climbing.

When instructors had background knowledge related to these time periods, they were able to expand on the students' predictions. Two instructors, Jayanti and Tej Prasad, showed a striking contrast in their instructional approach, and demonstrated how the quality of instruction and attitude could result in different effects on student reading involvement. Jayanti particularly, expressed her frustration over her students' lack of background knowledge. She expected that students had already learned about the race of two animals. To her surprise, however, she stated that her students did not really understand and that they had numerous questions. In particular, students' interest in competition became palpable while they were reading *Hare and Tortoise*. She described the situation: *It had to do with a fair competition and they knew a little bit but they asked a lot of questions about race and competition. Why did they do that to a person in that book? They had a lot of questions about that book. I don't want to say too much because I don't know, you know. Because they are supposed to comprehend the book as well as fill out what they already learned in school and I didn't want to go too far with what they're not supposed to know yet.*

Jayanti's group consisted of three students who were relatively poor and Jayanti had very little experience. Notable are Jayanti's remarks, *I don't know, and not much to say,* as she was trying to focus on the story as opposed to discussing competitive issues in a historical context.

In contrast to Jayanti, Tej Prasad approached the background information of *Hare and Tortoise* differently by transforming students' interest into a critical moment of learning. According to Tej Prasad, his group discussed main events in the book: Sometimes, we'd stop at a point where there would be a couple of extra minutes so we'd talk about the history of the book. His following description is noteworthy:

When we read Hare and Tortoise, we talked about individual differences, which is always a topic that is really a little bit hard to discuss. But they really provoked the conversation. So, we talked about it. One boy in the group actually said, 'Well, that's the nature, what that animal did!' So, we talked about it and I thought it was a good discussion about the topic of the book...

In this fashion, Tej Prasad utilized the story to advance students' knowledge and their critical thinking skills. He stated that while she could not observe the same kind of stimulating conversation when they read *Climbing to Hill*, he found some connections to students' lives: *They were interested to see how that visitor did adapt to the environment. One girl was a new student to the school so she could relate to having people pick on her and like that. So, I got a little deeper into that issue than actually talking about the book.*

As these examples have shown, instructors could assist their students in engaging in reading beyond text comprehension by exploring social and historical issues. Therefore, the findings indicate that the teachers' ability to provide responsive instruction to students' needs can make a significant difference in students' engagement in reading. The focus-group interview confirmed this finding. One of the concerns that were raised by the instructors was related to applying the routine of DR-TA instruction. Two instructors expressed that this routine created boredom, and that more variety was needed. Mohanraj stated, *they wanted to do something when they were a little bored. They were like. I think they enjoyed it but every day it was the same thing, so it was a little boring for them.*

However, none of the students at the focus group interview expressed boredom. Rather, they showed how much they enjoyed making predictions, saying things like, *It's fun to guess, or Reading is fun.* It is interesting to note that Tej Prasad and Jayanti, who were vastly involved and enjoyed the reading instruction, did not mention boredom. Tej Prasad described how he made DR-TA activities more creative and fun by dancing around when students' predictions were accurate. He further added, *it was a chance for us to be ourselves and read the books and kind of enjoy it rather than be a structured reading group.* Mohanraj pointed out another important quality of teachers and their attitude for reading: *I think the only thing the people who are actually doing it, they'll be better off if they actually enjoy reading. If they actually enjoy the fact that reading can do so much, even if it's not in educational setting, even if it's just for enjoyment purposes, they need to have that love for the written word in order to pass it on.*

Mohanraj further noted that some instructors did not like to read and suspected that their lack of passion for reading might contribute to students' lack of engagement in reading. His view is in agreement with Worthy's (2002) claim that instructors' interest in reading could make a positive impact on students' reading.

Another salient point was related to instructors' expectations for student reading level. Instructors stated that they were surprised when they discovered students performed much better than they had expected. During their instruction, students struggled with oral reading and made less accurate predictions and displayed comprehension difficulties. Surprisingly, however, students showed much better comprehension skills in their discussion as the following excerpts evidenced:

Jayanti: I examined one student's performance, and he is doing a lot better than I thought he was in the comprehension. But he, from what I thought, from just hearing him read, and then over the sessions, he got a lot better than I thought he would.

Tej Prasad: I think that even his predictions, I'm not sure how he was before, but predictions were, I think, they were really good....no, I thought maybe he did do a little bit better than what I would have thought he would have.

Mohanraj: My, one of the students that I thought was going to be the worst reader; he's not the worst reader. But I thought he wasn't going to go up as high in the predictions but he proved me wrong today. I thought that, with him, I was going to get to Level Two and he was able to go to Level Three with Two being an independent.

These instructors' comments divulged that they had low expectations based on Students' limited oral reading skills, yet, the students' comprehension skills proved to be better. While it is not known how the instructors' low expectations may have influenced their reading instruction and the students' learning process in this study, it is crucial for teachers to hold the same high expectation for all students. The teachers' role, manifested through quality, attitude, and expectations, can play a central role in students' engagement in reading.

Progress in Prediction and Comprehension Skills

Instructors expressed that they noticed students' improvement in prediction skills over time. Specifically, predictions were more relevant to stories as time progressed during the intervention period. More accurate prediction, according to the instructors, signified an increase in student comprehension skills. For example, students seemed to be very confused. Consider below how Tej Prasad and Jayanti described their experience:

Tej Prasad: In the beginning, their predictions were really broad; they would just go all over the place.... After we went to the end and to the Climbing to Hill book which really requires them to follow the story, they were able to pick up faster and they really, it made them proud every time that they made a good prediction.

Jayanti: *They definitely got better as we continued. At first, they were really weak and not really substantial and then, as time went on, I felt like predictions were more on target and related more to the story as time progressed.*

Mohanraj expressed a concern about a student who had limited comprehension as well as speaking skills. He described this particular student's struggle: *She would say random things that didn't make any sense and have anything to do with the story.* Similar to Mohanraj's experience, Tej Prasad stated that student's predictions in his group sometimes were not based on the story as he noted: *Their predictions were off, not based on the comprehension of the story. Rather, their predictions were a wild guess but based on their imagination.* He attributed the lack of accuracy in predictions to students' lack of comprehension of the stories.

Thus, the findings indicate that there is a close connection between the ability to make an accurate prediction, and comprehension skills. When students had difficulty in comprehending stories, their predictions were less relevant to the stories.

Conclusion and Implication

The results of the study enabled me to draw the conclusion that learners' engagement in learning enhanced their proficiency in reading and competencies in communication. High-interest and yet challenging reading materials made a positive impact on students' motivation to read more. Similarly, teachers' quality, attitude, and expectations played a crucial role in engaging students to read. In addition, this study challenges a notion of a connection between oral reading fluency and comprehension skills, especially whether or not this application is a fair judgment of students' comprehension skills. However, I came to realize that students' interest and their motivation in reading are not necessarily contingent upon the text difficulty. Rather, their interests are dependent on how compelling and interesting the stories are. This result resonates with the claims of Connor et al. (2009) and Guthrie et al. (2004) in their respective studies. The finding of this study particularly resembles the benefits of high-interest books as Denton et.al. (2004) state: Good story books provide strong intrinsic motivation for children and an emphasis on meaning rather than form. When read often, these books increase exposure to the target language (p. 56).

Thus, reading materials that pique students' interest and motivation are one of the most significant factors for successful reading programs. The findings of this study suggest that an instructor's role is pivotal not only in presenting reading materials but also in facilitating critical reflection on what students have read. While one instructor's approach was restricted to instruction of text comprehension and oral reading, another instructor used stories as a point of advancement through discussions of critical social and historical issues. Specific to instructors' expectations, findings suggest that instructors' low expectations based on students' lack of fluent oral

reading and inability to express themselves orally when making predictions appeared to be groundless. What this result implies is that the connection between oral reading skills and comprehension skills are not necessarily tightly knitted. Denton et al. (2004) suggested a somewhat confirmatory claim regarding this issue. The study could not determine the relationships between the two variables *oral reading fluency and comprehension skills*.

Collaborative and interactive learning not only prompted student interaction but also created a venue for students' shared native language as a resource. Despite some limitations, the findings illuminate and provide valuable insights into reading intervention programs with English language learners. This study suggests a few pedagogical implications as: first, it is important to choose interesting and yet challenging reading materials to motivate students to read; second, teachers should be well-prepared to be able to connect student reading to grade-level curriculum. It is of note that building and activating students' background knowledge is highly dependent on teachers' knowledge and skills to engage students further beyond text comprehension; third, a collaborative and interactive reading program is recommended as students can learn each-others' perspectives while enhancing language learning processes; and finally, it is encouraged for teachers to have realistic yet high expectation for students.

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Effect of Yoga and Meditation on Different Health Parameters of the Yoga Practitioners

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Abstract

Yoga practitioners always look energetic, ever young and healthy compared to others because yoga postures (Asana) make the body flexible. Meditation (Dhyan) and breathing exercise (Pranayama) keep the physical, mental and spiritual wellbeing. The objective of this study is to identify the effect of Yoga and Meditation on different health parameters of the Yoga Practitioners. The method applied in this study was quantitative, descriptive based on the five points Likert Scales Ranking. The Wilcoxon Signed Rank test (2-tailed) revealed that a statistically positive significantly effect on health parameters after attended in yoga class, $Z = -10.990$, $p < 0.01$ ($r = 0.59$) and meditation, $Z = 10.544$, $p < 0.01$ with large effect size ($r = 0.57$). The Pearson correlation analysis result showed significant correlation between the impact of yoga and meditation on regular practitioners. The relative importance index (RII) analysis of respondent's perceptions on each category, happiness had scored highest ranking. This study concluded that, yoga and meditation had prompt effect on the entire health of regular yoga and meditation practitioners to enhance complete wellbeing who practiced three to six months. Similarly, yoga and meditation indicated higher effect on the other domains of physical, mental and spiritual health parameters. While analysis the data, the female participants were found more benefited than that of male participants.

Key Words: *Yoga, meditation, health parameters, practitioners*

Introduction

The word “yoga” derived from the root of Sanskrit word “yug” which means “to join”, or “yoke” “to bind together”. In other word, yoga also known as a method of moral discipline to join the body to the mind and ultimately to the soul (Garfinkel & Schumacher Jr, 2000). According to the Yoga Sutras, yoga is defined as the higher level of yogic experience. In addition, yoga is also called as union of mind, body

and the spirit. Particularly, yoga is famous and understood as the science of the mind among many people. Maharshi Patanjali who is considered as “The Father of Yoga,” compiled all the oral traditional practices in his classic work “The Yoga Sutras” (the threads of yoga), and ancient practiced anywhere from 5,000 B.C. to 300 A.D. (Turner & Turner, 2010). Particularly, yoga practice has been documented for over 2000 year and it was originally branch of Indian philosophy (Carlin et al., 2009a). In the Maharshi Patanjali’s Yoga Sutra, the eight fold path is referred to Ashtanga, which stand for “Eight Limbs”: Ashta-eight and Anga-limb (Turner& Turner, 2010). In this modern busy lifestyle, people typically practiced three forms such a asana (posture), pranayama (breath) and Dhyana (meditation) of Ashtanga yoga, out of eight limbs of Maharshi Patanjali (Us Ray et al., 2001). Maharshi Patanjali described yoga that by virtue of which retains the thought process to make the mind peaceful. The ethics (yama and niyama) need to be followed as a way to cleanse the mind, body and spirit. Maharshi Patanjali focused more on psychological approach for healing and self-realization (White & Magee, 2019). In the beginning, the organs and systems of the body are to be cleansed through asanas (postures/pose) and pranayama (breath exercise). Secondly, work on cleansing of mind and emotion for how to achieve spiritual growth. The main code of conduct for the practice includes the highest human virtues such as Ahimsa (noninjury) and Satya (truth) that leads into the noblest feelings like amity and compassion (White & Magee, 2019). The Sutras provide complete guidance on how to gain mastery over the mind and emotions to achieve spiritual growth (White & Magee, 2019). Furthermore, yoga is the total transformation apparently from the physical, mental and emotional person into a fully lit up thoroughly harmonized and perfected being (Satchidananda, 2002). It also transformed from an individual with high demands, likes and dislikes, pains and pleasures, successes and failures into a sage (yogi) having permanent peace, joy and selfless dedication to the entire creation (Satchidananda, 2002). Yoga is much more than asana (postures) that helps a person to gain and understanding the mind. It provides a system to achieve Moksha, or liberation of the cycles of rebirth (Chaline, 2002). However, the true liberation or full salvation is said to be possible only by doing ritual practice guided in Vedas and Bhagwat Gita (Rampalji, 2012).

In the West, yoga become a popular due to its health benefits and primarily supposed to practice as the combination of asanas (postural exercise), pranayama (breathing exercise) and Dhyana (meditation) with the westernized fashions (Garfinkel & Schumacher Jr, 2000). In other word, yoga and meditation are flourishing among the men and women in the western society today. Nowadays, millions of people in the West read the books about yoga and meditation, attend yoga classes, seminars and tried to do physical exercise. Yoga is regarded as a holistic approach of both the physical and mental health, not only increase flexibility, strength and stamina but also boost self-awareness, emotional balance and makes peace of mind (Garfinkel & Schumacher Jr, 2000).

Various definitions have been found and given regarding meditation. Meditation is a type of practice of being aware of yourself immediate surroundings and your current sensations rather than worrying but experience present moment of now (Carlin et al., 2009b). The most predominant definition provided for meditation is a practice of self-regulation that focuses on attention and awareness so that meditators may control their mental processes of thoughts (ibid). The main goal of meditation is to reduce thoughts by detaching the physical body and mind, and one supposed to be becoming a witness of the thoughts and feeling often that comes and goes (Newby, 2014; Rubia, 2009).

Moreover, meditators learnt how to control the mind not to let wander into the past or future, but developed awareness of thoughts and feelings with nonjudgmental acceptance by keeping their mind in present moment (Newby, 2014; Sedlmeier et al., 2012). A comprehensive discussion on the connection of religions and meditation practice and their effect on cognitive function, a list of varieties of themes, relationship and goals based on them has been documented by the researchers (Walsh & Shapiro, 2006). Meditation has become a part of interest to psychologists in the United States since the 1970s and the people continuously practice and have done research on them (Burns, Lee. & Brown, 2011). Moreover, there is still a practical debate that meditation might not exist in a pure form; many meditators have tried various methods and some might still use earlier practices after switching to a new form of meditation (Sedlmeier et al., 2012).

However, research shown many approaches of meditation including concentration and mindfulness techniques to some degrees, it is clear that these approaches are not all the same. Therefore, one might not expect identical results from practicing different kinds of meditation in the same time. Two ways to pay respect to this diversity are: (a) to focus on the widely of one technique by emphasis either on concentrative or mindfulness techniques or (b) to focus on the approach to meditation itself such as transcendental meditation (McCoy, 2006b). Here, this study applies for all the types of meditations, not identifying any particular one.

In Nepal and Indian sub-continent, yoga and meditation had been practiced since second half of the first millennium A.D. Likewise, in the high Himalayan caves of Nepal, countless sages, great yogis and saints are supposed to be practiced yoga for their health, happiness and longevity of their life (Kunwar, Sharma, & College, 2020).

In recent year, yoga, meditation, Ayurveda and natural healing-based health tourism and yoga tourism have been rapidly grown in Nepal (Prasad & Shimizu, 2018). Yoga has been gained popularity worldwide due to its inherent quality to change the practitioner from illness to wellness. Currently, a few researches have been conducted on yoga tourism (yoga retreat and yoga trekking) and health tourism in Nepal and its probability for being one of the best destinations in the world

(Prasad & Shimizu, 2018). Nepal is a sacred place due to the birth place of Buddha and play ground of Lord Shiva; Guru of yogis (Kunwar et al., 2020). However, yoga and meditation are become famous and practiced every day at home or in yoga center to enhance physical and mental health of human beings. Yet, there has not been systematic and long-term study on the benefits to yoga and meditation practitioner's including physical and mental health in Nepal. Therefore, it is essential to conduct such kind of study to fulfill theoretical and empirical research gap in the academic research. Hence, it is hypothesized that yoga practitioners would be the more likely to report or indicate increased levels that they experienced different variables related to the physical body, mind, spiritual healthy and happiness within as compared to others.

