

An Ecological Exploration on Poudyal's *The Parrot in a Cage*

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Abstract

This study analyzes *The Parrot in a Cage* of Lekhnath Poudyal through the lens of ecocriticism. The cage is the symbol of the suppressed voice of humans in the Nepalese society. The major objectives of this analysis are to identify the caged parrot of Poudyal to depict exploitation in ecology and highlight the worth of an ecocritical reading; to examine how captivity and alienation imagery, along with critical perspectives, shows connections between independence of humans. The researcher uses the theory of Arne Naess to interpret the primary text from the perspective of ecocriticism. The theorist explicates that destroying a portion of nature affects the whole eco-system. The results unveil that the parrot's custody reveals political suppression. It manifests alienation in ecology, the voices of non-human beings, and the destruction of nature due to irresponsible activities of people. The discussion mentions how earlier criticism emphasized exploitation in politics but neglected readings based on ecology, referring a gap that this analysis links human freedom with ethics in ecology. The conclusion highlights that the text reveals a cultural symbol of conflict and an ecological meditation, asserting the moral responsibility of humans toward freedom and contract in environment. By analyzing the text from the lens of ecocriticism, this research depicts its significance to discussions on ecology and the duty of human beings.

Keywords: captivity, ecocriticism, freedom, oppression, subjugation

Introduction

The poem *The Parrot in a Cage* is the symbol of the nervousness between captivity and the desire for free will, a theme that promotes both ecological and human experiences. The manifestation of the caged parrot shows loss of individual freedom and displays the suppressed world of nature. The situation of the parrot concentrates on the disposition of human beings to dominate, and separates natural beings from the environment. This imagery of captivity is a metaphor for the broader repression of natural sovereignty, reflecting that the world of nature suffers under human limitations that hinder the harmony of nature. From the lens of

ecocriticism, the determination of the parrot shows the relation of humans in connection to nature, where anthropocentric worth interrupts the balance in the world of ecology. The cage is a symbol destruction in environment. The parrot depicts the suppressed voice of independence of humans. By explicating this interrelationship between nature and imprisonment, the poem manifests on how the search for freedom should not be restricted in humans and it expands to the realm of ecology. The ecological reading of *The Parrot in a Cage* therefore highlights the necessity of reconsidering responsibility of humans toward nature, influencing readers to listen the suppressed impressions of ecological independence in the limitations of human culture.

The poem *The Parrot in a Cage* by Lekhnath Paudyal depicts the imprisonment that reveals exploitation of animals and in ecology. In this context, the poem incorporates: "I find, O God! Nor peace nor quiet rest; / For even in a dream, I live oppressed" (p.62). These lines manifest the perspective of the poet about ecological and social repression, indicating that human are the sources environmental imbalance. It highlights how ecological destruction and systemic exploitation encompass human awareness and the cosmic world. With the support of this idea, Daya Ram Shrestha (1992) interprets: "These opening lines as the poem's central thesis, highlighting how they establish the parrot's pitiable state and the poet's intent to project captivity as an existential crisis" (p. 64). This view provides the suffering and loss of freedom of the parrot. Through this representation, one argues that humans create problems in the freedom of animals and they know that ecology is necessary for all creatures and plants even though they are not serious to preserve it. This idea summarizes the poem's central argument by displaying the parrot's thoughtful suffering and continuous imprisonment. It unveils that the poet portrays captivity as a crisis for existence, manifesting universal themes of human agony and environmental entrapment.

The poem depicts the image of tears and lifelessness to display the parrot's suffering physically and emotionally in imprisonment. This representation strengthens how captivity shows spirit and vitality, highlighting the parrot to a condition of living death. In this context, the primary text clarifies: "Sometimes my tears roll down my swelling eyes, /At times I feel a corpse, my spirit flies"(p.62)." These lines disclose the parrot's hopelessness, where tears symbolize the noticeable expression of pain caused by imprisonment. The association to a corpse manifests how imprisonment makes hopelessness in the existence of the parrot. By unveiling the spirit's journey, the speaker suggests keen interest for freedom, indicating custody as spiritual and physical crisis. In this line of thought, Thakur Parajuli (1988) examines that "the primary desire of all beings is same, including animals, to live freely" (p.229). This notion strengthens that the worldwide value of independence that surpasses of boundaries species. From an ecocritical perspective, it confronts anthropocentric perspectives by confirming that animals, like humans, should acquire the right of freedom to establish harmony with nature. The agony of tears and motionlessness manifests how imprisonment violates the

universal longing for freedom. Thus, the aforementioned lines suggest that rejecting animals and their natural freedom imposes suffering and disagrees the elementary theory of the right of life to freedom.

