

Home Language Use in Nepalese EFL Classes: Lived
Experiences of Teachers and Students

Uma Nath Sharma

A Dissertation for the Degree of Doctor of Philosophy
in English Education

Submitted to

Graduate School of Education

Office of the Dean

Faculty of Education

Tribhuvan University

Kirtipur, Kathmandu, Nepal

April, 2023



Faculty of Education
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A Dissertation for the Degree of Doctor of Philosophy in English Education

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Prevalence of competing language teaching theories, policies, and practices with regard to the use of home language in EFL classes is an extant phenomenon. In such a conflicting scenario, it is not surprising to note that the praxis of using home language(s) along with English in the micro level classroom situation refuting the universal endorsement of the English-only monolingual policy of EFL education is pervasive around the world including Nepal. Moreover, in a situation where the students have a poor English-base and all the teachers and students share a common home language as in the setting of the present research study, its use is not amazing. In this context, I realized the need for carrying out a research on the essence of using home language in Nepalese community school Grade 9 EFL classes.

I carried out this hermeneutic phenomenological research as a step towards this direction. For this, I collected the data from the purposively selected Nepalese community school Grade 9 EFL teachers (3) and their students (73 observed, and among them, 7 interviewed and interacted with) employing class observation, written lived-experience description (only for teachers), and phenomenological interview and interaction. I explicated the data thematically utilizing both deductive and inductive approaches using ATLAS.ti 9.

The overall finding is that the participants had lived the experience of mediational (i.e., that mediates English language learning) as well as non-mediational (i.e., that does not mediate learning English) use of home language. The mediational use was found to have been fitted in with cognitive, affective, and interactional functions whereas the non-mediational one has emerged from the use of home language as a habit

and for perpetuating bilingualism. Additionally, the participants were not found fully satisfied with the excessive use of home language. More specifically, they showed their discontent with the non-mediational habitual use of home language. Furthermore, the participants showed no displeasure with the use of home language for maintaining bilingualism reflecting their affection for their home language.

The conclusion is that in the researched context (i.e., teaching English as a foreign language in a non-native community by non-native teachers who share the students' common home language), both the mediational use of home language for maximizing English language learning, and its non-mediational use for maintaining bilingualism can be expedient with caution against the arbitrary overuse of home language since such an arbitrariness may reduce the English language learning opportunities of the students. The teachers' professional discretion matters a great deal in deciding how home language can be used in EFL classrooms without compromising students' language learning outcomes.



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I hereby declare that, to the best of my knowledge, this dissertation entitled 'Home Language Use in Nepalese EFL Classes: Lived Experiences of Teachers and Students' is my original work except where otherwise stated. This work has not previously been accepted, and is not being currently submitted for candidature of any other research degree to any university.

I understand that my dissertation will be part of Tribhuvan University Library collection. My signature below gives consent for my dissertation to be available to any reader upon request for scholarly purpose.



Uma Nath Sharma

April 3, 2023 (2079-12-20)



It is my pleasure to certify that Mr Uma Nath Sharma has prepared and submitted his dissertation entitled 'Home Language Use in Nepalese EFL Classes: Lived Experiences of Teachers and Students' for the Doctor of Philosophy (PhD) degree in English Education. I recommend the dissertation to the Research Committee of the Faculty of Education, Tribhuvan University, Kirtipur, Kathmandu, for acceptance.


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Symbols Used for Nepali Sounds

Consonants

Devanagari alphabet	Symbol	Example	English translation
क्	/k/	/kəməl/	‘lotus’
ख्	/k ^h /	/k ^h anu/	‘to eat’
ग्	/g/	/gəlti/	‘fault’
घ्	/g ^h /	/g ^h ər/	‘house’
ङ्	/ŋ/	/nəŋ/	‘finger nail’
च्	/c/	/cor/	‘thief’
छ्	/c ^h /	/c ^h ʌtə/	‘umbrella’
ज्	/z/	/zərə/	‘root’
झ्	/z ^h /	/z ^h ərənə/	‘waterfall’
ट्	/t/	/təpəri/	‘leaf plate’
ठ्	/t ^h /	/t ^h əg/	‘cheater’
ण्	/ɳ/	/uccarəɳ/	‘pronunciation’
ड्	/d/	/dər/	‘fear’
ढ्	/d ^h /	/d ^h əkəni/	‘lid’
त्	/t̪/	/t̪ərə/	‘but’
थ्	/t̪ ^h /	/t̪ ^h al/	‘plate’
द्	/ɖ/	/ɖal/	‘puls’
ध्	/ɖ ^h /	/ɖ ^h ara/	‘tap’
न्	/n/	/nam/	‘name’
प्	/p/	/pani/	‘water’
फ्	/p ^h /	/p ^h ul/	‘flower’
ब्	/b/	/bəl/	‘force’
भ्	/b ^h /	/b ^h əri/	‘full’
म्	/m/	/mə/	‘I’
य्	/j/	/jəhā/	‘here’
र	/r/	/rəto/	‘red’
ल्	/l/	/lamo/	‘long’
व्	/w/	/wəkil/	‘lawyer’
श्	/ʃ/	/ʃəbdə/	‘word’
स्	/s/	/səbəri/	‘all’
ह	/h/	/hami/	‘we’

Vowels

Devanagari alphabet	Symbol used	Example	English translation
अ	/ə/	/əru/	‘other’
आ	/a/	/ama/	‘mother’
इ	/i/	/kira/	‘insect’
उ	/u/	/kura/	‘talk (noun)’
ए	/e/	/ek/	‘one’
ऐ	/əɪ/	/əɪna/	‘mirror’
ओ	/o/	/kalo/	‘black’
औ	/əʊ/	/əʊsəḍʰi/	‘medicine’

Other features

Feature	Symbol	Example	English translation
Nasalization	~	/jəhã/	‘here’
Pause	,		

Note. Most of these symbols are taken from International Phonetic Alphabet (IPA) developed by Summer Institute of Linguistics.

Abbreviations and Cryptonyms

CALP	: Cognitive/Academic language proficiency
EFL	: English-as-a-foreign-language
ESL	: English as a second language
L1	: First language
L2	: Second language
LED	: Lived-experience description
S1	: Student 1 of school 1 as one of the interview participants
S2	: Student 2 of school 1 as one of the interview participants
S3	: Student 1 of school 2 as one of the interview participants
S4	: Student 2 of school 2 as one of the interview participants
S5	: Student 1 of school 3 as one of the interview participants
S6	: Student 2 of school 3 as one of the interview participants
S7	: Student 3 of school 3 as one of the interview participants
Sc1	: School 1 as one of the three selected schools
Sc2	: School 2 as one of the three selected schools
Sc3	: School 3 as one of the three selected schools
T1	: Teacher of school 1 as one of the three teacher participants
T2	: Teacher of school 2 as one of the three teacher participants
T3	: Teacher of school 3 as one of the three teacher participants
TL	: Target language
UNESCO	: United Nations Educational, Scientific and Cultural Organization
ZPD	: Zone of proximal development

Chapter One

Introduction of the Study

The main issue addressed in this dissertation is the teachers' and students' experiences and sense making of their use of home language in EFL classes. More specifically, the present research has been conducted in order to explore the essence of using home language in Nepalese community school Grade 9 English-as-a-foreign-language (EFL) classes within the construct of the teachers' and students' "lifeworld" (Vagle, 2018). In this introductory chapter, I present the overview of the study in terms of the source of motivation for the study, the background of the study, problem statement, objectives of the study, research questions, significance of the study, delimitations of the study, definitions of key terms used in the study, and the outline of the dissertation.

Source of Motivation for the Study

The source of motivation for the present study is entrenched in my linguistic and academic routes through which I reached the present position. My lived experience of learning and teaching English at school and higher level; the knowledge about the theories of learning such as Vygotsky's (1978) sociocultural theory of language learning, Krashen's (1982) theory of language learning, Cummins's (1979) theory of linguistic interdependence, and the theory of translanguaging originally developed by Cen Williams; and my acquaintance with the research literature related to the use of home language in EFL classes made me curious about the essence of using students' home language in Nepalese EFL classes.

I was born and grown up in a Nepali-Gurung bilingual community with Nepali as the common home language. We (i.e., I and my classmates) got our early education (i.e.,

from Grade one to three) entirely in Nepali. We started learning English from Grade four as one of the subjects. I have lived experience of using Nepali—the common home language in which we had already become literate and learned some content—by the teacher and students in EFL classes from the very beginning (i.e., Grade four). Nepali was not restricted in the classes. There was not anything like ‘English speaking zone’ in the school premises where students are not allowed to speak any language other than English. The teachers used Nepali specially to make clear the instructions for class activities and the concepts of the content, and to teach grammar and vocabulary items. We used English-Nepali and Nepali-English bilingual dictionaries and bilingual grammar books. All these, in my experience, made the input comprehensible as maintained by Krashen (1989).

I have experiences as well of using students’ home language in teaching English. In my teaching career, I taught English to the learners with Nepali as a shared home language, which I also share. Therefore, I used Nepali, and valued and allowed even other indigenous languages the students brought into classroom, negotiating the English-only language education policy with the practical demand of the content and the class scenario. Following are some examples of my experience of using and valuing or taking reference of students’ home language in EFL classes.

I used Nepali while teaching writing English alphabet to the beginner learners of English. Teaching writing alphabet within the first few days of one’s schooling was very common during my early teaching career. However, the students could not understand the instructions in English on how to make certain shapes stepwise, and how to connect them to form the alphabet. Therefore, I used Nepali while giving instructions for writing

English alphabet, such as, /golo bənaʊ/ ‘make a circle’, /t^hado d^harko ʃanə/ ‘draw a vertical line’, /golo bənaerə mathi ləgə/ ‘round up’, /golo bənaerə tələ ləgə/ ‘round down’, and so on.

Similarly, I used Nepali while teaching writing composition, such as descriptive essays, to the secondary level students. I used to collect information about the important historical or religious places from Nepali texts; I used to ask questions to the local people in Nepali to get relevant information about the places; I used to translate the information into English later while preparing an essay in English. Therefore, I asked my students to do the same for writing descriptive essays about people, places, or festivals. I asked them to read the description of the places in Nepali available to them, and to collect necessary information in Nepali from other people in or near the places so that they could be familiar with the content before writing the essay on the topics in English. Sometimes, they asked me the English equivalents of some Nepali words and phrases.

In addition, I used Nepali while teaching English grammar. Just to mention one example, I used to make clear the technique of deriving auxiliary verbs from the main verbs to the students using Nepali in the following ways:

eat = /k^hanu/ = /k^hane kam/ + /gərnu/ = eat + do = do eat

ate = /k^hajo/ = /k^hane kam/ + /gərjo/ = eat + did = did eat

eats = /k^hanc^hə/ = /k^hane kam/ + /gərc^hə/ = eat + does = does eat

After creating auxiliary verbs from the main verbs, it was easier to teach grammatical transformations, such as affirmative to negative or interrogative. However, I wondered whether using Nepali, as I did, really meaningful; whether it helps learning the

target language on the part of the students or just makes the teachers' job easier. I asked myself what happens if I omit the Nepali portion of the formulations and just say:

eat = do eat

ate = did eat

eats = does eat.

All this led me to carry out the present study.

Moreover, Vygotsky's sociocultural theory of learning, Krashen's theory of language learning, Cummins's theory of linguistic interdependence, and the theory of translanguaging provide different interrelated ideas on the role of students' home language in teaching and learning of an additional language. My acquaintance with these theories made me further curious about the essence of using home language in EFL classes in the context of Nepal. Then, I went through some empirical works such as Bühmann and Trudell (2008), Silvani (2014), Haukas (2016), (Du, 2016) (Wang, 2016), and Shabir (2017). I found their findings informing the existence of the phenomenon of using home language by teachers and students in EFL classes for its various functions. Therefore, I realized the need for exploring the essence of the phenomenon from the perspective of the lifeworld of the teachers and students in community schools of Nepal.

Study Background

There is a growing trend around the world to support mother tongue or home language instruction in a child's education in general. Regarding the essence of using home language in EFL or ESL classes, it has long been a contentious issue in the relevant empirical and theoretical literature (Du, 2016; Shabir, 2017). On the one hand, some

scholars, such as, Cook (2001), Atkinson (1993), and Lado (1957) reject the efficacy of the use of the first language (L1) in second language (L2) learning, arguing that the use of L1 lessens the exposure of the learner to the TL. On the other hand, many others, such as, Cummins (2007) and Garcia (2013b) contend the idea of total deletion of L1 from L2 classes, thereby insisting on judicious use of L1 for certain purposes to maximize the learning opportunity. For example, Lado (1957) exclusively recommends the target language (TL) use while Cummins (1980) argues that the use of learners' first or home language facilitates learning a second language. Thus, one group emphasizes maximizing the TL exposure while the other opts for maximizing the learning opportunity by using L1 judiciously. My view is that whatever language the students are familiar with can be used in TL classes to facilitate the learning of a new language.

In such a context, the present study deals with the explication and interpretation of the lived experiences of teachers and students to illuminate the essence of using home language in Grade 9 EFL classes in community schools of Kathmandu. More specifically, the research project was situated in purposively selected three community secondary schools of Dakshinkali Municipality. Nepali was the common 'home language' (i.e., language or languages spoken at home for day-to-day communication) of all the selected students and teachers. Maybe for this reason, the phenomenon of using home language happened to be that of using Nepali in the selected schools. It may also be due to the fact that Nepali was the mother tongue or the L1 of almost all of the Grade 9 students and their EFL teachers. Therefore, the research happened to be the study and explication of the meaningfulness of using Nepali in Grade 9 EFL classes from the perspectives of the teachers' and students' lived experiences of the phenomenon. The other home languages

of the selected students include Tamang, Nepal Bhasa and Bajurali, which were not used much in the selected EFL classes, and therefore not focused in the present study.

The context of the research can be further characterized as non-native English teachers, teaching and learning of English as a foreign language in home community where English is not used as a mother tongue or ‘second language’ in its narrow sense, Nepali medium education background, and mixed ability students regarding their proficiency in English, most of them representing below average ability.

In whatever context, teaching and learning of English, at present, has become essential due to its use as a lingua-franca for international communication in business, study, science and technology, travel, workplaces, and so on all over the world. Therefore, teaching English as a foreign or second language has become important world-wide. It may be because communication skill in English has become essential for employment in the present-day global job market.

Though English is regarded as a foreign language in the researched context, there is sufficient ground to raise a question on its foreignness in the urban context of Nepal. English in Nepal “is anything but foreign” as claimed by its users and related studies (Giri, 2014, p. 192). English seems to be on a par with Nepali, and therefore no longer a foreign language in the present overall context of Nepal due to the existence of English in wider and diverse linguistic landscapes in the country.

First, Nepali people, nowadays, come across English everywhere in their daily life—on signboards, vehicle plates, mobile, computer, television, YouTube, product packages or cans, and so on. Second, it is taught at school from Grade one, even from Nursery in most of the schools especially in urban area. Third, Central Bureau of

Statistics (2014) recorded that 0.01 percent of the population of Nepal speak English natively. Fifth, it is regarded as one of the languages of the nation in the present constitution of Nepal (see Nepal, 2020, p. 4). Sixth, it has been used even officially in some sectors including schools, campuses, universities, and so on. Last but not least, English has been used as a medium of instruction from the very beginning of school education in almost all of the institutional schools, and recently in some of the community schools in Nepal.

In such a ground of English in the present context of Nepal, the importance of teaching and learning of English cannot be exaggerated. Teaching English as a foreign language in a non-native community or country by non-native teachers is likely to involve the use of home language especially when the students and the teacher share the same home language.

The role of home language in EFL classes is an emerging issue that has received increased attention across many scholarly works such as Baker (2011), Baker and Wright (2017), Canagarajah (2011a, 2011b), Cummins (2007), Cummins et al. (2005), (Garcia, 2013a, 2013b) Rajendram (2019), and Zulfikar (2019). All these, and many other scholars, such as Creese and Blackledge (2010), and Kano (2012), have discussed translanguaging, which involves the use of home language and the TL alternatively in the classes, as an emerging issue for research and pedagogy. Usually, none of the twenty-first-century scholars accept the English-only monolingual bias that English can be taught in isolation, that is, separating it from the students' home language (Garcia, 2013b) though they do not seem to deny the favour of maximizing the use of the TL, that is English in EFL classes. It is thought that English should be maximized in EFL classes by

encouraging its use and by using it for class management. However, home language has an important role to play in communicating meaning and content (Nation, 2003).

Teaching of any additional language cannot be enacted in total separation from students' home language practices (Garcia, 2013b). It is impossible or at least relatively difficult to teach something new without drawing on what the learners are already familiar with.

In the context of the research site as characterized above, the use of home language naturally occurs in various contexts to some extent in EFL classes no matter whatever be the “macro-level language policy” (Hornberger & Johnson, 2011) of a nation or its province (Paker & Karaagac, 2015). Therefore, it is important to understand the essence of using home language in EFL classes in the lifeworld of the teachers and students. The sense making of the use of home language in EFL classes from the teachers' and students' perspectives can have some pedagogical implications from policy and planning to its implementation in classroom context.

Therefore, to explore the participants' sense making of their experience of using home language in EFL classes, I choose the hermeneutic phenomenology as the research design. The appropriateness of the hermeneutic phenomenological research design for the study lies in its objective—to explore the meanings that teachers and students attribute to their experience of using home language in EFL classes. A hermeneutic phenomenological study is appropriate for examining and understanding the participants' experiences of a phenomenon (Flood, 2010, as cited in Hollinger, 2016). In the present study, the phenomenon is the use of home language in EFL classes experienced by the participants. The selected research design helped me to revise knowledge and understanding of the essence of using home language in EFL classes.

Thus, the overarching research question of this study was: How do the teachers and students experience and make sense of the use of home language in Grade 9 EFL classes in community schools of Kathmandu? Accordingly, the purpose of this hermeneutic phenomenological study was to explore the lived experiences of the teachers and students concerning the essence of using home language in their EFL classes.

Problem Statement

In phenomenological research, the problem is the need for explaining the phenomenon of investigation (Peoples, 2021, p. 23) . Therefore, the problem here is to consider the essence of the phenomenon, the use of the home language in EFL classes, within the construct of the teachers' and students' lived experiences of it.

Exploring the essence of using home language in EFL classes in the lifeworld of the teachers and students is relevant in the sense that there is no recognition of and space for home language use in EFL classes in policy level in the present mainstream scenario of teaching English as a foreign or second language across the world (Mahboob & Lin, 2016). In the context of Nepal too, any policy document that recognizes the role of home language in EFL classes can hardly be found. Curriculum Development Centre (2016) asserts that the medium of education for any language subject should be the same language. This document does not speak anything about the role of home language in EFL classes. This means that English is supposed to be taught solely in English. But the reality I have lived and observed is that there exists considerable use of home language in community school EFL classes. In this context, there is need for understanding the essence of the use of home language in EFL classes in the lifeworld of the main stakeholders of education—the teachers and students, which can provide a basis for the

revision or extension of the existing language policy, curriculum, textbooks and other reference materials.

The review of relevant literature shows that there are a number of studies on translingual practices involving the use of students' home language in a second or foreign language classroom. They mainly concentrate either on what the practitioners do and perceive about the use of home language in a second language classroom. For example, Crawford's (2004) study observes the use of L1 for cross-lingual and cross-cultural comparisons, which have cognitive and affective values; and Bruen and Kelly (2014), Shabir (2017) and (Silvani, 2014) observes the teachers' use of home language for explaining complex language or grammatical items. In addition, Wang (2016) found the majority of the students inclined to a multilingual form of instruction, where they could draw on their linguistic resources for meaning negotiation. Her study also showed that the teachers think translanguaging pedagogy a good idea though they regard it difficult to accommodate. However, to date, there are relatively few studies that focus on the practitioners' lived experiences on the phenomenon with the aim of illuminating its essence. In the present study, I have attempted to address this gap.

To address the research gap, I adopted Heidegger's hermeneutic phenomenological framework. The data were collected from the Grade 9 EFL teachers and students of three community schools of Dakshinkali Municipality in Kathmandu, Nepal through class observation and recording, written LED, and open-ended phenomenological interview and interaction. The collected lived experiences of the EFL teachers and students helped me to solve the phenomenological problem in that what

makes the participants use the home language helped me to explore and interpret the essence of home language use in terms of how it functioned in their lifeworld.

Objectives of the Study

This is the hermeneutic phenomenological study of using home language in EFL classes in community schools of Kathmandu. Hermeneutic phenomenological research is always concerned with the detailed examination of the participants' lived experiences of a phenomenon (Peoples, 2021; Smith et al., 2009; Vagle, 2018) to illuminate the essence of the phenomenon. Therefore, the general purpose of this study was to illuminate the essence of using 'home language' in EFL classes in the lifeworld of Grade 9 English teachers and students. The specific objectives were:

1. to explore the participants' lived experiences of using the home language in EFL classes
2. to search for the participants' sense making of those experiences
3. to interpret and discuss their explanations for the use of home language in connection with the extant literature.

Research Questions

The overarching research question as the foundation of this study was: How do the teachers and students experience and make sense of their use of home language in Grade 9 EFL classes in community schools of Kathmandu? The specific research questions that served as the basis of this study were:

1. How do the teachers experience and make sense of their use of (students') home language in EFL classes?

2. How do the teachers experience and make sense of students' use of home language?
3. How do the students experience and make sense of their use of home language?
4. How do the students experience and make sense of the teachers' use of home language?
5. How can the participants' accounts of lived experiences in using home language be interpreted and discussed dialoging with the existing related literature?

Rationale for the Study

For the development and promotion of any institution, it is essential to have an understanding of its stakeholders' lived experiences of any issue related to its programme. The issue here is the phenomenon of using home language in EFL classes by the concerned teachers and students. The present hermeneutic phenomenological study deals with the detailed explication of the teachers' and students' lived experiences of using home language in EFL classes, and their feelings in those experiences to explore the essence of the phenomenon. Therefore, this study is expected to enrich the understanding of the teachers' and students' lived experiences of using home language in EFL classes, and thereby inform the concerned teachers, students, educationists, policy makers, curriculum designers and textbook writers how the use of home language functions in EFL classes in the lifeworld of the teachers and students.

As the review of literature shows contention regarding the use of languages other than the target one in a language class between the two schools that regard "language as a resource" and "language as a problem" respectively (Ruiz, 1984). I found little study with respect to the direct experience of the primary stakeholders of education—teachers and

students—on the use of home language in EFL classes in global as well as local context. This study is expected to fulfill this gap in that it can function as a catalyst for rethinking the conceptions about the role of home language in EFL education, making the stakeholders aware of the pedagogical importance of mediational use of students' home language, and of the negative consequences of its excessive use. The results of this study can offer significant pedagogical implications for teachers of any additional language around the world making them aware of various facilitating and accelerating functions of home language in English language teaching and learning process when used appropriately.

Finally, readers and researchers willing to carry out further phenomenological research on the use of home language in EFL classes can base their exploration on the results of this study. This study, accumulating with further phenomenological research studies on the topic in different and/or larger corpuses, may contribute to ability to consider the essential features of the phenomenon of using home language in a broad EFL context.

Delimitations of the Study

Every study has its delimitations. I had set the following boundaries to delimit the present study:

1. The research design of the study was limited to hermeneutic phenomenology.
2. The methods of data collection were limited to “overt non-participant” (Riley, 2009) class observation and recording, “lived-experience description [(LED)]” (Vagle, 2018), and in-depth phenomenological interview and informal interaction.

3. The tools were limited to diary, observation guidelines, recording, e-mail and in-person request to generate the written LEDs, and interview guidelines.
4. The study being qualitative in nature, the site of the study was too small—limited to three schools of Dakshinkali Municipality in Kathmandu.
5. The participants were limited to Grade 9 English teachers and students of the academic year, 2076 BS (2019/2020) in the selected schools. Request for LED was limited to the teachers only, and interview was taken with the teachers and seven students, so altogether 10 participants (three teachers and seven students).
6. Only the English language teaching lessons (i.e., not other subject teaching lessons) in Grade 9 were observed for the study.