The general objective of this research was to examine the benefits of yoga and meditation for enhancing people for complete well-being through yoga and meditation of Kathmandu valley. To meet the aim of the study the following were the main specific objectives.

- a) To identify the knowledge about the effect of yoga and meditation on the physical (flexibility and strength), mental (emotional balance), and spiritual (self-awareness) health.
- b) To identify the perceptual attitude of yoga and meditation on individual work performance.
- c) To find out the effect of yoga and meditation on quality-of-life style.

Methodology

The study followed the quantitative descriptive research design. The research methodology included questionnaire survey with the yoga practitioners attending at yoga centers in Kathmandu valley by field visit and through personal contact, between October 15, 2019 to December 30, 2019. Those participants who practiced yoga at least 2-4 hours per week up to more than one hour per day and performed meditation at least 10 minutes (min) per day up to one hour per day and practicing at least one month were considered as regular practitioner. Questionnaires survey was conducted among the 172 yoga practitioners to collect primary data for this study. Only the yoga and meditation practitioners were included as the population of this study.

Researcher visited the yoga centers: Manokranti Yoga and Reiki center, Ranibari marg; Mahamirtunjaya Yog Kendra, Gausala Pashupati; Patanjali Yoga center, Shamakhusi; Pathic Foundation Yoga Retreat Meditation center, Dhawalagiri Awas Kshetra, Chandragiri Kathmandu, and Vishwa Jagaran Abhiyan, New Baneshwar in Kathmandu valley and conducted questionnaire survey after getting permission from the yoga instructors of respective centers. All the questionnaires survey was conducted by the researcher himself with the help of yoga instructors in respective yoga center.

To obtain the objectives of the study and avoiding many other plausible alternatives explanations of the respondents' semi structured questionnaires were developed as a tool for data collections and to validate; researcher cross-compared the text in Ashtanga yoga and The Yoga Sutras of Patanjali and from the key informant, knowledgeable in yoga philosophy.

The five-points Likert scale was made according to degree of feelings either positive or negative (Likert, 1932). The age of the participants were categories into four groups: 15-25y, 26-35y, 36-45y, and above 46y. Most of the participants were dedicated to practice yoga and meditation in regular basis, but no control group involved in this study.

All the data were entered in the excel sheet and data were ranked for statistical analysis. The statistical test was performed by using SPSS (Ver. 23). The research objectives and the associations between two categorical variables were calculated by using non parametric Wilcoxon Signed Rank test (2- tailed) and correlation between them by Pearson correlation test for statistically significant by comparing p-values ($p < 0.05$). The five points rating scale (Likert, 1932) questionnaires survey of respondent's perception towards each category was analyzed by using Likert Scale Ranking and Relative Importance Index (RII). The mathematical formula of RII, $RII = \sum W / AN$ or $(RII = 5n_5 + 4n_4 + 3n_3 + 2n_2 + 1n_1 / 5N)$. Where, W= weightage given to each category by the respondents, range from 1 to 5, such as 1 for strongly disagree and 5 for strongly agree. A= highest weight (i.e. 5 in this case; 5-in-5 points Likert Scales) and N= total number of respondents (i.e. 172 in this study). The results obtained from the analysis were interpreted according to the objectives of the research.

Results and discussion

Respondents' composition on different socio demographic characteristics

Participant's variables like gender, age group, education level, various approaches for yoga, meditation duration for being practiced yoga were shown in the table (Table 1). Where, $n = 172$, total number of respondents. In this study, 42% participants practiced meditation at least 10 minutes per day and about 19% meditated more than one hour just after finished yoga class or at home in the evening every day. Among all, 26% of the participants continuously practiced yoga since last 3-6 months continuously which followed by the respondents who practiced yoga for more than five years (23%). Majority of the respondents were educated, 42% completed higher secondary level (+2), 21% Bachelor Degree and 12% Master's Degree and above Degree. A demographic variable helps to describe the nature and distribution of the samples used for statistical analysis. In applied statistics and research, age, gender, group membership, ethnicity, socioeconomic measures and education level are common variables that researcher collected. Demographic variables affect the size and composition of any population (Wilk, 1991).

In this current study also showed most of the attendees of the yoga and meditation were middle aged population. They carried the major percentage in total surveyed samples. It indicated that most of the youngsters were conscious about the health. The majority of the young practitioner aimed to be the yoga instructors, those who were attained in the yoga teachers training class in Manokranti yoga center. Some were practiced yoga and meditation to achieve their goals through became physically and mentally wellbeing. The female participants have been occupied the high percentages among the attendees on yoga and meditation. Most of attendees aimed to reduce the weight, blood pressure and want to make them bodily healthy and active due to sophisticated lifestyle in the city. The scenario

Table 1: Summary of socio and demographic characteristics.

Socio Demographic Variables				
Respondent's Status	Variables	No. of Respondents	Percent (%)	Cumulative Percent (%)
Gender	Male	68	39.5	39.5
	Female	104	60.5	100
Age Category (years)	15 to 25	40	23.3	23.3
	26 to 35	29	16.9	40.1
	36 to 45	67	39	79.1
	46 and above	36	20.9	100
Education Status	Below SEE	44	25.6	25.6
	Higher Secondary	72	41.9	67.4
	Bachelors	36	20.9	88.4
	Master's Degree and above	20	11.6	100
Approach of yoga	Yoga class	148	86	86
	Videos	16	9.3	95.3
	Pers yoga In-structor	8	4.7	100

Length of yoga	Less than 1 month	8	4.7	
	1 to 2 months	24	14	
	3 to 6 months	44	25.6	44.2
	7 months to 1 year	20	11.6	55.8
	1 to 2 years	12	7	62.8
	3 to 5 years	24	14	76.7
	Above 5 years	40	23.3	100
	<hr/>			
Meditation/day	5 to 10 min/d	72	41.9	45
	20 min/d	36	20.9	67.5
	30 min/d	16	9.3	77.5
	45 min/d	4	2.3	80
	1 hr/d	32	18.6	100
	Total	160	93	
	Do not practice meditation	12	7	
	<hr/>			
Total	172	100		

The practice of yoga to the people living in the remote village were different, most of them engaged in the field or household work since the early morning to the late night and they have not faced such problems of obesity and other physical disbalances. In the villages there have not been observed any yoga practitioners, this may be due to lack of time, not easy access or may be due to inadequate knowledge of yoga and meditation. The result of this study showed, most of the elderly aged group practiced yoga for more than five years aiming to keep themselves physically active and mentally calm. However, there was not significantly difference by the sex and frequency of yoga attendees. The practitioners were from the different education, socioeconomic background, race and ethnicity. The consciousness of health and life expectancy depends on the adult literacy rate. This study also supported by Vaidya, Shakya, Krettek (2010) study on obesity prevalence in Nepal. In contrast, Matsushita and Oka (2015) reported several adverse events of yoga class performed and risk factors in yoga practitioners of elderly age (70 years or older) people in his survey of adverse effects of yoga class. In an argument, this could be due to level of over exertion of yoga class and might have suffered from other chronic diseases and poor physical conditions before join in yoga class. Importantly, yoga and meditation are even for all ages people but need to know their physical and mental conditions and suitable types of yoga for this age group, and merely medical history.

Correlation between yoga, meditation and regularity on health parameters

Correlation between yoga, meditation and regularity and their effect on various health parameters of the respondents (n=172) have been examined in this section. The regularity had positive effect on different variables of health parameters. Specifically, this result suggested that when participants practiced yoga and meditation on the regular basis the improvements in various domains of the health parameters observed than before attained in yoga and meditation intervention. The physical health parameters such as physical fitness, strength and flexibility shown higher impact on practitioners. Similarly, in the mental health parameters such as concentration, work performance, quality of sleep and reduce of stress, and happiness as an indicator of spiritual wellbeing also showed highly influenced by yoga and meditation who performed on regular basis (Table 2).

Table 2: Comparative analysis and Pearson correlation

Correlations between yoga, meditation and regularity with improvement on health				
Variables	Mean (M)	Std. Deviation (SD)	Pearson Correlation Coefficient Value (r)	P
Regularity of practice yoga	3.81	1.53	0.164*	0.032
Regularity of practice meditation	1.86	0.34	0.203**	0.008
Effect of yoga on health parameters	4.372	1.95	0.385**	0.001
Effect of meditation on health parameters	1.860	0.34	0.540**	0.001
	N		172	

*,**. Correlation is significant at the 0.05 and 0.01 level (2-tailed).

Yoga and meditation had the high positive correlation in between the physical, mental and spiritual health parameters with regularity. The average results of variables of both the males and females indicated the improvement in all the parameters of health which were set for this study. Even though, in total attendees, females had higher average percentages than the males, may be because of more numbers of females in the samples. Age and sex groups were not separated to observed the benefits and changes in the various domain of health parameters. The yoga showed the immediate and significant effect on the physical strength and flexibility of the practitioners. Improvement of flexibility of shoulders, trunk and hip joints were observed both in the males and females. Supportively, improvement in the flexibility of the body and all the joints were observed in the middle aged males after 10 months yoga practiced (Us Ray et al., 2001). Similarly, the meditation and pranayama gave instant result on happiness, anxiety, stress and quality of sleep as well as in general feelings. According to Newby (2014) many mindfulness activities required at least 8

to 12 weeks sessions but the yoga with meditation just had significant changes within four sessions. Another studied support that the yoga practice can improve strength and flexibility (Collins & Nursing, 1998) and decrease stress (Franklin, Whaley, Howley, & Balady, 2000) over a relatively short time of period. Carlin et al. (2009b) study on young adults also showed direct correlation between yoga and stress.

However, Williams (1993) studied effect of yoga on concentration in a small group by comparing other two martial art and non-exercise group did not find significant difference. Williams (1993) suggested large group of experiment to yield significant result. Casden (2005) conducted another investigation on effect of yoga on measures of attention including entire body fitness and psychological test, after six weeks intervention also did not find statistically significant. Casden (2005) suggestion was contradictory to the Williams (1993), as needed to attribute in a small sample size. The result of this present study also showed the significant effect of yoga and meditation on regular attendees for about 3 to 6 months. Consistent with this result, Ponte et al. (2019) study demonstrated regular practice of yoga improves depression, anxiety and stress. Another research by Li, Liu, Ji, Xie, and Hou (2018) in controlled trail on depressive symptoms and psychological rumination in depressed women after 12 weeks of regular yoga practice found the same results.

Further insight regarding the effect of yoga and meditation in reduction of obesity and blood pressure showed less effective in the normal yoga class. Obesity and blood pressure not only related with the yoga exercise but also related with the food consumption, income source, lifestyle, occupation and socioeconomic of the people. According to Vaidya et al. (2010), the Worldwide obesity rate was increase by 2.3% to 19.6%, including south Asian countries India and Nepal. Presently, obesity rate become an epidemic in low-middle income generating countries, mostly impact on the younger children and adolescents. In general, cardiovascular risk factors such as hypertension, cholesterol was very high in this population. Vaidya et al. (2010) study indicated that more percentage of adult males have been suffered from cardiovascular risk while the females suffered from the obesity and overweight. On the other hand, the yoga trend also increases in the urban and cities areas. The yoga class for the period of six to ten months, which focused in reduction of obesity and blood pressure obtained significantly effective on reducing obesity and control blood pressure (Us Ray et al., 2001). According to the personal conversation to the yoga instructors, they claimed obesity can be controlled in the guided yogic practice even in the short period of time. This study results also indicated that improvement in the reduction of obesity and blood pressure those who practiced regularly yoga and meditation for six months and above. Other studies, Cowen et al. (2005), Shephard and Balady (1999) found significantly improvement on muscles strength, flexibility, blood pressure, cholesterol and obesity who regularly practiced yoga for six months. Similarly, Schure, Christopher, Christopher, and Development (2008) study reported positive changes in physical, mental, spiritual and interpersonal behaviors in the yoga attendees students related with mindfulness based stress reduction course for 15 weeks.

Conclusion and Implication

Involvement in yoga and meditation can improve physical health, mental health, psychological and spiritual wellbeing. Yoga had effect on feasible, safe and easy access to all sex, races, ethnicity and socioeconomic background, with satisfactory execution rate among the practitioners. This study indicates that three to six months yoga practice has been significantly improves all the domains of health parameters including quality of life. The longer the time period of practice in regular basis more benefits have been observed to the yoga and meditation practitioner. The combine effect of yoga and meditation to the regularity showed the highest impact on the overall health parameters. The result of this study showed that the improvement in physical, mental, psychological and spiritual parameters of yogic practices were very prompt who practiced the yoga and meditation regularly. Nevertheless, regular, longer duration, larger random samples from the practitioner of guided yoga classes and different communities were needed to evaluate the further more potential range of the effects of yoga and meditation.

As per the findings of this study, people will be benefited by applying yoga and meditation practices for their mental as well as physical fitness. The findings of this research will also beneficial to the policy planner and the and the program developer working in the concerned field to develop policy and program. By the effects of yoga and meditation as concluded in this study, people can modify their daily habits to achieve the parameters of quality life.

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Practices of Assessment Tools in Teaching-Learning Activities in Public Schools of Nepal

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Abstract

This study explores the practices of assessment tools in the teaching-learning activities practiced by the public schools of Nepal. Different theoretical ideas regarding the assessment like forms, purposes, and issues are discussed thematically based on the data-related literature. To find out the issues or gaps in assessment practices in Nepal, both primary (interviews with the Headteachers, students, and teachers) and secondary sources of data are analyzed. The non-random purposive sampling procedure is used. Data collected from the interview and questionnaire are discussed thematically in a descriptive way. Finally, as finding, it is concluded that very limited forms or tools of assessment like terminal and final examinations are used to evaluate the student's learning achievement. Although both formative and summative assessments contribute equally to enhancing the students' learning, tools of the formative assessment such as portfolio, project work, classwork, etc. are rarely implemented during teaching-learning activities in the public schools of Nepal.

Keywords: *Achievement, assessment, evaluation, formative, learning, summative*

Introduction

Assessment is the process of gathering data using several activities. Traditionally it was used to measure how much our students have learned during a particular time. But at present, assessment is accepted as a broad term that has included overall aspects of the learner and learning process. Several arguments have been found about the assessment of learning in terms of process, product, practice, policies, and so on. Especially, in the public schools of Nepal, Continuous Assessment System (CAS) is introduced up to the basic level, where teachers make a portfolio of each student and judge the overall aspects of the learners and the learning process continuously. Traditionally the assessment process was regarded as a tool to discipline the students and build pressure on children as well as parents (Awasthi, 2003). In this way, in some cases, assessment is a means of punishing the students instead of improving learners' learning achievement.

Formative and Summative Assessment

Generally, assessment refers to any method, strategy, or tool which helps the teacher to collect necessary evidence and information regarding the learners' learning process with pre-established goals. Without the proper assessment, teaching-learning can't be a success. Regarding this fact, Heaton (1985) states that both testing and teaching are so closely interrelated that it is virtually impossible to work in either field without being constantly concerned with the others.

Similarly focusing on the nature of assessment, Bachman (2004) states that "assessment is a process of collecting information about something that we are interested in, according to procedures that are systematic and substantially grounded" (p.6). In this way assessment is a process of teaching which continuously provides insights into language teaching. In another way, the process of assessment is designed systematically which is directly linked with other fields of teaching such as learning activities, designing instructional materials, and so on.

There are two types of assessments in general, formative and summative assessments which equally contribute to providing necessary feedback for further improvement and validation of the learned learning. But on a deeper level, they are used for totally separate purposes in teaching fields. A summative assessment is used to validate the learning. Summative assessment summarizes or evaluates what students learned during a course and it is usually done at the end of the semester (Brown, 2004). Likewise, Alderson (2005 No reference) associates summative assessment with long traditional tests which were so stressful to students.