The poet highlights the yearning of the parrot for its natural habitat by contrasting past freedom with present imprisonment. This change from wild freedom to dreams depicts how captivity creates problems for the parrot for emotional fulfillment and physical nourishment. The text incorporates: "Feasting on food and wandering in the wild/Have now become but dreams to this poor child" (p.63). These lines articulate the nostalgia of the parrot for its lost freedom, where inborn pleasures such as food and wandering in the wild are condensed to dreams. The use of "poor child" shows purity and helplessness of the imprisoned parrot. Based on this imagery, the speaker criticizes human domination that denies the rights of animals and interrupts the harmony between nature and human beings. Basing his argument on such idea, Basudev Tripathi (2003) explicates that these voices of ridicule reflect the socio-political environment of Paudyal's time, illustrating the bird as a metaphorical persona of the poet himself (p.145). In this line of thought, one claims that the parrot is not an imprisoned bird but it depicts the condition of the suppressed and oppressed people during the regime time of the Ranas in Nepal. By symbolizing the personal experiences of the speaker, the poem depicts the parrot as a metaphorical personality that unveils the condition of the Nepalese people during the dictatorship of the Ranas. Thus, the lost joys of the parrot symbolize deficiency of natural independence and humans should not constraint the freedom of birds, animals, and other people in the name of the totalitarian system.

This view establishes the ground stone to analyze the poem of Lekhnath Paudyal through the perspective of ecocriticism, strengthening how the imprisoned parrot symbolizes the exploitation of humans, birds, and animals. By foregrounding the embeddedness of human suffering and ecological destruction, this analysis represents the requirement of moving beyond traditional political readings to realize the moral and environmental dimensions entrenched in the poem. It situates the study within broader literary and ecological discussion, delineating the poet's use of imprisonment, separation, and metaphor to suggest the worldwide desire for freedom. It indicates the significance of ecological inquiry in representing critical gaps in previous analysis, while highlighting the poem as a medium to investigate human consciousness toward nature, the muting of non-human voices, and the ethical coexistence.

Problems and Objectives

This study uncovers how the symbolic manifestation of Lekhnath Paudyal of the caged parrot surpasses its metaphor of political exploitation to express environmental concerns. Critical thinkers have strengthened the poem's allegorical analysis of restriction of the Ranas and the citizens' longing for freedom. In the same way, it depicts the isolation of the parrot from natural habitats. It raises the problem of how to analyze the parrot as the symbol of

politics as well as the voice of ecology. Its imprisonment mirrors the exploitation of humans in the world of Nature. Thus, the research problem focuses on analyzing the text through the perspective of ecocriticism to highlight the negligence of humans to preserve the rights of non-human beings. This study answers the following questions:

- What does the caged parrot symbolize for the exploitation of birds and animals in ecology?
- How do imagery of imprisonment and isolation, along with analytical perspectives, manifest the associations between human freedoms and non-human voices?
- Why does the parrot unveil the oppression of the *Ranas* in Nepal in connection to ecology?

The major objectives of the study are to explore the caged parrot in the poem for the exploitation of birds and animals in ecology; to examine how imprisonment and isolation imagery, along with critical perspectives, disclose links between human freedom and non-human voices; and to investigate the oppression of the *Ranas* in Nepal in connection to ecology.

Research Methods and Materials

This study uses a qualitative research methodology using ecocritical theory for the interpretation of the primary text. *Parrot in a Cage* of Lekhnath Paudyal translated by Shreedhar Lohani into English is the primary source of study. The researcher uses the extract for analysis from the primary text. In the similar vein, secondary materials comprise research articles, texts, and frameworks based on ecology that unveils relationship between freedom, nature, and human experience. The researcher has applied the theory of Arne Naess (1973) for the analysis of the text. He argues that "one must develop an ecological Self rather than a narrow ego-self" (p.96). It shows that consciousness about ecology is necessary for all humans to provide freedom to all creatures on this planet. The theorist differentiates between "shallow ecology" and "deep ecology," which discusses about transformation of one's perspective on animals and birds to make them free considering that they are the parts of ecosystem. The ultimate standard is Self-Realization", strengthens with an exclamation point to represent its authoritarian power; this standard implies Self-realization for all beings. The researcher uses different websites to search various scholarly articles, theses, and the related texts as the secondary materials of this study.

Literature Review

The poem *The Parrot in a Cage* by Lekhnath Paudyal has expected critical attention chiefly for its allegorical richness, socio-political suggestions, and symbolic manifestation of human suffering under tyrannical systems. Academicians have analyzed the parrot of a cage as a metaphor for the poet himself and for the broader situation of the contemporary society of

Nepal under political suppression. Critics, and the academicians have analyzed the poem from the various perspectives. One can get the discussion about forests, rivers, fruits, animals, and birds in the text. Literature based on ecocriticism manifests the interconnection between ecology and human experiences. It points out how literary texts deliver as cultural sites where ecological matters are displayed. By analyzing this poem, the interpretation discusses past examination while highlighting the environmental component that has often been dominated by biographical study.