Definitions of the Key Terms

In this section, I have given the definitions of the key operational and conceptual terms discussed in the dissertation. Although some of the terms, defined here, may have been previously mentioned, and briefly defined and also discussed in detail in the following chapters, this section serves as a quick reference to what each of these terms refers to within the confine of this study.

Community school. The community secondary school in Kathmandu, Nepal. Community school denotes one of the three legally divided types of school in Nepal, the other two types being institutional and religious. Community schools receive regular government grants for teacher's salary and other administrative purposes. After the establishment of the federal government structure in 2015, the local level government is responsible for the operation and management of the community schools (Bam, 2020) in Nepal.

Dasein. A construct in Heidegger’s hermeneutic phenomenological framework that refers to one’s being in a particular world that influences their understanding and interpretation of a phenomenon. It is “a way of life” shared by the members of a particular community (Haugeland, 2005, p. 423).

EFL class. The Grade 9 English language teaching classes in the researched context, where English is taught and learned as a foreign language (i.e., contrary to second language in the specific sense of the term). In EFL classes, English is learned in a formal class setting, with limited or no opportunity to use it outside the class, and English does not play any important role in internal communication of the society (Richards & Rodgers, 2001). The term is used interchangeably with ELT class in the present study.

Essence of using home language. The function of using home language, the way it “functions in the lived experience” of the participants (Peoples, 2021).

Grade 9 English teachers. The teachers who taught English during the field study of this research in Grade nine in the schools selected for the study.

Grade 9 students. The students who were studying in Grade 9 in the academic year of 2076 BS (2019/2020) in the selected schools during my class observation, and had already lived through their Grade 9 when I interviewed with them.

Hermeneutic circle. The hermeneutic circle describes the revisionary process of developing meaning or understanding of some phenomenon (Peoples, 2021; Willis, 2007).

Hermeneutic phenomenology. Heideggerian hermeneutic (or interpretive) phenomenology that involves double hermeneutic. That is, the researcher makes sense of the participants’ meaning making of their lived experiences of the phenomenon to be

studied in hermeneutic phenomenological research (Smith et al., 2009). In the present study I have tried to make sense of the participants' sense making of their lived experiences in using home language in EFL classes.

Home language. The home language(s) of the students used in Grade 9 English classes in the selected schools. Students' home language is the language which they use at home usually before going to school. However, the home language found to be used in EFL classes in the selected schools was Nepali. Therefore, 'home language' in this study refers to Nepali, which is shared by all the selected participants. It is abbreviated as HL in figures and tables in this dissertation.

Language learning. "Language development" that incorporates both conscious and sub-conscious learning of language which are technically referred to as "learning" and "acquisition" (Krashen, 1982) respectively. In the present study the term includes learning both 'of' and 'about' the language.

Mediational use of home language. The use of students' home language (i.e., Nepali) which mediates students' learning of English.

Nepali-medium section. The selected section of Grade 9 in the selected schools in which the medium of instruction for all the content subjects is Nepali.

Non-mediational use of home language. The use of students' home language (i.e., Nepali) which is not necessary to mediate students' learning of English.

Use of home language. The use of students' home language (here, Nepali) explicitly (i.e., in written or spoken mode that can be directly observed) or implicitly (i.e., in thinking mode) along with or in between English as translanguaging or translation by the participants. Using home language also incorporates valuing or respecting the home

language and culture of the students, and drawing on the knowledge of their home language in teaching and learning in EFL classes.

Outline of the Dissertation

The outline of this dissertation takes the form of altogether seven chapters, including this opening chapter (i.e., Chapter One). In Chapter One (i.e., Introduction of the Study), I explain the motivation for the study and provide its background information. Then, I state the problem, and present the guiding objectives and research questions. I also illuminate the expected contribution of this study to language teaching pedagogy and research. In addition, I mention the boundaries of the study, and define the key terms used in this dissertation, followed by the dissertation outline.

In Chapter Two, I review the related literature thematically as the foundations of the study. Specifically, I present the review of literature on the related concepts and the theories along with the arguments and research findings associated with them, and shed light on the research gap based on the reviewed literature. In addition, I present the theoretical and conceptual frameworks of the study followed by the implication of the reviewed literature for the study.

In the third chapter, I incorporate the philosophical underpinnings and methodological design adopted for the study. In specific terms, this chapter includes the philosophical framework and research paradigm applied for the study. Furthermore, here, I discuss the research design I followed, where I discuss the research context and tools, data collection methods and procedures, and the procedure for the explication of the data. This chapter also includes the discussion of how this study can be trustworthy and how I

conformed to the qualitative research ethics, ending with the description of my role as a researcher.

The fourth chapter (i.e., Data Explication and Interpretation) presents the explication of the field information under the two main headings as the global themes—mediational and non-mediational use of home language—further categorizing them into “organizing” and “basic” themes, and even the sub-themes (Attride-Stirling, 2001).

In the fifth chapter of the dissertation, I synthesize the findings of the study. Here, I present the findings under the organizing themes, dividing them into sub-themes corresponding to the ones drawn on the class observation, teachers’ remarks, and students’ reports.

In the sixth chapter, I discuss the findings of the study in a broader context of the extant literature under the global and organizing themes. I recapitulate the research findings, and dialogue them with the existing literature. Apart from this, in this chapter, I discuss some phenomenological encounters of mine during the study, followed by the limitations of the study.

The concluding chapter (i.e., Chapter Seven) incorporates the conclusion of the study and its pedagogical implications. In addition, I point out the major contributions of the study, and indicate the directions for further research in the chapter.

Chapter Two

Foundations of the Study: Relevant Concepts, Theories, and Research

In this chapter, I establish the foundations of the study by reviewing prior relevant literature. This includes the review of the relevant conceptual, theoretical, and empirical literature ranging from 1957 to the date accessed from personal, institutional and community libraries, and systematic search through Google, Google Scholar, Research Gate, Springer, Academia, ProQuest, and RemoteXs provided by Tribhuvan University Central Library (TUCL), and so on. I have also identified the research gap, explained the theoretical framework adopted in the study, described the conceptual framework of the study, and stated the implications of the reviewed literature for the study in this chapter.

Relevant Concepts

The concepts relevant to the research topic, such as EFL class, home language, mother tongue, first language, native language, community language, and the space of home language in the existing second language teaching methods have been reviewed thematically as follows.

EFL Class

In EFL class, English is taught and learned as a foreign language. In the present context of Nepal, English is taught and learned at school as a second language in its general sense (i.e., in the sense of any language additional to the learner's first or home language) from Grade one to twelve as a compulsory subject. However, in some portion of Nepal as in the research site of the present study, it is taught and learned as a foreign language as opposed to a second language in the specific sense of the term. That is to say, in the researched context, the use of English is limited to a formal class setting, with its

very limited use ‘before entering’ and outside school or the class since English does not play any important role in day-to-day communication in the community. Therefore, teaching and learning of English in EFL context is different from that in ESL context (in its specific sense) where English is necessary for day-to-day communication as in the English language community or where “it plays an important role in government, education or business” (Richards & Schmidt, 2010, p. 197) as it tends to be in some inner-city area of Nepal due to the influence of modern technology and English as a medium of instruction in education. Thus, the present study of teachers’ and students’ lived experiences of using home language was situated in Nepalese EFL context.

Home Language

Home language (also called the family language or the language of the home) refers to the home language of the students. A home language is the first language someone learns to speak and is generally the language of their parents and community. It is the language understood by children before school instruction (Commins & Miramontes, 2005). However, in some cases, for example, in my research site, some Tamang native speakers had very little knowledge of Nepali (as one of their home languages) before schooling. After its improvement through school instruction, Nepali has been used dominantly in the community while communicating with parents, siblings and other members of a family in the household environment. Even then, home language does not necessarily refer to the only one language for it is “the language or languages spoken in the student’s home” (Bühmann & Trudell, 2008, p. 6). Therefore, any of the languages or language varieties to be home language, they should be used for day-to-day

interactions at home (Nordquist, 2020). Nordquist (2020) means that home language is predominantly spoken in the students' home for purposes other than academic learning.

However, the use of any language for academic learning does not prevent it from being a home language if it is also used for other day-to-day communicative purposes. In addition, a language cannot be a home language just because it is used in the student's home if its use is limited to academic purposes such as the use of English while reading English stories at home. Moreover, the term home language is used to contrast it with the language of school instruction, which is ostensibly English in ELT classes. Home language includes Nepali or any of the indigenous, local or community languages that student participants are capable to speak without school instructions. Speaking more specifically, the home language used in the EFL classes in the selected research site was limited to Nepali.

Home Language, Mother Tongue, First Language, and Native Language

All the terms except for 'home language' in this heading, are usually found to be used interchangeably. For example, Richards and Schmidt (2010) define first language as "a person's mother tongue or the language acquired first" (p. 221) and mother tongue as "a first language which is acquired at home" (p. 377). Thus, first language or mother tongue is the language which a person learns in infancy at home. Native language refers to the family or community language which an individual acquires in his or her early childhood that becomes their instrument of thought and communication (Ball, 2010, as cited in Ohyama, 2017; Richards & Schmidt, 2010). Richards and Schmidt (2010) further assert that the native language is not always the first language a child acquires because children may, for example, first acquire some knowledge of another language from a

caretaker or an older relative and only later on acquire a second one which they consider their native language. Therefore, one's first language, technically, is not necessarily a language the child acquires first. A child's first language is the language the child uses most dominantly and/or comfortably. In this sense, first language is synonymous to native language or mother tongue.

In many works of literature, such as Cummins and Early (2011), Denizer (2017), id21 insights (2006), and Richards and Schmidt (2010), the term home language is also found to be used synonymously with first language, mother tongue or native language. Ohyama (2017), for example, observes the term 'mother tongue' described as "a native language, home language, . . . first language (L1), . . . primary language, and heritage language" (p. 7). It is true in practice, especially in a monolingual family or community. In such a family or community, one's first language or mother tongue and home language are the same. In the context of Nepal, for example, most Nepali native speakers have no first language, mother tongue, or home language or primary language other than Nepali. I myself represent this group. However, home language may include more than one language. Most people in indigenous community in Nepal such as Gurung, Tamang and Newar use both Nepali and their indigenous language at home. The Gurung people, for example, may partially speak both Gurung and Nepali language among all the members of their family where Nepali is the community language as well. The following section discusses the difference between home language and community language.

Home Language and Community Language

Home language and community language are different concepts, though they overlap in some linguistic situations. Serratrice (2001) seems to differentiate one's home

language from community when She names the language a person “uses with all the members of [their] family” ‘home language’ and “the language one hears mostly outside the home environment” ‘community language’ (p. 48). However, this distinction does not prevent a community language from being a home language of a family within the community. Similarly, though it is true that community language is used mostly outside home, all the languages used outside home do not belong to community language. Outside-home language may lie beyond the community language as well. For example, English in my research site is neither a home language nor a community language. It can also be observed that a community language for one generation can be a home language for another generation of a family. For example, in the Nepali context, there are many indigenous old people who do not (or even cannot) use Nepali, a community language for many others, whereas the young people in the same family or community use it as a home language. This is what is called “language shift” (Research Centre for Educational Innovation and Development, 2017). Such a language shift may be due to migration of many ethnic communities from their original homelands to new communities in search of the opportunities for education, employment, economic prosperity and due to political upheavals. Another possible reason may be the influence of globalization. Whatever be the reason, such a language shift results in increasing overlapping between home language and community language.

Richards and Schmidt (2010) define community language as “a language used within a particular community, including languages spoken by ethnic minority groups” (p. 100). According to this definition, community language includes home language(s) within the community as well. Similarly, following Baker (2000), community language is

“a language used by a particular community, or in a particular area, often referring to ethnic minority groups” (p. 169). This definition, including that of Richards and Schmidt (2010), does not seem to contrast community language from home language.

Clyne (1991) observes in Australian context that the term ‘community languages’ has been used to denote “languages other than English and Aboriginal languages employed within the Australian community” (p. 3). He has also observed the term to have been “frequently subsumed under LOTEs, ‘Languages other than English’” (p. 3). However, in his works, he regards even English as one of the community languages. Therefore, he has employed the acronym ‘CLOTEs’ to refer to ‘community languages other than English’ to stress that English too is a community language in Australian context.

Thus, community language refers to a language or languages spoken between members of a community. It may or may not be a home language of a family within the community. In my research location, Nepali is the shared community language of different ethnic groups of the people. Therefore, in the present study, the home language overlaps with community language.

The Space of Home Language in L2 Teaching Methods

There are some methods of language teaching across its history that oppose the use of home language in L2 teaching with special reference to ELT, and some others that support it more or less for diverse reasons.

The Grammar-Translation Method. Grammar-translation method uses “the basic framework of grammar and translation” (Howatt, 1984, p. 131) entailing grammar study and translation activities as the main teaching and learning strategies. The principal

technique of class practice in this method is L1-L2 and/or L2-L1 translation. The language mostly used in the classes is the students' L1, which is used to make the meaning of the TL clear (Larsen-Freeman, 2000). L1 is regarded as the reference language in L2 learning (Stern, 1983). This indicates some space for home language use in grammar-translation method of language teaching.

The Direct Method. Direct method makes use of the TL as a means of instruction and communication in the language classes, and does not allow the use of the students' native language and translation as a technique (Larsen-Freeman, 2000). Rejection of the use of the L1 and translation is the key characteristics of direct method of language teaching.

However, not all direct methodologists deny the value of home language entirely. Following Passy (1899; as cited in Kelly, 1969), absolute and systematic rejection of mother tongue is not good because there might not be sufficient time for using gestures and TL explanation in some exceptional circumstances (p. 25). Therefore, it can be said that the role of students' home language in direct method is neither exaggerated nor absolutely rejected.

The Reading Method. The principal feature of reading method of language teaching is that it "deliberately restricts the goal of language teaching to training in reading comprehension" (Stern, 1983, p. 460). Following (Stern, 1983), the use of first or home language is not banned in language instruction in this method.

The Audio-Lingual Method. The audio-lingual method discourages the use of mother tongue in a second language classes but often makes use of contrastive analysis. In audio-lingual method, second language learning is regarded as a process of forming

new habits. The habits of students' native language are thought to interfere with their attempts to form new language habits. Therefore, "L1 should be avoided to minimize negative transfer" (Ostovar-Namaghi & Norouzi, 2015, p. 616). However, the students' L1 use is not as severely restricted in the audio-lingual method as it was in the direct method (Stern, 1983, p. 464). This method assumes that the teachers should have the knowledge of the systems of both the languages: L1 and TL so that they can carry out contrastive analysis, and imply its findings in L2 teaching. Thus, the role of home language is not totally rejected in audio-lingual method in the sense that the teachers can make use of contrastive analysis, for which the knowledge of home language is a must.

The Silent Way. The silent way is based on the premise that the teacher should be silent as far as possible in the classes and the learners should be encouraged to speak as much as possible. In the silent way, meaning is made clear through concept teaching rather than through translation into home language. However, the use of the students' home language is acceptable while giving instructions or feedback. More importantly, students' prior knowledge of their native language can be made use of by the teacher of the TL (Larsen-Freeman, 2000, p. 67) in this method.

Suggestopedia. Suggestopedia uses dialogues, situations, and translation to present and practise language, and in particular, makes use of music, visual images, and relaxation exercises to make learning more comfortable and effective (Richards & Schmidt, 2010). The use of translation indicates the use of students' home language. In suggestopedia, native language translation with the TL can be used to make the meaning of the dialogue clear (Larsen-Freeman, 2000; Richards & Rodgers, 2001).

Community Language Learning. Community language learning makes use of the techniques developed in group counselling in small or large groups. These groups are the community. This method gives emphasis on the learners' personal feelings and their reactions to language learning. Learners say in their native language the things which they want to talk about; the teacher translates the learner's speech or writing into the foreign language, and the learner then repeats this to other members of the group (Richards & Rodgers, 2001, pp. 93–94). In community language learning, the students' home language is used to enhance students' security, to provide a bridge from the familiar to the unfamiliar, and to make the meanings of the TL words clear (Larsen-Freeman, 2000, pp. 101–102).

Total Physical Response. In total physical response, the teaching items are presented in the foreign language as orders, commands, and instructions requiring a physical response from the learner, such as open the window, close the door, stand up and so on. (Richards & Schmidt, 2010). The method is explained to the students in the TL, and the home language is rarely used.

Communicative Language Teaching. Communicative language teaching emphasizes communicative competence as the goal of language learning, and focuses on meaningful communication and language use as classroom activities. Judicious use of the students' native or home language is permitted in communicative language learning (Larsen-Freeman, 2000, p. 132; Richards & Rodgers, 2001, p. 156). This indicates that even the communicative language teaching does not completely reject the use of home language in language teaching.

The Natural Approach. The natural approach to language teaching is developed by Terrel based on Krashen's (1982) theory of comprehensible input. The theory behind this approach is that it is not the students' production but the comprehensible input from the teacher that causes acquisition. In natural approach "class time is devoted to discussing topics of interest, games, tasks, and the like; students may respond in either the first or second language, and their errors are not corrected" (Krashen, 1989, p. 14). This means students are allowed to use their home language, implying that the students' home language is not rejected in L2 teaching classes.

Task-Based Language Teaching (TBLT). In TBLT, the functional tasks are regarded as the core units of planning and instruction in language teaching. It is "an approach to language education in which students are given functional tasks that invite them to focus primarily on meaning exchange and to use language for real-world, non-linguistic purposes" (Branden, 2006, as cited in Richards & Rodgers, 2014, p. 174). In this approach the use of students' L1 is supposed to facilitate both the performance of a task and L2 learning though the overuse of the L1 may create difficulty in implementing the approach (Richards & Rodgers, 2014).

Content and Language Integrated Learning (CLIL). In CLIL, both the curricular content and the language usually other than the students' first language acquire the same relevance (Montaner-Villalba, 2018). However, it also strives to "preserve the independence and health of local languages" (EURYDICE, 2013, as cited in Richards & Rodgers, 2014, p. 116). This approach implicitly values the students' home language since its goals are "promoting academic competence, proficiency in L2, and competence in L1" (Nanni & Hale, 2020, p. 73). Moreover, the soft CLIL, which is also called

content-based instruction (CBI; Holmen, 2020), endorses L1 use and translanguaging though limiting the use of L1 is suggested so as not to miss out on language learning opportunities while in hard CLIL, subjects from the conventional curriculum are taught in an additional or foreign language (Saito, 2020).

Post-Method Pedagogy. Post-method pedagogy regards methods as “too prescriptive, assuming too much about a context before the context has even been identified” (Brown, 2010, p. 10). Therefore it is in search of “an alternative to method rather than an alternative method” (Kumaravadivelu, 2003, pp. 32–33). Post method pedagogy is liberal to the use of L1 in L2 classes. Especially, where the students share a common L1 as in the setting of the present study, Kumaravadivelu (2003) does not “see any reason why L1 cannot be used in a judicious fashion” (p. 124).

The above discussion shows that except in direct method for some methodologists, and in the total physical response method of language teaching, there is more or less space given to home language in all the other L2 teaching methods used across the history of teaching English or any other second or foreign language. More specifically, grammar-translation method, suggestopedia, silent way, and community language learning earmark considerable room for L1 use in L2 classes as shown in Table 1.

Table 1. *The Space of L1 in Various L2 Teaching Methods/Approaches*

Methods	Space of L1 (or home language)
Grammar-translation method	Extensive use of L1
The direct method	Rejection of L1 (apart from exceptional situations for some methodologists)
The reading method	No rejection of L1
The audio-lingual method	L1 discouraged, but not totally rejected
The silent way	L1 acceptable in instructions or feedback
Suggestopedia	Use of native language translation
Community language learning	Vital role of L1
Total physical response	L1 rarely used
Communicative language teaching	Judicious use of L1
The natural approach	No rejection of L1
TBLT	Use of L1 for facilitating tasks and L2 learning
CLIL	Approval of L1 use
Post-method pedagogy	Liberal to the judicious use of L1

Relevant Theories with Related Arguments and Research Findings

I have reviewed four interrelated theoretical perspectives that have some connection with the use of home language in teaching and learning of any new language. They include Vygotsky's sociocultural theory of learning—learning takes place through social interaction, and is always mediated by higher-level cultural or psychological tools

in the learner's zone of proximal development (ZPD); Cummins's theory of linguistic interdependence—there is interdependence between the L1 and L2 proficiency; Krashen's input hypothesis—humans acquire language in only one way, that is, by understanding messages; and Cen Williams' theory of translanguaging—multilingual learners have single linguistic repertoire rather than two or more autonomous language systems. These theories have been discussed below in terms of their introduction, and related arguments and research findings.

The Sociocultural Theory of Learning

The sociocultural theory of learning was originated and developed by the Russian psychologist L. S. Vygotsky and his colleagues in 1970s. The essence of this theory is that human learning does not take place in isolation but is mediated by social interaction, and the social interaction mediates learning only if it occurs within the learner's ZPD. Therefore, “social interaction” (Fahim & Haghani, 2012), “mediation” (Lantolf, 2000; Wu, 2018) and the “ZPD” (Lantolf & Aljaafreh, 1995; Wu, 2018) are the three interrelated key constructs of this theory. These constructs are briefly explained below before discussing the arguments and research findings related to the mediational constructs of the sociocultural theory of language learning, which informs the present study.

Interaction. The fundamental insight of the sociocultural theory is that human learning, that involves higher mental processes such as problem-solving, voluntary memory and attention, rational thought, planning, and meaning making activity, occurs through the interaction with others in the social context (Lantolf, 1994, p. 418; 2000, p. 1; Ohta, 2017; Van der Veer & Yasnitsky, 2011; Vygotsky, 1978; Wu, 2018).

The theory regards external social interaction, rather than individual internal cognitive process, responsible for the emergence of human learning that involves cognition or higher order mental functions (Fahim & Haghani, 2012, p. 693; Lantolf, 2011, p. 66). At home, the social interaction takes place usually between the adults and children whereas in school class setting, the interaction occurs between teachers and students, and also among students that mediates learning.

The set of studies by Donato, Swain, Ohta, Verity, and van Lier on the ZPD and scaffolding “looks at mediational processes between teachers and students” and differentiates between “purely instructional talk on the part of the teacher and instructional conversations between teachers and students” (Lantolf, 2000, p. 20). Following Lantolf (2000), in instructional conversation, “students have the opportunity to regulate the conversation in ways they cannot when teachers engage in instructional talk” (p. 20). The author perhaps intends to say that the instructional conversations between teachers and students involve social interaction implying that for the teacher talk to mediate learning, it should entail instructional conversations rather than purely instructional.