Any kind of test which lacks further feedback and the only possible use of it is gathering scores in the eyes of students can be summative even if teachers have primarily designed the test to facilitate learning and teaching. In his view, summative assessment creates some stress on the student's side which does not provide any feedback for the students' improvements. This view of assessment is related to the old traditional testing system using the old language test but at present, the concept of summative assessment has been changed and it has been taken as a means of further improvement in some cases (Stiggings, 1991).

Formative assessment in another hand is a type of assessment that primarily focused on providing constructive feedback on the student's learning which helps the learners to improve their further learning tasks based on previous practices. Accepting this fact, Lewy (1990) mentioned that formative assessment takes place during learning and is aimed to help learning and teaching by giving appropriate feedback. Similarly, another scholar, Nitko (1993) mentioned two purposes of formative assessment: (a) selecting or modifying learning procedures, and (b) choosing the best remedies for improving weak points in learning and teaching.

While analyzing these two views it is very clear that formative assessment is mainly designed to provide necessary suggestions to achieve the established objectives of teaching, which helps the learners to improve their teaching-learning competencies. So, formative assessment is a major means of modifying the methods, techniques, materials, and procedures of teaching especially being based on past experiences and results. In this way, both formative and summative assessments are practiced for separate functions, although both are an essential part of teaching and assessment.

Purposes of Formative and Summative Assessment in Teaching Learning

It is no doubt that both types of assessment are essential for effective teaching. But while utilizing them in our real teaching field we found separate functions and purposes of both assessments. It is essentially feedback both to the teachers and to the pupil about present understanding and skill development to determine the way forward. But Sadler argued differently in this matter (Hanna & Dettmer, 1997, p. 369). Similarly, Rahman & Ashrafuzzaman (1998) states formative assessment is an assessment that is specifically intended to provide feedback on performance to improve and accelerate learning (p.77). While analyzing both arguments, it is clear that the main aim of utilizing formative assessment is to provide feedback to enhance learning. In another hand, formative assessment is beneficial for both the teachers and students to improve their further performance by fulfilling their missed learning achievements.

We generally practice the summative assessment to measure the whole educational process at the end period of the session not intending to provide feedback. Summative assessment summarizes or evaluates what students learned during a course and it is usually done at the end of the semester (Brown, 2004). So, summative assessment is used to evaluate the learners' learned knowledge during the whole educational period and is done specifically at the end time of the academic period.

Assessment practices in Nepal

Both formative and summative assessments can give equally contribute to enhancing learning. In the absence of one, there is not any existence of another in the evaluation process. In Nepal, generally at the school level, there is a blended system of the evaluation process which includes both formative and summative procedures (Regmi, 2014). National Curriculum Framework (NCF) 2063 made a policy regarding the assessment system introducing both types of the assessment system at the school level. It shows that there is a policy of 70% formative assessment (40% CAS and 30% terminal exam) and a 30% summative assessment (final exam) at the basic level (class 1-8).

Regarding the secondary level, a 40% terminal exam i.e., formative assessment, and a 60% final exam which belongs to summative assessment is practiced till

now, although the grading system is implemented. The government of Nepal has introduced the system of continuous assessment system (CAS) up to the basic level for the liberal promotion of the students but because of ineffective implementation, it couldn't work properly (Nepali, 2012). The policies are revised time and again accepting the emergence of both formative as well as summative assessments in course of teaching-learning but the implementational aspects are not satisfactory.

Objectives of the Study

The main objective of this study is to draw out and explore the practices of assessment tools during teaching-learning in public schools in Nepal. Furthermore, gaps (issues) between policies, purposes, and implementation of formative and summative assessments in the teaching-learning process in the public schools of Nepal are the secondary objective of this study.

Methodology

This study followed mixed methods as both qualitative and quantitative data are discussed. Five public schools in the Baglung district were my major areas of study where I collected data related to assessment practices. Both primary and secondary sources of data were used. The primary sources of data were collected from the students, headmasters, and teachers from selected public schools of the Baglung district.

As a secondary source of data, I consulted the government's policies like the National Curriculum Framework, assessment records of the schools, and different research articles and books regarding testing and evaluation as mentioned in the theoretical part. Using the non-random purposive sampling, I selected 12 students and 12 teachers from each selected public school, as a sample who were teaching and learning in different five public schools in the Baglung district. A set of questionnaires was administered to the teachers and semi-structured interview was conducted with students, teachers, and headmasters separately. Collected data were discussed descriptively.

Result and Discussion

Findings Based on Teachers' Responses

I included nine different questions regarding the assessment, its practices, and the challenges faced by the teachers. Regarding the practices of assessment, all of the teachers used both formative and summative assessments in their teaching-learning tasks. But they used limited means or tools of assessment. Tools used for the formative and summative assessment by different teachers are presented following table.

Table 1: Forms used by the teachers for the formative assessment

SN	Forms of formative assessment	Number of teachers
1.	Attendance	1
2.	Homework	2
3.	Participation	1
4.	Classroom test, Unit test, and/or weekly test	1
5.	Observation	0
6.	Project work	0
7.	CAS	2
8.	Portfolio	2
9.	Terminal Examination	12

While analyzing this table, most of the teachers of Nepal used only terminal examinations as a major means of formative assessment. In another way, the process of formative assessment is guided by terminal paper-pencil tests. No other innovations are practiced in the field of teaching and testing. Despite the clear provisions about compulsory maintenance of the learners' portfolios, only a few teachers have made the individual portfolio of the students.

Similarly, the teachers emphasize the other means or forms of formative assessment than examinations. From this, we can say that the formative assessment process at the school level in Nepal, is guided by the examination and other effective means such as classroom discussion, observation, maintaining the portfolio, unit test, classroom test, homework, project work, and participation of the learners in learning are rarely considered.

Table 2: Forms or means used by the teachers for summative assessment

S. N.	Descriptions of forms	Number of teachers
1.	Final Exam	12
2.	Project Work	0
3.	Practical Work	1

In table 2, all teachers are practicing the final exam as a means of the summative assessment. In Nepal, there is no trend of using other means such as project work, practical tasks, computer-based tests, etc. but only final examinations. Despite the several provisions regarding the means of summative assessment in the curriculum as well as policy documents, most of the teachers are neglecting the other innovative and recent tools of language testing except the final test.

Findings Based on Students' Responses

While analyzing the responses given by the students, I found a positive match between the student's expectations and the government's plan. In the context of using the only final exam as a major means of evaluation, the learners have been demanding other varieties of tools such as practical tasks, project work, interviews, etc. Most of the students responded that they felt bored writing the long examination paper. Instead of fulfilling the learners' desires by involving them in several assessment tasks such as field visits, experiment tasks, project work, and so on, the teachers are imposing old-fashioned examination trends which do not meet the needs of the learners. One of the respondents states:

I am very interested to engage in different project works and creative tasks but my teachers force me to prepare for the exam by practicing questions asked in previous exams.

According to the student's responses, the teachers deliver teaching content focusing on the examination, not for the further improvement of learners' learning. Students rarely participated in other extra activities like games and songs. Teachers provide much time preparing the questions for the examination but they hesitate to allocate some time to bring variation in terms of assessment tools except terminal exams.

I want to participate in different collaborative tasks like conversation, drawing, and group readings but teachers judge our learning as per the writing during the exam period.

From the students' arguments, both formative and summative tools of the assessment are practiced in formality i. e., to upgrade the learners to the upper level but students' desires, expectations, capacities, performance, and creativities are rarely considered when choosing the means or tools of formative as well as a summative assessment.

Findings Based on Head Teacher's Responses

Implementing and practicing different tools of assessment in teaching-learning is not the task of only teachers and students. Headmaster's responsibility is equally important for effective teaching and testing. I conducted a semi-structured interview with the headteachers of the selected schools. While analyzing the information collected from the headteacher, I found that there is not any proper monitoring and supervision from the concerned authorities like the school supervisor and representatives of the school management committee. Ranjan Sharma (pseudonym) expresses:

I am serious about the usefulness of the different assessment tools in teaching-learning activities but lack of proper supervision and supports from stakeholders like parents we are facing difficulties.

The administration is not providing essential materials for teachers which directly affects the implementational aspects of the assessment in the school. According to the Headmasters, there are not any physical facilities for testing from the side of the government which is directly affecting the whole education process. Sajina Malla (pseudonym) adds:

We do not have a proper budget to manage different tools such as individual portfolios, practical labs, project materials, etc. The government only provides limited financial support for administrative purposes which is not sufficient to use in the management of different assessment tools.

Another respondent highlights the teachers' passive roles in the practices varieties of assessment tools in teaching-learning:

Frequently I have monitored teachers' activities and suggested practicing other tools like an individual portfolio in the assessment process, but teachers do not take my suggestions seriously and teach as usual.

As the respondent expressed, teachers are not accountable and responsible for the suggestions and feedback are given by the principal and supervisors. Despite the Headmaster's suggestions except for the first term, mid-term and final test, teachers do not use any other activities in the class for students' evaluation. Some of the teachers rarely use other means of assessment; it may due to the lack of proper supervision and monitoring from the side of upper administration like a municipality and other agencies.

Sixty percent of the mark is allocated for CAS which is in practice from classes one to seven but the teachers are not satisfied with CAS. Liberal class promotion from class one to three is implemented in schools but not based on the result from the CAS and students' portfolios but the only achievement from the final and terminal examination. As replied by the Headmaster, policies related to the assessment are not fully implemented in school. Teachers are less focused on classwork, homework, term exams, and attendance which are effective tools for both formative and summative assessments and directly related to meaningful learning on the part of the learners.

Based on the ideas given by the headmaster it is clear that both types of assessment are equally necessary for the betterment of public schools but due to the lack of teachers' accountability, lack of proper materials and institutional support,

lack of proper monitoring and supervision from the stakeholders, the real intention of the students' assessment and teaching-learning is not fulfilled. The major problem that the headteacher found is, that most of the teachers are not utilizing several means or tools of formative and summative assessment as they are only assessing the students by the terminal and final examination.

Conclusion and Implication

There is no doubt that both formative and summative assessments, along with their several tools are equally significant for better educational achievement. As stated by Ur (2013), formative assessment is necessary to improve the current situation with necessary modifications in trends, methods, and evaluation process, and summative assessment is required for providing the validation of learned knowledge which shows reliability and authenticity in the learning process. But despite this fact, most of the teachers, teaching in public schools, are emphasizing a few means of summative assessment such as terminal and final examinations to assess the learning.

Here in Nepal, there is not a perfect trend of using formative assessment to provide feedback for further improvement. An examination is used to grade the learners, not for further improvements. The Government has introduced several innovations in the field of testing and evaluation such as the provision of liberal promotion, maintenance of portfolio, task-based evaluation, project work, CAS, and so on through the legal provisions in the school curriculum. So for a better evaluation system, it is necessary to practice different varieties of assessments such as project work, field visits, classroom observation, attendance, participation in the learning task, etc. while evaluating the learners. Concern authorities such as School Management Committee (SMC) members, School Supervisors, and headmasters must monitor the schools' assessment practices to provide feedback for better implementation of the government's provisions.

Teachers also should be accountable and responsible for their duties to implement the best provision of the government. Regarding assessment practices, we should develop several assessment strategies to address the different abilities of the learners and maintain contextual trends in the process of evaluation. It is not the debate of effectiveness regarding formative and summative assessment but the main thing is that we should utilize the forms/tools of any assessment system according to the contextual demand and heterogeneous nature of the learners.

The findings from this study will be beneficial to the language teachers, educators, test administrators and curriculum designers to set the evaluative tools effectively. Furthermore, the language teachers can update their assessment strategies as per the conclusion presented in the study.

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Witch Allegation in Nepal: A Case Study in Tamang Community of Kavrepalanchok District

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Abstract

Even in the 21st century, discrimination in Nepal due to witch allegations is seen as a social evil. The continued people's movement has changed the political system but has not been able to change the attitude, faith, behavior, and social distortions of the Nepali people. As a result, people are involved in heinous and inhumane activities such as witch accusations. This study aims to explore this inhuman activity seen in the Tamang community which is one of the marginalized and disadvantaged groups in the Kavrepalanchok district in Nepal. The study of this phenomenon of witch accusations from the social point of view and perspective is another supportive objective of this study and to draw the attention of all key stakeholders to the significant scale, severity, and complexity faced by Tamang women. Qualitative research with empirical & social perspectives based on both primary and secondary data has been used. Generally, the poor, miserable, helpless, ugly-faced, single women, widows, Dalits, Janajati, untouchables, etc. are mostly suspected of being witch allegations without any justice and proof in our context. Once, they are accused, it is difficult for the victims to stay in society for the rest of their life. However, recent laws have identified it as a social evil and strictly banned discrimination and accused the people on the ground of the witch allegations but in practice, the incident is still increasing. Thus, witches are the byproduct of the beliefs of witchcraft and the practices of witch allegations. This study helped to draw the attention of the policymakers, planners, local-level governments, and the elite group of the society to review policies and practices to overcome the society combating such inhuman activities.

Keywords: *Tamang, kavrepalanchok, witch allegation, belief*

Introduction

In this 21st century, the world has changed rapidly in progressive ways, but Nepalese women are facing a serious social problem of witch allegations. Due to the inhuman act, many accusations of witch and witch-hunting activities are subjected to violence or torture following accusation and persecution. Every sensible Nepali citizen is concerned about such issues all over the country. It's the practice of

punishing women in the name of the witch is on rising in our society day by day. The post activities have created serious physical and mental injury, and in some cases, they resulted in the death of the victim. However, most of these incidents are not reported because women and their families fear reprisals. Poverty, systemic gender inequality, and weak state laws provide a context in which this behavior occurs. Allegations of a witch will, however, not be fully eradicated without improvements in education and legal safeguards.

Tamang is one of the fifth largest ethnic groups in Nepal and constitutes 5.90 percent of the total. Among the different ethnic groups residing in the Kavrepalanchok District, Tamang has occupied 33.5% of the total population (Census, 2011). They have their language, lifestyle, and religious belief and are rich in indigenous knowledge and cosmology. Their religion is traditionally Bon Lamaism; a fusion of Shamanism and Buddhism that emphasizes its religious grounds more on spirits and deities rather than philosophy. Hence the religion is sometimes regarded as shamanism (Bista, 2008). *Bombo* who is also called *Jhakri* acquires the magical power from the god and goddess of the jungle and protects the Tamang people from distress, illness, and any form of evil power. Thus, *Bombo* is considered a primary treatment place for Tamang (Tamang, 2004)

Treatment from *Bombo* is cheap, locally available, and regular service, that's why they seek *bombo*. '*Cinta*' is the most common feature of the traditional tantric healing in Tamang. This is more so in the witch cases. Innocent people are blamed to be witches and they are treated badly by the whole society. Most women are baselessly suspected as witches. For other types of attacks, the *bombo* may organize animal sacrifice to appease the divine and demonic forces and restore the health of the patient (Holmberg, 1989).

Tamang believes that witch-caused diseases could be cured by conventional medicine. They believe that illness, financial troubles, and a range of other misfortunes are associated with witches who are supposed to bewitch people during the night. The people feel suffocated during the night which is supposed to be the attack of the witches. Sometimes people show some blue patches on their skin and consider these patches as witch bites. These patches are believed to be the blood-sucking sites of witches. Therefore, witches are also blamed for blood-sucking.

Witch allegation is mostly based on reasons like making people or animals sick, casting a spell on food or drinks, and making children sick. These allegations are followed by beating the victim and forcing the person to consume human excrement and sometimes the victim is beaten to death. Along with this, soot is smeared on the face of the alleged witch, is paraded naked, forceful shaving hair and burned with hot appliances, pierced, pressed and sitting in private organs, forced to wear a garland of shoes, etc. also done with the victim. Thus, innocent women and even men have unknowingly lost their lives or been stigmatized in society day by day, due to witch allegations. Witch accusation is an often overlooked but major social problem, in many societies across the country (Adinkrah and Adhikari, 2014).