Many critics, writers, and academicians have explicated on Lekhnath Paudyal's *The Parrot in a Cage* from different lenses. Among them, Raj Kumar Gurung (2024) argues: "The study adopts the deep ecology theory which deals with serious environmental problems and non-violent campaigns for social justice" (p.1). This study represents the theory of deep, which stresses the essential worth of living beings and promotes for harmony between nature and humans. By linking ecological awareness with non-violent movements for social justice, it presents an combined method that deals with both ecological crises and social_inequalities. Unlike Gurung, Mohan Kumar Pokhrel (2020) explicates: "Nature is helpful and cooperative for humans and other creatures" (p.108). This perspective manifests the idea that nature functions as a supporting force, bestowing resources and conditions essential for the survival of all beings. It stresses the cooperative relationship within ecosystems, where nature supports connection between humans and other creatures.

Babu Ram Khanal (2022) contradicts Pokhrel in his perspective and expresses his avowal logically: "Lekhnath Paudyal has very skillfully and artistically captured this feeling of sadness, frustration, state of being trapped and injustice of Ranas over Nepali people in the poem" (p.1). This argument suggests Paudyal's creative mastery in highlighting emotions such as sadness, entrapment, and frustration within his poetry. It unveils his analysis of the injustice during the regime time of the Ranas. It proves that the social and political oppression was in climax during the time of the Ranas. Likewise, Daya Rām Shrestha (1992) incorporates: "The Structure of *The Parrot in the Cage* centers on repetition and refrain as shaping the parrot's plaintive rhythm" (p.13). This idea highlights that the poem's form depends on the repetition and refrain, which focuses its emotional strength. The poetic devices manifest the parrot's lamentation, producing a rhythm that manifest unhappiness. Thus, the poem depicts a symbol of the parrot's imprisoned existence, echoing the central theme of captivity.

Likewise, Michael Hutt (2002) examines the text from his logic: "Paudyal's use of dual meanings is central to the poem's art: critics note the allegory's instantaneous spiritual and socio-political layers" (p.11). This analysis extends the critical richness of the poem, accepting readers to service with socio-political and spiritual significance. The allegory reveals devotion in religion and highlights exploitation, incorporating spiritual themes with historical judgement. This twofold purpose manifests poet's artistry, as he attaches covered messages within a lonely

poetic voice. In the similar vein, Prayag Raj Sharma (2020) states: "The poem is an expression of the poet's personal confinement: working under the Rana ruler Bhim Shumsher. The author likes his position in the Prime Minister's palace to the parrot in the cage, voicing a desire for liberation" (qtd. in Subedi p.21). This statement highlights how the poem manifests the reality under Rana autocracy, transforming personal defeat into a symbolic narrative. In the poem, the poet portrays his imprisonment and his desires for freedom. It indicates his struggle and resonates with the broader condition of Nepali society under oppressive rule.

Babu Ram Khanal (2022) contradicts Pokhrel states: "Lekh Nath Paudyal has very skillfully and artistically captured this feeling of sadness, frustration, state of being trapped and injustice of Ranas over Nepali people in the poem" (p.1). This argument identifies Paudyal's statement referring complex emotions such as sadness, frustration, and entrapment in this poem. It exposes the analysis of the injustice during Rana regime, manifesting the text as a socio-political dialogue. Likewise, Daya Rām Shrestha (1992) incorporates: "The Structure of *The Parrot in the Cage* centers on repetition and refrain as shaping the parrot's plaintive rhythm" (p.13). This idea promotes that the poem's interpretation refers the repetition and which depicts its emotional strength of the speaker. The poem reflects the parrot's lamentation, generating a rhythm that displays captivity and pain. Thus, the poem is the symbol of the parrot's existence within a cage, which mentions the central theme of imprisonment.

Likewise In the same way, Michael Hutt (2002) explicates: "Paudyal's use of double meanings is central to the poem's art: critics note the allegory's simultaneous spiritual and socio-political layers" (p.11). The poet's requirement shows the logical richness of the poem, mentioning readers to attach with both spiritual and socio-political importance. The allegory portrays spiritual dedication and analyzes oppressive structures, including the historical reality with the theme of transcendentalism. It highlights creativity of the poet as he merges layered messages within a single poetic voice. Prayag Raj Sharma (2020) has different line of argument: "The poem is an expression of the poet's personal confinement: working under the Rana ruler Bhim Shumsher, Paudyal metaphorically likens his position in the Prime Minister's palace to the parrot in the cage, voicing a desire for liberation" (qtd. in Subedi p.21). This statement highlights how the poem manifests Paudyal's authenticity under Rana tyranny, shifting personal repression into a symbolic narrative. By comparing himself with the caged parrot, the poet manifests both his lack of freedom and his longing for freedom. This metaphor personalizes his effort and relates to the broader situation of Nepali society under dictatorship of the Ranas.