Mediation. Human learning is always mediated by higher-level cultural or psychological tools such as language, signs, symbols, literacy, numeracy, categorization, rationality, and logic (Lantolf, 1994, p. 418; 2000, p. 1; Lantolf & Beckett, 2009; Ohta, 2017; Vygotsky, 1978; Wu, 2018). Lantolf (2000) further upholds that the central idea of the sociocultural theory of learning is that “the human mind is mediated” (p. 1). This means that the function of human mind, which includes learning, is mediated. Just as we perform our physical activities by using some tools (e.g., we use pick and shovel to dig a

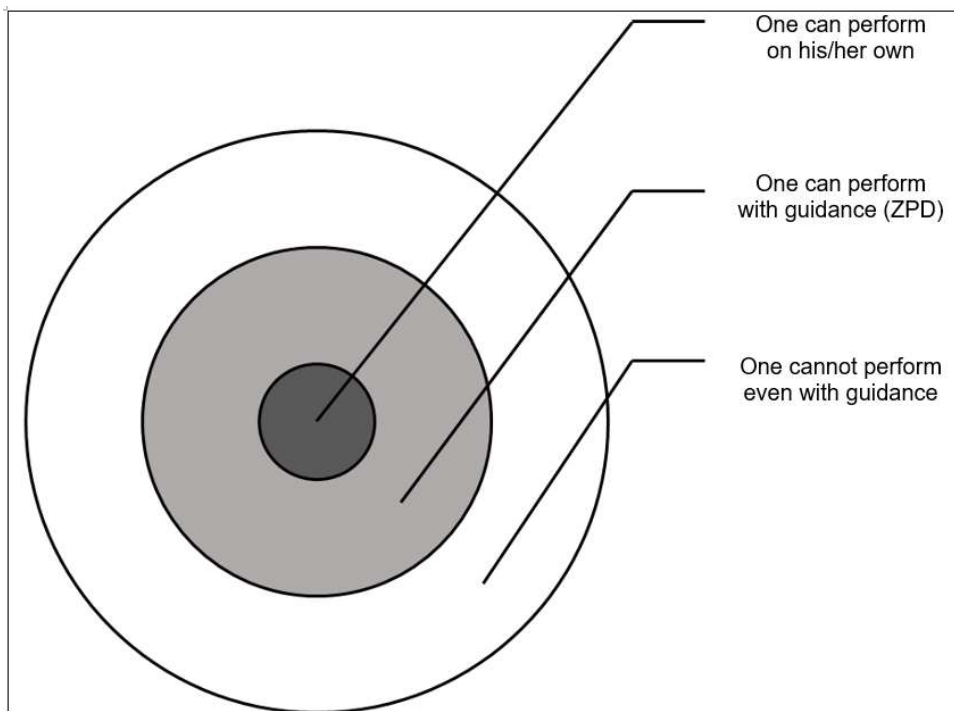
hole), so we perform our mental functions including learning, memorizing, and analysing by using cultural and psychological tools. Language, irrespective of first or second, is one of the sociocultural tools to mediate learning any language or non-language skills that involves mental process. The present study inquires how home language mediates the learning of English in classroom setting in the lifeworld of the participants.

ZPD. The argument of the sociocultural theory in relation to the ZPD is that for human learning to take place, the mediation should occur in the ZPD (Vygotsky, 1978). Following Vygotsky (1978), the ZPD is the distance between a student's actual level of development revealed when the student is asked to solve a problem independently, and potential level of development determined through the act of solving a problem by the student with the help of more knowledgeable other(s) (p. 131). Here, the 'more knowledgeable other' may be a peer, or teacher, or anybody else with more knowledge on a particular skill that the student needs to learn. Simeon (2015) puts similar concept of the ZPD more succinctly when she defines it as "the difference between what a learner can do alone and what he/she can do with the support from others" (p. 3). The idea of distance or difference between two adjacent areas (of actual and potential developments) without any reference to some particular points or lines is nonetheless a vague concept. The concept of the ZPD becomes further comprehensible when Vygotsky (1998; as cited in Lidz & Gindis, 2003) affirms that a child's ZPD is "the area of immature, but maturing processes" (p. 99). This is to say, the area after having matured no longer remains to be the ZPD, and at the same time, the area beyond the ZPD today may occur within its range tomorrow. This point of view is also supported by Wells' (1999; as cited in Chaiklin, 2003) observation of ZPD as the "situation in which, while participating in an activity,

individuals are in the process of developing mastery of a practice or understanding a topic” (p. 41). The ZPD, thus, is essentially an area or situation in which individuals can accomplish any activity they participate in, in collaboration with more knowledgeable other(s).

More specifically, the theory of the ZPD imagines three successive zones of activities, represented by three concentric circles: (a) the zone of activities that an individual can perform without others’ assistance, (b) the zone of activities that an individual can perform with such assistance called the ZPD, and (c) the zone of activities that an individual cannot perform even with such assistance (see Figure 1).

Figure 1. *The Concept of ZPD*



Note. ZPD = Zone of proximal development

(adapted from Joellen, 2014)

Figure 1 shows that the ZPD is the zone of ‘activities’ which one can perform with the help of others. It lies between the outer limit of the inner zone and the inner limit of the outer zone in the figure.

The implication of the theory of the ZPD is that the teacher’s feedback only within the students’ ZPD can mediate their learning. The activities that lie within one’s ZPD are those that they cannot perform easily on their own; that is, they need some guidance to accomplish those activities. Therefore, teachers can give the students such activities that they cannot perform alone, and provide necessary guidance to gradually proceed with the learning process.

Related Arguments. The existing literature is full of arguments regarding the mediational value of the L1 or home language in learning a new language. The general mediational value of any language familiar to the students in learning a new language is reflected in Ruiz’s (1984) concept of “language as a resource” in L2 classes as an alternative to “language as a problem” and “language as a right” orientations or perspectives about language. Language as a resource is the idea of “language as a personal, community and regional resource” (Baker & Wright, 2017, p. 379). The use of home language in education maintains the language that results into bilingualism which in turn “can provide a communication, intellectual, cultural, economic, social, and citizenship resource” (Baker & Wright, 2017, p. 385). Proficiency in two or more languages has become a criterion for better employment in the present-day world economy and socio-political situation. Thus, language irrespective of first or second is considered as an asset. Therefore, this view is in favour of using and maintaining home language(s).

In this context, Ovando and Combs (2017) regard the languages that the non-English speaking children bring to school as linguistic gifts in the context of American schools (Baker & Wright, 2017). This indicates the linguistic value of non-English home languages of immigrant students in America. This suggests that there is no need to exaggerate the importance of home language in EFL classes in the students' own home country.

Regarding the specific mediational aspects of home language, the sociocultural theory of learning explains its role for interactive and cognitive tasks in L2 classes (Baker & Wright, 2017; Shooshtari & Mir, 2014). That is to say, language learning takes place when a learner constructs meaning through social interaction—interpersonal and intrapersonal—and cooperation. The meaning making process can be mediated through the use of home language. In this context, Baker and Wright (2017) argue that the sociocultural theory provides reasons for using students' first or home language in a class even in an immersion situation. Following them, when there is difficulty for the students to process in the TL, they take the support of their L1 that mediates their L2 learning (p. 281). Thus, learning a new language can be mediated through any language the students are already familiar with.

All the same, in Vygotsky's (1978) sociocultural theory of learning, language is understood as the most powerful mediating system or tool for all forms of higher-order mental processing. The term, 'language' incorporates the L1 or home language including the TL in L2 teaching and learning. Swain and Lapkin (2000), in this context, argue that collaborative dialogue, in the L1 or L2, mediates L2 learning. Home language(s) can, thus, be used as a means for active engagement in learning an L2 in the classes

(Cummins et al., 2005). I look over some other arguments and research findings related to the sociocultural theory of learning in relation to the use of home language to mediate the learning of English in the following paragraphs.

The use of learners' L1 or home language does not impede the acquisition of English, but facilitates their cognitive and academic development (Baker, 2011; Butzkamm, 2011; Cummins, 1979; Dantas & Manyak, 2010; Swain & Lapkin, 2000; Zulfikar, 2019). For example, Baker (2011) observes that the students naturally think in their L1 to be cognitively successful whenever they are not able to process in the TL. This means preventing students from utilizing their L1 or home language means depriving them of an invaluable cognitive tool (Swain & Lapkin, 2000). Perhaps, there is no one who does not use their home language as a thinking tool for learning a second or foreign language.

Krashen's (1989) argument that the appropriate use of first or home language makes any new language input more comprehensible, thereby causing language acquisition take place means that home language mediates cognitive aspect of L2 learning. This indicates that Krashen's theory of using the L1 as one of the ways of making the L2 input comprehensible overlaps with the cognitive mediation under the sociocultural theory of language learning.

The cognitive mediation of the L1 in learning is also reflected in United Nations Educational, Scientific and Cultural Organization (UNESCO)'s (1953) observation of L1 as "the system of meaningful signs that in a child's mind works automatically for expression and understanding" (p. 11).

Similarly, according to Center for Applied Linguistics (2001; as cited in Baker, 2011), restricting mother tongue in the classes exerts a harmful psychological effect on learners causing them to “feel backward, inferior, and stupid . . . scared, confused, and traumatized” (p. 285). In the similar vein, Cummins (2001) argues that “rejecting a child’s home language in the school is rejecting the children themselves” (p. 19). This implies the affective aspect of home language use in L2 classes.

Another point related to the affective function of home language is concerned with its relation with the identity of the students. United Nations Educational, Scientific and Cultural Organization (UNESCO, 2003) regards one’s language as an important attribute of his or her cultural identity and empowerment. One’s mother tongue or home language is “a means of identification among the members of the community to which he/she belongs” (UNESCO, 1953, p. 11). Use of home language in the classes secures the students’ linguistic and cultural identity. It is because using their home language in the classes means valuing and respecting, and thereby securing their identity. Following Cummins (2001), asking children to leave their language and culture at the schoolhouse door means asking them to leave their identities. Along the same lines, Cummins et al. (2005) argue that the EFL learners engage academically only if the instruction confirms their identities and enables them to invest their identities in learning (p. 3). They conclude that schools can achieve the goal of improving students’ achievement much more effectively when they take into account identity investment as a core component of learning.

Cummins et al.’s (2005) concept of identity texts, as teaching learning activities in L2 classes implies their argument for the use of home language since the students are

allowed to use both their home language and the TL in their identity texts. Identity texts are the students' own creations in written, spoken, signed, visual, musical, or dramatic form or in some sort of combinations, where the students can invest their identities.

Regarding the relevance of home language, The IRIS Center (2015) opines that the children who see their home language valued build a positive and healthy self-identity and stronger sense of pride in their cultural and linguistic heritage. The students' prior knowledge and experience that includes the knowledge of their home language reflects and shapes their identity. Valuing their home language means valuing and securing their identity, which in turn, reinforces their self-confidence and self-esteem.

Related Research Findings. In some empirical studies, the 'home language' or L1 was found to be used for cross-lingual and cross-cultural comparisons, which have cognitive and affective values (Crawford, 2004); for explaining complex language or grammatical items (Bruen & Kelly, 2014; Shabir, 2017; Silvani, 2014), which is justified where it is helpful to reduce cognitive overload and learner anxiety level in L2 classroom; and for giving instruction, defining new vocabulary items, checking students' comprehension, and keeping classroom atmosphere by the teachers, and for building meaning during group discussion, asking to clarify instruction and pronunciation, and expressing frustration by the students (Silvani, 2014).

In addition, the home language was found to be used for building rapport, making the topic/meaning clear, and explaining difficult concepts or ideas (Paker & Karaagac, 2015); for metalinguistic explanations during grammar instruction (Mickel, 2016) for explaining vocabulary, clarifying unclear meaning, and developing rapport with students while majority of their students use the L1 mainly for translating new vocabulary and

preparing for tasks (Alshehri, 2017); for instructions for class activities and classroom management (Shabir, 2017); for supporting L2 learning by making the process of teaching and learning easier and more effective (Ellis, 2005; Madrinan, 2014); for L1-L2 bridging in teaching and learning reading comprehension (Luitel, 2017); and for cognitive, affective, and interactional mediation in general (Wu, 2018).

All the micro pedagogical functions for which L1 is found to be used in L2 classes in the above-reviewed research papers can be kept under one or the other of the mediational—cognitive, affective, and interactional—functions of L1 in L2 learning as categorized by Wu (2018) though the pedagogical functions do not reveal the detailed picture of the mediational functions.

I have also encountered with and reviewed some research studies such as Orfan and Noori (2022) that observe both facilitating and interfering roles of the L1 in various aspects of L2 learning, and some others such as, Pulido (2021), Bergmann et al. (2015), (Dang & Nguyen, 2020), Salmiah et al. (2018), Simonet and Amengual (2020), and Yuniswati (2017) that observe interference of the L1 in L2 learning though their conclusions orient towards need for lessening the L1 interference rather than deleting the L1 from L2 classes. Pulido (2021), for example, comes to a conclusion that more successful second language learning is achieved through inhibition of interference from the native language.

Similarly, Bergmann et al. (2015) observe that bilingual learners are less fluent than monolinguals in speech whether they attrite their L1 or not. This implies no harm of maintaining the L1 in L2 fluency of emergent bilinguals.

Dang and Nguyen's (2020) study shows that Vietnamese EFL learners made errors about the temporal cognition and expression through the use of tenses and aspects in English due to the difference between the way Vietnamese people express the time and have a temporal cognition, and the way the English people do. This indicates the need for focusing the L2 items that are radically different from corresponding items in the L1, and even explaining the difference rather than avoiding L1.

The opinions and findings reviewed above have some connection with the mediational aspect of the sociocultural theory of learning in general and language learning in particular. In the following three sections, I review the remaining three theories that overlap to some extent with the sociocultural theory of learning in relation to the use of home language in EFL classes.

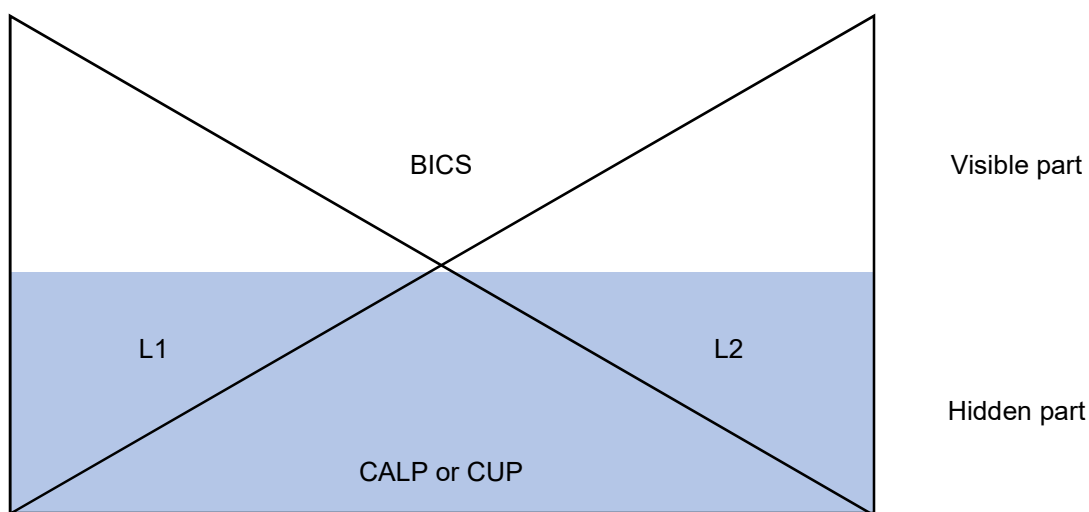
Cummins's Theory of Linguistic Interdependence

Cummins (1979) has propounded a theory of interdependence of multilingual learner's language proficiency in general, and between L1 and L2 proficiency in particular, called the theory of linguistic interdependence. By linguistic interdependence, Cummins means that a high proficiency in the L1 will lead to effective acquisition of the L2, and a high proficiency in the L2, in turn, will help in the development of the L1 (Bruen & Kelly, 2014). Cummins (1979) focuses on the achievement of cognitively and academically beneficial bilingualism only with the adequately developed L1 skills.

The theory of linguistic interdependence is further specified as "interdependence of CALP [(Cognitive/Academic Language Proficiency)] across languages" (Cummins, 1980, p. 179). Following Cummins (1980), CALP refers to "those aspects of language proficiency which are closely related to the development of literacy skills in L1 and L2"

(p. 177). It is the students' ability to comprehend and use language in academic setting (Cummins, 2008). The theory suggests that CALP in L1 and L2 are manifestations of the same underlying dimension (also called common underlying proficiency, CUP in short), and the students' learning of literacy-related language functions in L1 will predict the learning of these language functions in L2 (Cummins, 1980). CALP is a unified but hidden dimension which underlies performance in both L1 and L2. Comparing the CALP with the hidden part of an iceberg, the theory of interdependence of CALP across languages is also referred to as iceberg model of language interdependence (see Figure 2).

Figure 2. *Iceberg Model of Language Interdependence*



Note. BICS = Basic interpersonal communication skills; CUP = Common underlying proficiency (see Baker, 2011, p. 166)

The two icebergs are separate above the surface. This means that any two languages are visibly different in outward conversation. Underneath the surface, the two icebergs are fused indicating that the two languages do not function separately. The central processing system for both the languages is the same. Thus, CALP, as shown in Figure 2, is common to L1 and L2, and the CALP developed during learning L1 can

function as the foundation for learning an L2. Simply speaking, this theory maintains that CALP developed in one language can be applied to any other language a person wants to acquire (Krashen, 1989). The implication of the theory is that home language education has positive influence on students' literacy development in any second or foreign language. This theory proposes 'home language'-English bilingual education to develop students' reading and writing skills both in English and in their home language.

Related Arguments. Cummins's (1979) theory of linguistic interdependence and its implications are supported by many other later scholars and researchers. Ruiz's (1984) concept of "language as a resource" in L2 classes, which has been already discussed above, indicates L1 as the resource for developing L2 and vice versa implying the interdependence between the two. More specifically speaking, following Thomas and Collier (2002; as cited in Cummins et al., 2005), "Students' home language proficiency at time of arrival in an English-speaking country is the strongest predictor of English academic development" (p. 3). This implies that students' home language proficiency strongly predicts their English academic development in school either in their home country or in any English-speaking country abroad. In this context, Cummins et al. (2005) also argue that English language learners can be actively engaged in literacy by welcoming students' home language into the classes.

The pre-existing knowledge of home language can be the foundation for children to learn a second or foreign language because skills such as reading prediction skills, learning new phonics, or learning to edit their own writing that a child learns in his/her home language can be transferred to any new language (Baker & Wright, 2017; International School Aberdeen, n.d.). The development and maintenance of the first or

home language supports the development of the second language. It is a widely held view that the language practices of bilinguals are interdependent and that enhancing the child's home language practices will surely result in more academic competence in a new language (Cummins, 1979, 1980; García & Lin, 2017).

Following Cardenas (1986), in his all English first-grade instructional programme, 80% of the students could not learn English at all; they failed in the system. Many of them who did not fail, never really learned English well enough to do more than barely survive. Following the author, those who learned the English language well in the programme had grown up in homes with a strong home language capability. Baker (2011) observes that Spanish speaking children of normal ability enrolled in mainstream schools in the USA where English is the medium of instruction fail in the system; for example, drop out of school, repeat Grades, leave high school without a diploma (p. 346). Cardenas' (1986) experience and Baker's (2011) observation imply that extensive competence in home language can function as the foundation for learning a second or foreign language (here, English). In line with these scholars, Brown (2018) also remarks that "a solid foundation in mother tongue will support learning of and in other languages" (p. 22).

Related Research Findings. Swain et al. (1990) have examined the effect of mother tongue literacy on third language (here, French) learning, and found that literacy in the heritage language has a strong positive impact on learning French as a third language in the bilingual programme whereas heritage language use without literacy has little effect. The study strongly supports the claim that literacy in one's mother tongue (or

home language) enhances any additional language learning. It implies Cummins's theory of linguistic interdependence.

Sasaki (2001) observes that, despite the accomplishment of annually publishing in highly respected English-language journals for a number of years, she still utilizes the knowledge of Japanese (her home language) in almost all stages of research process. She remarks that she usually conducts research in Japanese using Japanese participants; reads background literature in Japanese; thinks, takes notes, and writes the rough drafts in Japanese throughout her research process because she cannot think thoroughly about any complicated matters in English (p. 111). Sasaki's experience shows how the knowledge of home language functions as the foundation for developing skills in a new language and thereby accomplishing tasks in the language not only in the early years of learning but also throughout one's life.

Wallen and Kelly-Holmes (2017) witness the similar experience of one of their participants, working with English as an additional language learners, that "If the pupil has already succeeded in their first language, it will mean faster progress with a second language" (p. 9). This experience also shows that one's first language can be the foundation for learning a second language.

Similarly, Mickel's (2016), experimental research on the effect of teacher language use (Spanish-only, English-only, or both) on English-linguistic-background L2 Spanish students' object pronoun (direct and indirect both) performance in university level classes at a large southern university in America found that L1-only group and no language restriction group continually outperformed the L2-only group on both the

immediate performance and the retention of the forms validating the idea of using the L1 for metalinguistic explanations during grammar instruction as argued by the author.

Phyak's (2016) engaged ethnography study sheds light on the potential use of linguistic diversity as a resource against the dominant monolingual language policy in the context of Nepal. Similarly, Sharma's (2018) qualitative study on the English language teachers' ideologies on linguistic diversity as a resource for English language teaching/learning in a multilingual classes in Nepalese school context reflects the teachers belief that students' home languages in a multilingual class constitute valuable resources. Both of these studies observe home language(s) as a resource in teaching and learning English.

All the above studies orient towards a growing recognition of L1 development as the basis of L2 learning.

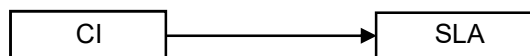
Krashen's Input Hypothesis

Krashen's (1989) input hypothesis, as the author claims, attempts to answer what is perhaps the most important question in language teaching, and gives an answer that has a potential impact on all areas of the field. The question is: how do we move from one stage to another? If an acquirer is at 'stage 2', how can he progress to 'stage 2+1'? More generally, how does one move from stage i (i.e., current level of competence) to $i + 1$ (i.e., the level next to i)? The answer is: a necessary (but not sufficient) condition to move from stage i to stage $i + 1$ is that the acquirer 'understands' input that $i + 1$ contains. Here, understanding means understanding the meaning, not only the form of the message. This means that we acquire second language only by understanding the language input that contains structure a bit beyond our current level of competence. The essence of the

hypothesis is that comprehensible input (CI) causes second language acquisition (SLA).

This can be diagrammatically shown as in Figure 3.

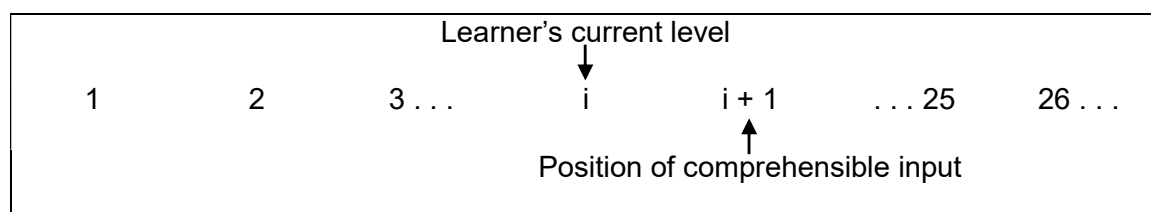
Figure 3. *Input Hypothesis*



Note. CI = Comprehensible input; SLA = Second language acquisition

Even more specifically, Krashen's input hypothesis can be diagrammatically shown as in Figure 4.

Figure 4. *Input Hypothesis: A Different Presentation*



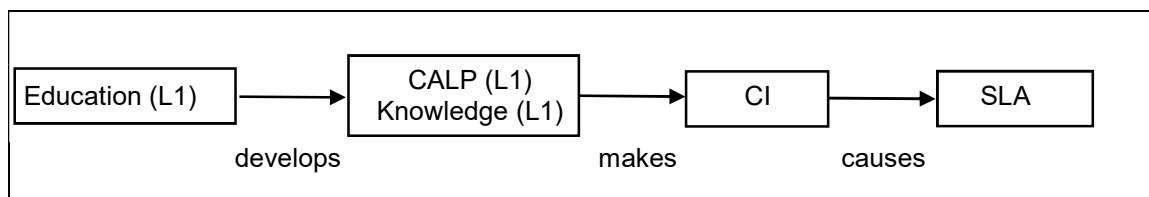
Note. i = interlanguage stage

Krashen's (1982) input hypothesis gives emphasis on the comprehensible L2 input implying the need for maximum exposure to the TL in L2 classes. However, in his later work the author adds that comprehension can also be increased by taking into consideration the students' previous knowledge and experience (see Krashen, 1989). The fact is that Krashen is only against the improper use of L1 in the L2 classes. For example, he maintains that concurrent translation technique, in which the teacher speaks a little in one language, then translates what is said into another language, discourages comprehensible input in second language. Krashen (1989) supports the use of L1 that enhances comprehension in L2. The author's assertion that "the input hypothesis tells us why more English exposure is not necessarily better; proper bilingual education programmes give the child more comprehensible English, and only comprehensible English counts" (p. 50) implies that the input hypothesis or its propounder does not

deplore the use of L1 in L2 classes. Instead, the input hypothesis maintains that the amount of new language exposure alone has nothing to do with the development of the language competence if it is not comprehensible enough. The hypothesis is suggestive of the use of students' home language in ways that help the students obtain comprehensible input and that make input more comprehensible (Krashen, 1989, p. 51).