Objectives

This research aimed to study inhuman activity seen in the Tamang community which is one of the marginalized and disadvantaged groups in the Kavrepalanchok district in Nepal. The study of this phenomenon of witch accusations from the social point of view and perspective is another supportive objective of this study and to draw the attention of all key stakeholders to the significant scale, severity, and complexity faced by Tamang women.

Methodology

A qualitative research approach was adopted, and that helped in a subjective assessment of attitudes, opinions, and behavior related to witch allegations in the Tamang community and able to acquire thick information on the research topic in a natural setting. This study focuses on the practices of witch allegations in Kavrepalanchok District – one of the districts where such practices are reported highest in Nepal (Nepal Police, WCSCSD annual report, 2068/69 to 2077/78 BS). As the incidence of witch accusations was higher in the Tamangs than in other castes in the district, this study made the Tamangs the focal point of the study. All cases that happened within the above-mentioned period were studied. A few cases from Terai were also studied to triangulate the finding in Kavrepalanchok District with them.

The common qualitative research tools such as interviews and observation were used to acquire primary and secondary data and information and for data processing and analysis, systematic ways of analyzing qualitative data i.e. data reduction, data display, and drawing and verifying conclusions were made. Though ‘witch’ is considered to be sensitive as it deals with the potential fear of stigmatization, the anonymity and privacy of those who participate in the research process were respected and kept confidential for the protection of individual rights.

Durkheim’s theory of social facts (1984), Berger & Luckmann’s social construction theory (1966), and Thomas & Thomas’s theory of social reality (1928) are used to explain the witch allegation in a good manner. Unlike these scholars, Pritchard’s (1937) statement on witchcraft allegations is also used where he argued that witch allegations cannot be understood without the social context and its social function. As witch allegation is also related to gender violence, Lorber’s social construction feminist theory (1994) is also looked at. The main point feminists have stressed about gender inequality is that it is not an individual matter, but is deeply ingrained in the structure of societies.

Results and Discussion

Allegation of each other being a witch has been in vogue for a long time in Tamang of Kavrepalanchok District. It is observed that allegation is entirely practiced within the close social relationship that they know each other for a long ago. The accuser can’t accuse a distant and unknown person of being a witch because they have nothing to do with it. Thus, each relationship is associated with some meaningful

action that is appropriate to the relationship. It is common matter of the existence of minor misunderstandings in social relationships because they have different types of transactions going on in their everyday life. When petty quarrels escalate, jealousy exists; they accuse each other of the witch. Thus, accusations are usually preceded by conflict or the emergence of strains in interpersonal relationships where they accuse someone of some selfish interest. Thus, the allegation of witches became part of the fabric of everyday village life in the Tamang community.

The Tamangs believe that Bombo acquires magical power from the god and goddess of the jungle (ban-jhakri) and protects the community from disease, illness, and any form of evil power and misfortunes. That's why; Bombo holds a position of great authority and respect in Tamang communities and is often viewed as the protector of the community. While Bombo cannot cure the sick person, then he blames others in the village whom the accuser trust and suspects accordingly. Bombo mostly blames the sick person's social relationships or known ones. None of the cases was found where the distant or unknown person is being accused of the witch.

Social networks and power relationships in the Tamangs consider them superior, powerful, and strong in society and encourage accusing the weak person of being a witch in the village. This implies the ability to impose one's will on others, which can manifest in many different forms, and witch accusations are one of them. Social networks and power have several potentials through which witch accusations may have a direct adverse effect on interpersonal trust, cooperation, and social relations more generally. Gathering at a local hotel in the morning, having tea with friends, smoking cigarettes, chewing tobacco, drinking alcohol, frequent meetings, and hanging out with the villagers also strengthens the social network and the power of the people in Tamang. And a person who could not perform these characteristics will be treated as powerless in society and exploited and accused.

Another observation of the study is that men play an important role in the Tamang family. They perform the duty of not only the husband, and father but also a mental leader. The study revealed that women from such families were accused of a witch when the men are weak, naive, and not aggressive. Women of such families are commonly suspected when men are not able to fulfill their expected gender roles. They are behavioral constructs that are powerful regulators of human socio-cultural affairs. Incidents of witch allegations thus happen in Tamang due to the men's inability to fulfill the gender roles that society expects. Women are often accused of being witches in a family where men are not at home for work and come home for a long time. This lowers the social value of the women in society and is more likely to be accused of witch.

The study revealed that the accuser mostly suspects the poor, miserable, helpless, ugly-faced, single woman, etc. as being a witch. Once a woman is accused of being a witch, it is difficult for her to stay in the village for the rest of her life. That

is why some of the accused women have left their place of origin and the women, who are living in the same place do not want to be there. Witches are still very much female in the public imagination and labeling women a witch and many are unaware that men were ever accused of the wizard.

Gartoulla (1998) also supports Bombo and argues about how witches may harm people. He says that; witches produce a small figure representing the victim and pronounce magic spells, or they actively mix bewitched substances into a victim's food. They keep such substances - human hair, finger and toenails, animal claws, or bone fragments - in small bundles. Witches are believed to harm or cause illness through the evil eye. A witch is also believed to be able to induce certain gods (e.g. devils) or other supernatural powers (masaan, bhut) to harm a victim or to send dangerous animals like snakes or tigers to kill him or her. Witches can shoot bewitched spiritual arrows that cause illness or witches come to their victims at night and drink their blood so the victim gets weaker and weaker. As Gartoulla said, there are many similarities with allegations in Tamang.

Glover (1972) says that witchcraft accusations are one of the traditional violence due to traditional beliefs still in practice in almost all parts of Nepal. It has been accepted by the people for generations and is passed down from generation to generation even today. It is not only due to a lack of awareness of the people who lay charges against innocent women but in some cases, so-called educated persons who are specially working for society's welfare are the main perpetrators. This study also supports this statement that belief in witches is passed from generation to generation in Tamang and even the educated person believes in the existence of witches too.

Poudel (2011) states that belief in ghosts, spirits, and witchcraft is widespread, particularly in rural areas. Spiteful witches, hungry ghosts, and angry spirits are thought to inflict illness and misfortune. And shamans mediate between the human and supernatural realms to discover the cause of illness and recommend treatment. This is exactly observed in Tamang where they have a shaman (Bombo) whose role is to cure sick people and misfortunes. But, these shamans are not always able to cure the sick person and when this happens they blame others. That's why, where there is a shaman, there must be the witch and this relationship could not be separable. As Poudel (2011) said, Dalits and untouchables are often accused of witchcraft, but this study found that witchcraft was practiced only within the same caste. And even the accusation is made between the same sexes.

Similarly, Dahal (2013) said that widows are more likely to be victims of witch allegations and witch-hunts than women who are married or single. This study disagrees with this statement to some extent because this study discovered that accused women are married and living with their husbands and other family members. (Nadel, 1952; Mayer, 1995; Gluckman, 1956; Mitchell, 1956; Turner, 1957) argued that witchcraft is only effective in a limited geographical space and can only operate in

the neighborhood and/or among relatives and as a result, accusations generally targets individuals with whom one had frequent social relations. Witchcraft studies, therefore, became inextricably linked to studies of kinship. This statement is strongly supportive of this study where the entire case happened within close social relationships.

As Adinkrah (2004) said, the huge majority of persons accused of witch in Nepal are females and are elderly, and only rarely are males accused of wizards. Although there is a lot of truth in his statement, this study has found that many of the women accused of being witches are adults.

Hofer (1973) argued that the etiology of the disorders treated by the Tamang shamans is attributed to supernatural agents and this is done in a ritual context. Primary to Tamang animism and concepts of illness are gods, spirits, witches, and ancestors, who generally live in the atmosphere and on the earth. The study strongly sorts to this statement as it observed that the Tamang shaman is one of the societal leaders with particular roles and responsibilities in the society and whose major work in the society is to cure all manners of health problems and misfortunes. Shaman is always a villager's first resource in times of illness. And even the doctor is consulted; the shaman must remove all spirit-caused obstacles to cure before a cure can take place.

Unlike the previous scholars, social anthropologist, Pritchard (1937) argued that the witch accusation cannot be understood without the social context and its social function. According to his study on Azande, their faith in witchcraft and oracles was quite logical and consistent once some fundamental tenets were accepted. This is exactly found in the Tamang shaman, who takes rice and Acheta on a plate and moves it from one place to another, and at the end; he says that the sick person's planetary condition has deteriorated or that the sick person has harmed by someone. Thus, Pritchard's argument here is supported in this sense.

Conclusion and Implication

Belief in witches and accusations is considered to be a common phenomenon and a never-ending process in the Tamang community. Illnesses, financial troubles, and a range of other misfortunes are associated with witch accusations. Mostly women, innocent, poor, illiterate, ugly, and adults are baselessly suspected as witches and treated inhumanly. Social factors such as; the shaman as a witch doctor play a major role in the accusation of the witch. When he fails to cure the sick person then blames others within the sick person's close social relationship. As this shaman is one of the societal leaders in the Tamang community, they trust on shaman's statement. Similarly, social networks and power, and gender roles expected by society also played a vital role in the accusation of witches. Although Tamang's religion also spoke about the witch power and other supernatural powers, this practice of accusation was seen yesterday, is today, and cannot be ruled out tomorrow. Therefore, witches are the byproduct of the beliefs of witchcraft and the practices of witch allegations in the Tamang community.

This research findings would be a one of the milestone for the researcher, scholars, policy makers, Government of Nepal, NGO's and INGO's working in the field of witch accusation as one of the violence against women present in Nepal.

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English Anxiety in post graduate health education students: Phenomenological Study

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Abstract

This article explores the causes of English anxiety and its consequence in postgraduate health education students in Nepal. This study depends on a phenomenological study where knowledge comes from health education experience. Its reality is multiple. This study's belief system is Interpretivism. The sampling procedure is purposive, and In-depth interviews were done over the telephone with two health education students. The thematic analysis method was used to analyze the data. This study shows that English anxiety poses an enemy to health education students and it emotionally paralyzes the students as a consequence. The main cause of anxiety of this kind is government schooling and less practice of the English language. Policymakers should implement the English language compulsory to fulfill this gap.

Keywords : *English, anxiety, phemenology, anxiety causes*

Introduction

Anxiety is an uncomfortable condition. It is generally defined as “a state of apprehension, a vague fear” (Ohata, 2005). Academic anxiousness can be emerged as harmful over time. Since the anxiousness stage is associated with educational achievement, a student's overall educational performance suffers (Huberty, 2012). Learning anxiety has been widely recognized for its significant impact on learners (Ohata, 2005). Moreover, a foreign language is a barrier for beginners (Aichhorn, & Puck, 2017).

Kondo and Ling (2004) argue that classroom climate, instructional condition, target language competence, learning motivation, desire to engage in conversations, confidence, and personality affects foreign language learning anxiety and students' willingness to communicate. Learners of English language as a foreign language

have a basic requirement of communicating through English. However, it can be a challenge. Speaking a foreign language needs linguistic competence, speaking skills, and strategy use showing a complex process. (Chou, 2018b) states speaking strategies have been viewed as first-aid devices used for interaction and communication to address problems or breakdowns and to remain active in communication. Anxiety may also occur if students are exposed to past negative experiences regarding English (Sparks & Ganschow, 2007).

The English language is essential in teaching-learning in Nepal. English plays a key role in the academic field (Zainuddin et al., 2019). On the other hand, postgraduation in health education programs still peruse in the Nepali language, and academic materials are rarely found in the Devnagari script. This may hinder them from acquiring adequate knowledge. Thus, there is no alternative other than the English language to obtain knowledge. Previous studies have focused on the problems of foreign language anxiety and classroom learning anxiety in lower-class students only. In the context of Nepal, very limited studies found regarding English anxiety. Moreover, I do not have evidence to cite what consequences and what are the primary sources of English anxiety in health education students therefore, there is a need to explore the primary and secondary sources of English anxiety and its consequence. The above-mentioned problems and research gaps encouraged me to conduct this study. This study would be beneficial for those who suffer from English anxiety and policymakers assigned to make higher education policies.

Methodology

This study depends on a phenomenological study where knowledge comes from individual experiences, and reality is multiple. This study's belief system is interpretivism. Interpretative aims to understand other cultures from the inside (Taylor & Medina, 2011). The data for this study come from interviews with two postgraduate health education students (Reema and Ramita, pseudo name) in the online method because of the corona pandemic. All the interviews were audiorecorded and after transcribing the data, I also followed the respondents through telephone interviews. All interviews were conducted in the Nepali language. The method of data analysis was thematic analysis because it is an accessible and theoretically flexible approach to analyzing qualitative data (Braun & Clarke, 2013). Familiarizing is the key work in the thematic analysis that has been done after data is transcribed. The initial code searched and again rifled the theme from the code. Them were revised as necessary and data found to be lacking was compensated for by follow-up with the participants through an online method to update the data and revised it. After revision, themes were drawn.

Results and Discussion

English anxiety as an enemy

The English Language is found to be an enemy to postgraduate health education students because they feel anxious dealing with the English language. They are habituated to the Nepali language till graduation level but in post-graduation, since they must study through English medium, they feel emotionally uncomfortable and anxious. This leads them to perceive English as an enemy. One of my respondents, Ramita (pseudo name) used to study in Nepali medium. After graduation, she had to study English. She felt discomfort because she did not understand the English language and she got nervous and anxious about it. She perceived English as her enemy, as she said, “I feel always nervous while writing and speaking English, and I feel anxious because I don’t have the confidence to speak and write correctly, I feel that English is my enemy”. Similar as Kondo & Ling (2004) also said Language anxiety is conceptualized as a situation specific personality trait having two psychological components: emotional arousal and negative self-related cognition. Another of my respondents Reema (pseudo name) also feels nervous and anxious while dealing with the English language. one of the studies showed that a considerable number of foreign language learners experience a feeling of anxiety in the language learning process. English can cause a significant barrier (Aichhorn & Puck, 2017). In health education, English is being a cause of emotional arousal (anxiety).

Education should have open-door, not barriers, however, English is one of the barriers for students having other languages as a primary language. At the postgraduation level, one of the participants was in pain during her learning. She could not express her ideas because she could not speak English. Gradually, she lost her confidence and self-esteem. She always felt backward because of her low self-confidence. She was affected even in academic performance along with professional life (Ramita) said, “It is really difficult speaking and writing in English, so I cannot do it properly. But I am trying. One thing always comes into my head, why all subjects are not in my native language?” Moreover, she added, “Why should we study others’ language? If it is all in our language could do better”.

Halder (2018) analyses the relationship between English language anxiety and academic achievement, and he found that there is a negative correlation between the academic achievement of students and English anxiety. Some research has directly indicated that “test anxiety routinely causes poor performance” (Hancock, 2001). Ramita has low scores on the examination because of her poor English and she feels hesitation. She feels paralyzed because she could not express her knowledge properly. She thinks that English is her barrier and enemy too.

Embarrassment also played a vital role to paralyze people. When my participant went to practice teaching, she could not pronounce the word “representation” and she got embarrassed in her class. She felt very bad and lost her self-confidence. In her voice, “In the initial phase of my teaching practice, I used to stick while I spoke. I wanted to cry at home alone”. When she completed her master’s examination, she had the challenge to write the thesis in English. One day, one of her friends suggested she make a fake relationship with a boy who is competent in English to complete the thesis. After the suggestion, she got embarrassed again, she felt bad and depressed. On the other hand, she was anxious about the completion of her thesis. In her words, “I want to share one of my stories, one of my friends had a boyfriend to accomplish the assignment but I did not have anyone who would help me to complete my assignment. One of my friends suggested me to make fake a boyfriend to complete the thesis. After that incident, I felt so embarrassed and anxious about my career”. This statement clearly shows that students make fake relationships to complete their assignments which is malpractice. Even now, she feels bad when she remembers that incident. Embarrassment is also one of the consequences of English anxiety.