Bodhraj Dhakal (2024) contradicts Sharma from his logic. The critical thinker explicates that "though the poem's surface story might seem simple, its *vyañjanātmaka* (figurative) dimension manifests urban-feudal context, the dictatorship of Rana rule, and the spiritual longing to break free from both social and worldly cages" (p.31). This analysis

highlights that underneath the poem's obvious straightforwardness lies a covered symbolic depth that mirrors lived experiences of the poet. The *vyañjanātmaka* quality allows the poem to analyze the tyrannical Rana administration and depicts the limitations of feudal society. At the same time, it exceeds the political by expressing a spiritual ambition to conquer all forms of burden, both physical and metaphysical. Similarly, Abhi Subedi (2020) clarifies the background of the poem:

Beyond the political protest (cage = Rana rule; parrot = the poet/Nepalese people), the "cage" can also symbolize the worldly realm (*samsāra*) or spiritual limitation, showing Paudyal's longing for transcendence. He notes the poem blends pathos, rebellion, and asceticism in its tone. (p. 42)

This analysis highlights the use of symbols in the poem, in which the cage refers suppression in politics. By joining themes of objection, suffering, and sacred longing, the poet portrays the agony of the parrot which has intention for freedom. The combination of sorrow, clash, and disconnection manifests his skill to fuse socio-political interpretation with philosophical depth.

Existing literature on Lekhnath Paudyal's "*The Parrot in a Cage*" forefronts its allegorical prosperity, frequently reading the parrot-and-cage motif as a meaningful symbol of personal imprisonment, political suppression under Rana rule, and spiritual longing. Critics have shown how Paudyal constricts socio-political analysis and metaphysical ambition into a condensed, lamenting voice -the caged parrot concurrently reminds the poet's own restricted situation in the Prime Minister's palace, the broader Nepali population under monarchy, and the soul's yearning to surpass *samsāra*. Scholarly concentration has thus determined on historical-contextual and devotional dimensions, tone, and metaphorical devices to both experience and moral -philosophical concerns.

However, an obvious research gap remains in the text through an ecocritical frame stimulated by Arne Naess's deep-ecology principles -namely the essential importance of nonhuman life, the self as ecologically entrenched, and biocentric social equality. No one has interpreted the text from ecocritical perspective using the theory of Arne Naess. This theory emphasizes from severely human-centered symbol to the poem's manifestations of the parrot as a nonhuman matter of discussion whose imprisonment shows human supremacy of other lives and environment. It connects political cages to environmental cages due to unawareness of humans about freedom and ecology. This research gap manifests how the imagery reveals environmental claims about selfhood and the ethical position of nature, opening new opportunity that links political history, spiritual analysis, and ecological ethics.

Results and Discussion

Lekhnath Paudyal's *The Parrot in a Cage* depicts various layers of meaning where nature, allegory, and argument converge. From the lens of ecocriticism, the poem portrays that

the caged parrot is the voice of environmental consideration and a metaphor for human imprisonment in the dictatorial system. This analysis shows that the language of the poem reflects imagery of Nature to express unhappiness and longing for liberty and to promote the essential significance of nonhuman life, situating the parrot as a subject in the poem. It is necessary to regard the environment as the participation of human existence.

The results portrays how the poet connects the strings of environment, spiritualism, and sociology within a single metaphor. The desires for freedom of the parrot reflects the personal dissatisfaction of the Nepalese people during the regime time of the Ranas. By integrating deep ecology of Arne Naess, the study analyzes the imprisonment as representative of environmental supremacy. It strengthens the attitude of anthropocentrism that assures autonomy for all living beings. Thus, the caged voice of the parrot creates an ecological analysis, strengthening the interconnection of liberty, justice, and ecological harmony.

Human and Ecological Oppression in the Caged Parrot

The parrot is portrayed as a metaphor of human and environmental exploitation in the poem. The captivity of the parrot portrays the dominance of individual independence under the Rana regime and the silence of nature resembles human oppression and environmental inconsistency. By manifesting suffering, limitation, and desires, the caged parrot is the symbol of human struggles for freedom. Nature should be preserved and humans should remain free to go wherever they like. This symbolism motivates readers to arise beyond the political analysis and to differentiate how ecological realities bridge with human locations of custody and loss. In this way, the poem locates the parrot as a representative of broader existential snares. The yearnings of the parrot echo the supremacy of the marginalized people. It indicates the separation of humans from the system of nature. One analyzes that the interrelation of humans is realized in ecological harmony. The parrot of the cage symbolizes the mutual requirement between human beings and nature. Thus, the poem manifests the environmental interpretation and human freedom manifesting how cultural and ecological voices are guaranteed reciprocally against domination.

