

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

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Abstract

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

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

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Introduction

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

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

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

Methodology

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

Reviews and Interpretations

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

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

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

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

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

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

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

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

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

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

Language as a Cultural Product

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

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

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

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

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

Language as an Identity Marker

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

though:

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

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

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

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

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

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

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

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

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

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

Difference in Cultural Practices

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

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

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

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

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

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

Language as the Marker of Knowledge and Education

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

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

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

Language as a Vehicle of Power

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

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

Sub-conscious Expressed through Language

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

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

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

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

Conclusion

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

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

Implications of Language Dimensions in Pedagogy

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

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

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

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