Anxiety also makes suffering. Both of my respondents lost their opportunities, and they had unpleasant experiences in their learning phase. They could not understand the questions during the exam because the question was in the English language. One of my respondents Reema used to memorize all the questions and book headings, and it took a long time to memorize rather than understand. As she said “It was very difficult and painful while I was in bachelor because I was only skilled in writing in Nepali and questions were in English. I could not understand the questions. So, I used to waste time understanding questions rather than the content. As Ramita said, “I wish there were no language called English”. As a student, understanding and execution is the prime work but the students are not being able to understand the content so how could they change society? As we know that students are the foundation of a nation. If they are just trying to memorize the content because of the English barrier, how could they progress? In the teaching-learning process, memorizing is not the solution. It kills the essence of education. Creative, analytical lessons are a great way to learn (Hoque, 2018). I am also the victim of English anxiety, which paralyzed me several times.

Government school is the main source of English anxiety

Everything has its root cause. Similarly, both participants have their root cause of English anxiety. Government schools are found to be the main sources of English anxiety. Both participants have a common cause which is a government school. The environment is the foundation of learning activities. They both did not have an environment to learn English because they belong to Government schools. Government schools do not teach in English medium. In the primary, secondary, and even at the bachelor’s level, they studied in Nepali medium. So, they argue that Government schools are the main cause

of English anxiety. Both the participants started learning English in class four, so they did not get the opportunity to learn English at a basic level. As both Reema and Ramita said that “I belong to a government school and I pursued a bachelor’s degree in Nepali, but examination questions were in English, so I used to focus only on questions to understand not on the content. I still feel anxious about English, and I think English anxiety always exists in people, who have come from government school backgrounds. I started English in class four. “According to Ramita and Reema, the environment and the government system is the main cause of English anxiety and its suffering. The next is to give priority to Nepali. Nepali script is mandatory in government schools except for compulsory English. One of my participants Reema said that teachers themselves are incompetent in English in government schools except for English as a subject. The socio-cultural and environmental factors can cause language anxiety (Mulyani, 2018). One of my participants mentioned that social stigma is also a barrier to learning English. She said that “I visited several institutes and I used to lie to other friends because of my embarrassment otherwise they would bully me” This discourse shows that the social stigma ‘Those who haven’t done masters don’t know English’ is also the secondary cause of English anxiety. The respondent agreed that if the government school would have taught in English medium from primary-level English anxiety related suffering would not exist. I faced the same problems when I was at the bachelor’s level. I also think that government schooling is the primary cause to develop English anxiety because government schools had no provision to teach in English medium in primary, secondary, and even the higher level of education”. One study suggests found that Exposure to center-based care in the year before school was related with a higher likelihood of English proficiency by admission as compared to children who were not fluent in English by the spring of first grade (Halle et al., 2012). Vygotsky claimed that children's cognitive development and language are inextricably linked to their culture and the communities in which they live at the same time Jean Piaget, argued that Children's development in general, and early language development in particular, is intimately tied to a range of children's activities, attractions, and events; and touch, hear, see, feel, and smell (Indrayani, 2016). So be informed about the importance of learning English early in their schooling, so that they can develop and maintain strong motivation to study English, and that it is useful to reconfirm students’ awareness of the importance of English in their tertiary studies.

Exposure is the Remedy

There is a slogan “if there is a will there is a way “there is a problem there is a solution. “similarly, one of my participants Reema got English anxiety. When she got hurt by her friend’s suggestion of making a temporary boyfriend to complete the assignment. She changed her attitude. She is determined that “*I have to show her I can.*” Reema started to go English institute for learning English. She visited almost all the language institutions and wasted her money. She got fed up with language institutes, suddenly she remembers one incident as Reema said: “*I never forget that one of the colleagues suggested not to go away from it, rather counter it, and think like a friend, not enemy*”. After realization, she countered with it. She did not go

away from English. She went to one institute and they got her exposed in speaking English in the front. Later on, she improved and she realized that practice makes a man perfect. During her practice, she used different means and media to improve her English like English movies, books, and novels. She knew that English is just a language, not knowledge. It is just a means to express knowledge and idea. She still remembers that friend who hurt her by suggesting malpractice like making a boyfriend for completing her thesis. Reema would like to thank people for their comments on her if they would not comment on her she could not start working hard to learn English. On her voice. *Now, I would like to thank them for suggesting the wrong which encouraged me to fight with English and I beat my English anxiety through exposure. Now, I came to realize that we should not comment on people because it is painful. Anyway, I am happy with them because they are still unemployed because of dependency.* Now, Reema is a lecturer in two different colleges and her friends are still unemployed. So, this could be the lesson that dependency may paralyze. A supportive environment can minimize English anxiety (Nagahashi, 2007). These are the remedy for minimizing the English anxiety that Ramita had applied on her learning journey and she got the victory over English anxiety. But during the interview, she said that *“English anxiety is always existing for those who come from government school”*. This statement clearly shows that she has still some sort of anxiety existing. One of the studies suggests that *“studying hard, trying to obtain well of lecture notes and, trying to enjoy the tension, Peer Seeking, looking for others who are having difficulty help in controlling their anxiety”* (Kondo & Ling, 2004).

Conclusion and Implication

English anxiety is emotionally destructive in nature for a health education student. It is being a barrier even for academic performance in health education students. The main consequence is emotional paralyze and the main cause is government school background and less exposure to English. Practice and exposure are the remedial way to get rid of anxiety.

This study suggests that the concerned authority should make English a compulsory subject even at the primary level to a higher level in a government school to minimize English anxiety.

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Volleyball Skills among the girl Students of Community and Institutional Secondary Schools of Western Nepal

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Abstract

The objective of this article is to compare the volleyball skills among the girl students of community and institutional secondary schools in western Nepal. It also hypothesizes that there is a significant difference in volleyball skills between them. The research was based on the quantitative descriptive design. Altogether 40 girl students were selected as respondents, and 20 girl respondents from each type of school were taken through a simple random sampling method. The AAHPER volleyball skill test was applied as a tool. These test items are the indicators of the volleyball skills of an individual whereas volleying, servicing, passing and set-up measure the volleying, servicing, passing, and setter accuracy skill on the target point respectively. While comparing mean scores, the girls of institutional schools were found better than those of their community school counterparts. Furthermore, was applied p-value of the t-test in each test item separately at a 0.05 level of significance. Thus, it has found no significant difference between both groups in set-up and serving tests. In contrast, a significant difference was found in the passing and volleying tests, as well as a composite score. Hence, this paper concluded that there were found significant differences in volleyball skills between both girl groups on overall test items. Therefore, it is sufficient evidence to accept the hypothesis of this paper. This means the girls of a community school may be more involved in intramural and extramural volleyball competitions, as well as sporting activities.

Keywords: *Volleying, servicing, passing, set-up*

Introduction

The volleyball game's original name is "mintonette". William G. Morgan invented this game in 1895 when he was the physical director of the YMCA. It was popular during the first and second world wars in the USA (Goel, 1993). Nowadays, volleyball is known as an indoor game. However, it can be played outdoors by two teams. Players hit a ball in their opponent's zone through over a net. The team's

target is always the dead ball (Sherchan, 2002). During a volleyball match, the team's objective is to send the ball to the opponent's court across the net and to prevent the same effort by his/her opponent. The target of each player in the team is always seeking the dead ball to gain a score (Jha, 2002).

Volleyball is a sport played by two teams with six players each on a playing court 9 by 18 meters divided into two halves, with a net of 2.43 meters height for men and 2.24 meters for women. The players are designated as left, center, and right forwards and left, center, and right-backs. When it is a team's turn to serve, every player rotates one position clockwise and the right-back serves. There are different versions available for specific circumstances to offer the versatility of the game to everyone. Volleyball is a game of constant motion (Sherchan, 2002 as cited by Bohara, 2018, p. 30).

While playing volleyball, each team can touch three times on their court. Repeated touch as one then after is not permitted but each player can touch two times among three touches. The usual pattern is a dig (an underarm pass made with the forearms), a set (an overhead pass made with the hands), a block (opponent Spike), and a spike (the overhead attacking shot). The ball is served into play. Teams can also try to block the opponent's spike as it crosses the net. One player may execute two of the three hits, but not two in succession. In blocking, a maximum of three blockers can be performed simultaneously for the opponent spike. A block of a spike is not considered one of the three hits and the blocker may immediately play the ball again. The ball is put in play with a service hit by the server over the net to the opponent's court. The rally continues until the ball is grounded on the playing court, goes "out" or a team fails to return it properly. The team winning a rally scores a point. When the receiving team wins a rally, it gains a point and the right to serve, and its players rotate one position clockwise (Jha, 2003 as cited by Bohara, 2018, pp. 30-31).

FIVB volleyball men's and women's world cup was started in 1965 and 1973 respectively. Men's and women's volleyball made their Olympic debut at the 1964 Olympic games, in Tokyo whereas beach volleyball made its Olympic debut in 1996, in Atlanta (Jha, 2009). The women's volleyball player has secured second position in the 2019 13th SAG games in Kathmandu, Nepal. Moreover, Nepal has secured the second position in the medal tally among SAARC countries (Nepal, 2020).

Volleyball is not a game of recent origin. A YMCA physical educator, William G. Morgan of U.S.A. 1895 in Massachusetts, invented one of the most much-loved sports around the world and named it Volleyball. The Federation International de Volleyball or FIVB was founded in the year 1947. The first world championships for men and women were held in the year 1949 and 1952 respectively. In 1895, William G. Morgan, an instructor at the Young Men's Christian Association or YMCA in Holyoke city, decided to blend elements of basketball, baseball, tennis, and handball to create a game for his classes of executives, which would demand

less physical contact than basketball. He created the game of Volleyball, at that time called Mintonette and his book explained that Morgan borrowed the net from tennis, and raised it 6 feet 6 inches above the floor, just above the average person's head.

During a demonstration game, someone remarked to Morgan that the players seemed to be Volleying the ball back and forth over the net, and perhaps 'Volleyball' would be a more descriptive name for the sport. Volleyball is the national game of Nepal. It is played all over the country. The volleyball game was first played in 1942 in Nepal. The students of Tri-Chandra College played it. After 1945 AD, the game started to spread outside Kathmandu. However, due to the lack of proper rules and regulations for games in our country the development of this game was not uniform (regular) like other games. The National Sports Council gave a valuable contribution to the development of this game. Because of its contribution, the National Volleyball Competition was first organized in Nepal in 2030 BS. After this event, Nepal Volleyball Association was established in Nepal in 2032 BS, under National Sports Council. Only after it, the game has a new direction and new speed toward development. After this, the 'Nepal Volleyball Association' was able to send its players for participating in different international competitions.

In 1999, the female volleyball players of Nepal took part in the 8th SAF Games organized in Kathmandu, in which they occupied the third position and got the Bronze medal (Jha, 2009 as cited by Bohara, 2018, p. 31). The game was brought into Nepal very late. It is believed that the Ex-Gorkha army borrowed the game of volleyball from Nepal. However, authentically the game was found to be played by Trichandra college students in 1942 A.D., and later around 1945 A.D. the game was found to be played outside the Kathmandu valley. Volleyball is the national game of Nepal that is the most popular as well. Nepal developing its organization under the sponsorship of the National Sports Council. In this context, the volleyball association of Nepal was formed in 1973 A.D./2030 B.S (Sherchan, 2016, pp. 267–268).

The American Association for Health, Physical Education, and Recreation (AAHPER) volleyball skill test is used for testing volleyball skills ability. It has four test items e.g. volleying, servicing, passing, and set-up, its' face validity, and reliability have already been proven. These test items have intended to measure the fundamental skills of volleyball (Johnson & Nelson, 1988). Volleyball skill test is a discipline among sports skill tests. It reflects the ability of the pupils' to perform in a specific sport. Sports' possibility and status is determined through sports skill test (Jha, 2010). Scientific measurement of sports skill performance scores is dependent on the feature of the test. Test reliability, objectivity, and validity are essential features of test items so sports-related researchers are conscious at all times before using them on young groups (Mathews, 1978).

Upadhyas has studied 'Experiment Developing Volleyball Skill among the Secondary Level Student of Rupandhi District'. His research tool was the Russell-

Lange volleyball test. His study concluded that the experimental group was significantly better after training in volleyball skills (Upadhya, 2007). Rai studied 'A Comparative Study of Volleyball Skill in Public and Private Secondary School Girls of Kathmandu District. His research tool was AAHPER Volleyball Skill Test. Except for passing tests, public schools were found significantly better than private counterparts (Rai, 2007).

In Ghimire's research study, his respondents were secondary-level students of the Tanahun district. He concluded that there was a significant difference between the controlled and experimental groups of students in basketball skills furthermore experimental group was significantly better than the control group (Ghimire, 2007). Thapa has concluded that public schools' students were slightly better than private schools' students in volleyball skills in raw scores. His research was conducted in Kirtipur municipality (Thapa, 2009). Chiluwal has concluded that the students of private campuses were better in the composite mean of raw scores than their government counterparts. His research was conducted on private and government campuses in the Kathmandu district (Chiluwal, 2010).

Ghimire studied on agility aspect, he found that a significant difference was not found between students of lower secondary and secondary schools in the Tehrathum district (Ghimire, 2007). Pandey has studied basketball skills between community-run and organization-run lower secondary school students in Sitapaila, Kathmandu. His study concluded, that there was seen no significant difference in basketball skills between students of community-run and organization-run counterparts (Pandey, 2008).

Mahato (2018) conducted a study entitled "An Effect on Counter Attack Practice on Ball Speed Rally in Table Tennis among Boy Students". The main objectives of this study were to compare the table tennis ball speed rally of an experimental and control group of respondents. The Mott-Lockhart table tennis test was the main tool of this study. The researcher selected only one College where table tennis materials were available. Altogether 40 boy students were selected from Sagarmatha Multiple College, Kathmandu. Doing this procedure, the 20 boy students were from the college hostel as an experimental group and 20 boy students were from the out-of-college hostel as a control group. The training program was planned and applied to the boy students of grades 11-12 of Sagarmatha Multiple College, Dillibazar. The experimental group was given a counter-attack practice training program for six weeks. Ball speed rally test of table tennis, a significant difference was found between both groups (Mahato, 2018 as cited by Shahi, 2018, pp. 12-15).

The above introduction parts conclude that volleyball is a famous game all over the country of the world. However, it is most popular in Nepal among females than the counterparts of males. Furthermore, the AAHPER volleyball skill test is a key tool to find out the players' volleyball skills.

Lamjung is a district of western Nepal. It was the research district of this paper. It is a part of the Gandaki Province of Nepal. The district headquarter is Besisahar. Previously, the place Kunchha was its district headquarters (Pathak, 2018, as cited by Shahi, 2019, p. 104). Moreover, he explained that Lamjung lies in the mid-hills of Nepal spanning from tropical to trans-Himalayan geo-ecological belts. It has mixed habitation of different cast and ethnicity, with the highest density of the Gurung ethnic population in the country.

Volleyball is the most popular game in the Lamjung district. In addition, Volleyball used to be the major game in the Birendra shield tournament. However, nowadays, the popularity of this game has been replaced by other games like football and cricket (Shahi, 2017). Future Star Secondary English Boarding School, an institutional school, and Mangala Secondary School, a community school are the research schools of the Lamjung district. Future Star Secondary English Boarding school has more infrastructure and sporting facilities than Mangala Secondary School.

Furthermore, the management committee of Future Star Secondary English Boarding School has been frequently organizing intramural and extramural volleyball tournaments than the Mangala Secondary School. In addition, Sagun Gurung, a women's national volleyball player has emerged from this school. In comparison to Future Star Secondary English Boarding School, Mangala Secondary School lacks such sporting activities. Furthermore, this kind of research has not been conducted in these areas so far, it is a research gap for this title. The query of this research is the comparative analysis of the volleyball skills of girl students of institutional and community schools. Hence, the objective and hypothesis, as well as the title of this paper was formulated based on the above issues. This research paper's title was stated as "Volleyball Skills among the girl Students of Community and Institutional Secondary Schools of Western Nepal".