The bemoan of the parrot promotes its deep sense of parting from family and makes him unhappy. By contrasting natural inhabitant of the relatives in an iron cage, the parrot reflects the pain of separation and the loss of belonging. In this context, Paudyal writes: "My parents and relations that there are, /Do in a forest corner dwell afar// To whom shall I my agonies outpour./ From this, my iron cage, lamenting sore//" (p.62)? This stanza manifests the separation of the parrot from its natural dwelling place. It symbolizes the disturbance of environmental coordination caused by human beings. The desires of the parrot in the forest highlights the interrelation of all creatures. Its agony is a metaphor for silenced voice of nature which have been controlled by human beings. It emphasizes the moral duty to establish balance between humans and the ecology. On this ground, Arne_Naess (1973) examines: "Deep ecology

seeks to reintegrate recognizing non-human beings as having intrinsic rights, including the freedom to flourish in their environment" (p.45). From an ecocritical perspective, this notion stresses that deep ecology increases ethical contemplation beyond humans, emphasizing that non-human beings acquire natural worth and the right to flourish in their natural dwelling place. It challenges anthropocentric perspectives by promoting for a mutual coexistence where environmental honesty and the successful of all life forms are prioritized. The parrot's bewail promotes the thoughtful suffering caused by isolation from its natural community, highlighting the loss of freedom and ecological connection. The poem reflects the essential rights of non-human beings, strengthening the ethics to allow the freedom for all creatures to live and thrive in their natural dwelling place.

The manifestation of the parrot on its suffering highlights the interconnection of beings within an ecological web. By manifesting the grief of its aged and sick parents, the poem stresses how disconnection from natural and familial connection forced imprisoned condition. It creates problems in the ecological balance in the communities of human and non-human beings. In this context, the text incorporates: "My aged ailing parents for me pine,/Tears in their eyes, dejected, dropping brine,//They may be everyday beating their breast,/ Our close ties broken, Fate has us oppressed// " (p.63). These lines highlight the interconnection of all living beings, depicting that the suffering of the parrot resounds through its relationships in ecology. The sorrow of old and sick people is the symbol of outcomes of interrupting connection in nature. This idea displays how human hindrance creates problems in environmental and social coherence. The poem highlights the moral duty of humans to respect the well-being of non-human life in the world of nature. Elaborating this argument, Ursula K. Heise examines: "This tension may seem conceptually unsatisfactory" (p.8). It unveils the parrot's fundamental ecological experiences. In the text, this tension manifests the anthropocentric analysis with the acknowledgment of non-human beings. Non-human beings are the agents with their rights and requirements within the natural world. The reflection of the parrot of its parents' sorrow highlights the ecological interrelation in non-human beings, referring the bonds of nature and people. The anxiety between human thoughts and the bitter experiences of the parrot seem to be connected each other. It promotes non-human viewpoints to obtain morally and environmentally learned worldview.

The bemoan of the poet over the unkindness of fate reflects the harmony between the life of humans and the world of nature. The imagery of tears and a broken breast symbolizes the suffering of humans. It portrays the suppression of natural world where there is the denial of freedom. To strengthen this idea, the poet writes ahead: "When I recall the shows sad Fate displays,/Then like a mad thing do I pass my days,// My tears pours down, then cracks and breaks my breast,/My heart constantly wails by Fate oppressed.//"
This stanza manifests the agony of the parrot as a reflection of human suffering and ecological oppression. The cruelty of

destiny manifests the fierceness of imprisonment. The stupidity of the parrot, his tears, and damaged heart symbolize how captivity ruins the normal rhythm of lifespan. It reduces an active creature with a motif of hopelessness. It portrays the plight of human beings in political dictatorship and the exploitation of nature. Responding to such claim, Timothy Morton (2010) corroborates: "We bear the massive humiliations, these wounds to our narcissistic sense of importance" (p. 118). This avowal stresses the struggle of humans to accept its reduced place within the broader web of life. The "wounds" and "humiliations" manifest the awareness that shows human supremacy over ecology. It denotes the mournful cries of the parrot from inner pain. Based on this idea, one claims that human dominates the environment and controls the freedom of the creatures. The phrase "massive humiliations" reflects environmental destruction and our own misunderstanding of superiority in this world.

