

Pedagogical Implications of *Ghātu* Folk Dance in EFL Classes

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Article History:

Submitted 18 May, 2022

Reviewed 29 September 2022

Accepted 14 October 2022

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Article DOI:

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

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Publisher

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

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

Abstract

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

the English language proficiency in EFL classes.

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

Introduction

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

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

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

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

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

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

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

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

Methodology

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

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

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

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

Results and Discussion

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Conclusion and Implications

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

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

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

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