Even more interesting point is that Krashen (1989) explains his theory of comprehensible input in connection with Cummins's (1980) concept of CALP, as discussed above. Krashen not only states the theory that we acquire language only by understanding messages encoded in the language but also discusses what helps comprehension with reference to teaching English to bilingual learners. One of the many ways of helping comprehension is by using the child's first (or home) language or their knowledge of it, which in turn accelerates and catalyzes the development of a new language the students are learning. Following him, quality education through good/solid 'subject matter teaching' in the students' first (or home) language provides the students with two things: (1) 'CALP' in Cummins's (1980) term, and (2) the knowledge of the world—that is, subject matter knowledge. These two things make any new language input more comprehensible. Therefore, the first language education (i.e., education in first language) helps in second language acquisition as shown in Figure 5.

Figure 5. *The Way First (or Home) Language Education Helps SLA*



Note. CALP = Cognitive/academic language proficiency; CI = Comprehensible input; SLA = Second language acquisition

(adapted from Krashen, 1989, p. 73)

Figure 5 shows that CALP in L1 and knowledge in L1 gained through education in L1 make the L2 (here, English) input more comprehensible, and the comprehensible input causes and/or accelerates second language acquisition. The figure further shows that Krashen's input hypothesis overlaps with Cummins's theory of linguistic interdependence.

Moreover, as already discussed under the sociocultural theory of learning above, Krashen's theory that using L1 is one of the ways of making the L2 input comprehensible also overlaps with one of the constructs of the sociocultural theory of language learning that the use of L1 mediates the cognitive aspect of learning an L2. Therefore, the arguments and research findings related to this theory overlap with the ones discoursed under the two above-reviewed theories.

Translanguaging

The term, 'translanguaging' is the English translation of Welsh *trawsieithu* coined by Cen Williams in his doctoral dissertation submitted to University of Wales in 1994 to refer to the pedagogical practice of alternating between two languages in bilingual Welsh/English classes for receptive and productive purposes, for example, reading in English and writing in Welsh or vice-versa (Lewis et al., 2012). Translanguaging in

classrooms, following Williams (1996), means the planned and systemic use of one language (e.g., English) in input, that is, listening or reading, and another language (e.g., Welsh) in the output, that is, writing or speaking (Lewis et al., 2012, pp. 643–644; Wu, 2018, p. 89). Translanguaging as a pedagogical strategy, thus, refers to the practice of using two languages alternately for different tasks or activities inside the same lesson.

Translanguaging as a theory refers to a new perspective on bilingualism or multilingualism which posits that bilingual or multilingual learners do not have two or more autonomous language systems, but a single linguistic repertoire which they can use in a dynamic, flexible and functionally integrated way in communication (Baker, 2011; Baker & Wright, 2017; Canagarajah, 2011a, 2011b; Lewis et al., 2012; Rajendram, 2019). This theory is fit for the students of any second or foreign language since they are regarded as “emergent bilinguals” (García & Kleifgen, 2018). The theory of translanguaging reflects the idea that the learners pragmatically use both of their languages to maximize learning—understanding and performance—in any lesson (Baker & Wright, 2017). Translanguaging is, thus, defined as the process by which multilingual learners draw on all their available linguistic resources as part of one integrated system—single linguistic repertoire—without regard for the socially and politically defined boundaries of named languages, and engage in multiple discursive practices to make meaning, shape their experiences, and gain understanding and knowledge (Baker, 2011; Otheguy et al., 2015; Rajendram, 2019).

Related Arguments. Though the term, ‘Translanguaging’ was invented by Williams (1996), its concept has been further discussed and flourished in the later works of other scholars and researchers such as Baker (2001, 2011), Canagarajah (2011a),

Creese and Blackledge (2010), Celic and Seltzer (2013), Garcia (2013a, 2013b), García and Wei (2014), and Lasagabaster and García (2014). I discuss how some of these scholars extend the original concept of translanguaging below.

Creese and Blackledge (2010) discuss translanguaging as a pedagogy for learning and teaching in bilingual classes. For them, translanguaging is the fluidity and movement of language for making meaning, transmitting information, and performing identities; the mixing of languages for pedagogic purpose.

Baker (2011) sounds similar when he regards translanguaging as the process of using two languages for making meaning, and shaping experiences, understanding and knowledge. He further argues that in translanguaging two languages are integrated in a coherent way to organize and mediate the mental process of learning. This is where the theory of translanguaging has some connection with the sociocultural theory of learning, which sees language as one of the tools for mediating learning. Apart from theorizing the concept of translanguaging, Baker (2011) discusses translanguaging and transliteracy in terms of its four potential advantages: translanguaging promotes a deeper and complete understanding of the subject matter; it helps students to develop skills in their TL; it facilitates home-school cooperation; and it helps the integration of fluent English speakers with English learners (pp. 289–290).

Celic and Seltzer (2013) regard translanguaging as “the language practices of bilingual people” in social scenario and the “pedagogical practices that use bilingualism as resource, rather than ignore it or perceive it as a problem” in classroom setting (p. 1). They distinguish translanguaging from code-switching in that the former is not simply switching from one language code to another. Following them, in code-switching, the

two languages of bilinguals are supposed to be two separate monolingual codes that could be used without reference to each other whereas in translanguaging, the bilinguals strategically select the features of both the languages from a single linguistic repertoire for effective communication. However, they have not made clear what ‘strategic’ selection is. Do the bilinguals use the strategy consciously or sub-consciously?

Following Celic and Seltzer (2013), translanguaging is not only the matter of languaging but also concerned with creating equal space for different cultures and identities existing in the community. They broadly observe translanguaging in classroom context as the instructional strategies that: create a classroom and school environment that celebrates students’ home languages and cultures; raise all students’ awareness of the different languages and scripts in their communities; create space for students to utilize their multiple languages to negotiate academic content; encourage students to use both their home languages and English to make meaning; use resources in students’ home languages for each genre/topic studied; help emergent bilinguals develop background and content knowledge; build students’ language ability and content knowledge through the use of all of their languages; provide rigorous cognitive engagement for students; develop students’ academic vocabulary in their home languages and English; and scaffold students’ understanding of language (English and their home languages) and content.

Canagarajah (2011a) defines translanguaging as the multilingual speaker’s ability to shuttle between diverse languages from their single linguistic repertoire. He observes translanguaging as a “naturally occurring phenomenon for multilingual students” (p. 402). He further maintains that translanguaging cannot be entirely controlled by monolingual educational policies. It can be resulted from minimal pedagogical effort

from teachers. Canagarajah's observation that translanguaging occurs naturally with minimal effort from teacher is more likely to be true when the teacher, as are his/her students, is the non-native speaker of the dominant medium of instruction since for such a teacher, translanguaging does not cost any special effort. This is exactly the situation of my research site. Above all, Canagarajah is in favour of developing effective translanguaging—the students' ability to use their home language and English, shuttling between them.

García and Wei (2014) theorize translanguaging as a process of engaging in complex discursive practices that include all the students' language practices so that new language practices can be developed and old ones sustained. Following them, it gives voice to new sociopolitical realities raising question against linguistic inequality existed in the society. This shows that there is nothing wrong with the theory and purpose of translanguaging, which supports students' home language use for teaching and learning of language and content.

Lasagabaster and García (2014) observe translanguaging as a pedagogical strategy emerged as a response to the trend of using school languages separately. Translanguaging is the dynamic and integrative use of bilingual learners' languages to create such a space in which the incorporation of both the languages of the learners is seen as natural and accepted as a legitimate pedagogical practice (Lasagabaster & García, 2014, p. 557). Thus, translanguaging for them is creating space for students' home language in school setting through which bilingual learners create meaning while gaining experiences and knowledge by integrating their linguistic and semiotic repertoire.

Espana and Herrera (2020) regard translanguaging as a situation of using valuing a multilingual person's full linguistic repertoire, instead of trying to keep narrowly focused on a single language. The authors uphold that translanguaging is a way of teaching and also a means for social justice, and also argue that any teacher can use translanguaging in the classroom even if they are monolinguals by creating space for translanguaging to the students.

The above viewpoints on translanguaging theory and practice indicate the imperative use of translanguaging either in the day-to-day life or in the field of education of emergent bilinguals.

Related Research Findings. The empirical research on translanguaging, such as Kano (2012), Nambisan (2014), Wang (2016), Phyak (2018), and Anderson (2022) are concerned with multilingual language practices including the use of home language in L2 classes. Translanguaging, in these studies, refers to code-switching, translation, and/or a combination of both (Kano, 2012); the practice of using both L1 (i.e., Spanish) and L2 (i.e., English) in the process of language acquisition (Nambisan, 2014); multilingual activities that involve the use of international learners' home languages in Chinese as a foreign language classes (Wang, 2016); a meaning-making process through functionally grounded hybrid and fluid language practices (Phyak, 2018); and multilingual or translingual practice in L2 classes (Anderson, 2022).

Kano's (2012) findings show that translanguaging functions as a multilingual pedagogical tool that helps to develop students' essay writing skills in the target language reducing their excessive use of one-way translanguaging with heavy dependence on the stronger language, and consequently promoting progress in the weaker language while

Nambisan (2014) observes translanguaging used by teachers to praise students, build bonds with students, give feedback to students, help low proficiency students, explain concepts, describe vocabulary, quickly clarify during activities, give directions and, for class management, and used by students to discuss content or activities in small groups, brainstorm during class activities, respond to teacher's question, provide assistance to peers during activities, enable participation by lower proficiency students, translate for lower proficiency students, explain problems not related to content, and ask permission.

Wang's (2016) study shows the inclination of the majority of the students to a multilingual form of instruction, where they could draw on their linguistic resources for meaning negotiation. Regarding the teachers' attitude some of them regard multilingualism difficult to accommodate while some others think translanguaging pedagogy a good idea. From class observation the author finds translanguaging as a co-constructed dialogic approach, initiated by both teachers and students to keep the class communicative.

Phyak (2018) observes the use of translanguaging for breaking students' silence, increasing their classroom participation, and teaching academic content in teaching English or teaching through English classes in the context of Nepal.

Anderson (2022), though notices variation among the participants, finds all the teachers and students in ELT classes engaged in multilingual practices involving the use of all the learners' languages reflecting the practices in wider Indian society, enabling learners to succeed in monolingual written exams and integrate English flexibly in their spoken repertoires.

All the above discussed research papers, namely Kano (2012), Nambisan (2014), Wang (2016), Phyak (2018), and Anderson (2022) deal with the use of translanguaging, and endorse translanguaging prioritizing learners' understanding and active participation in classroom discourse and activities over maximal TL use in ELT classes. However, none of these papers look at whether the translanguaging classroom discourse and activities represent appropriate balance between two or more languages involved in the classroom, that is, whether the use of home languages mediates learning that could not take place otherwise.

Research Gap: Need for Phenomenological Study of the Phenomenon

In course of reviewing the empirical literature in connection with the related theories and arguments, I found little study exclusively devoted to exploring the teachers' and students' lived experiences of the use of home language in EFL classes in Nepalese community school context in order to illuminate the essence of the phenomenon. More specifically, in the site of the present study, all the people, and therefore all the selected participants, share the same home language, namely, Nepali, and its use exists in the selected EFL classes. It may be due to the fact that, in such a context, it is natural and does not cost any extra effort for both the teachers and the students to use the common home language in EFL classes. However, very little, or no empirical research is found that examines such a reality lived by the teachers and students in such a particular context. Therefore, there is need for the research on the use of home language in EFL classes from the perspective of the teachers' and students' lived experience of the phenomenon. The present phenomenological study being new and original in context and methodology, it addresses the need for the new research, and thereby fulfills the research

gap in ELT pedagogy and research. This is how this study is expected to contribute in second language education in general and English education in particular.

Theoretical Framework of the Study

As the design of the present study is hermeneutic phenomenology, in every step in the process of explicating the data, I apply the theory of hermeneutic phenomenology, more specifically, the theory of hermeneutic circle that the knowledge is always revisionary (Gijsbers, 2017; Timmer, 2015). However, I also use Vygotsky's (1978) sociocultural theory of learning as an additional theoretical framework that shapes the findings of the study as the product.

In the very beginning—in the proposal phase, and even immediately before the field study—I had thought of using Cummins's theory of linguistic interdependence, Krashen's theory of comprehensible input, and translanguaging as my theoretical frameworks. Later, I found even the Vygotsky's sociocultural theory of learning relevant to the use of home language in EFL classes. Therefore, I decided to add this theory in my theoretical framework. However, after reviewing all the four theories in detail, I found the sociocultural theory of learning overlapping with the other theories in some way, and more comprehensive than each of those theories. Moreover, I found the considerable amount of the information from my field study fitted in with the mediational aspect of the sociocultural theory of language learning. Therefore, I decided to look at the data through the sociocultural theory of learning in general and that of second language learning in the particular. Even more particularly, I saw the use of home language in the field through the lens of cognitive, affective, and interactional mediation in learning English as a

foreign language. What follows is the explanation of how the sociocultural theory of learning is connected and overlaps with other theories mentioned.

Vygotsky's sociocultural theory of learning along with the other theories reviewed above stands for the judicious use of home language in education in general and language education in particular for better learning. The sociocultural theory upholds that language (irrespective of L1 and L2) mediates L2 learning; the theory of linguistic interdependence asserts that L1 proficiency provides CALP that helps in developing L2 proficiency; the input hypothesis claims that the education in L1 gives CALP in L1 and knowledge in L1, which in turn make the input comprehensible that causes L2 acquisition; the theory of translanguaging posits that bilingual learners naturally and pragmatically use both L1 and L2 as a single linguistic repertoire to maximize learning. Thus, all the theories discussed so far support "language-as-right" and "language-as-resource" orientations rather than "language-as-problem" (Ruiz, 1984), and propose home language use in education for successful learning of L2 and academic content, and therefore for better achievement in education as a whole. I further highlight how each of the three theories are connected with and covered by the sociocultural theory of language learning as follows.

The connection of Cummins's (1979) theory of linguistic interdependence with the sociocultural theory of second language is seen in Vygotsky's (1978) remark that "if someone learns to do any single thing well, he will also be able to do other entirely unrelated things well as a result of some secret connection" (p. 82). Regarding the ability of a student with a high level of L1 proficiency to learn a new language well, the secret

connection may be the linguistic interdependence between language proficiency as Cummins argues.

Guerra's (1996; as cited in Dunn & Lantolf, 1998) linking of Krashen's 'i' (i.e., the present level of achievement) with student's level of actual development in the sociocultural theory, and her argument that "the $i + 1$ stage is the equivalent to Vygotsky's zone of proximal development" (p. 417) implies that the activity or task that falls in one's $i + 1$ stage also lies within his/her ZPD. Another similarity between the two theories is that the use of home language is regarded as one of the ways to bring about the second language input beyond $i + 1$ within this stage in Krashen's theory, and the home language is regarded as one of the cultural artifacts to bring about the task beyond ZPD within it in the sociocultural theory of learning.

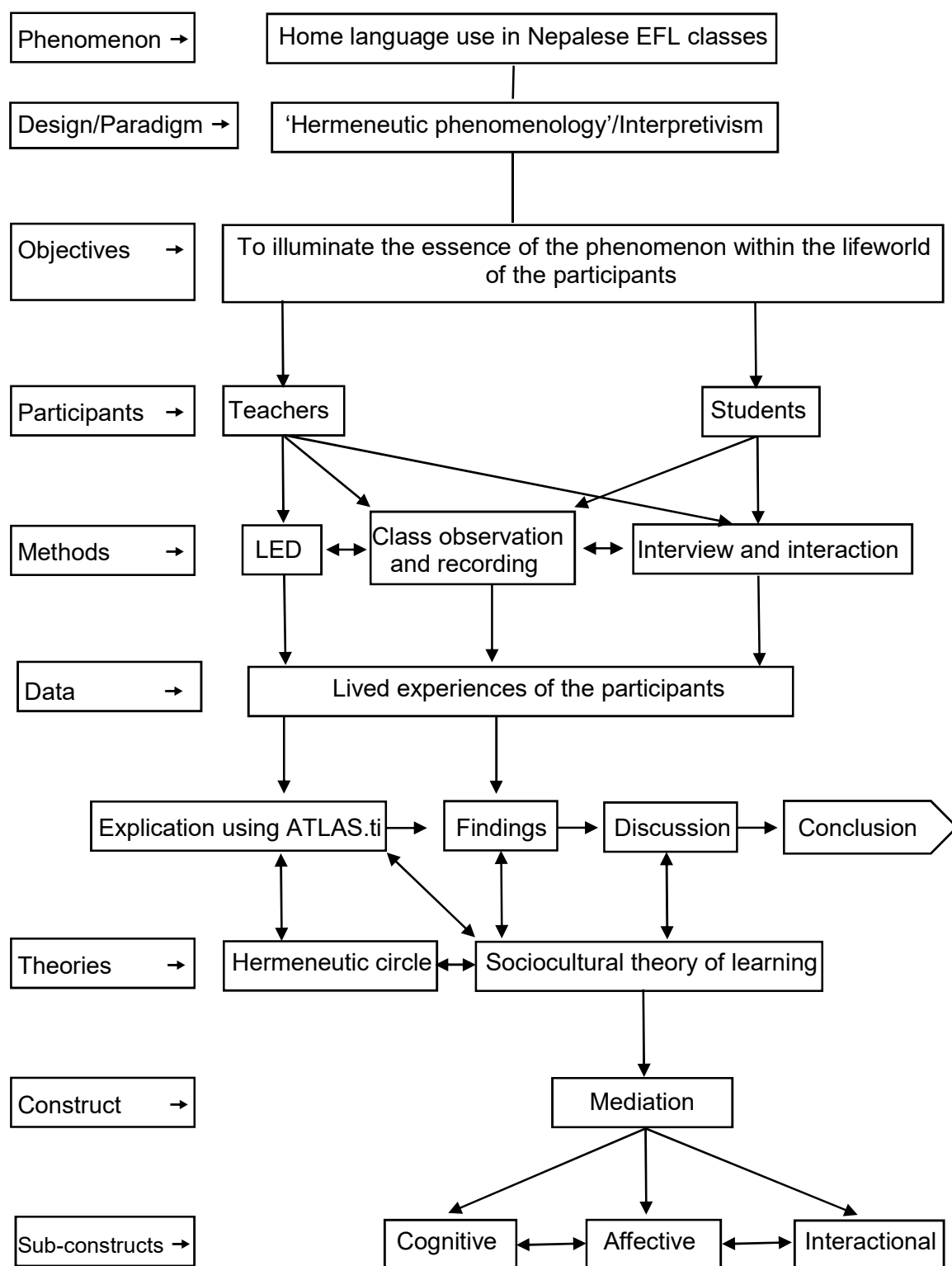
Wu's (2018) observation of translanguaging as one of the five constructs "central to a Vygotskian sociocultural theory of mind perspective on TL learning and teaching" (p. 87), the others, as mentioned by the author, being mediation, cognition/emotion relationship, ZPD and scaffolding, implies the whole-part relationship between sociocultural theory of learning and translanguaging. Along the same lines, Baker (2011) argues that sociocultural theory of learning gives space for translanguaging because the theory maintains that speaking and writing irrespective of L1 or L2 mediate learning. The author sees this theory relevant to the bilingual classes in that "the teacher can allow a student to use both languages, but in a planned, developmental and strategic manner, to maximize a student's linguistic and cognitive capability, and to reflect that language is sociocultural both in content and process" (p. 290). This argument is in consonance with both the sociocultural theory of learning and the theory of translanguaging.

The above discussion shows that all the three theories or concepts work together with the sociocultural theory of learning to provide space for mediational use of home language in education in general and language education in particular. Therefore, I use the sociocultural theory of learning as the underpinning theoretical framework for the interpretation and discussion of the findings though I also take reference of others as the supporting theories when relevant.

Conceptual Framework of the Study

Elucidating the essence of the use of home language in EFL classes within the construct of the lived experience of the teachers and students as participants is the topmost element of the conceptual framework of my study. Therefore, as shown in Figure 6, the use of home language in EFL classes is the phenomenon of investigation; hermeneutic phenomenology is the research design used; participants included teachers and students; LED, class observation and recording, and interview and interaction were the methods of data collection; and the theoretical framework through which I viewed the field information was the mediational aspect of the sociocultural theory of second language learning that includes cognitive, affective and interactional mediation as its sub-constructs. In addition I kept in view the theory of hermeneutic circle for the interpretation and discussion of the findings. Finally, I drew conclusions from the findings of the study. My conceptual framework in the form of a diagram, thus, brings together all the related theoretical and methodological concerns of my study indirectly reflecting the research problem or questions and the design I followed to address the problem (see Figure 6).

Figure 6. *Conceptual Framework of the Study.*



Note. LED = Lived-experience description; EFL = English-as-a-foreign-language

Implication of the Reviewed Literature for the Study

I got informed by the review of the related conceptual, theoretical, and empirical literature discussed in the foregoing sections in this chapter, and that of the methodological and philosophical literature scattered throughout the dissertation.

First and foremost, the literature review, in general, provided me with the existing body of knowledge related to the content and methodology of the present study so that I could contribute something original to it avoiding reinventing the wheel. The following are the specific implications of the reviewed literature for the study.

The literature such as Cummins (1979, 1980, 2001, 2008), Cummins et al. (2005), Cummins and Early (2011), (Canagarajah, 2011a, 2011b), Baker (2011), Baker and Wright (2017), (Garcia, 2013a, 2013b), García and Wei (2014), and Celic and Seltzer (2013), for some examples, provided me with various practices of, and perspectives on the use of home language in L2 classes in various contexts of time and space.

Similarly, I got insight into the methodological possibilities in research through empirical works related to the use of home language in L2 classes, such as Silvani (2014), Paker and Karaagac (2015), Rajendram (2019), Nambisan (2014), Kano (2012), and Karimian and Mohammadi (2015); and works on research design and methodology such as Creswell (2007), Creswell and Creswell (2017), Kumar (2014), and Willis (2007).

The selection of Heideggerian hermeneutic phenomenology was guided by my acquaintance with the works of van Manen (2016), Vagle (2018), Smith and Osborn (2008), Peoples (2021), Qutoshi (2018), Cerbone (2006), Heidegger (2005), and Conroy (2003). Moreover, I radically revised my objectives, research questions and the methods

and techniques of collecting data to conform them to the hermeneutic phenomenological research design after going through Peoples's (2021) 'How to Write a Phenomenological Dissertation: A Step-by-Step Guide'.

I got insight into Cummins's theory of linguistic interdependence, Krashen's theory of comprehensible input, and the theory of translanguaging by reviewing Cummins (1979, 1980, 1981), Krashen (1981, 1982, 1989), Garcia (2013a), García and Wei (2014), and many other works related to these theories. These theories reveal the role of home language in teaching and learning any new language. Moreover, my acquaintance with these theories enabled me to compare and contrast them with the sociocultural theory of learning, which I selected as the theoretical framework for the study after all.

I decided to see the field information through the mediational theory of L2 learning, a sub-construct of the sociocultural theory of learning, in addition to the adoption of the principle of hermeneutic circle while analyzing the information, by reviewing the works: Vygotsky (1978), Wu (2018), Lantolf (2000), Lantolf and Thorne (2007), Fahim and Haghani (2012), Ohta (2017), and many others that provided me with the knowledge of various constructs of the sociocultural theory of learning.

I went through Braun and Clarke (2006), Adu (2019), Friese (2014), Friese et al. (2018), Friese (2014, 2021a, 2021b), Ho et al. (2017), Saldana (2013), and Creswell (2012) that led me to explicate the data in the way I did.

In brief, I was informed by the review of various types of literature throughout the course of my research—from identifying the problem, setting the objectives and research questions, selecting the research design, to explicating and discussing the findings.