The observation of the parrot to sky reflects how imprisonment differs its natural connection with the ecological order. The obligatory continuation portrays the pain of birds and animals under the control of humans. On the basis of this idea, the text manifests evident: "Dark apprehensions in long waves arise / Shocked and bewildered, I survey the skies / Without Death's call the life-breath cannot cease./ Excruciating must I end my lease." The difficulties of the parrot and looking at the sky manifests the suffering of birds and cut off from its ecology. It symbolizes environmental displacement under the domination of humans. The powerlessness of the parrot highlights the total loss of action within the cage. Thus, the parrot symbolizes human and environmental domination. Concerning such argument, Greg Garrard (2004) appraises that fear of death and pain happens for all creatures (p.48). It unveils that the fear of death and pain is a collective instinct that connects all creatures, strengthening the shared helplessness of life across species. From the ecocritical perspective, this universality confronts human-centered perspectives, reminding us that admires for environmental balance which recognizes the suffering of nonhuman beings as similar to our own. The parrot's consciousness of death and forced toleration manifests the shared susceptibility that all creatures confront in the rotation of life. In relation to the fear of pain and death, the stanza portrays the ethical requirement of recognizing the suffering of non-human beings as indivisible from human existence.

The caged bird appears as a powerful metaphor that surpasses the personal lament of custody to represent the entangled domination of humans in the world of nature. The voice of the parrot filled with sorrow, confusion, and despair, reflects the situation of people under political oppression. At the same time, it draws attention to the environmental violence imposed upon living beings. Its powerless cries, yearning for independence and argument with fate manifest how power inexorably results in suffering, disparity, and loss of self-respect. The parrot becomes a poetic form and an symbol of the suppressed voices of both the exploited and the environmental world under human control. This symbolic reading highlights the urgent

environmental insight that human and environmental exploitations are deeply interconnected. The suppression of one continues the oppression of others. By connecting human suffering with the environmental dilemma of the parrot, the poet destroys anthropocentric arrogance and compels readers to reconsider their relationship with environment and society. The poem calls for freedom in a twofold sense- the liberation of people from unfair power structures and the re-establishment of environmental independence for all beings. In this way, the parrot of the cage becomes a reminder of the moral dependability to admire both human pride and environmental synchronization.

Captivity, Alienation, and Ecological Imbalance

In the text, the poet mentions imprisonment as a multidimensional metaphor that reflects both human and environmental realities. The imprisonment of the parrot portrays the repression of human freedom under tyrannical political structures and to the unfriendliness of humanity from world of nature. The imagery of imprisonment manifests a sense of separation, where the lost association of birds to the open sky and forests similar to the detachment of humans from the balance in ecology. This isolation portrays captivity that ruins the harmonization of survival. The song of the parrot inspires nature reflecting that this cosmic world is full of stress and unhappiness. This text draws attention to the interconnected struggles of human and non-human beings. The parrot manifests the silences anguish of all muted voices. This interplay of isolation and imprisonment shows that independence is indivisible from environmental harmony; the exploitation of one portrays in the anguish of the other. Thus, the text locates environmental imbalance as a backdrop motif as a central measurement of imprisonment, mentioning that freedom must hold both human and natural worlds.

The poem portrays the deep sense of imprisonment and separation from its habitat of nature.

By contrasting its previous life of freedom, the poem promotes the personal suffering of the parrot and the broader environmental inequity caused by destroying the harmony between creatures and their ecology. Based on this idea, the text (1914) mentions: "A poor and little forest wanderer I, / Fed on wild fruits, delighted who did fly, // Have been by Fate allured into this cage / Destiny, O, has strange mysterious ways" (p.62). In this quotation, the parrot's self-identification as a "poor and little forest wanderer" highlights its unfriendliness from the freedom of nature. The change from towering throughout the forest and feeding on wild fruits to imprisonment in a cage portrays both physical imprisonment and emotional interruption. Moreover, the situation manifests the ecological disproportion shaped by human interference, mentioning how the destruction of natural habitats manifests anguish on blameless creatures. Concerning such argument, Ted Munn (2002) explains ahead: "Our planet is, as far as we know unique in its diversity, complexity, capacity to support life, and never –ending change" (p.1). This idea highlights the richness and interconnectedness of Earth's ecosystems, strengthening

what is disappeared when creatures such as the parrot are detached from their natural dwelling places. The imprisonment of the parrot exemplifies ecological disparity portraying human impediments from the diverse backgrounds. The imagery of the forest mentions the anxiety between liberation and enforces borderline in this world. This imprisonment depicts human activities to remind us of the frailty and pricelessness of Earth's ecological balance.