The objective of the Study

The main objective of this study was to compare the volleyball skills of groups of girl students in the community and institutional schools of western Nepal.

Methodology

This paper is based on a descriptive design of quantitative nature (Khanal, 2017). There were two schools whereas one from the community and the next one from institutional secondary schools in the Lamjung district. Altogether 40 girls were respondents, whereas 20 has taken from each school through a simple random sampling method (Baskota, 2009). The Mangala Secondary School and Future Star Secondary English Boarding School are community and institutional schools respectively. Likewise, the girl students of grades 9 and 10 have been taken as respondents, and an equal number of girls have been selected from each grade. **Tool:** Jha explained the

AAHPER volleyball skill test. The battery of the AAHPER volleyball skill test was applied as a research tool, these test items are indicators of the volleyball skill of an individual. These test items were volleying, servicing, passing and set-up (Jha, 2010).

Results and Discussion

The statistical values of all test items and composite scores are derived from the obtained raw scores (Best & Khan, 2002). The result and discussion of this paper analyze through descriptive quantitative methods (Baskota, 2009). Volleying, servicing, passing, and set-up are the fundamental skill of volleyball. Therefore, it is an essential skill to be a good player. In this paper, the items of volleying, servicing, passing and set-up scores of the AAHPER volleyball skill test, as well as composite scores, are explained separately. The results of all test items and composite scores of community and institutional girls' groups are discussed in quantitatively below:

Comparison of Volleying Test

The volleying test of AAHPER is an indicator of the volleying ability of a volleyball game. In the volleying test, the volleying area is 5 feet to 11 feet above 5 feet width on the wall. The performance shows their performance from 3-4 feet far against the wall. The subject volleys against the walls as many times as possible within one minute. Performer record is permitted up to fifty scores. There was administered volleying test in both groups to measure the volleying ability. Respondents have obtained the score according to their volleying performance. The results of obtained scores of the volleying test are presented in the table below:

Table 1:

Volleying Test between Community and Institutional Girl Students

Cases	Community Students	Institutional Students
Mean	8.85	21.35
Standard Deviation	4.20	10.33
Standard Error	0.94	2.31
Minimum	1.00	5.00
Maximum	16.00	36.00
Range	15.00	31.00
CV ¹	0.47	0.48
CV (%)	47.41	48.37

p-value of t-test (at $\alpha = 0.05$), $p = 0.00$

Conclusion The test result is significant at a 0.05 level of significance($p < \alpha$)

The volleying skills of girls vary in different ways among the girl students of community and institutional schools (table 1). The average scores on volleying tests are higher among the girl students of the institutional school (21.35) compared to the community school (8.85). The volleying score of the girl students of the institutional school is thus more than double the volleying score of the community school. However, the variation in volleying skills is higher among the girls in institutional schools (SD = 10.33) is quite higher compared to the girl in community schools (SD = 4.20). The range is also higher among the girl students of the institutional school (31) than the girls of the institutional school (15). In contrast, the inequality in the volleying skills among the girl students of the community school (CV = 0.47) and the institutional school (CV = 0.48) is almost similar. Thus, there is wider inequality/variation between the volleying skills/scores of girl students of the community and institutional schools of western Nepal. Since $p < \alpha$, it is concluded that there is a significant difference between both groups.

Comparison of Serving Test

The serving test is conducted to measure the skill of service accuracy ability of volleyball players. It is an indicator of service skills. In a volleyball tournament, the match starts through service. The subject is given only ten trials in this test. The score is the total points made according to the serve lands on the target zone; these zones indicate 1-4 scores. The serving test score is given according to her serving performance. The results of service test scores are discussed in table 2.

Table 2:

Servicing Test between Community and Institutional Girl Students

Cases	Community Students	Institutional Students
Mean	5.85	4.95
Standard Deviation	3.88	1.70
Standard Error	0.87	0.38
Minimum	0.00	2.00
Maximum	17.00	8.00
Range	17.00	6.00
CV	0.66	0.34
CV (%)	66.38	34.36
p-value of t-test (at $\alpha = 0.05$), $p = 0.41$		
Conclusion	This result is not significant at a 0.05 level of significance ($p > \alpha$)	

The servicing skills of girls vary in different ways among the girl students of community and institutional schools (table 2). The average scores on servicing tests are slightly higher among the girl students of community schools (5.85) compared to the institutional schools (4.95). The servicing score of the girl students of institutional schools is thus more than double the servicing score of the community schools. However, the variation in servicing skills is slightly higher among the girls in community schools ($SD = 3.88$) is higher compared to the girl in institutional schools ($SD = 1.70$). Furthermore, the range is also higher among the girl students of community schools (17) than that of the girls in institutional schools (6). In contrast, the inequality in the servicing skills among the girl students of community schools ($CV = 0.66$) and the institutional schools ($CV = 0.34$) is difference/nonequivalent. Thus, there is a narrower equality/variation between the servicing skills/scores of girl students of the community and institutional schools of western Nepal. While calculating between the probability occurrence value (p) and α ($p = 0.41 > \alpha = 0.05$). It is found at $p > \alpha$. Thus, it is concluded that there is no significant difference between the groups.

Comparison of Passing Test

In passing the test, the assistance person tosses a high pass to the examiner who attempts to execute a legal volleyball pass over the rope onto the marked area. Twenty trials are given alternately to the right or left. The trials counts but no points are given for any ball, which hits the rope or net or fouls outside the target area. The maximum score is twenty from twenty trials. It has also been conducted on the respondents to measure the skill of passing accuracy performance of an individual. Therefore, it has found passing scores for both groups of students. The results and discussion according to the statistical cases are as follows:

Table 3:

Passing Test between Community and Institutional Girl Students

Cases	Community Students	Institutional Students
Mean	6.35	8.95
Standard Deviation	2.30	3.30
Standard Error	0.51	0.74
Minimum	3.00	3.00
Maximum	11.00	15.00
Range	8.00	12.00
CV	0.36	0.37
CV (%)	36.23	36.88

p-value of t-test (at $\alpha = 0.05$), $p = 0.01$

Conclusion The test result is significant at a 0.05 level of significance ($p < \alpha$)

The passing skills of girls differ in different ways between the students' groups in the community and institutional schools (table 3). The average score of passing tests is higher among the girl students of the institutional school (8.95) compared to the community school (6.35). Likewise, the variation in passing skills is higher among the girls in institutional schools (SD = 3.30) and is slightly higher compared to the girl in community schools (SD = 2.30). The range is also higher among the girl students of the institutional school (12) than the girls of the institutional school (8). In contrast, the inequality in the passing skills among the girl students of the community school (CV = 0.36) and the institutional school (CV = 0.37) is almost similar. Thus, there is wider inequality/variation between the passing skills/scores of girl students in community and institutional schools of western Nepal. Hence (table 3) $p < \alpha$, it is concluded that there is a significant difference between both groups.

Comparison of Set up Test

Set up test is conducted for respondents. This test is an indicator of set-up performance; it measures the set-up skill accuracy for spiking in a volleyball game. Assistance tosses a high pass to the subject who executes a set-up over the rope and onto the target area. Two subjects can be tested simultaneously, one set up to the right and the other to the left. Ten are given to the right and ten to left. Any ball that touches the rope or net does not hit the target and receives zero for that trial. If any thrown ball does not toss into the 6–5 feet area, the trial is to be repeated. The maximum score is twenty from the permitted twenty trials. It has administered to measure the set-up test score in both groups. Hence, results and discussion through the statistical cases are explained below:

Table 4:

Set-Up Test between Community and Institutional Girl Students

Cases	Community Students	Institutional Students
Mean	7.70	8.40
Standard Deviation	3.05	3.30
Standard Error	0.68	0.74
Minimum	3.00	3.00
Maximum	14.00	14.00
Range	11.00	11.00
CV	0.40	0.39
CV (%)	39.55	39.28
p-value of t-test (at $\alpha = 0.05$), $p = 0.56$		
Conclusion	This result is not significant at a 0.05 level of significance ($p > \alpha$)	

The above (table 4) table shows that the set-up skills of girls vary in different ways among the girl students of community and institutional schools. The average scores on set-up tests are slightly higher among the girl students of community schools (5.85) compared to the institutional schools (4.95). Likewise, the variation in set-up skills among the girls in community schools (SD = 3.30) is slightly higher compared to the girl in institutional schools (SD = 3.05). Furthermore, the range among the girl students of community school (11) and institutional school (11) are equal in scores of ranges of set-up skills. In contrast, the inequality in the set-up skills among the girl students of community schools (CV = 0.40) and the institutional schools (CV = 0.39) is nearly equivalent. Thus, there is a narrower equality/variation between the set-up skills/scores of girl students of the community and institutional schools of western Nepal. While calculating between the probability occurrence value (p) and α ($p = 0.41 > \alpha = 0.05$). We have found $p > \alpha$, it is concluded that there is no significant difference between both groups in set-up skills.

Comparison of Composite Score

The composite score is the main statistical case according to the objective of this research paper. This score determines the result of overall test items. The sum of all test items' scores is a composite score (Shahi, 2019). In this research paper, volleying, servicing, passing and set-up tests of AAHPER has conducted on the respondents. There were calculated the composite score for community and institutional girl students. The result and discussion according to the composite score are presented in the table below:

Table 5:

Composite Score between Community and Institutional Girl Students

Cases	Community Students	Institutional Students
Mean	28.75	43.65
Standard Deviation	8.21	16.26
Standard Error	1.84	3.63
Minimum	9.00	15.00
Maximum	44.00	68.00
Range	35.00	53.00
CV	0.29	0.37
CV (%)	28.57	37.24
p-value of t-test (at $\alpha = 0.05$), $p = 0.00$		
Conclusion	The test result is significant at a 0.05 level of significance ($p < \alpha$)	

The composite scores (table 5) of overall test items of girls differ in different ways between the girl students of community and institutional schools. The average composite score is higher among the girl students of the institutional school (43.65) compared to the community school (28.75). The composite score of the girl students of the institutional school is thus more than a score of the composite score of the community school. Furthermore, the variation in the composite score (all above-mentioned skills) is higher among the girls in institutional schools ($SD = 16.26$) and is quite higher compared to the girl in community schools ($SD = 8.21$). The range is also higher among the girl students of the institutional school (53) than the girls of the institutional school (35). In contrast, the inequality in the volleying skills (composite score) scores among the girls of community school ($CV = 0.29$) and the institutional school ($CV = 0.37$) is also varied.

Thus, there is wider inequality/variation between the volleying skills/composite scores of girl students of the community and institutional schools of western Nepal. Since $p < \alpha$, this research paper concluded that there is a significant difference between both groups of girl students.

The composite scores represent all four test items of volleyball skills. Therefore, the research objectives and hypothesis is depended upon the result of the composite score. Whether the significant difference in volleyball skills occurring or not? This research problem has already solved this result. There was an applied p-value of t-test or as a statistical test at the 0.05 level of probability occurring score (p) is found greater than the threshold of non-probability value (α) between these statements, i.e. $p = 0.00 < \alpha = 0.05$. Hence, there was found a significant difference in overall test items of volleyball skill scores between girl students of community and institutional counterparts. Therefore, it is enough evidence in the data to accept this hypothesis. This means the girls of a community school may be more involved in intramural and extramural volleyball competitions, as well as sporting activities.

Conclusion and Implication??

The AAHPER volleyball skill test includes volleying, servicing, passing and set-up tests, it has intended to measure fundamental skills in volleyball of respondents. The research paper's objective was to compare the volleyball skills of groups of girls in the community and institutional secondary schools in the Lamjung district of western, Nepal. In addition, it was hypothesized that there is a significant difference in volleyball skills between them. While comparing the mean score, the girl students of the institutional school were found better volleyball skills than their community counterparts. Furthermore, a p-value of the t-test has applied at 0.05 significant level; it has found no significant difference between them in servicing and set-up of the test. In contrast, significant differences were found in volleying, passing, and composite

scores. Hence, this research paper found a significant difference between community and institutional girl students. Therefore, the hypothesis is accepted. This means the girls of a community school may be more involved in intramural and extramural volleyball competitions, as well as sporting activities.

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Socio-Economic Diversity and Inclusion in MBBS Graduates in Nepal

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Abstract

The purpose of this research is to investigate caste and ethnic composition of MBBS graduates in Nepal. The researcher undertook the study of MBBS education provided by two universities TU, KU and their affiliated colleges. In total, eighteen medical colleges offering MBBS were finalized. Specifically, the study was undertaken to fulfill the following objectives: to analyze socio-economic inclusion in MBBS education in Nepal and to examine socio-economic diversity in terms of caste and ethnicity of MBBS students. Secondary data, of four admission cycles (2015-2018) of MBBS students obtained from University Dean's office, were used for the study.

Admission to medical school today determines the composition of medical professionals in the future. Caste/ethnic inclusion in medical professionals helps to fully understanding diversity of health problems. Biased medical education affects clinical practice. To address complex and diverse health problems, the medical professionals must become more diverse. The year-wise observation of caste and ethnic inclusion reflects some improvement. Comparatively, 2018 is the most inclusive year in relative term, but disparity still exists. This gets compounded when marginalized communities added on. MBBS education attainment is significantly different among caste and ethnic groups. BCTD is the most represented in MBBS education with 53.2% share, whereas, Dalits are underrepresented ethnic groups with 2.6%. In caste and ethnic inclusion, private medical colleges are better than public ones. Government should provide subsidy to the deserving students from marginalized communities in order to increase their access to medical education. The Government and medical colleges should work to establish inclusive policy that enhance equal opportunities.

Key words: *Medical professional, caste, ethnicity, inclusion, diversity*

Introduction

Constitution of Nepal-2015 has guaranteed health and education as fundamental rights of Nepalese citizen. It has established a more inclusive state and expresses the commitment for proportional, inclusive and participatory principles in order to ensure economic equality, and social justice. Education is one of the important factors for economic development of the nation. Inclusion is important so as to include everyone in the system. Admission to medical school today determines the composition of the medical profession in the future. To address health problems of diversity of population, widening participation of MBBS education is important in Nepal. Before indicating how the caste and ethnicity and all social groups can promote equitable participation in MBBS. Quality in medical education is a universal goal (WFME, 2012). Medical education is the responsibility of the government and it should be controlled and regulated by the government itself (WHO, 2018)

Generally, medical education is provided by both the government and private sector. Global trend of booming private sector economy has led middle class to enter the medical field. Medical education is under the full control of the state in China, France, South Africa, Kuwait and Canada. New Zealand has two schools, both of which are government funded. In the United States of America, out of total 131 medical schools, 62 are private which are heavily supported by government research grants and usually are non-profit institutions. In Japan, there are 79 medical schools out of which 29 are private. Malaysia, Thailand, and Philippines have also ventured heavily in privatization of medical education. The United Kingdom and Germany have one private school each out of total of 44 and 36 respectively. Seven medical schools in Greece and eight in Netherlands are fully government funded. Spain has only two private institutions out of total 28. Australia has 19 medical colleges and two of them are private universities. In South America, Chile has a total 60 schools in which 35 of them are private, while in Africa, Nigeria has only two private medical colleges out of total 34 schools. Out of total 32 medical colleges in the Gulf Cooperative Council countries, Yemen has four, the United Arab Emirates (UAE) has three, Bahrain has two. Saudi Arabia, Qatar and Oman have one private medical college each (Shehnaz, 2010). India is leading among SAARC countries in medical education system. At present, there are 479 medical colleges, out of which 227 are Government and 252 are private (MCI, 2019). In Bangladesh, both public and private medical education is controlled by the government. Deficiency of doctors in Pakistan has led to a massive growth of the private medical colleges but government medical colleges are the first priority of the students (Nawabi, Maqsood, & Javed, 2018). Sri Lanka has only one private medical school and many Sri Lankan self-financing students are enrolled in Nepal (Ravishankar, 2011).