Chapter Three

Methodology: Philosophy, Paradigm, and Design of the Study

In this chapter, I explain the methodology of the study that incorporates the philosophical framework, research paradigm, and research design adopted to address the research questions. The research design includes the selection of location and participants, research tools, data collection methods and procedures, and data explication and interpretation procedure. In addition, I explain trustworthiness—how this study can be trustworthy—and discuss the ethical considerations—how I conformed to the qualitative research ethics in this chapter. Finally, I describe my role as a researcher.

The Philosophical Framework: Phenomenology

My research design (i.e., phenomenology) having grown out of the philosophical discipline by the same name, this study is grounded in the phenomenological philosophy. Phenomenology as a philosophy or methodology is “not a singular, unified” entity (Vagle, 2018, p. 20). The author means that there are multiple types of phenomenology, and for each of them the meaning of knowing and being in the world is unique. There are two major types of phenomenology depending on its different perspectives—Husserlian descriptive phenomenology and Heideggerian hermeneutic (also called interpretive) phenomenology (Peoples, 2021; Sloan & Bowe, 2013; Vagle, 2018; van Manen, 2016). This study is grounded in the latter type of phenomenology, namely, Heideggerian hermeneutic phenomenology.

Phenomenology has always been in practice ubiquitously, no matter consciously or subconsciously, since the early development of human civilization. The concept of phenomenology is found in Hindu and Buddhist religious texts in the East, and in the

philosophy of Descartes, Hume, and Kant in the West earlier to Husserl (Smith, 2016, as cited in Vagle, 2018). However, phenomenology as a movement or philosophy against Descartes' principle of soul-body separation (called the Cartesian theory of dualism) had been substantially developed for the first time in the West by the German philosopher, Edmund Husserl (1859-1938), and therefore, he is regarded as the father of phenomenology (Laverty, 2003; Peoples, 2021; Vagle, 2018). Husserl directly opposed the dominant Cartesian theory of mind-body dualism that the human mind is cut off from everything outside of the mind—the body and the natural world (Vagle, 2018). To Descartes, human consciousness is encased in the mind separated from the world outside whereas to Husserl, “we are conscious always “of” something” (Vagle, 2018, p. 29). That is, our mind is always in relationship with the object which we are conscious of.

Husserl's main contention is that human phenomena cannot be studied purely objectively keeping with positivistic philosophy. In his view, we cannot remove or reduce the human's influence on what is studied in the name of objectivity. To him, we do not reason the phenomena, but live them; we do not live the world objectively, but phenomenologically. The phenomenological world, or lifeworld in Husserl's term, defined as “the world of human experience” (Vagle, 2018, p. 8), is different from the natural world. In the natural world, the phenomena just take place while we live and experience the phenomena that take place in the lifeworld. Therefore, any phenomenological study aims to illuminate the essence of the phenomenon through the lifeworld of the people who have lived through the phenomenon. It is common to both of the aforementioned approaches to phenomenology.

Keeping the essence of the Husserl's classical phenomenology (now called transcendental or descriptive phenomenology) intact, Martin Heidegger (1889-1976), "Husserl's prized student" (Vagle, 2018, p. xiv), departed from Husserl. Heidegger's phenomenology differs from Husserl's in that Husserl's focus on consciousness preserves the primacy of the human mind over the body/world whereas Heidegger treats the mind and the world as "interconnected, and never separated" (Vagle, 2018, p. 9). In Husserl's phenomenology, a phenomenon is "the thing itself . . . [that] shows itself . . . in consciousness" (Vagle, 2018, p. 7). In contrast, a phenomenon is brought into being in the contextualized day-to-day world of human experience for Heidegger. In Husserl's phenomenology, the world outside the phenomenon is bracketed so as to carefully describe the structures of the phenomenon as they were experienced in consciousness. Nonetheless, in Heidegger's phenomenology, the world is not bracketed but fully engaged in the study for the phenomenon is "lived out interpretively in the world" (Vagle, 2018, p. 9).

The key constructs of Heideggerian hermeneutic phenomenology include "dasein", "fore-sight/fore-conception" and "hermeneutic circle" (Peoples, 2021). Dasein, a German term, means 'there (da) being (sein)' (Schmidt, 2006), or in English syntax "being there" (Peoples, 2021, p. 76). However, in Heidegger's (2005) translated work, 'dasein' is translated as "being-here" or "existence". In contrast to both, von Herrmann (2011) counter-argues that the "da" in dasein does not mean "here" or "there", nor does it mean something in existence. For the author, it is solely the phenomenon of "unclosedness," or "openness" (p. 214). Therefore, dasein, in its essence, does not mean being here or there but human being's "being-in-the-world" (Annells, 1996), "the human

way of being in the world” (Wojnar & Swanson, 2007, p. 174), “the way human beings exist, act, or are involved in the world” (van Manen, 2016, p. 175), all referring to a concept of situatedness of the meaning. It is “the mode of being human” or “the situated meaning of a human” in the world (Laverty, 2003, p. 24). Dasein is also used to mean human individual or human being (Cerbone, 2006; Conroy, 2003). It is “the kind of being we have” (Brandom, 1983, p. 388), the “aspect of our humanness” (van Manen, 2016, p. 13) that enables us to question about and inquire into our existence. Our dasein makes us different from other things and animals. We human beings are individuals, but the things are not. More specifically, it is the dasein that makes each individual unique.

In Heideggerian hermeneutic phenomenology, people’s dasein influences their understanding and interpretation of a phenomenon. The way we make sense of the world is unique to each individual because of our unique dasein. Such a context-influenced interpretation implies “the situatedness of knowledge” (Willis, 2007, p. 99) or meaning of a phenomenon. The implication of the construct of the dasein in the present study is that the way the participants make sense of their experience of using of home language in EFL classes is influenced by their dasein, and my dasein influences how I make sense of their sense making. Therefore, my understanding and interpretation of the phenomenon is not the ultimate one.

The other construct of hermeneutic phenomenology, namely, Fore-conception/fore-sight refers to the researcher’s “prior expert knowledge” (Lopez & Willis, 2004) and experiences; the researcher’s “judgments” (Peoples, 2021), prejudices or “biases” (Chan et al., 2020, p. 6; Peoples, 2021, p. 30), “pre-understandings” (Clarke, 2009), “presuppositions” (Cerbone, 2006, p. 17; Chan et al., 2020, p. 6; Gander, 2017, p.

xvi), or “preconceived knowledge” (Peoples, 2021, p. 76) or ideas about the phenomenon to be studied. In short, our pre-knowledge and -experience of the phenomenon is our fore-conception. It is the “pre-structure” (Ho et al., 2017) of our understanding of the phenomenon under investigation.

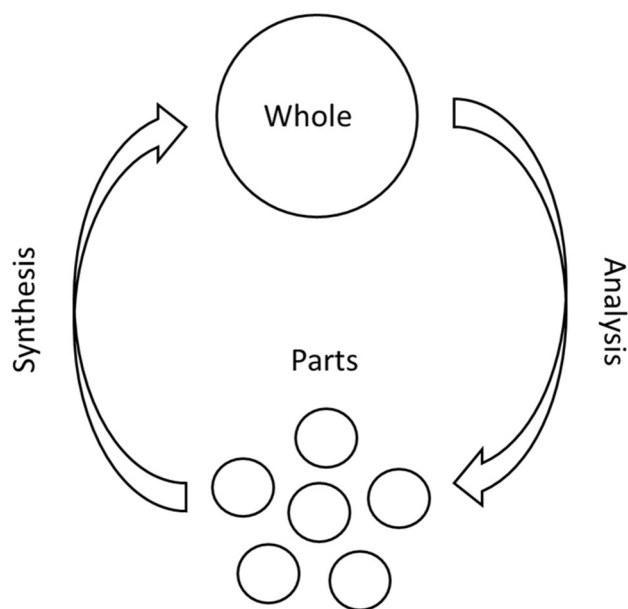
The implication of this construct, in hermeneutic phenomenology, is that the researcher’s fore-conceptions about the phenomenon cannot be set aside or bracketed for making sense of an individual’s lived experiences of the phenomenon (Peoples, 2021; Vagle, 2018). However, they are made explicit not as the established facts, but to be revised later as new information is discovered. Interpreting the phenomenon on the basis of the collected information is revising our knowledge about the phenomenon or making it more comprehensive or holistic. Therefore, Heidegger emphatically rejects the phenomenological reduction as the appropriate starting-point for phenomenology (Cerbone, 2006). The process of revising and reforming the interpretation goes on in a cyclical order called the hermeneutic circle.

The concept of the hermeneutic circle in the hermeneutic phenomenology explains how we can illuminate the essence of a phenomenon without bracketing ‘the world’—the researcher’s world of knowledge about the phenomenon. The term, ‘hermeneutics’, derived from Greek word ‘hermeneuo’ meaning ‘to interpret or translate (the gods’ message, called Hermes)’ refers to the “theory and practice of interpretation”, originally the interpretation of religious texts (Willis, 2007, p. 106). For hermeneutic phenomenologists like other interpretivists, the interpretation is not necessarily universal or objective, but “contextual” (Gijssbers, 2017, 6:38). Therefore, the phenomenologist’s

task is to develop a better interpretation of a phenomenon explicating the participants' lived experiences of the phenomenon via the hermeneutic circle.

The use of hermeneutic circle in explication of the data anticipates the process of extracting parts of the transcribed information, such as words, phrases and sentences, as meaningful units, and interpreting them in relation to the information as a whole (Sloan & Bowe, 2013). The hermeneutic circle, thus, is a revisionary process of interpretation in which the researcher continually moves back and forth “between smaller and larger units of meaning in order to determine the meaning of both” (Gijsbers, 2017, 7:44) as shown in Figure 7.

Figure 7. *Hermeneutic Circle in Terms of Whole and Parts*



(adapted from Timmer, 2015)

The hermeneutic circle is also sometimes understood as the cyclical interaction between the researcher and the researched, and as the movement between the topic of study, the context, and the researcher's understanding (Willis, 2007).

The explication of the data applies the theory of the hermeneutic circle in that I have repeatedly moved back and forth between the whole and the parts of the collected data to develop the understanding and interpretation of the participants' lived experience of the use of home language in EFL classes.

The Research Paradigm: Interpretivism

In this phenomenological study, I have adopted interpretive research paradigm that undertakes multiple realities. In line with this paradigm, my ontological assumption is that though the participants in the situated context in general have some common forms of experiences of using home language in EFL classes, each individual participant can have unique experience of the phenomenon with unique sense making of their experience.

Epistemologically, I assume that the knowledge of what it is like to use home language in EFL classes is not individually constructed. Therefore, I have developed understanding of the phenomenon in collaboration with the participants as postulated by Conroy (2003) that "understanding and interpretation of the world is co-constituted and synergistic" (p. 39). I have interpreted and drawn meanings taking account of all the information through close interpersonal contact with the participants.

Though my understanding of the reality—the essence of home language use in EFL classes—started from the explication of the participants' lived experiences of the phenomenon, the process of interpretation has been influenced by my subjectivity and the pre-existing theories, mainly the sociocultural theory of learning. In addition, my interpretation of the phenomenon as lived by the participants is not the result of one-shot collection of data and interpretation, but it has undergone through several cycles of the

hermeneutic circle. However, the interpretation being influenced by my dasein and time, I do not claim it as the ultimate one.

The axiology of this study, in line with the aforementioned ontological and epistemological assumptions, is that the interpretation of the participants' lifeworld of using home language in EFL classes is influenced by the contexts, background understandings, and the norms and values of the participants and mine. Therefore, the confirmation made is not supposed to be strictly generalizable beyond the context in terms of research location, participants, and time.

The Research Design: Heideggerian Hermeneutic Phenomenology

To answer the research questions set in Chapter 1, and thereby to fulfill the objectives of the study, I used "hermeneutic phenomenological" (van Manen, 2016) qualitative research design in conformation with the adopted philosophy and research paradigm discussed above. As a researcher interested in the teachers' and students' lived experiences of using home language in EFL classes, I found phenomenological qualitative design to be the most appropriate to uncover the essential meanings the teachers and students attribute to their lived experiences of using home language in EFL classes. Indeed, the phenomenological design enabled me to study in depth, explore and illuminate the participants' lived experiences of the phenomenon. Among some other potential qualitative research designs for this study, ethnography is used to explore the shared patterns of an intact cultural group, which is not appropriate for my study since culture is not the focus of this research. A case study can be used to develop a detailed portrayal of a single or more cases, but it does not focus only on the lived experiences of the participants. Therefore, phenomenological design is best suited for my study.

More specifically, I have chosen Heidegger's hermeneutic phenomenological design for explaining the essence of the use of home language in EFL classes. It is mainly because I wanted to make sense of the participants' sense making of their lived experience of the phenomenon, which the selected design allows. It is also because I am not like "a stranger in a strange land"—the researcher's position in Husserl's transcendental phenomenological design—since I am an EFL teacher and have lived experience of the phenomenon in similar context, and cannot bracket out the total of my "fore-conception" while interpreting the data (Peoples, 2021). I believe that my own experience of the phenomenon can be a source of knowledge. However, the knowledge derived from my experience can be revised with the information elicited from the participants via the hermeneutic circle.

What follows is the detail of my research design. It includes the context of the research, the research tools, the methods and procedures of data collection, data explication and interpretation procedure. In addition to research design, I discuss ensuring trustworthiness of the study, ethical considerations, and my role as a researcher.

Research Context

The context, here, is described in terms of the research site, research participants, and duration of the research.

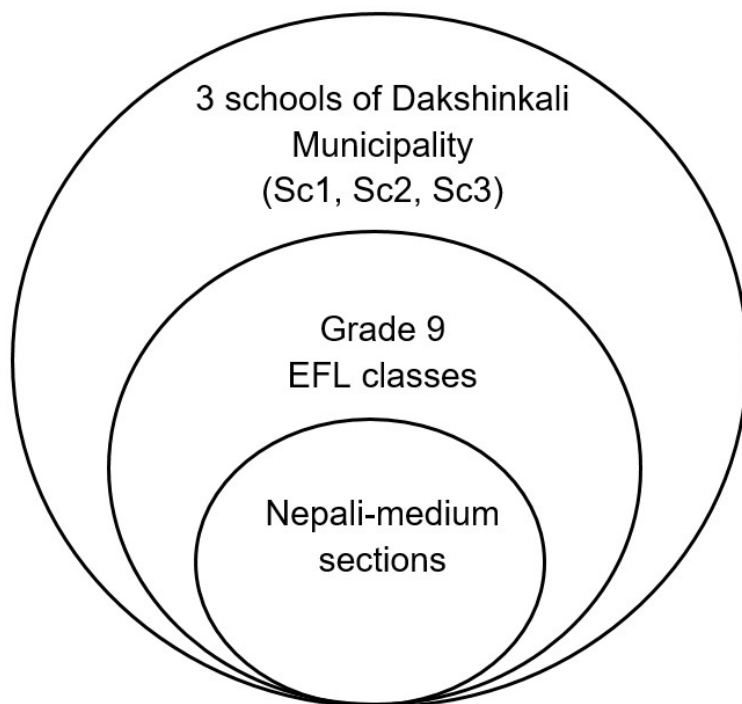
Research Site. I purposively selected the three well-established community schools (Sc1, Sc2 and Sc3) of Dakshinkali Municipality in Kathmandu for the study. With my lived experience of the challenges that I had to face during my preliminary field study (see 'My lived experience in the preliminary field study' for detail in Chapter Six) in mind, I selected these schools considering my personal acquaintance with the English

teachers of the schools, the length of their experience, their maturity level and openness to be observed and interact with, apart from their rich lived experience of using home language in EFL classes—the phenomenon under study. All this, and the convenient distance from my residence in Kirtipur determined the selection of the site of this study.

In fact, I was familiar with the research site. I had a close friendship and good social relationship with the head teachers, teachers, students, and parents in the site. This made my access to the site easier, the collection of relevant information more comfortable, and the selected site welcoming and trusting to me.

Within the three community schools, I again purposively selected Nepali-medium sections of Grade 9 EFL classes as shown in Figure 8.

Figure 8. *The Research Site*



Note. Sc1 = school 1; Sc2 = school 2; Sc3 = school 3

Participants. The participants were the three secondary level English language teachers (T1, T2 and T3 from respective schools), and their Grade 9 students of Nepali-medium classes/sections. For class observation, the participants included the three teachers and all the students of the selected classes. However, I collected the LED only from the teachers, and interviewed the teachers and only seven (two from Sc1 and Sc2 each, and three from Sc3) selected students (see Table 2).

Table 2. *The Participants*

Methods	Teacher participants	Student participants
Class observation	3 (T1, T2, T3)	73 (21+29+23)
LED	3 (T1, T2, T3)	-
Interview and interaction	3 (T1, T2, T3)	7 (2+2+3)

Note. T1 = Teacher 1; T2 = Teacher 2; T3 = Teacher 3; LED = Lived-experience description

The participants were purposively selected. The first purposive selection was that of the teachers who had lived experience of using home language in EFL classes, and could “provide a thorough and rich description of the phenomenon” (Vagle, 2018, p. 147) in a friendly and open manner. My purposive selection of the teacher participants obligated the selection of their schools as the site, and their students as other participants.

I selected the Grade 9 students so that I could visit and interact with them in person in the selected site (in their residence or school) for at least two academic sessions (Grade 9 and 10) when needed. Besides, Grade 9 students are usually supposed to have less study load than the Grade 10 students in the research context so that they could easily give their ears and time for interaction and interview.

I selected the Nepali-medium sections of Grade 9 in Sc1 and Sc2 excluding the English-medium sections assuming that the phenomenon under consideration (i.e., the use of home language in EFL classes) occurs more explicitly in the Nepali-medium sections in the context of the study. In Sc3, there was only one section in Grade 9, where the medium of instruction for content subjects was Nepali. Therefore, in the case of Sc3, the selection of the school led to the selection of the class.

I collected the written LED only from the selected teachers since the Grade 9 students would require extra prompts in person to elicit their LED in written form.

I interviewed all the three teachers and seven selected students. I selected those students who were more willing and able to express their experiences of the phenomenon in sufficient detail. I selected such students on the basis of how often and how actively they interacted with their English teachers and peers during my class observation, and also on the basis of the teacher's recommendations.

Participant Demographics. In this section, I present the demographic information of the participants in terms of their age, gender, ethnicity, first language, home language, and so on.

Teacher Participant Demographics. All the teacher participants were the local residents of Dakshinkali Municipality, Kathmandu. All of them were native speakers of Nepali with it as their only home language. They were matured in terms of age and experience, and qualified with MEd in English and related in-service trainings. The demographic detail of the teacher participants are shown in Table 3.

Table 3. *Demographic Profile of Teacher Participants*

TP	Gender	Age	Ethnicity	Education	Training	Teaching experience	Mother tongue	Home language	Other languages
T1	Female	48	Kshetri	MEd (English)	TMTT	26 years	Nepali	Nepali	English, Hindi
T2	Male	54	Kshetri	MA, BEd (English) BL	TMTT TOT TPD	30 years	Nepali	Nepali	English, Hindi
T3	Male	49	Kshetri	MEd (English)	TPD TOT	25 years	Nepali	Nepali	English, Hindi

Note. TP = Teacher Participant; TPD = Teacher Professional Development; TOT = Training of Trainer; TMTT = Ten Months Teacher Training; All the aforementioned trainings are in-service.

Student Participant Demographics. Regarding the class observation, the student participants included all the students of the selected classes. The student demographics in terms of their L1 and home language is that Nepali was the native language of most of the students and the common home language of all of them irrespective of their ethnic identity. The demographic information of the selected class students is given in Table 4.

Table 4. *Demographic Profile of Selected Class Students*

School	Sc1	Sc2	Sc3	Total	
Mother tongue	Nepali	19	27	21	67
	Tamang	1	1	1	3
	Nepal Bhasa	-	1	1	2
	Bajurali	1	-	-	1
Grand total				73	
Home language	Nepali only	15	13	18	46
	Nepali, Tamang	4	9	4	17
	Nepali, Nepal Bhasa	1	5	1	7
	Nepali, Bajurali	1	-	-	1
	Nepali, Magar	-	1	-	1
	Nepali, Rai	-	1	-	1
Grand total				73	
Ethnicity	Brahman	-	1	-	1
	Kshetri	1	2	4	7
	Tamang	10	11	7	28
	Newar	2	9	10	21
	Gurung	-	1	2	3
	Magar	1	1	-	2
	Kami	6	2	-	8
	Damai	1	-	-	1
	Rai	-	1	-	1
	Gandarva	-	1	-	1
Grand Total				73	

The interviewee students represented two genders: male and female; two ethnic groups: Kshetri and Tamang; age: 16 and 17; three groups of native speakers: Bajurali, Nepali and Tamang; and Nepali was their common home language. The detail of the student interviewees are displayed in Table 5.

Table 5. *Demographic Profile of Interviewee Student Participants*

SP	Gender	Age	Ethnicity	First language	Home language	Home district
S1	Male	16	Kshetri	Bajurali	Bajurali, Nepali	Bajura
S2	Male	16	Tamang	Nepali	Nepali	Kathmandu
S3	Male	17	Tamang (Bhlon)	Tamang	Nepali, Tamang	Makwanpur
S4	Female	16	Tamang (Bhomjan)	Tamang	Tamang, Nepali	Kathmandu
S5	Male	16	Kshetri	Nepali	Nepali	Kathmandu
S6	Male	16	Kshetri	Nepali	Nepali	Kathmandu
S7	Female	16	Tamang	Nepali	Nepali, Tamang	Kathmandu

Note. SP = Student participant

The participant demographics show that all the participants use Nepali as their home language, and most of them use it as their first language as well.

Duration. The duration of my fieldwork lasted for 27 months—from July 20, 2019 to 24 October, 2021 excluding the duration of preliminary field study for the selection of appropriate field for the research, which lasted a week or so. I had planned to spend six to 12 months in the field. However, because of the global spread of COVID-19 pandemic, the government of Nepal placed the whole country under lockdown. All the community schools and transportation went on lockdown for about 8 months. Even after COVID-19 pandemic situation coming back to normalcy, people did not easily welcome a person from a distant place to their locality. This extended the duration to 27 months for the collection of relevant information with full ‘saturation’—“a point of informational redundancy where additional data collection contributes little or nothing new to the study” (Gentles et al., 2015, p. 1781). In my study, data saturation was also indicated by the repetition of previous codes while analysing the new document in my ATLAS.ti project. I was nonetheless frequently in touch with the participants for member checking until the final shaping of this dissertation.

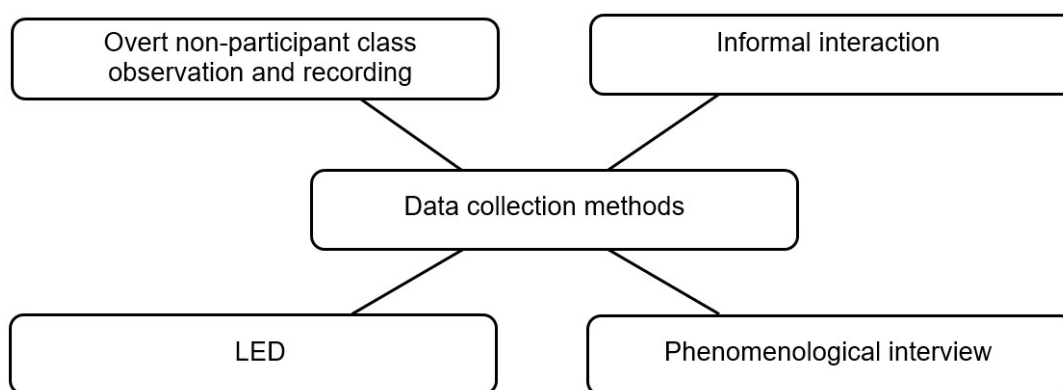
Research Tools

I employed observation guidelines, diary, invitations for written LED, and interview guidelines as the tools for collecting the required information. I observed and audio-recorded the classes and prepared field notes. I invited the teachers via the email to write their LED regarding the use of Nepali in their Grade 9 English classes. I took interviews with the teachers and students keeping the interview guidelines (see Appendix IV & V) in mind.