The poet bewails the loss of ecology referring how captivity separates the familiar suggestion between creatures and environment. This longing for forests and fruits portrays environmental imbalance. In this line of thought, the text clarifies: "Cool waters and cool shades of verdant wood / Really delicious fruits to pick for food.// Ah! All those things are vanished dreams today / What now remains? A fear, my mind must sway//" (p.62). The aforementioned stanza depicts the parrot's nostalgic yearning for the world of nature. It reflects the unsociability from imprisonment. The "vanished dreams" of cool waters, luxuriant woods, and delicious fruits represents environmental disparity and the loss in the wealth of nature due to human activities. The scare that highlights the emotional and psychological responsibility to save the environment. Basing his argument on such idea, Harold Fromm (2009) appraises that birds and animals have similar feelings as humans (p.41). It proves that animals and birds experience emotions similar to those of humans and they confront anthropocentric attitudes to nature. This awareness supports the responsibility related to ethics, referring the requirement to save dwelling places and dodge the suffering of non-human life. It manifests that the parrot like human beings feels fear and happiness. From the perspective of ecological inequity, this communal ability portrays the moral necessity to save natural habitats.

The text reflects the despair and the perplexity of the parrot promoting the themes of captivity, isolation, and biological injustice. The insecurity of the parrot within the imprisonment of the cage symbolizes the compulsory disconnection from the natural world. It further proves separation, and the destruction of environment. On the basis of this idea, the text exposes: "What sort of fellow is this tiny life?/ How comes he here? What food and of which type,// Takes he within this cage? There's none to know. / And so my heart must tingle in my woe//" (p. 65). These lines reveal the bewilderment of the parrot in the custody from the loss of freedom and identity. The bird realizes its food portraying the compulsory imprisonment. This unnatural interruption refers environmental unfairness eliminating creatures from ecology. In this line of thought, Val Plumwood (1993) argues: "Reason cannot completely dispense with the slave order of material existence" (p.94). It proves that humans are linked to physical situations that connect life within the systems of exploitation like the parrot. This reflects the conditions of humans and other creatures from the separation from nature. The bewilderment and suffering of the parrot in the cage represents the imprisonment of humans in their duties and responsibilities. It highlights how captivity in a place makes human beings and other creatures unhappy due to loss of freedom.

Thus, the poem reveals the damaging effects in the domination of humans on nature. The poem symbolizes personal suffering. It portrays the real life situation repositioned from the world of nature. The separation of the parrot highlights that the creatures are used to fulfill human entertainment and their needs. The imprisonment portrays the trouble in the order of nature so that human should consider about the importance of the environmental relationships. The poem manifests that loneliness of the parrot resembles the loneliness of humans from imbalance in ecology. Human interruption in nature generates incongruity due to carelessness of humans in the natural environment. Ultimately, the poem manifests captivity as a metaphorical analysis of socio-political exploitation and ecological destruction, advising readers to portray on the interdependence of independence.

Parrot Symbolism in Nepali Literature, Politics, and Ecology

The parrot in the text appears as a symbol that reflects the boundaries of poetry, carrying importance in Nepali literature, ecology, and politics. The parrot shows multiple meanings in the analysis of the text. Its imprisonment portrays the oppression of expression in Nepali society while manifesting ecological isolation in which nature's independence is shortened by human oppression. This combination of symbolic records permit the parrot to view as an illustrative of ecological struggles. The symbolism locates the parrot within a wider cultural and moral discussion. It becomes an opinion of lamentation and philosophical manifestation; in politics, it depicts the silenced ambitions of humans longing for freedom. It represents to the instability of nature under human supremacy. The parrot's symbolic richness portrays gaps in existing analysis that treats allegory over environmental insight. By recognizing the parrot as a communal symbol of human and ecological imprisonment, the poem highlights the moral accountability of mankind toward both cultural liberation and ecological conservation.

The contrast between the boundless of parrot's freedom in the open sky and its present imprisonment in an iron cage is the symbol of loss of freedom and coherence in Nepali literature, politics, and ecosystem. As a political metaphor, the parrot manifests the oppression of people under preventive regimes, while ecologically it represents the alienation of creatures from their environment due to human domination. In this context, the text displays evidence: "The bird to whom the open boundless blue//Was field for flights of pleasure to re-new// Has now, alas, for his life's single stay// A narrow cage of iron here today//" (p.63). The above avowal strengthens the unambiguous difference between the parrot's former independence in the open sky and its present imprisonment in a constricted iron cage, symbolizes the change from freedom to exploitation. In Nepali literature, the parrot represents the repressed voice of the people under tyrannical rule, where vast possibilities are reduced to obstructive boundaries. From an environmental lens, the imagery manifests how human intrusion relocates creatures from their natural dwelling places, turning vivacious life into one of isolation and

environmental inequity. On this ground, Dana Phillips (2003) examines that the condition of a imprisoned bird is like the situation of a slave system (63). The comparison between the caged bird and the slave system manifests how both are underprivileged of freedom and rights of nature, exemplifying imposed suggestion and suffering. The parrot symbolizes exploited citizens under dictatorial rule and the broader oppression of nature, where human and non-human lives are exposed to control. The parrot's change from the limitless sky to the imprisonment of an iron cage reflects the plight of individuals condensed to the position of slaves, uncovered of independence and self-respect. This symbolism analyzes political exploitation and environmental oppression, mentioning how power dehumanizes society and destroys the order of nature.