Human beings possess certain basic rights, and in order for society to function effectively, members should have equal access to opportunities, and inequalities should be limited (Rawls, 1985). Behaviourism, cognitivism, and constructivism are the theories used in educational practices related to the inclusion of students with educational needs and that inclusive education practices best serve the needs of all

students. Behaviourism is one of the classical theories of learning and also recognized as the oldest psychological model (Nalliah & Idris, 2014). Cognitivism specially focuses on one's thinking, memory, self-reflection, and motivation to learn. Piaget also argued that during developmental stage, the ability and the process of learning is different (Evgeniou & Loizou, 2012). Constructivism focuses on tools that reflect the culture in which students are used to and insights and experiences of learning. Constructivism involves a person understanding the importance of the social dimension during the teaching learning process (Shammari, Faulkner & Forlin, 2019).

Medical education in Nepal started in 1933 with the establishment of Nepal Rajkiya Ayurved Vidyalaya (Banerjee, et al., 2011). Institution of Medicine (IoM) under TU was established in 1972 with the aims to produce MBBS doctors. Production of MBBS doctors was started in Nepal from the year 1978 A.D. by TU under government investment, then KU affiliated MCOMS, Pokhara, established in 1992 A.D. under private investment, Later, MBBS programme is provided by BPKIHS (1993 A.D.) and PAHS (2010 A.D.) in Nepal (Dixit, 2009). It is generally claimed that public sector alone cannot keep pace with the growing demand for education. Private sector emerged with the objective of reducing the role of the government in satisfying people's needs. The common factor around the globe is that private medical colleges are more expensive than public. It is compliment to the government and not the alternative to it (Shehnaz, 2010).

Medical education in Nepal is facing many challenges. It should be made affordable, accessible and reformed on the basis of the basic principle of quality health care and health education (Mathema, et al., 2015).

Objectives of the Study

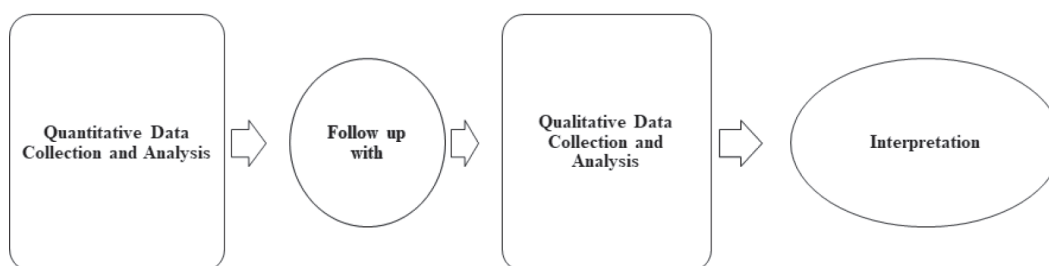
General objective of this study is to analyze medical education in Nepal. The specific objectives are as follows:

- to analyse socio-economic inclusion in MBBS education in Nepal.
- to examine socio-economic diversity in terms of caste and ethnicity of MBBS students.

Methodology

The study was a cross-sectional, comparative study with sample size of 6879 students. Mixed research design is followed which integrates quantitative and qualitative information as the study includes economic and social issues.

Chart 1: Mixed Method Design



The qualitative data help to explain the quantitative results. Quantitative and qualitative data are collected at different times but quantitative data collection is the priority. Qualitative study helps to interpret quantitative results. It is the most popular design in health science and educational research (Creswell, 2014).

To identify caste and ethnic inclusion, secondary data was used obtained from universities Dean's Office (TU, KU). For this purpose, all 20 medical colleges, offering MBBS, were taken by using census method.

The study analyses caste and ethnic inclusion in MBBS Education in Nepal and Study data includes total number of MBBS students during the years 2015 to 2018 admissions cycles due to time and resource constraint.

Specification of Model

The Binary Logistic Regression Model

The Binary Logistic Regression Model is estimated to examine gender, caste/ethnic geographical composition and disparity of MBBS students with the help of SPSS.

Public/Private = $\beta + \beta_1 \text{ Gender} + \beta_2 \text{ Caste/Ethnicity} + \beta_3 \text{ Geography}$

Model I Gender: Female (Reference)

Model II Caste/Ethnicity: BCTD (Reference)

Model III Provincial Diversity: Bagmati Province (Reference)

Results and Discussion

Caste and Ethnic Composition of MBBS Students in Nepal

In Nepal political and economic power is interlinked with the Hindu caste system. The BCTD were at the top and Sudra were at the bottom of the ritual order. Caste-based discrimination was abolished but its diluted form remains even today.

Inclusion is one of the pillars attaining its goal. This study tries to analyse socio-cultural diversity and discrimination of MBBS student against women, Dalits, Janajatis, Muslims and Terai other castes of the seven provinces. Dalits, Janajatis, the Muslims and Madhesis remain on the margins. The study has examined gender, caste and ethnicity that determine individual and group access to MBBS education, capabilities on socially-defined identity.

Admission to medical school today determines the composition of the medical profession in the future. To address health problems of diversity of population, widening participation of MBBS education is important in Nepal. But the issue that the future medical workforce will perform better or worse as a result of is unknown.

Nepal is a multi-ethnic, multi-religious, multi-cultural, racially diverse country. Constitution of Nepal (2015) established a more inclusive state and expresses the commitment for proportional, inclusive and participatory principles in order to ensure economic equality, and social justice, by eliminating discrimination based on gender, class, caste, region, remoteness, language and religion. This study tries to analyse diversity of MBBS student related to socio-cultural aspects and discrimination against women, Dalits, Janajatis, Muslims and Terai other castes of the seven provinces. Dalits, Janajatis, the Muslims and Madhesis remain on the margins. The study has examined gender, caste and ethnicity that determine individual and group access to MBBS education, capabilities on socially-defined identity. Inclusion is one of the pillars attaining its goal. In Nepal political and economic power was consolidated by interlinking it with the Hindu caste system. The BCTD were at the top and Sudra were at the bottom of the ritual order. Caste-based discrimination was abolished but its diluted form remains even today.

Table 1: Caste/Ethnicity of MBBS Students by University (2015-2018)

Caste\ Ethnicity	Universities				Total	
	TU		KU		N	%
	N	%	N	%		
BCTD	1830	59.4	1818	48.2	3648	53.2
Adibasi, Janajati	497	16.1	481	12.8	978	14.3
Muslim, Terai OC	534	17.3	506	13.4	1040	15.2
Dalit	103	3.3	73	1.9	176	2.6
Foreigners	119	3.9	892	23.7	1011	14.8
Total	3085	100.0	3794	100.0	6879	100.0

Source: Researcher's calculation through SPSS using data presented in Appendix E

Table 1 presents the inclusion of MBBS students in TU and KU by caste and ethnicity. From the table it is seen that out of total MBBS students of the study period majority are BCTD that is 59.4% in TU and 48.2% in KU. Similarly, adibasi janajati covers 16.1 and 12.8% in TU and KU respectively. Muslim and Terai OC are in second position with 17.3% in TU and 13.4% in KU. Dalit is only 3.3% in TU and 1.9 % in KU. Foreigners and other unidentified castes in TU is 3.9% and 23.7% in KU. Both TU and KU are found to be divorced from caste/ethnic inclusion and it is needed for social balance and quality health care in the future.

Table 2: Caste/Ethnic Composition of MBBS Students in Public/Private (2015-2018)

Caste/Ethnicity	Nature of Colleges				Total	
	Public		Private		N	%
	N	%	N	%		
BCTD	766	73.2	2882	49.6	3648	53.2
Adibasi, Janajati	156	14.9	822	14.2	978	14.3
Muslim, Terai OC	72	6.9	968	16.7	1040	15.2
Dalit	21	2.0	155	2.7	176	2.6
Foreigners	32	3.1	979	16.9	1011	14.8
Total	1048	100.0	5831	100.0	6879	100.0

Source: Researcher's calculation through SPSS using data obtained from Universities

	Chi-Square Tests		
	Value	df	Asymptotic Signifi (2-sided)
Pearson Chi-Square	198.574 ^a	4	0.000
Likelihood Ratio	241.737	4	0.000
Linear-by-Linear Association	170.402	1	0.000
N of Valid Cases	6879		

*** Significant at 100% confidence level. a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 22.55.

	Symmetric Measures		
		Value	Approx. Significance
Nominal by Nominal	Phi	0.170	0.000
	Cramer's V	0.170	0.000
N of Valid Cases	6879		

*** Significant at 100% confidence level.

The table 2 presents the pattern of MBBS attainment in public and private colleges by caste and ethnicity. Caste and ethnic inclusion presents a disheartening picture. The total MBBS students of the study period from 2015 to 2018 are 6879. Total 1048 MBBS students, nearly 73.2% BCTD are in public colleges and 5831 students 49.6% are in private colleges. Adibasi, Janajati are close behind 14.9, 14.2% in public and private colleges respectively. In public Colleges, Muslim and Terai OC occupy 6.9% and somewhat better with 16.7% in private colleges. Dalits participation is very small with 2% in public and 2.7% in private sector. In total BCTD is in majority with 53.2% among MBBS students and Dalits are in minority with only 2.6%. This reflects the marginal position and the lack of attainment of Dalits. The analysis shows that BCTD are overrepresented in total MBBS students and Dalits are underrepresented. The Chi- Square test indicates that the P-value is less than five percent so, there is 100% confidence level results significant different in caste/ethnic diversity of students in public and private medical colleges.

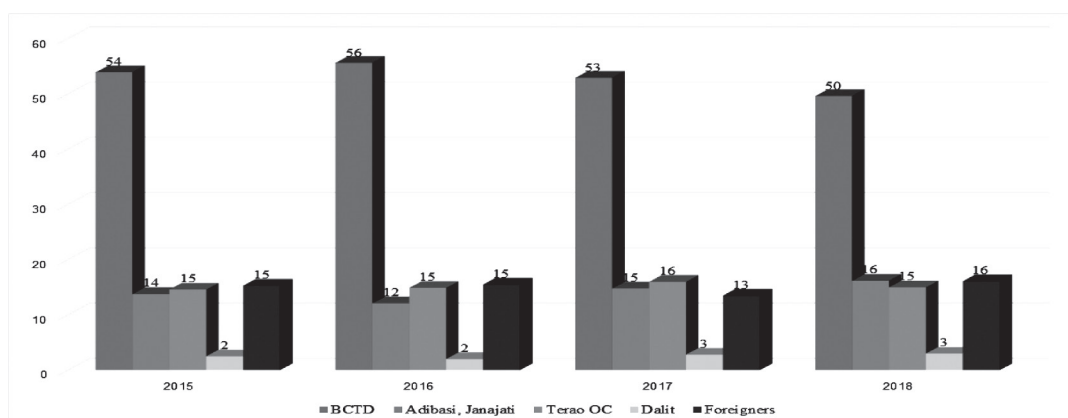
Table 3: Caste/Ethnic Composition of MBBS Students in Different Years (2015-2018)

Years	Caste and Ethnicity										Total
	BCTD		Adib, Janajati		Musl TOC		Dalits		Foreigners		
	N	%	N	%	N	%	N	%	N	%	
2015	956	53.9	245	13.8	259	14.6	44	2.5	271	15.3	1775
2016	930	55.6	203	12.1	249	14.9	33	2.0	259	15.5	1674
2017	970	52.9	271	14.8	293	16.0	51	2.8	247	13.5	1832
2018	793	49.6	259	16.2	240	15.0	48	3.0	258	16.1	1598
Total	3649	53.0	978	14.2	1041	15.1	176	2.6	1035	15.0	6879

Source: Researcher's calculation through SPSS using data obtained from Universities (TU, KU)

Table 3 illustrates the representation of MBBS students from different caste and ethnic group in different years. The representation of BCTD outweighs within each year with 53% in average. Similarly, Adibasi, Janajati 14.2%, Muslims and Terai OC 15.1%. The only exception is Dalits in which the representation of students is surprisingly low with 2.6%. It should be noted that the representation of Adibasi, Janajati and Muslim, Terai OC is comparatively similar.

Figure 1. Caste and ethnic Composition of MBBS Students in Different years (2015-2018)



Source: Table 3

Figure 1 presents the scenario of caste/ethnic composition of MBBS students in different years (2015-2018) and shows that caste/ethnicity disparities in student representation. This unequal representation by caste/ethnicity becomes more pronounced in MBBS. Caste/ethnic disparities are also marked in terms of relative representation within a social group.

Table 4: Caste and Ethnic Representation in MBBS Education by Province

Provinces	Caste/Ethnicity										Total
	BCTD		Adib,Janajati		Musl,T OC		Dalits		Foreigners		
	N	%	N	%	N	%	N	%	N	%	
Province 1	372	65.6	117	20.6	46	8.1	15	2.6	17	3	567
Madhesh Pradesh	715	48.0	169	11.3	484	32.0	54	3.6	67	4.5	1489
Bagmati	902	67.3	366	27.3	33	2.5	13	1.0	27	2.0	1341
Gandaki	633	81.0	98	12.5	10	1.3	25	3.2	15	1.9	781
Lumbini	576	73.3	86	10.9	74	9.4	20	2.5	30	3.8	786
Karnali	85	81.0	13	12.4	0	0	5	4.8	2	1.9	105
Far Western	165	85.5	10	5.2	6	3.1	6	3.1	6	3.1	193
Foreigners	417	25.8	59	3.6	276	17.1	10	0.6	855	52.9	1617
Total	3865	56.2	918	13.3	929	13.5	148	2.2	1019	14.8	6879

Source: Researcher's calculation through SPSS using data obtained from Universities (TU,KU)

Chi-Square Tests

	Value	df	Asymptotic Signif (2-sided)
Pearson Chi-Square	3634.267 ^a	28	0.000
Likelihood Ratio	3329.838	28	0.000
Linear-by-Linear Asso	1488.636	1	0.000
N of Valid Cases	6879		

*** Significant at 100% confidence level.

a. 2 cells (5.0%) have expected count less than 5. The minimum expected count is 2.26.

Symmetric Measures

		Value	Approx Significance
Nominal by Nominal	Phi	0.727	0.000
	Cramer's V	0.363	0.000
N of Valid Cases		6879	

*** Significant at 100% confidence level.

Province One is rich in socio-cultural and lingual diversity. According to the Census of 2011, dominant caste and ethnic groups of the province are Khas Arya, Madhesi, Terai Janajati, Muslim, and Dalit. Janajati comprise 50% of the total population and is culturally diverse. MBBS students seem higher among BCTD ethnic group followed by Adibasi, Janajati and Dalits are in the least among all caste and ethnic groups. Among them BCTD is 65.6%, Adibasi, Janajati is 20.6%, Muslim and Terai OC is 8.1% and Dalits are only 2.6%.

Province-2 is characterised by caste and ethnic diversity. Out of total population Madhesi comprise 67.2%, the largest ethnic group including Madhesi Dalits. This province is also led by BCTD with 48.0% and is followed by Muslim and Terai OC that is 32.0%. Adibasi, Janajati covers 11.3% and Dalit is at the bottom with only 3.6%.

In Bagmati Province trend of migration is significantly high. Kathmandu, Lalitpur, Bhaktapur and Chitwan have been rapidly transforming and socio-cultural and linguistic diversity deepening. 53% of the total population in the province is occupied by Hill Janajatis but each of them remain in minority if disaggregated into Tamang, Newar and other. Khas Aryas, having 37.1% of the total population, turns out to be the largest group in this province. Tamangs and Newars are indigenous peoples of the province. Majority of Newar population is confined to three districts of the Kathmandu valley. This province is also led by BCTD in MBBS with 67.3%

representation and is followed by Adibasi Janajati with 27.3%. Muslim and Terai OC and Dalits are found to be least represented with only 2.5 and 1% respectively.