Data Collection Methods

I collected multiple forms of data from multiple sources employing multiple methods with “an open mindset” (Vagle, 2018, p. 136). The methods were overt nonparticipant class observation and recording, informal interaction with the teachers and students, the LED from teachers, and phenomenological interviews with the teachers and students (see Figure 9). Accordingly, I obtained the data in the form of memos, class audio record transcripts, written LED, and interview and interaction transcripts.

Figure 9. *Data Collection Methods*



Overt Nonparticipant Class Observation and Recording. My class observation was overt and nonparticipant one. I watched and recorded the lessons openly (i.e., by making the participants known the purpose of my presence in their classes) without involving in teaching or learning as the participants were involved in. I audio-recorded the lessons for it was sufficient to fulfill the objectives of the study with the significant non-audible context carefully noted down during the observation. I did only audio-recording also because the participants hesitated to give consent for video record. Later, the study unfolded that it worked well because the audio-recording especially in the later days did not affect the natural behavior of the participants in the classes, which could not be expected with video recording.

The class observation led me towards certain directions for the later modes of eliciting the participants' lived experiences and their sense making of those experiences. More specifically, I could interact and interview with the participants drawing on what I observed in the classes. This also helped me to select and recruit the interviewee student participants qualified for the phenomenological interview.

Informal Interaction. Informal interaction is an informal technique for gaining information for research (Jirojwong & Wallin, 2002). I informally interacted with the participants frequently for two reasons. First, to gain some information related to my research from the interaction itself. Second, to develop and sustain rapport with the participants, especially with the student participants. I involved in informal interactions with the participants many times, usually immediately after the class observation. I interacted with them in breaks and off times, in the school canteens and offices and even outside the schools, sometimes in their homes and sometimes in local teashops. Such interactions were both short and long ones extended to just a minute to 15 minutes or so. The interactions were not pre-planned and informed, not audio or video-recorded. The data collected from this technique were incorporated in the documents prepared from interviews with the respective participants. Some data collected in this way were also in the form memos reflected in my phenomenological encounters in the dissertation.

LED. The LED is regarded as one of the two ““go to” techniques” (Vagle, 2018, p. 18) of data collection consistently used in phenomenological research, the other being the open-ended phenomenological interview. I collected written LED of the use of home language in EFL classes, from the selected teachers sending them email invitation (see

Appendix III) and requesting them in the phone as well for describing their lived experiences of using home language EFL classes.

Phenomenological Interview. I took phenomenological interview with the participants reiteratively until the saturation of the information. Interview is the main information-gathering technique in phenomenology (Peoples, 2021; Vagle, 2018). This is true to my study as well.

I took both in-person and online individual interviews with the teachers and only in-person interviews with the students. I managed to capture the audio or video of the interviews of the participants. I captured the video of the online interviews with the teachers via the FastStone Capture screen record software. Some face-to-face interviews with teachers were recorded using PC camera and the screen recorder. Some other interviews that were taken in outdoor situations, such as during walking, or travelling in a vehicle, were captured in an MP3 recording device. All the interviews with the students were taken face-to-face. Some of them were video-recorded, and some others were audio-recorded, depending sometimes on my convenience and other times on the students' interest.

Data Collection Procedure

I was in close contact with the head teachers and the English teachers of the site—the main gatekeepers, who control access to the site for the research. Therefore, I did not need any especial effort to get access to the research site and establish a rapport with the participants.

I visited the schools and consulted the head teachers and English teachers individually, and explained them the purpose of my visit in detail before entering the

field for data collection. I obtained an oral informed consent from the concerned head teachers and both oral and ‘written consent’ (see Appendix I) from the English teachers for the study. Then, I visited the students in the selected classes with the help of the corresponding English teachers. The teachers introduced me to their students, and also stated them the purpose of my visit. I talked to the students, and took oral informed consent from them as well.

I started observing and recording the classes since June 20, 2019 with the observation guideline in mind. In some early lessons, the participants, especially the teachers used home language very rarely in spite of some difficulties in imparting the intended messages. But, in later days, I found ample examples of use of home language in the lessons.

I recorded altogether 85 (27 + 27 + 31) lessons as part of “data corpus” (Braun & Clarke, 2006, p. 79) collected from class observation technique. However, I processed very few selected lessons consisting of the remarkable use of home language, and representing the focus of teaching on each of the language skills and aspects as far as possible, as part of “data set” (Braun & Clarke, 2006, p. 79) for this study. I avoided considerable amount of the class observation data corpus being purposively selective on the one hand, and the class observation being a secondary technique for data collection on the other hand in that the type of the data collected in this way could not reveal the participants’ sense making of what they did in the classes.

I frequently informally interacted with the participants in their leisure time about the class activities regarding the use of home language, which was not audio-recorded. After six-month class observation, the schools were closed for winter vacation. The

rumor of COVID-19 pandemic had already been started. It was not easy to talk in person with the participants. Therefore, I thought of collecting the LED from the teachers, and invited them through email to provide me with their written LED of the use of home language in EFL classes, which was not pre-planned. I collected the written LED of using home language in EFL classes from the selected teachers.

However, the LED provided by T2 and T3 did not contain the intended information. They put their arguments, opinions and thoughts about the use of home language in EFL classes instead of giving their concrete lived experiences of the phenomenon. I talked to them via telephone about this, and requested them to write some concrete events or examples of use of home language in their classes.

T2 responded my request and sent me a second version of his LED of using home language in EFL classes with some concrete examples of his use of Nepali in English language classes. T3 did not make any response via email. Therefore, I started the online interview from him. This time, I based the interview questions on the opinion statements in his written LED in order to elicit some concrete examples of use of home language in his EFL classes. My effort did not go in vain. He shared interesting examples of home language use in English language classes.

I found online interview worked well for my purpose—eliciting the participants' lived experiences of the phenomenon and their feelings in those experiences. Therefore, I planned for online interview with T1 and T2 as well. Accordingly, I took an online interview with T1. But, I could not take online interview with T2 due to poor internet server in his residence. T2, till that time, had been transferred to a school near my

residence. Therefore, he was willing to come to my home for the interview. I interviewed with him in person in my home.

It became difficult to take interview in person with the students due to the rapid spread of COVID-19 pandemic. I tried to take online interview with the selected students at the end of their academic session, but could not. Some of the selected students had no internet access. Others were found online, but could not share the intended information in an open manner, maybe due to their household environment—background noise, audible to their family members, and so on. I provided earphones to them. But, this did not work for my purpose.

Therefore, I visited the students selected for the interview in their schools and homes, and took face-to-face interviews with them after the lockdown came to an end in the research site. I took first interview with S1 in the premises of Sc1 in off-school time for his residence was near the school. I took first interview with S2 in the computer lab of the school in leisure period within school time. I interviewed S3 after school time in a room of his maternal uncle's house where he resided. The first interview with S4 took place in the head teacher's room after school time. I took interview with S5 and S6 in a room in S5's house on a holiday.

I found much of the information provided by the students in the first-round interview as their opinions, thoughts, or perceptions about the use of Nepali in English language classes. So were some of the information elicited from the first-round interview with the teacher participants. Therefore, in individual follow-up interviews with the participants, I raised the interview questions starting from their statements of opinions, thoughts or arguments provided in the earlier interviews, and asked what made them

think or argue like that; what their actual lived experience was regarding the use of Nepali in ELT classes that caused them to perceive the phenomenon in that way. Only then, they started describing their experiences in terms of what actually happened in the classes regarding the use of Nepali in ELT classes. I initiated every follow up interview telling them what they had told me about their experience the last time was quite interesting to me.

I took interview three times with T2, and four times with T1 and T3. I faced no problems or difficulties in taking interview with the teachers except that I had to visit and interview with them in their time—in the time suitable to them—and I had to listen to their own lengthy stories irrelevant to the topic of my study more than the information I needed (which I have described as one of my phenomenological encounters in Chapter Six) though it is quite natural in and also comes under the ethics of qualitative research.

It was relatively easier to have students' time to interact with them in comparison to that of the teachers. However, the students were under some sort of control of their teachers at school and their guardians at home. Therefore, very often, it needed extra effort—such as taking consent from their teachers or guardians, selecting appropriate venue, and creating appropriate situation to obtain the required information—to manage the interviews with the students. But, no effort went in vain in my case.

Data Explication and Interpretation Procedure

I approached inductive-cum-deductive hermeneutic phenomenological thematic explication of the data using ATLAS.ti 9—a computer aided qualitative data analysis software (CAQDAS). For the explication of the data, I added the data in an ATLAS.ti project in the form of Word documents. Then, I commanded the software on the

computer by way of coding, recoding, merging, splitting, renaming and grouping them into themes always keeping in mind the set objectives and research questions, hermeneutic phenomenological philosophy, and the selected additional theoretical framework—mediational aspect of Vygotsky’s sociocultural theory of learning applicable to second language learning. I use the term “explication” (Peoples, 2021, p. 57) in the sense that I not only analyzed the information into parts but also synthesized the parts into whole using hermeneutic circle, which Vagle (2018) has termed as “whole-part-whole analysis method” (p. 108), to derive meanings or interpretations of the data in connection with the theoretical framework. I analyzed and synthesized the information repeatedly in order to develop new meanings or interpretations of the whole and the parts every time until I reached to the final understanding and interpretation of the lived experiences of the participants on the phenomenon under investigation though I do not claim my interpretation as the ultimate one. The research design being hermeneutic phenomenology, I always considered the dasein of the participants and mine, and did not bracket out the fore-conceptions while interpreting the data.

I started explicating the information from the very first day of my data collection, and continued throughout the whole process of research and its documentation. In between the simultaneous processes of data collection and analysis, I reformulated my objectives and research questions, and also changed the modes and techniques of collecting further information. In the very beginning, for example, I had not planned using the LED method for collecting information. But later, I utilized it to collect the data from the teacher participants. This indicates that I did not collect and explicate the field data in a planned linear fashion. I went forth and back many times.

I followed certain steps in a cyclical, or even more particularly spiral fashion to explicate the field data. In so doing, I utilized multiple approaches proposed by various scholars, such as Saldana's (2013) concept of "themeing the data" (p. 127), Braun and Clarke's (2006) idea of "six phases of thematic analysis", Creswell's (2012) "six interrelated steps involved in qualitative data analysis and interpretation" (p. 261), Attride-Stirling's (2001) framework of "thematic network", and Friese et al.'s (2018) translation of Braun and Clarke's six phases of thematic analysis for use with ATLAS.ti, in a creative and flexible way. I have numbered the steps so that they could be referred to as first step, second step, and so on. The steps were as follows:

1. Transcribing and/or translating the field data to form text documents
2. Adding the text documents to an ATLAS.ti project and creating document groups
3. Coding the documents
4. Creating themes (or code groups)
5. Finalizing the themes and supporting codes revising step 3 and 4
6. Creating networks and network groups, and exporting networks
7. Reporting theme-wise codes with comments and supporting quotations
8. Writing the report utilizing the output of step 6 and 7

The following are the activities in detail I performed in these steps.

1. Transcribing and/or translating the field data to form text documents

First, I prepared 29 written text documents (see Appendix VIII) transcribing and/or translating, and in some cases only refining the original field data. In transcribing and translating the data, I simultaneously got myself immersed in the original field data. Class audio-recordings were only transcribed, but not translated. The translation did not

make sense for my purpose because the translation does not reflect the use of home language and its potential functions in EFL classes. The English section of the recording was orthographically transcribed whereas the Nepali section was transcribed phonetically using mostly IPA symbols. The outputs are termed as ‘class vignettes’.

The Nepali-medium written LEDs from teachers were translated into English; some parts of LEDs whose translation is not meaningful were kept in Nepali usually in the form of phonetic transcription. The LEDs originally in English were kept as they were with refinement of language.

All the interviews were taken orally in Nepali-medium. Some were audio-recorded and some others were video-recorded. First of all, all the interviews were orthographically transcribed using *Devanagari* script. Then, they were translated into English.

The data collected from informal interaction with the participants also were integrated into their interview information while finalizing the text documents after member checking. The task of refining the language of the text documents remained continued until the final report of the explication.

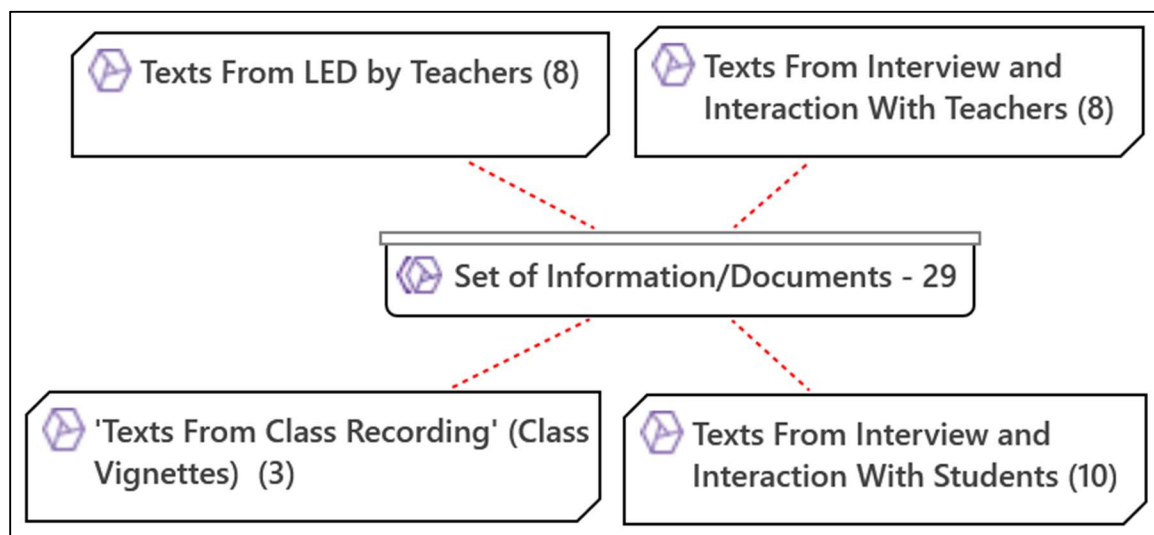
I presented the transcribed and translated information using the following conventions:



- 1) English data have been kept as they were in orthographic writing,
- 2) Non-English data, transcribed in *Devanagari* script as the process, were put down translating into English as the product except some remarkable expressions in Nepali put in Devanagari script, and some others transcribed using mostly IPA symbols,

- 3) In some cases, especially in the class vignettes, the non-English data have only been transcribed using IPA symbols and are kept within slashes (/ /),
 - 4) Where the English equivalent of the transcription is relevant, it has been kept immediately after the transcription within single inverted commas (‘ ’),
 - 5) In case of class vignettes, my English translations of the stretches of the transcript are kept within single inverted commas within square brackets as: [‘ ... ’]
 - 6) Researcher’s comments are kept in parenthesis [()].
2. Adding the text documents to an ATLAS.ti project and creating document groups

In this step, I added all the text documents prepared in the first step to my PhD project created in ATLAS.ti library. Then, I grouped the documents on various bases for the ease of further explication of the data. The most useful classification of the set of information is on the basis of how I collected the data as shown in Figure 10. Apart from these documents, I created some memos including my phenomenological encounters, field notes and other research related daily activities, which I utilized in writing various chapters in the dissertation.

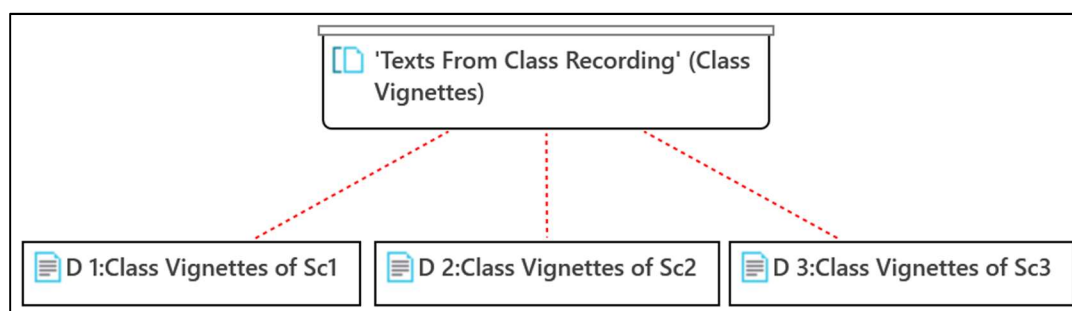
Figure 10. *Network of Networks of Documents*





Note.  = Network group;  = Network; the corresponding number in the parenthesis indicates the number of documents in the network (group)

The text documents prepared from class recording were named class vignettes. There were three class vignettes corresponding to three schools or teachers entitled class vignettes of Sc1, Sc2, and Sc3 (see Figure 11).

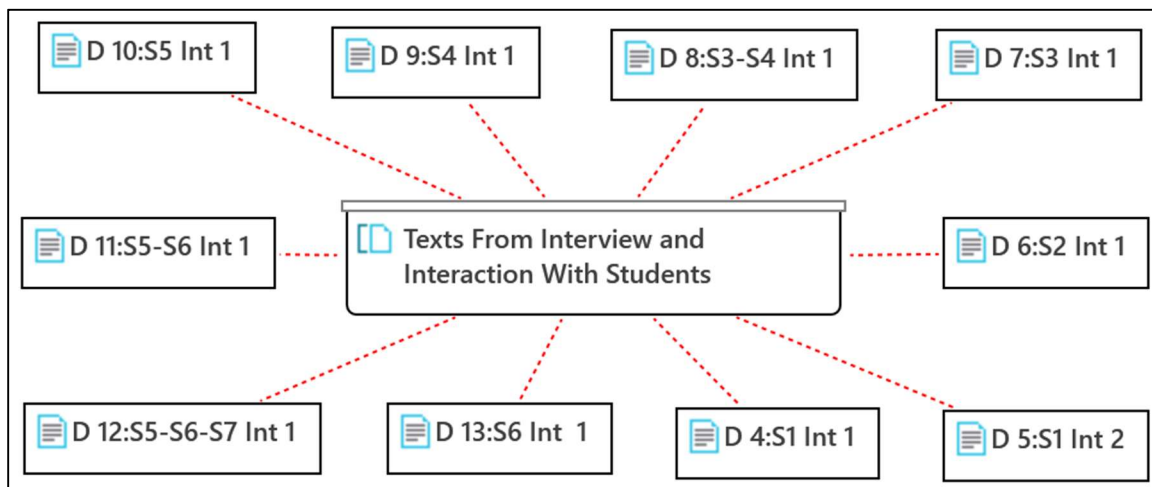
Figure 11. *Texts From the Data Collected via Class Observation and Recording*





Note.  = document group;  = document; Sc1 = school 1; Sc2 = school 2; Sc3 = school 3

The text documents prepared from the interview and interaction with the student participants are 10 in number named after the codes representing the participants involved (see Figure 12).

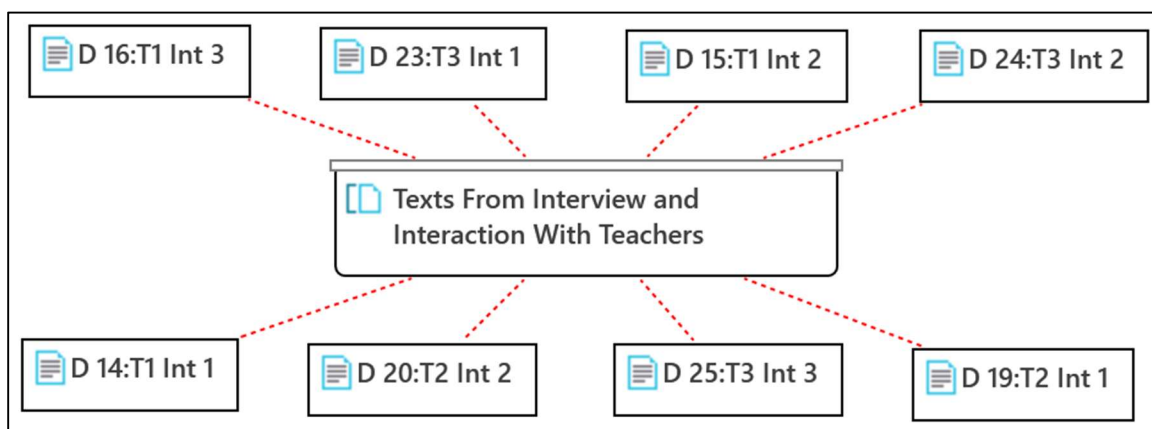
Figure 12. Documents From the Data via Interview and Interaction With Students





Note.  = document group;  = document; Int = interview and interaction; D = document; the corresponding numbers indicate document numbers; the code after colon (:) indicates the name of the document

There were eight documents prepared from the interview and interaction with the teachers named after the codes representing the participants involved (see Figure 13).

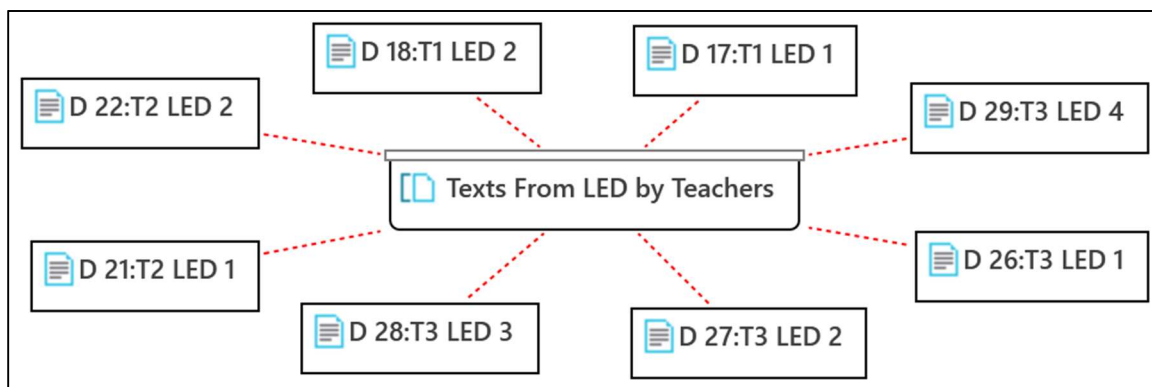
Figure 13. Documents From the Data via Interview and Interaction With Teachers



Note.  = document group;  = document; Int = interview and interaction; D = document; the corresponding numbers indicate document numbers; the code after colon (:) indicates the name of the document

Similarly, the text documents from teachers' written LED are named as shown in Figure 14.