The struggle of the parrot against the limitations of its cage symbolizes hostility against oppression of natural freedom. In literature and ecology, the condensed beak and controlled wings portray how people are unable to relate their necessary capabilities to follow their natural paths. On this ground, the poem highlights: "Seeking to break this dungeon open here,/ Against the bars that check my free career,// The hard-struck beak is blunted, wings and feet/ Are cramped. How shall I pass long days? Defeat"(p.64)! It portrays the struggle of the parrot against the limitations of its cage. The activities of the parrot shows the obstacles of controlled freedom. The imagery presents the domination of humans under strict administration. The hampered wings and diminished beak highlight the injury creatures. The intrusion of humans confine their natural behaviors, referring a disruption between creatures and ecology. Elaborating this argument, Raj Kumar Gurung argues that modernization, including tree cutting and wildlife hunting, contributes to the destruction of natural habitats (p. 2). From the destruction of trees and hunting of animals destroys natural habitat of the parrot. The condition of the parrot reflects the actions of humans to intrude freedom and the ecological harmony. The fruitless struggle of the parrot against its cage portrays the significances of modernization, where cutting down of trees and hunting of animals ruin habitats of nature. This symbolism promotes how human intrusion exploits creatures and abolishes the balance in ecology, mentioning the loss of independence and social harmony.

The plea for the parrot manifests the worth of all living beings as a symbol of innocence and the importance in environment. The parrot portrays the helplessness in society strengthening the ethical responsibility of people to save life and preserve harmony within the situation. The poem stresses: "So long as on this wide terrestrial plain/ A single human being shall remain, // O Lord! Let not a parrot's life be given, / suddenly comes a sense to me, O Heavens!" (p. 66). This stanza reflects a thoughtful acknowledgement of the parrot's fundamental value, manifesting it as a blessed life that needs defense in the presence of humans. The parrot is the symbol of the helpless and exploited persons, whose existence refers ethical thought and justice. Ecologically, the appeal promotes the interconnectedness of life,

mentioning readers that is necessary to sustain balance and coordination on the earth. Concerning such argument, Greg Garrard (2004) incorporates: "His frustration at widespread misunderstanding and ignorance of environmental science is reasonable" (p.11). This interpretation highlights the symbolic voice of the parrot and its suffering in the cage portrays the significances of human ignorance and denies towards the awareness in ecology. This symbolism presents the lack of ecological awareness and the repressive systems that silence defenseless beings, mentioning a deeper understanding of environmental science. Thus, the speaker's appeal for the parrot's life reflects the moral authoritative to save creatures, mentioning the consequences of human unawareness and environmental negligence. The parrot symbolizes the exploited condition of humans and other creatures strengthening that hopelessness over ecological misinterpretation is justified and calls for responsibility of life and dwelling places.

Conclusion

, Lekhnath Paudyal in *Parrot in a Cage* portrays to transfer beyond the personal misery of a bird which reveals the oppression of humans and ecology. The traditional readings strengthens the metaphor of dictatorship and repressed freedom. Ecocritical perspective reveals non-human voices and the oppression of the world of nature. The cage symbolizes political domination and suppression in ecology, where the freedom of nature is condensed under the systems of human control. The imagery of imprisonment and coolness strengthens this dual reading by mentioning how deprivation, forced mimicry, and separation from the forest reflect both political suppression and environmental imbalance. The condition of the parrot portrays an allegory of systemic deprivation. Within the broader context of Nepali politics and literature, the parrot is the symbol of repressed voices, culture of the colonization, and marginalized ecologies. It analyzes human practices of dominance while instantaneously portraying the delicacy of non-human life under anthropocentric oppression.

The aforementioned analysis portrays analytical gaps in the previous study that have not pointed out the parrot for symbolic possibility. In this way, this study highlights the political and historical condition of Nepal in connection to the responsibility of humans for conservation of nature. The readers should consider the significance of freedom in the world of nature. The suppressed voice of the caged parrot is a collective plea for freedom, equilibrium in ecology, and the acknowledgement in the activities of non-human beings. Based on the perspective of ecocriticism, the poem can be examined as both a cultural object of hostility and an ethical justice in ecology. Thus, the text depicts the political scenario and continues to highlight as a portrayal on responsibility, independence, and harmonization between human beings and ecology.

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