Gandaki Province constitutes the population of Khas Aryas, Magars, Gurungs, and hill Dalits. 39.3 percent of the total population are Hill Janajatis. Magars and Gurungs are distinct among Hill Janajatis. Khas Aryas turns out to be the largest ethnic group with the population of 36.1% in the province. Thakalis, Bhujels, Darais, Chhantyal, Duras, Barams, and others cover 10.5% of the total population. Among the seven provinces of Nepal, Gandaki Province ranks second in Dalit population. BCTD is at the leading position with 81.0% in MBBS education and it is followed by Adibasi, Jaajati with 12.5%. Dalit is in the third position with 3.2% and the least represented by Muslim and Terai OC with 1.3%.

Lumbini is rich in socio-cultural diversity which comprises Khas Aryas, Magars, Tarai Janajatis (including Tharus), Madhesis, Muslims and Dalits. Khas Arya is the largest social group with 30% of the total population. Magars comprise the second highest population and Tarai Janajati, including Tharus is in third. The total population of Hill Dalits and Madhesi Dalits comprise 14.1% of the total the population is proportionate to the national population of Dalits. In this province, with 73.3% BCTD is leading and followed by Adibasi, Janajati with 10.9%. Muslim and Terai OC is in the third position with 9.4% and Dalit is at the last with 2.5%.

Karnali Province is relatively homogeneous in terms of caste and ethnicity, where Khas Aryas turn to be the largest social group with 60.1% of the total population. Then the Hill Dalits constitute second largest population that is 22.9% has characterised the Karnali Province as the home to the highest population of Dalits. Magar population is in the majority of Hill Janajatis of the province. This province seems to be at the lowest among the provinces in MBBS education with only 105 students during four years period. Out of total students, BCTD is at the first with 81.0% and is followed by Adibasi Janajati with 12%. Dalit is 4.8% and Muslim and Terai OC is in disheartening situation having no representation from the province.

Far-Western Province is also characterised by socio-cultural diversity. Similar to that of Karnali Province, this province also has the largest share of Khas Aryas population that is 60%. The caste and ethnic composition of population of this province include Tarai Janajatis, Hill Dalits, hill Janajati and Madhesi. In MBBS, BCTD is at the top with 85.5%. 5 percent of Adibasi, Janajati; the representation of Muslim and Terai OC and Dalit are equal with 6% each. Social discrimination is still highly prevalent in this province and Dalits and women are the most victimized. The Chi-Square suggests that MBBS education attainment is significantly different among caste and ethnic groups.

Regression Result

Table 5: Binary Logistic Regression Result

Variables		Odd Ratio			
		Model I	Model II	Model III	
Caste\ Ethnicity	BCTD (Reference)		1.00 ***	1.00 ***	
	Adibasi, Janajati		0.161 (0.11–0.23)	0.47 (0.32–0.69)	
	Muslim, Terai OC		0.18 *** (0.12–0.26)	5.56 ** (0.37– 0.86)	
	Dalit		0.45 *** (0.30–0.68)	0.81 (0.52–1.25)	
	Foreigners		0.16 *** (0.095– 0.27)	0.42 *** (0.24– 0.73)	
	Bagmati (Reference)			1.00 ***	
	Province-1			0.14 *** (0.9– 0.19)	
	Province-2			0.27 *** (0.19– 0.41)	
	Provincial Diversity of the Students	Gandaki Province			0.33 *** (0.23– 0.47)
		Lumbini			0.15 *** (0.16– 0.34)
Karnali Province				0.24 *** (0.16– 0.34)	
Far Western Province				0.20 *** (0.11– 0.35)	
Foreigners				0.23 *** (0.14– 0.38)	
Constant		4.53	21.2	32.4	
Cox & Snell R Square		0.010	0.04	0.072	

Source: Researcher's calculation from the data of Dean's Office, TU and KU

As table binary logistic regression result indicates, the multivariate tests shows males are 1.8 times more likely to enroll in private medical colleges with reference to female at 99% confidence level. Similarly, with reference to BCTD, Adibasi, Janajati are 0.161 times; Muslim, Terai OC 0.18; Dalit 0.45 and Foreigners 0.16 are more likely to enroll in private medical colleges at 99% confidence level. This was not a surprising result because the researcher had expected this based on the descriptive

analysis. Likewise, the multivariate test shows that students from Province-1(0.14), Province-2 (0.27), Gandaki Province (0.33), Lumbini (0.15), Karnali Province (0.24) and Far Western Province (0.35) times less likely to enroll than Bagmati Province.

Conclusion and Implication

Caste and ethnic inclusion in MBBS education, Nepal presents disheartening picture. BCTD is the most represented in MBBS education with 53.2%, in second Muslim and Terai OC, 15.2%, Adibasi, Janajati 14.3% and Dalits are only 2.6%. The Chi-square Test suggests that MBBS education attainment is significantly different among caste and ethnic groups. Caste and ethnic data of MBBS students in public and private medical colleges revealed that BCTD 73.2%, Adibasi, Janajati 14.9%, Dalits are only 2% in public. Whereas, in private 49.6% BCTD, 14.2% Adibasi, Janajati, Muslims and Terai OC is 16.7% and Dalits are in minority with only 2.7%. BCTD are overrepresented in MBBS and Dalists are underrepresented. Students' characteristics were compared by using Chi-square Test and observed P-value less than five percent which is highly significant.

In provincial analysis of caste and ethnic representation BCTD is at the leading position and Dalits are found to be the least represented. Muslim and Terai OC has no representation from Karnali. All seven provinces are characterized by social discrimination. Gender and caste/ethnic inclusion is found comparatively better in private sector than in public colleges. Government has initiated to implement the inclusion policy through public sector but failure in MBBS education.

Admission to medical school today determines the composition of medical professionals in the future. Caste/ethnic inclusion in medical professionals helps to fully understanding diversity of health problems but disparity is persistent in each admission cycle. Biased medical education affects clinical practice. To address complex and diverse health care needs of Nepalese, the medical professionals must become more diverse. MBBS education attainment is significantly different among caste and ethnic groups. The year wise observation of caste and ethnic inclusion reflects positive trend. Among four caste/ethnic groups BCTD are overrepresented in MBBS and Dalists are underrepresented. All seven provinces are characterized by social discrimination. Caste/ethnic inclusion in medical professionals helps to fully understanding diversity of health problem. Biased medical education affects clinical practice. To address complex and diverse health care needs of Nepalese, the medical professionals must become more diverse. Disparity is persistent in each admission cycle (2015-2018). The year wise observation of caste and ethnic inclusion reflects positive trend. Comparatively 2018 is the most inclusive year, still there exists disparity.

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Gurukul Education and Its Impact on Modern Education

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Abstract

Education has played important role in the expansion of civilization in the world today. Similarly, in the context of education, Gurukul education is known as the oldest system of education. It is mostly true that education in the world got its root in the Gurukul education system. Our ancient Vedas, Purans, and Upanishads were written through the skills obtained from the Gurukul education system which are sources of vast knowledge. So, Gurukul education has played a major role in the transformation of modern education systems. So, the purpose of this research study is to present the impact of Gurukul education in building modern education in this form. This research study is a qualitative study and data are collected through interview-based on fieldwork and document analysis. The interview is taken face-to-face with teachers and students of Gurukul schools located in Chitwan, Nepal. The finding of this study show that Gurukul education is the root of all knowledge created by our ancient saints (Munis) and it has certainly got an impact on the present modern education. In modern education systems, there are traces of the Gurukul education systems to bring transformation as we find today. This study has got practical implications for the development of modern education showing the relation between Gurukul and modern education.

Keywords: *Gurukul Education, Transformation of Education, Modern Education, Development of Skills, Nepal*

Introduction

Gurukul education is an ancient system of education. There is a special space for Gurukul education in eastern philosophy. At present, there is an expansion of Gurukul education more than that of a previous age. The meaning of Gurukul is related to the family of a teacher. In this way, the system of taking education by a student being at the place of a teacher is known as Gurukul. In this Gurukul education system, the students stay with their teacher for many years and take education as

lessons from Vedas and related to culture. According to Pertz (2013: 2-3), the word, “Guru” in Sanskrit refers to a person who has gained skill in providing knowledge and is also known as a specialist. In the same way, Jean, (1977: 266) has stated that a teacher is a person who has got specific knowledge about the meaning of life.

In the ancient education system, Gurukul education was a kind of system of schooling. Moreover, it was a kind of method of teaching which has existed in the world since ancient times. It was also the first form of education for the generations of human beings. The main aim of Gurukul education is to develop an ideal type of knowledge and the teachers in Gurukul used to teach their students about meditation, yoga, and other life-developing aspects of knowledge. In the past, mostly, students got knowledge of the philosophy of Vedas in the Gurukul education system. Furthermore, the students are treated equally in Gurukul education despite their socio-economic background.

Objective

The main objective of this study was to reveal the impact made by Gurukul education and analyze it as the main source of the present education system. More specifically, it will show that Gurukul education and Vedic philosophy is the main source of the present development of education.

Methodology

Since this was a qualitative study and the methodology applied was related to qualitative technique, the process of data collection was through semi-structured interviews. So this was also based on a fieldwork study of Gurukul schools located in the Chitwan district of Nepal. And data analysis process is interpretive; moreover, content analysis is done for this study.

Results and Discussion

This is a qualitative study and analysis has been made without any quantitative symbols. Moreover, a thick description has been done for content analysis including some reasonable themes which are given below:

Transformation of Gurukul Education: It is found that there is a transformation of the educational system of traditional Gurukul education. For this study, document analysis was made for traditional Gurukul education, and for modern Gurukul education, fieldwork was done. In ancient Gurukul education, the curriculum of teaching was based on eastern philosophy, Vedas, karmakanda, and legends. On the other hand, English, Science, Math, and Social Sciences are taught in modern Gurukul schools. To support modern Gurukul schools, Curriculum Development Centre [CDC] (2068 BS) has also framed rules and regulations to use

modern subjects in Gurukul education systems.

The teachers in modern Gurukul schools are found child friendly. The system of past Gurukul education systems has been transformed into modern systems. According to Dhawan (2013), the teacher has to make rapport with the students and this role shows that Gurukul education has been transformed because teachers have been student friendly rather than seeking service from students. In the past, students in Gurukul schools would stay on the floor but now they stay on desks and benches. Ancient Gurukul education was informal but modern Gurukul education is known as formal. This is a transformation of the Gurukul education systems. Similarly, Pokharel (2074 BS) has written that the systems of ancient Gurukul education have been followed by the modern system of education. Pokharel has further added that the ancient universities namely, Taxashila, Nalanda, and Bikramshila Ballavi were the modified forms of the Gurukul education system. This writing of Pokharel shows that in the past Gurukul education was an informal mode of education but afterward large educational institutions were developed gradually. Also, the education system applied today is also related to the Gurukul education system to some extent.

Furthermore, according to Ghimire (2068 BS), students need to have been unmarried to take education in Gurukul education with a guru/ teacher. And after the pupil has completed their study with a guru in Gurukul, he will return home and conduct married life with his family members. In this way, as revealed by Ghimire, Gurukul education teaches disciplinary activities for students to be applied in their life. The products of Gurukul education are sharp in maintaining their lifestyle with knowledge and wisdom.

On the contrary, Arole (1998) has written that ladies were deprived of the opportunities to study Vedas because they were thought to be lower caste human beings. This revelation makes it known that in the past there was discrimination between males and females in the matter of studying and gaining knowledge.

On the other hand, Timilsina (2016) has stated that there is access to Gurukul education for women and there is no discrimination based on race, gender, and class. Timilsina has also added that based on Vedic philosophy, it is important to follow peace, tolerance, and morality as the demand of time and the Sanskrit language has been introduced in the private sector of education. In this way, Gurukul education has been expanded at present in many institutions.

Centre for Education Research Innovation and Development [CERID] (2007) has written that Gurukul is a place where education is delivered based on the philosophy of the Hindu religion and many former Gurukul schools are in the way of including formal curriculum useful for livelihood. This situation shows that Gurukul education has been providing formal education for the past few years. Moreover, Sanskrit education has been formal education in many universities all over the world.

Effect of Gurukul Education: There is the effect of Gurukul education in

different sectors of education. Gurukul education has affected the rules and regulations of classrooms, disciplinary activities, education policy, and many other sectors. The main central point of Gurukul education is a discipline that is also the basic norm of life. Today, there are different norms and values designed by policymaking people based on Gurukul education systems. Similarly, Gurukul education has affected the lifestyle of people including- the habit of a balanced diet, regular cleanliness, good behavior, and discipline. If people are free from bad behavior, they will be free from different kinds of diseases. The formation of study habits is the main essence of Gurukul education. The words 'learning by doing' is related to Gurukul education. Modern child-friendly education is also related to the Gurukul education system.

Similarly, Kumar (2016) has written that the aim of Gurukul education is simple living and high thinking. This is also the base of life because the people leading a simple life have been great people just as Mahatma Gandhi, Nelson Mandela, Karl Marx, etc. Because of these examples, it can be said that Gurukul education has provided great support for the development of modern education.

In the same way, Ghimire (2074 BS) has reported that Gurukul education taught and directed students to study for the first twenty-five years keeping themselves in the proximity of their teacher and eating once a day by begging alms. Moreover, the students had to take a bath daily and perform their regular activity of praying and worshipping the almighty, God, and they had to be busy in the service of cows and reforestation along with the activity of taking knowledge and lesson from their teacher. As mentioned above, the analysis of Gurukul education made by Ghimire shows that Gurukul education has given the right direction to the students to apply in their life.

Similarly, Paudel (2074 BS) has stated that Gurukul education is of such type of valuable system that what is learned is applied in real-life situations. Paudel has further said that the value of Gurukul education is growing day by day at present. The above-mentioned view of Paudel regarding Gurukul education is applied to the present modern system of education. Today it is commented that education needs to be job and market-oriented which is also the motto of Gurukul education.

The Root of Modern Education: It is praiseworthy to say that the base of modern education is the Gurukul education system. There was a study of different disciplines including science (cosmos), astrology, geography, social, moral study, philosophy, religion, and humanity in the Gurukul education system.

Likewise, people talk about inclusion in modern education, which is also a necessary aspect of Gurukul education. The goal of Gurukul education is also to make provision of education to all groups of people without any discrimination. Today, different policies of education mention equity and access to education, which is also derived from Vedic philosophy, on which Gurukul education is based.

Yogi (2068 BS) has stated that Gurukul education and Sanskrit have been synonymous terms and emphasized Sanskrit texts as being the sole sources of civilization and culture. Yogi has also reminded us that there are separate Sanskrit Departments in many universities in the world, such as Oxford University and Cambridge University. Likewise, this information has added to the universal value of Sanskrit education as well as Gurukul education.

According to Pokharel (2068 BS), there are sixty-four types of art to be learned from a teacher in the Gurukul education system since ancient times. Also, Pokharel has added that children learn culture from family members (father and mother) as well as further lifelong learning is gained from the teacher. In this way, it is understood that Gurukul education has got an impact on the modern education system. It is because modern educationists also have got focused on job-oriented education and lifelong learning.

The continuous evaluation was also a system applied in Gurukul education, which has got the main priority in modern education. Evaluation is the main process to find out students' achievement, which was the system of Gurukul education applied long ago. Pathania (2011) has quoted that the human being is such type of living creature who depends upon others and gains knowledge, and direction for a good life; moreover, human beings gain social norms and values from teachers. This view has justified that Gurukul education is the source of human knowledge from which human beings learn social norms and values.

Conclusion and Implication

This study has disclosed that Gurukul education is the main base of knowledge. Gurukul education taught the world about the moral lesson. It is the Gurukul education system that linked knowledge with wisdom. Gurukul education taught both systems of education – theoretical and practical. For instance, Gurukul education taught its students to be job-oriented effectively. Moreover, Gurukul education fostered emotional intelligence in students. Similarly, the main base of Gurukul education is to gain an identity as self and social being. Similarly, Reddy (1979) has written that learners in Gurukul get education through discussion. Today also this system has got priority. So, there is a great impact of Gurukul education in modern education. This study has got practical implications for the development of modern education showing the relation between Gurukul and modern education.

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