Figure 14. *Documents From Teachers' LED*

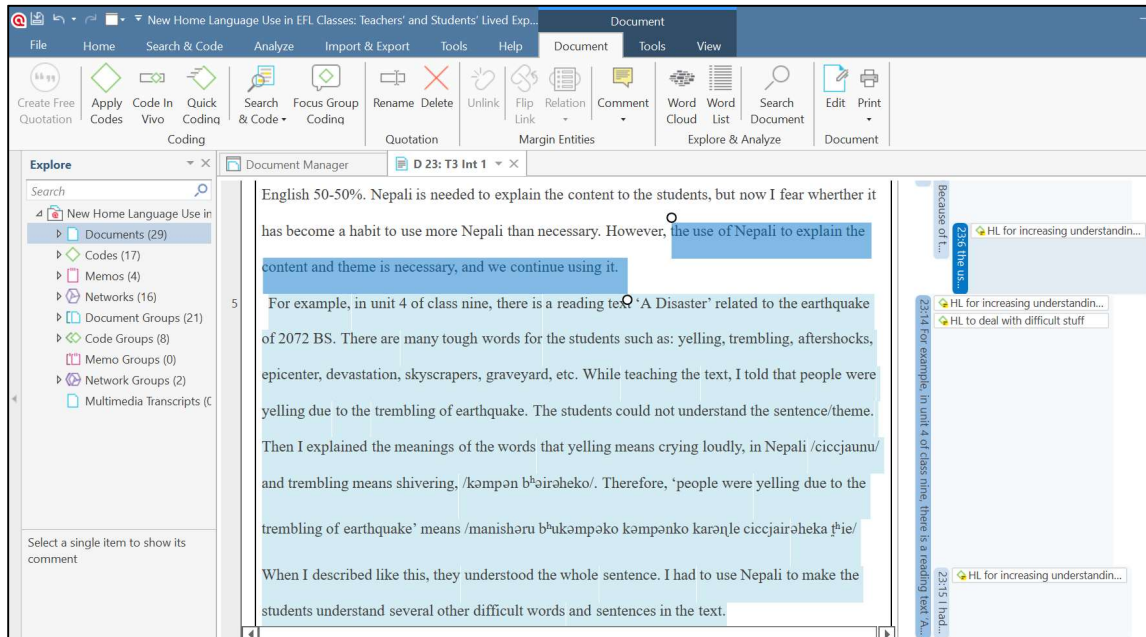


Note. [] = document group; [] = document; LED = lived-experience description; D = document; the corresponding numbers indicate document numbers; the code after colon (:) indicates the name of the document

3. Coding the documents

In this step, I coded the documents inductively using ATLAS.ti 9. Initially, I had started coding manually simultaneous with the collection of the data. But, later, I coded them using the software. This involved the tasks of selecting the quotations—the meaningful stretches in the documents in the form of word, phrases, clauses or sentences—and coding them (see Figure 15, for one example). However, coding is not a one-shot action in qualitative data analysis. Therefore, I finalized the coding after several revisions and repetitions of the tasks involved—such as, modifying the length of the quotations, and merging, splitting, and renaming the codes—adopting the principle of hermeneutic circle.

Figure 15. *A Sample of Coding Using ATLAS.ti 9*



4. Creating themes (or code groups)

I created “global” and “organizing” themes (called code groups for both in the software) from the “basic themes” (called codes in the software) both deductively and inductively (Attride-Stirling, 2001). The organizing themes under mediational use of home language, namely home language for cognitive, affective and interactional mediations, were theoretically driven, and the inductively derived codes were fitted into them later. Such a fitting of codes was not just single-shot action. I grouped, ungrouped and regrouped the codes to the themes recursively until the final judgment of mine and the feedback from the supervisor.

But, not all the codes grounded to the documents mapped onto the theoretically driven themes. Therefore, I inductively created two more organizing themes: use of home language as a habit and its use for bilingual development from some of the remaining codes, and dismissed some other but very few ones isolated and unrelated to the study

objectives though interesting, such as ‘the amount of home language determined by the native language of the teacher’. I created another global theme, namely non-mediational use of home language, parallel to the first global theme, to cover the two inductively created themes.

5. Finalizing the themes and supporting codes revising step 3 and 4

The activities in step 3 and 4 were performed iteratively. The third step, namely coding was done several times after collection of each new piece of information. The codes were revised and refined many times even in the third stage. Similarly, the codes were grouped, ungrouped, and regrouped many times to create themes in the fourth step. But, in this fifth step, I reinterpreted the codes, on the basis of the associated organizing and global themes, and renamed the codes accordingly. I also reduces the number of codes by merging them on the basis of their similarity in meaning. There were altogether 86 codes created in the third step; I reduced them to 67 codes (see Appendix VI), and grouped them into six organizing themes, further categorizing them into two global themes. Ultimately, I reduced the codes to 11 (see Appendix VII), and accordingly, I categorized them into five organizing and two global themes.

6. Creating networks and network groups, and exporting networks

I created networks and network groups, and exported the networks from the project in the software in image form so that I could use them in writing this and the results chapter. They include the networks of document classification, theme classification, and theme and codes networks.

7. Reporting theme-wise codes with comments and supporting quotations

I reported the output of the act of coding and creating themes from the field data in the ATLAS.ti project. I produced many types of reports that could be used for the systematic presentation in the results chapter. Among those, the basic one I utilized while writing the results chapter was theme-wise code report with comments and quotations in the documents.

8. Writing the report utilizing the output of step 6 and 7

Finally, I utilized the networks and reports created in the sixth and seventh step respectively in writing the results and discussion chapter. The networks were so created that it was not necessary to draw figures manually to show various sorts of classifications and relationships except slight editing. Similarly, the reports were so produced that the information could be grouped whatever way I need to, such as code-wise, theme-wise, document-wise and so on. The theme-wise code report with comments and quotations became the most useful to me to report the explication thematically in the results chapter.

In the results chapter, I defined and described the identified “global themes” in terms of their subordinate “organizing themes”, the organizing themes in terms of their supporting “basic themes” or codes, and the codes on the basis of the participants’ verbatim quotations in the documents, apart from with reference to some related literature (Attride-Stirling, 2001). I have cited the quotations from the research participants using “the same formatting as for other quotations” (American Psychological Association, 2020, p. 278). The type of citation is usually parenthetical as provided by the ATLAS.ti report—(A:B ¶ a – b in Document name)—where ‘A’ refers to the document No.; ‘B’ refers to the quotation number in the document; in combination, ‘A:B’ refers to the ID for the quotation; ‘¶’ is the sign for paragraph; ‘a – b’ refers to the location of the quotation

in terms of the numbers of initial and final paragraphs in the documents; ‘in’ is the structural term followed by the document name that, in this report, mostly indicates the method of data collection and the participant. In the documents created from group interviews, the quoted participant is not clearly indicated in the document name. In such cases, the speaker has been indicated in the sentence introducing the quotation. Where there is no introducing sentence, the speaker has been indicated in the beginning of the parenthetical citation followed by a comma. ‘Int’ in the document name stands for ‘interview and interaction’.

To sum up, I explicated the field information, using ATLAS.ti 9, both inductively and deductively, adopting the principle of hermeneutic circle in each and every step where practicable, and keeping the mediational theory of second language learning in view to address the research objectives and questions raised in this study.

Ensuring Trustworthiness of the Study

Here, I ensure the “trustworthiness” or “plausibility” (Creswell & Miller, 2000, p. 124) of the study and its findings—that is, how this study can be trustworthy. For this, I explain how I have utilized triangulation, explanation of researcher bias, member checking, prolonged engagement in the field, collaboration, thick description, peer review, and external audits in the sense of the terms as discussed in Creswell and Miller (2000) and Creswell and Poth (2018) as the procedures for the verification of trustworthiness of the study.

Triangulation

I have triangulated across participants, methods of data collection, and theories that I took account of while explicating the data. That is to say, I have collected the data

from multiple participants (three teachers and seven students) using multiple methods (class observation and recording, LED, and interview and interaction), and interpreted and explicated the data using multiple theories (the hermeneutic phenomenological theory and the sociocultural theory of learning). I have also referred to the theory of comprehensible input, the theory of linguistic interdependence, and translanguaging so far as they overlap with the sociocultural theory of learning. Apart from this, the same codes and themes have been grounded in multiple documents in the “data set” (Braun & Clarke, 2006), indicating the convergence of the data collected from different participants, using different approaches.

Explanation of Researcher Bias

The research design of this study was hermeneutic phenomenology. Therefore, I could not forget the *dasein* of mine and the participants, and did not bracket my preconceived beliefs, values and bias while explicating the data though I avoided my bias influencing the participants during the process of data collection. Instead, I always used the principle of hermeneutic circle that every knowledge is revisionary. In so doing, I got reflected and changed in every step of new explication and interpretation. That is to say, my fore-conceptions did not remain the same, but were revised with every piece of new information. For example, my theoretical bias that home language is used in an L2 classroom for mediational purpose was finally revised as its use may exist for both mediational and non-mediational functions. This implies that I did not rely only on the theory though I took its full account while explicating the data. The angle through which I see the data has been obviously influenced by my pre-existing knowledge, and the cultural norms and values of the community that I belong to. Therefore, my existence and

role has been reflected throughout my writing, which I have elaborated in ‘My Role as a Researcher’ section in this dissertation.

Member Checking

I utilized member checking by asking the participants to review the data transcripts and give feedback for the verification of their accuracy. After transcribing the interview data, which were originally basically in Nepali, using Devanagari script, and refining the language of the LEDs from teachers, I requested the teachers via email to review the transcripts of the information provided by them. But, for the students, I visited them in person and ask them to read out the transcripts and tell me if there was something out of their lived experience. I asked both the teacher and student participants to make necessary correction which I have referred to in ‘Data explication and interpretation’ section as well. I modified the transcripts, though very slightly, based on their feedback, translated them into English, and again sent the translated documents to the corresponding teacher participants to review the documents considering both content and language. Finally, I showed my interpretation of their lived experience to the teacher participants, but this time, seeking feedback from them only on the language used since the content of the interpretation is mine, not other’s, though not the ultimate one.

Sustained Engagement and Observation in the Field of Study

I engaged with the phenomenon of investigation and the participants who have experienced the phenomenon over an extended period of time (27 months—from July 20, 2019 to 24 October, 2021—with some intervals in between) in the research field. I had spent a week in the field for preliminary study before I defended the research proposal on 13 May, 2019. I started class observation and recording simultaneous with casual

informal interaction with the participants since 20 July, 2019 and continued throughout the whole academic session, that is, up to 22 January, 2020. After that, I engaged in recruiting the participants for LED and interview, interacting with them in person and online frequently, requesting orally via telephone conversation and email to the teacher participants for providing me with their LED in written form, and taking interview with the selected participants, sometimes visiting them in person at home and school, and sometimes online. This took more than six months. I consulted the participants time and again for member checking, which I have discussed in the section above. I was in touch with them for further clarification of the old and getting some new information even until the completion of this research report.

Collaboration

I carried out this research in collaboration with the participants as far as the selected research design permits. I collected the relevant data from the participants by establishing cordial relationship with them so that I could involve them in my study. However, my collaboration with the participants was not like that in participatory action research, but was limited to involving them “in less formal arrangements” (Creswell & Miller, 2000, p. 128) while collecting the data, and seeking feedback from them on the transcripts of the data so that I could build their perspective accurately in my study.

Thick, Rich Description

I have provided the detail of the context of the study in terms of the research site, participants, and duration under research design. Similarly, I have given the detailed description of the exact events taken place, and the activities I, the participants, and other related people performed from selecting the research site and participants to collecting

the required information from them in the forgoing sections in this chapter. I have also taken a full account of the participants' lived experiences of using home language in EFL classes, discussing the themes in 'context', which Creswell and Poth (2017; as cited in Peoples, 2021) regard as the "key in rich descriptions" (p. 70).

Peer Review

I was in close contact with some colleagues—who were also PhD scholars at that time—throughout my research study. We were familiar with one another's research, and had decided to share the process and product of each new activity related to our research, and exchange comments and feedback. Accordingly, I got the whole process of research reviewed by the colleagues. They asked about and sometimes challenged the way I did the activities related to the research. I frequently revised and modified the interpretation of the data, discussion of the findings, and the whole write up of this research report on the basis of their feedback.

Moreover, I took help of my former students—now working in various dignified positions—with the work of translation of the data. First, I did the task myself. Then I emailed both the source and target language versions to six students—each pair of the versions to at least two people—requesting them to edit the English versions on the basis of the corresponding Nepali ones. I found the job done more significantly by one of them than the others. Therefore, I requested him to edit the language of all the text documents in English offering him some remuneration. Ultimately, I checked and further refined the language of the translated documents, and showed them to my supervisor for the confirmation of the translation before adding the documents to my PhD project in ATLAS.ti library for the explication.

External Audits

I had my supervisor as the main external auditor “formally brought into [my] study” (Creswell & Miller, 2000, p. 128) to assess and give feedback on the whole process and the product of the research. More particularly, the supervisor intensely looked at the original data, and the explication procedure I used and its output “to determine whether the findings accurately represent the data” (Creswell and Poth, 2017, as cited in Peoples, 2021, p. 70). He also reviewed the whole documentation of the research to determine the trustworthiness of the study. Apart from the supervisor, I frequently received feedback and suggestions from other researchers awarded with PhD degree, given credit to in the Acknowledgements. Finally, I also addressed the considerable number of comments and suggestions to improve the quality of the thesis.

Ethical Considerations

My research being phenomenological in design, it involved close personal interaction with the participants and the people involved in or related to the research site and also with other people of the community the research site belongs to. As a result, I had to bear in mind both the research and local social ethics while dealing with the people in course of data collection and documenting the research report. Therefore, in this section, I discuss some ethical concerns that I took account of during the study. They include: voluntary “informed consent” (Richards & Schwartz, 2002, p. 137) and “the affordance of withdrawal of consent” (Silverman, 2010, as cited in Sloan, 2015, p. 123), “confidentiality and privacy” (LeCompte & Schensul, 2015, p. 233), due respect and justice to the participants and their autonomy, and rigour and honesty.

Voluntary Informed Consent and the Affordance of Its Withdrawal

I informed the participants about the nature of my research and their responsibilities as participants, letting them free to agree or disagree to participate so that they could willingly contribute to my study. For example, in my first attempt, a teacher denied to be involved in my research as a participant, which I have described in detail in one of my phenomenological encounters (see Chapter Six). After obtaining the oral consent from the participants, I informed them that they could withdraw the consent and opt out of their involvement in my research project at any time they wish to. One of my participants (S2), for instance, showed no interest after the first interview, which I took naturally.

Confidentiality and Privacy

I assured the participants that I would respect their privacy by keeping the information provided by them confidential and concealing their personal identity through anonymity, and did accordingly. For the confidentiality of the data, I stored them in my personal device protecting with a password, and utilized them only for the research purpose. Anonymity has been maintained using cryptonyms instead of the names of the participants and the selected schools to identify them.

Due Respect and Justice to the Participants and Their Autonomy

I always treated the participants with due respect and courtesy, and was sensitive to their justice and autonomy. From the very beginning of their selection and recruitment, I did not make them feel any sort of power hierarchy between me and them. I did not cause any disturbance in their scheduled routine of formal teaching and learning at school and, other household activities. I always tried to utilize the participants' leisure time, but,

never insisted them to be available in my time. I am confident that I did not put the participants in a situation that might potentially make them feel uncomfortable. To my knowledge, my conduct did no harm to the participants though I could do no more good but teaching to the participant as well as non-participant students voluntarily in the absence of the participant teachers during my field study.

Rigour and Honesty

I have carried out this research study rigorously and honestly. The rigour and honesty of my study has been reflected in my thick description of the research activities and the participants' lived experiences of the phenomenon of investigation reflected throughout the dissertation, which I have also discussed in the previous section (i.e., Ensuring Trustworthiness of the Study). The other ethical concerns discussed above that I have taken account of in carrying out this study also reflect them. Apart from that, I have avoided plagiarism as far as I know, and acknowledged the scholarly works which I have referred to by citing them systematically in 'APA 7th' in accordance with the recent trend the Faculty of Education, Tribhuvan University. I have managed all the in-text and end-text citations using EndNote X9—a reference management software.

My Role as a Researcher

My study being qualitative, but non-participatory, single-person research, I had to perform everything individually except the collaborative support from the participants in data collection phase, and directorial support from the supervisor throughout the research work. I used me as the "key instrument" (Creswell & Poth, 2018, p. 81) of the research in the sense that I involved in all the stages of the study: identifying the problem, selecting the design, selecting and recruiting the participants, developing and maintaining close

social or personal relationship with the participants, constructing tools, collecting data, transcribing and explicating the data, and reporting the results. I used some tools for data collection, but they were constructed and handled by myself as discussed in The Research Design section. I used some non-human instruments, such as MP3 recording device and the computer equipped with FastStone Capture screen record software, for recording the data, but the act of recording was always integral to my involvement.

I maintained the participants' human dignity and took into consideration the cultural sensitivity of my research site. I established an open and sincere relationship with the participants so that I could gain their trust, and elicit their embodied experiences on the use of home language in EFL classes.

I always focused on eliciting the participants' concrete lived experiences rather than their abstract opinion and thought, and transforming their experiences to written text documents. I coded the documents and categorized the codes into themes and reported the essence of the phenomenon in writing.

More particularly, I interpreted the participants' lived experiences of the phenomenon always in connection with my lived experience of it using the principle of hermeneutic circle as the norm of 'Heideggerian hermeneutic phenomenology'—my research design. However, I did not permit my perspective to influence the participants during data collection phase so that the participants' experiences can transfer alive to the readers though my *dasein* and subjectivity have been reflected in my write up.

Chapter Four

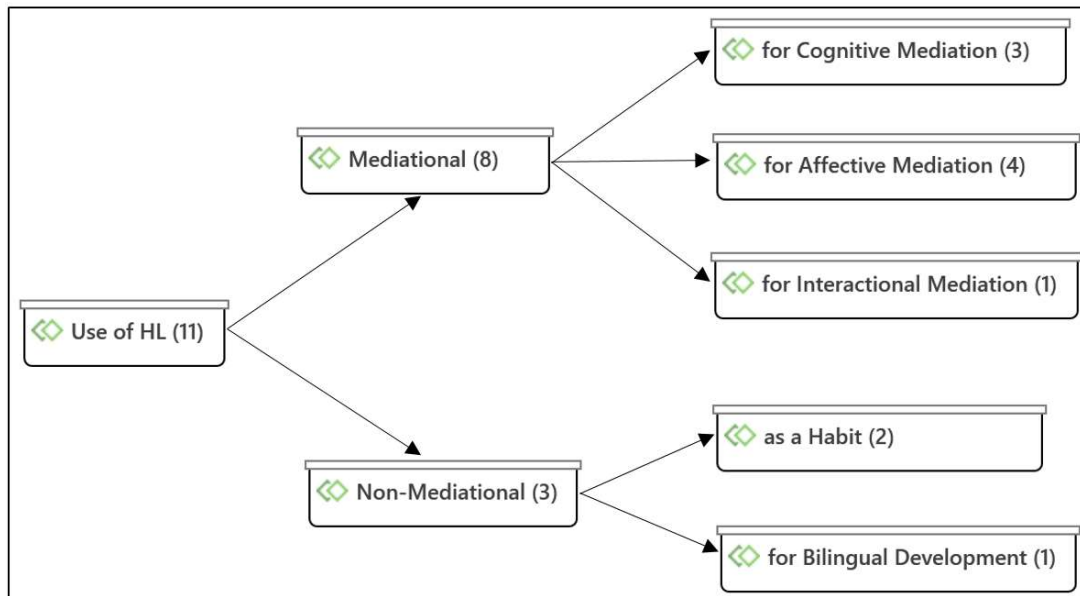
Data Explication and Interpretation


Here, I present the explication and interpretation of the data including my subjective experience as an additional source of knowledge about the use of home language in Nepalese EFL classes. Furthermore, I add my comments on the data to communicate what they mean in relation to the research questions raised in this study that seek the participants' experiences and sense making of their use of home language in the EFL classes.

In integration with the research questions, I explicated the data using ATLAS.ti 9 guided by the theory of hermeneutic phenomenology, which asserts that every piece of knowledge is derived from a constant revision of interpretation (Timmer, 2015), and the theoretical assumption that home language has mediational functions in EFL classes, namely cognitive, affective, and interactional mediations—the mediational aspect of the sociocultural theory of learning. Adding the documents prepared from the raw data to an ATLAS.ti project on a computer, and explicating them by way of coding, recoding, merging, splitting, renaming and grouping them into themes, I identified the mediational and non-mediational uses of home language as lived by the participants.

Therefore, in this chapter, I present with evidence the explication and interpretation of the data under two global themes: mediational and non-mediational use of home language (see Figure 16). As shown in the figure, the first global theme incorporates three subordinate organizing themes: cognitive, affective, and interactional mediations; and the second one branches into two organizing themes: home language as a habit and home language intended for bilingual development.

Figure 16. *Overall Classification of Qualitative Themes*



Note. HL = home language;  = theme; the number in the parenthesis indicates the number of grounded codes supporting the theme

Mediational Use of Home Language

Most of the field information shows the participants' experience of using home language for its mediational function. Lantolf (1994) defines "mediation, whether physical or symbolic" as "the introduction of an auxiliary device into an activity that then links humans to the world of objects or to the world of mental behavior" (p. 418). My concern, here, is of symbolic mediation (i.e., home language) that links learners to TL, assisting them in its learning. Mediational use of home language in EFL classes refers to its use to facilitate and accelerate learning English. Such use of home language (here, Nepali), the role of intermediate tool between human mind (here, the learners' mind) and the TL (here, English). The hermeneutic explication of the field data shows that the mediational use of home language incorporates cognitive, affective, and interactional mediations supported by three, four, and one code respectively (see Figure 16). The

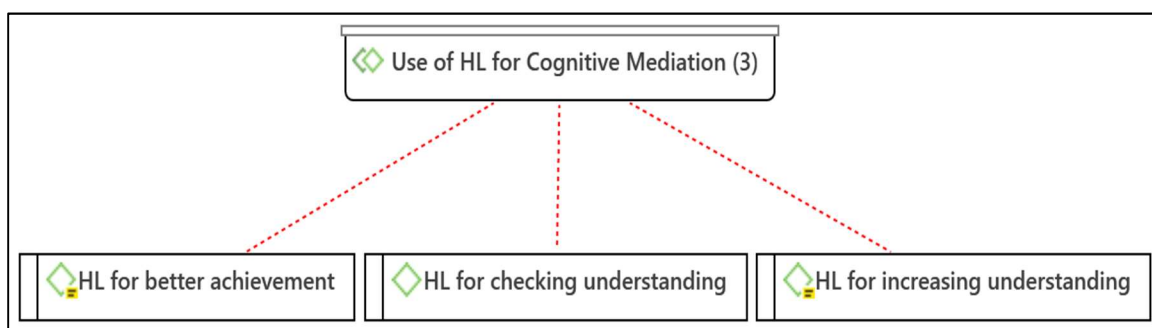
themes are interrelated in such a way that the affective aspect influences interaction, which, in turn, influences cognitive function of human mind.

The Use of Home Language for Cognitive Mediation

The central idea of this theme is related to the participants' use of home language for thinking and understanding. "The human mind is mediated" (Lantolf, 2000, p. 2), and language is "the most pervasive and powerful cultural artifact" (Lantolf & Thorne, 2007, p. 201) to mediate human mind, thereby to regulate human thinking and understanding. Language, here, means the human language in general rather than a particular one. With the functionality of the home language in EFL classes in the lifeworld of the teachers and students as the concern of this study, this section reflects my observation on how home language (i.e., Nepali) functions as a cognitive mediator in EFL classes.

While explicating the field data with the aforementioned theoretical insight, I found the theme supported by three grounded codes as shown in Figure 17. The quotations supporting most of these codes centre on cognition and understanding on the part of the students, and the codes are, therefore, integrated with each other.

Figure 17. *Codes Supporting Home Language for Cognitive Mediation*



Note. HL = home language;  = code;  = commented code;  = 'code group' or theme; 3 = number of supporting codes

Home Language for Better Achievement. Achievement refers to the students' accomplishment of the tasks in class work, homework, and examination. The participants reported their experience of using home language in classroom interaction and examination so that the students could perform better. This code is grouped under the use of home language for cognitive mediation because the students require to understand and keep in memory the stuff to perform the assignment or assessment tasks well.

The students often said that it was easy to understand the difficult things when explained in Nepali. They realized that after understanding something, it is easier to keep in memory and write in the examination. S5, for example, described his feeling that the use of Nepali in English period "felt good" because the students understood the meanings of difficult words when the teacher "spoke Nepali in between" (10:10 ¶ 37 in S5 Int 1). He further added that when they understand, "it is easy even to memorize and write in the exam" (10:10 ¶ 37 in S5 Int 1). S3 conveyed similar experience when he reported that when the task instruction is difficult to understand, they ask the teacher "to explain in Nepali" and after explaining the task, "it is understood and can be done" (7:14 ¶ 25 in S3 Int 1). Though this remark of S3 does not reflect the concrete example of the teacher's use of Nepali, it is the meaning making of his experience that they understand the task instruction after its explanation in Nepali, and can do it.

Even the teachers' experiences are in consistent with that of the students. The teachers repeatedly said that they use the home language for making students understand the content so that the students could perform the writing tasks well. In this context, T1 explained that "once the students have understood, they can write; learning takes place

when they understand; after learning takes place, they can also write in the exam” (14:12 ¶ 42 in T1 Int 1).

The teacher also has an experience of making the instruction in examination paper clear to the students using Nepali so that they could answer the questions. She shared her experience that some students “do not understand the question and instruction” (14:11 ¶ 15 in T1 Int 1), and as a result, they cannot perform the task. “That is why” as she explained, there is the convention of allowing the students to “ask if they do not understand the questions” (14:11 ¶ 16 in T1 Int 1).

T1 also reported how her students explain the importance of using Nepali for better achievement causing her to do so. As she reported, the students said that they “need explanation in Nepali” since they “can write [the answer] using the words that come to [their] mind only if [they] understand [it] in Nepali” (14:4 ¶ 4 in T1 Int 1).

Even T2 was not satisfied with his teaching only in English throughout a lesson because, in so doing, students could not understand and write well in examination. He shared his experience that “since not all students have the same level, they can do some classwork, homework, and even write in the exam if [he gives] some guidance to the low achieving students in Nepali” (19:15 ¶ 6 in T2 Int 1).

In addition, T2 has the experience that he had to use home language to enable the low-ability students to do the exercises well though he focuses on using English as far as possible. The students “nod their head” when asking them “whether they understand” (19:19 ¶ 4 in T2 Int 1). “But, later”, as the teacher further added referring to the low-ability students, “when it comes to doing exercise, they would say they haven’t understood the lesson at all” (19:19 ¶ 4 in T2 Int 1).

Regarding the use of home language for better homework and class work task performance on the part of the students, T2 talked about his “25-26 years teaching experience” that shows that the use of home language by the teacher makes the lessons clearer to the students “puzzled” with the English-only instruction, and makes it easier to enable the students to accomplish the tasks well (19:20 ¶ 4 in T2 Int 1).

This leads to the argument that the task should be made clear to the students using home language along with English so that they can do the task well. In regard to this, T2 further rationalized the use of home language for immediate result. He shared his experience of an event that he had found “some students come back to school the next day without doing the homework” due to their unintelligibility to ‘English-only oral instruction of the task’—“Write your Dashain vacation plan in about 200 words” (19:21 ¶ 22 in T2 Int 1). T3 as well expressed his experience that the students could not do homework without explaining it in home language. As he stated, he found out that while going for English to English the students could not do the homework as well as when the lessons were explained in Nepali. (24:7 ¶ 8 in T3 Int 2)

This may be because not all the students grasp for the first time what the teacher intends to say due to their deafness to English or for some other reasons, and their hesitance to ask the teacher to repeat the instruction when unintelligible to them. In such a case, therefore, the teacher can ask some of the students to explain the tasks given to them, and give appropriate feedback in simple English or in Nepali if necessary.

T2 has an experience that the English-only instruction causes low achievement on the part of the low performance level students. Though the teachers “can teach only in the TL for self-satisfaction, student achievement, however, becomes rather low” (19:22 ¶ 3 in

T2 Int 1). It may be because students are not so attentive to English message on the one hand, and the teachers do not try to rephrase the instruction in simple English instead of explaining the lesson in Nepali.

Indicating the problem with the mixed ability students, T2 also remarked that if “they are taught English to English throughout the lesson, they will fall behind in their studies” (19:23 ¶ 6 in T2 Int 1). He means that the low proficiency level students could not be benefitted with the English-only instruction.

T3 has similar experience in regard to the importance of using home language to promote students’ achievement and success in life. The teacher draws on his experience that the students do not understand the content without using Nepali. They “cannot answer the questions in the national level exam without the knowledge of the content; as a result, they obtain low score; the lower the score, the lower the chance of success in life” (23:13 ¶ 12 in T3 Int 1).

Such findings lead the argument that the teachers usually do what they do in the classroom in point of view of facilitating students to perform the assignment and assessment tasks. The teachers’ purpose is to enable their students to secure good marks in examination, and to serve this purpose, they “have to use Nepali where and when necessary” (26:12 ¶ 16 in T3 LED 1).

The typical major indicator for the evaluation of students, teachers, and the overall educational programme or institution is the students’ ability to perform the tasks or activities well and to obtain high score in examination. That is why, the teachers’ and students’ orientation towards achieving high scores in examination is natural. Accordingly, they use all measures for better results in examination. As shown by the

field information, the use of home language in EFL classes enhances understanding and memory on the part of the students, and, as a result, they can perform the class work, homework and examination tasks well.

Similar to the participants' orientation, my prime concern, as a teacher, lies in enabling students to understand the content, and perform the tasks well so that they can obtain better scores in the examination since it is supposed to be one of the indicators of successful education. Therefore, I, and perhaps every teacher in formal classroom teaching, teach focusing in point of view of examination, and the students learn usually from the same point of view. Apart from using Nepali to make students understand the course content better, I also do so while providing the students some examination tips to ensure that they understand me because otherwise the tips would be meaningless to them.

The overall argument regarding the use of home language for better achievement can be that the teachers and students naturally use relatively easier means including home language that functions as a cognitive tool for facilitating task performance on the part of the students. That is to say, the teaching learning activities are quite naturally oriented towards the examination called "washback" (Alderson & Wall, 1993) effect of testing in teaching. Therefore, apart from the context specific to the researched one, the use of home language for better achievement might have been triggered by the existing system of norm-referenced testing of language in the national examination.

Home Language for Checking Understanding. This theme refers to the teacher's use of home language or allowing its use to the students in order to check whether the students understand the stuff taught. The essence of this code is related to

making the students understand the stuff because checking understanding is prerequisite for giving feedback, thereby making the students understand the stuff.

The following class vignettes show the use of home language by teachers and students for checking understanding:

T3: 'Apple' means /sjau/, potato means?

Ss: /alu/

T3: Ok. Then 'rival' means?

Ss: (silence)

T3: Because we should know the exact meaning in Nepali, only then we have feeling, /jəsko əɾɪʰə jo rəɪcʰə bʰənerə buzʰcʰəu ni tə/; who can tell? Suresh?

(3:5 ¶ 10 – 14 in Class Vignettes of Sc3)

T3: Having a strong desire for something. What does 'having a strong desire' mean? /buzʰeuʔ, kura buzʰeuʔ/, do you understand? 'having a strong desire to do something' /bʰəneko ke hoʔ/

S: (Silence)

T3: Take your friends' help

S: /bəlijo cahəna/

T3: /bəlijo bʰəneko kəsʈoʔ/ /sahroʔ/ /kehi kura prəʈi bəlijo cahəna hunu, hoʔ/

(3:6 ¶ 42 – 46 in Class Vignettes of Sc3)

In the first vignette above, the teacher uses Nepali not to teach the Nepali word for 'apple' or 'potato', but to check whether the students understand the meaning of 'rival', and also tries to elicit the Nepali word for 'rival' from the students. In the second vignette, the teacher wants to elicit from the students the Nepali equivalent of 'having a

strong desire'. In both the vignettes, the teacher used home language to elicit Nepali equivalent of the words from the students for the purpose of checking understanding.

The teachers can be assured that the students have at least understood the content when they express it in Nepali. In this regard, T1 draws meaning from her experience that the students' "expression in Nepali of what they learnt in English indicates that they have at least understood the stuff; the only task left is to teach them how to express it in English" (14:17 ¶ 24 in T1 Int 1). Following her, students being able to express something in Nepali means their understanding of it, and after this understanding, "they can also explain it in English gradually" (14:17 ¶ 24 in T1 Int 1).

Regarding the use of home language for checking understanding, I have an experience of asking students to explain in Nepali what they have understood, and then helping them express the same thing in English.

One can draw the idea, on the words and actions of the participants in regard to using Nepali in EFL classes for checking students' understanding, that the receptive skill of target language content can be tested by trying to elicit the home language equivalents of the content or its part from the students with the aim of providing the students with appropriate feedback, thereby making the students understand the content.

Home Language for Increasing Understanding. This theme has been resulted from merging a number of codes while explicating the data in the ATLAS.ti project. But, later on, I split this code (or basic theme) outside the ATLAS.ti project into three sub-codes—namely, home language for clarifying the content, explaining the meaning of vocabulary items, and tutoring the grammar points in various circumstances. In addition,

each subtheme deals with the participants' sense making of their use of home language in in different circumstances.

Home Language for Clarifying the Content. Content refers to the subject matter incorporated in the Grade 9 textbook in the form of various genres such as story, poem, essay, and so on. The English-only instruction, inherent difficulty of the subject matter or content to the overall students' level of knowledge, and the mixed-level students cause difficulty for the students to understand the content as shown by the experience of the participants.

The teachers have an experience that the students understand the teaching content when a little bit of the home language is used in EFL classes. In this context, T1 reported her experience that her Grade 9 students said that they did not understand anything while teaching a passage the last year. The Grade 9 students “come from other schools too [and] both the environment and the language become new” for them and so “they seem to be dumbfounded and staring blankly” when using only English (14:3 ¶ 4 in T1 Int 1). She further added that realizing such a problem to the students, when she “started using a little bit of Nepali”, the students “started interacting and understanding a little bit” (14:3 ¶ 4 in T1 Int 1).

The teachers feel the need for using relatively more home language to make the students understand the poem though they have to use it while teaching other genres as well. In this respect, the teacher participants made several remarks. T1, for example, described that “more Nepali is used when teaching poetry” because “it is very embarrassing” (14:8 ¶ 40 in T1 Int 1). T1 also added that Nepali should be used to

explain the subject matter of poems and “to enable the students to answer the short questions and write the summary” (16:2 ¶ 3 in T1 Int 3).

T1 also expressed in her LED that she used home language to make her students understand the meaning of the poem, ‘The Foolish Fish’. She wrote that she explained the poem in Nepali “to make the students understand” the content because “the students were perplexed about the meaning” and inquired her in Nepali when she “articulated the poem and its meaning” in simple English (17:4 ¶ 50 in T1 LED 1). She also shared her experience of using home language to explain the theme of the poem. She has written in her LED that she also explained the theme of the poem in Nepali as “आफ्नी आमाको आज्ञा पालन नगरेकाले एक मूर्ख माछा मर्नुपर्‍यो” (17:5 ¶53 in T1 LED 1) /afni amako agjã palən nəgərekale ek murkʰə macʰa məɾnu pəɾjo/ ‘a stupid fish had to die due to his disobedience to his mother’ so that the low proficiency level students could understand the poem.

T2 also explained that some poems “do not contain complete sentences” (19:17 ¶ 26 in T2 Int 1), and are difficult to understand even for the teachers. Following him, due to the deviated forms in a poem such as “/hũ mə ekə baləkə/” ‘a child, I am’, “it is difficult to find out what the poem is trying to say”, and so “Nepali is used more while teaching poems” (19:17 ¶ 26 in T2 Int 1).

The English-only instruction without imparting the knowledge or concept to the students is meaningless as argued by the participants on the basis of their lived experiences. Therefore, the teachers use home language whenever the students confront with the problem of unintelligibility or confusion, to facilitate understanding the content on the part of the students. In this context, T1 explains the use of home language

connecting it with her experience. She regards the English-only instruction worthless if the teachers are unable to inculcate the message to the students when she asked a rhetorical question, “What does it mean to use only English when the students do not understand it?” (14:20 ¶ 38 in T1 Int 1). She shared her experience of using both English and Nepali depending on the situation to impart the teaching content to the students. She raised an assumption that, just verbal “barking in front of the class” without instilling the content to the students is quite worthless. She also shared what her students once reported about this: “Madam at least says in Nepali, and we can write after we understand; even if we can write in the exam by learning by heart what Puspa (pseudonym) sir dictates for us, it erases from our mind later” (14:20 ¶ 38 in T1 Int 1).

The teachers shared their idea that language teaching at so high level as Grade 9 means teaching both the language structure and content, and the students cannot grasp the content in English without mediating through the use of home language. In this regard, T3 has written in his LED, “I think teaching in basic and secondary level is not only to teach language but also giving the content knowledge of the lesson” (26:9 ¶ 4 in T3 LED 1). He further remarked that “At this level, students should learn both subject matter and language which could not be fulfilled through the English-only instruction” (26:10 ¶ 4 in T3 LED 1). In an interview with T3, he argues that “Language proficiency develops in students only after they obtain the knowledge of both language structure and content” (23:9 ¶ 10 in T3 Int 1). He also added that “content is as important as the language”, so they (the teachers) “have to use Nepali to explain the content” (23:9 ¶ 10 in T3 Int 1). The teacher (i.e., T3) drew the conclusion that “the use of Nepali to explain the content and theme is necessary”, and so they “continue using it” (23:6 ¶ 4 in T3 Int 1).

He has established this fact on the basis of his lived experience. When he tried to teach English without using Nepali, usually in the very beginning of each session, he felt that “even the students of Grade 9/10 did not understand the content of the story, poem and grammar so well” and the students even asked him to explain a little it in Nepali (23:22 ¶ 4 in T3 Int 1). His logic drawn on his experience is that “once they [(the students)] know something in Nepali, it will be easy to understand when they hear the same thing in English” (23:10 ¶ 24 in T3 Int 1).

The teachers’ use of the home language for imparting the content, especially when it is difficult for the students is reflected in class vignettes as well, such as:

T3: Gmail address /k^holerə hamro/ e-mail ID /kəsəri bənaune pədihaləũ, həi t̪ə/? First /ma ke gərnə pərjo/? Computer open /c^hə b^hənəũ/, Google Chrome /k^holnus/, window open /hunc^hə həimə/? Google Chrome /pəni pəc^hi/ Mozilla /pəni hunc^hə, t̪jo k^holne . . . mat̪^hi aũc^hə ni t̪jəslai address bar b^hənc^hə, t̪jəhã type gərnə/ www.gmail.com, gmail /ma gəe pəc^hi t̪jəhã euta sano/ ‘create account’ /b^hənne hunc^hə, t̪jəsmə/ click /gərnə . . . t̪jəe pəc^hi/ ‘create your google account’ /b^hənni ərko/ window /aũc^hə, ze ze c^hə/ form /b^hərd̪əi zanus, . . . b^hərisəke pəc^hi/ next step /ma/ click /gərnus/, . . . phone number magc^hə, t̪imro g^hərko ja ap^hno phone number lek^hḍa hunc^hə . . . ərulai t̪jo t̪^haha hũḍəimə, əni t̪jo hale pəc^hi jəhi ho b^hənerə verification hunc^hə/; Mobile number /rak^hnus, əni/ ‘continue’ /ma/ click

/gərnus/, ‘continue’ /b^həneko/ form /b^hərɖəɪ gərɖa mə əz^həɪ əgadi bəd^hnə
 cahənc^hu b^həneko/ (3:8 ¶ 67 in Class Vignettes of Sc3)

In this, class vignette, the teacher uses Nepali syntax with English terminology to teach the students the content knowledge required for creating an email ID.

Even the student participants’ experiences are in consistent with that of the teachers regarding the use of home language in teaching poetry. In this context, S5 described his experience that he remembers the teacher using Nepali to explain the poem, ‘The Wind and the Leaves’ (12:2 ¶ 6 in S5-S6-S7 Int 1). S2 made similar remarks that his teacher uses Nepali “in [teaching] poetry wherever there is confusion” (6:4 ¶ 9 in S2 Int 1).

The students also rationalize the use of home language for comprehension in EFL classes. They said that they constructed meanings of the English expressions comparing them with their Nepali equivalents. S1 argued sharing his experience that “the use of Nepali promotes comprehension” because “the students can understand English spoken by the teacher by comparing it with the [equivalents in] Nepali language” and “that [(i.e., comprehension)] is the most important thing” (5:6 ¶ 5 – 6 in S1 Int 2).

The students also have an argument drawn on their experience that the use of Nepali facilitates understanding the content of a story, especially when the story contains some new vocabulary items. S1, for example, expressed his idea that telling a story from some religious scriptures with strange words “is of no use when students do not understand it that way”. After translating it into Nepali, it is understood. Students come to school with the aim of acquiring new knowledge. To attain that goal, the students have to

understand, the teacher has to get the students to understand the lesson content. Speaking Nepali facilitates this. (5:8 ¶ 10 in S1 Int 2)

In line with the experience of S1, S2 said that the lesson is easier for him to understand when explained in Nepali. For him, “Just rote learning in English does not make any sense; only when it is explained in Nepali, it sinks into the mind” (6:1 ¶ 7 in S2 Int 1). S2 added that the students “understand that it is so said in English and its Nepali equivalent is like this” since the teacher explains the lesson in both English and Nepali (6:3 ¶ 23 in S2 Int 1).

Another student (S5) also shared his experience that his teacher explained in Nepali to make them understand the teaching content. He said that the teacher “talked about /səti prət^ha/” ‘*sati* system’ and told the story briefly in Nepali to make the students “understand the film” ‘*Jhola*’ (12:5 ¶ 52 in S5-S6-S7 Int 1).

S3 remarked that when the students “come across the words related to the village context while reading a particular text” they “feel like the teacher dealt with them in Nepali” (7:9 ¶ 7 in S3 Int 1). In such a situation, the students request the teacher to explain that in Nepali.

S4 shared an experience similar to that of S3. Following S4, when the students reported that they could not understand something, the teacher tried to clarify in English, but when the students asked the teacher to explain in Nepali the teacher would do so (9:4 ¶ 5 in S4 Int 1).

In consistent with T1’s argument discussed above, S5 regards studying English without understanding meaningless. He reported that they could not understand anything while studying English to English (i.e., without using Nepali). He argued that, without

understanding, there would be no justification for learning English. He said, “It seemed that we understood more as the teacher and we could use some Nepali” (11:8 ¶ 11 in S5-S6 Int 1). S6 has experienced that the use of both the languages (i.e., English and Nepali) makes the lesson intelligible to the students. As he reported by him, the teacher explained in Nepali whenever the students could not get the essence of what the teacher said in English. Using Nepali is such a situation “feels great” for him since “it would be easier” to understand the lessons in that way (13:5 ¶ 5 in S6 Int 1).

S1, in this context, remarked that they “cannot catch up with the teacher when the teacher uses only English” and “using more Nepali also reduces English learning” therefore, “mixing English and Nepali is just fine”. (4:6 ¶ 33 in S1 Int 1)

The participants have lived through the activities that involved the use of home language (here, Nepali) for clarifying and understanding the content or the subject matter contained in the lessons. Their explanation is that the students could not understand the essence of the lesson without using a little bit of Nepali, and just blabbering in front of the students without instilling the message is worthless. The teacher participants argue that teaching and learning of language ignoring the content is not satisfactory at so high level of Grade 9, and it is too difficult to clarify the content through the English-only instruction. Such an argument reminded me of the similar circumstances I have lived through. I never forget how I taught ‘How to Make Rice Pudding’ to the school students. I pretended that I had not gone through the recipe and told them a recipe of mine slightly differing it from the one in the textbook in Nepali syntax with English terminology, sometimes translating them into Nepali when needed. Then I asked the students in pair to go through the recipe given in the text and find out if there was any difference between

the recipe of mine and the one given in the textbook. I still remember that they accurately found the difference, except two pairs of students, the very less attentive ones.

To conclude, the essence of the participants' experience regarding the use of home language for teaching and learning the content may be that the skill or concept of something can be understood and developed irrespective of any particular language, and after the conceptual learning of something in one's home language (here, Nepali), its verbal learning in the TL (here, English) is relatively easier. The students who are really interested in English can do this themselves as argued by T1.

Home Language for Explaining the Meaning of Vocabulary Items. The Grade 9 textbook contains a number of complex and abstract vocabulary items difficult to conceptualize for the students as experienced by the participants. Such vocabulary items need explanation in Nepali, the home language of the students.

In this regard, T2, in his LED, shares his experience of using Nepali to explain the meaning of the word 'brandishing' when some of the students were not satisfied with the English-only description of the lesson. As he reported, he said: "brandishing stick /b^həneko haṭma lamo lətt^{hi} lierə cəra ude ʈirə həllaune kam/" (22:2 ¶ 2 in T2 LED 2) 'brandishing stick means the act of waving a long stick around towards the flying birds'. T2 further said that he uses "a little bit Nepali if they [(the students)] don't understand interpretation of a word in English" (22:2 ¶ 2 in T2 LED 2). This makes him sure the students have understood the stuff.

Regarding the way she dealt with the vocabulary items in a lesson, T1 has written in her LED that she found the English synonyms not clear to the students, and so, "wrote their meanings in Nepali" explaining them with their synonyms, such as, "Foolish -

stupid, silly (मूर्ख); Worm – earthworm; insect (गँड्यौला), Innocent – ignorant; (अज्ञानी), Hide - conceal (लुकाउनु), antonym-seek; Sharpness - acute (तीखोपन), antonym - blunt (धार नभएको)” (17:3 ¶ 38 – 44 in T1 LED 1).

In consonance with her LED, T1 articulated her experience that she explains and even writes the meanings of difficult words in Nepali, and tells stories related to teaching lesson in Nepali as well to teach the difficult words. She justified the use of Nepali for explaining the meanings of difficult words that “it is easier for them [(the students)] to understand the meanings of difficult words in Nepali” (14:13 ¶ 18 in T1 Int 1).

The teachers feel easy to make the cultural terms clear to the students by using home language. They use home language for their own convenience to make the students understand the stuff: “Things like *Saptami, Ashtami, Navami, Tij, Jitiya, Tharu, Mithila Anchal* are also found in English text; the meaning of such words can be explained in English but it is quick and easy for me to explain them in Nepali” (16:4 ¶ 5 in T1 Int 3).

The teacher’s class also reflects the experience reported by her. The following class vignette, for example, shows the teacher’s use of home language and her permission to students to use it to deal with difficult vocabulary items:

T1: (Dealing with a difficult vocabulary item, ‘wood-carving’) Yes, these wood-carvings are so beautiful, is it ok if I take photograph? ‘These wood-carvings’ means what? . . . wood-carvings /b^həneko kəlaṭmæk səɪlima kũḍieka kat^həka
bib^hinnə cinnhəhəru, həɪnə/?

S: /murṭi/?

T1: /mur̥ti maṭr̥ai n̥ahun̥ə səkc^hə, t̥jəh̥ã mur̥ti səŋs̥əg̥əi/ flower /h̥əru r̥ə əru kun̥əi n̥ə
 kun̥əi/ natural beauty /h̥əru hun̥ə səkc^hən, t̥jo səb̥əi ciṭr̥ək̥əla b^hən̥əũ t̥jslai h̥əi/,
 wood-carvings /b^hən̥eko kast̥ə k̥əla b^hən̥c^hə j̥əslai; h̥əi kat^həma k̥ũḍ̥ieka k̥əlah̥əru,
 ciṭr̥əh̥əru/

(1:5 ¶ 37 – 39 in Class Vignettes of Sc1)

The following classes of T2 and T3 also reveal the use of Nepali to deal with the difficult vocabulary items:

T2: ‘Ambitionless’ means ‘a person without ambition’, /b^hən̥eko/?... /məh̥əṭw̥ək̥əŋ̥ja
 bihin/; /j̥əṣ̥to ki at^h k̥əja pas b^həi̯jo, b^həi̯hal̯jo b^hən̥er̥ə b̥əs̯jo b^hən̥ə b^holi p̥ərsi n̥əu,
 ḍ̥əs, eg^har̥ə, bahr̥ə p̥əd^hinc^hə/?

Ss: /p̥əd^hinn̥ə/

(2:11 ¶ 54 – 55 in Class Vignettes of Sc2)

T3: . . . quality of self-acceptance, self-acceptance means accepting what the situation
 is, being satisfied. (Students seem perplexed.) /swikar̥j̥əṭ̥a, swikarne ke, t^hik c^hə/?
 /məlai j̥əṭ̥i əhile b^həi̯rac^hə mə j̥əhi ən̥usar̥ əgadi b̥əd^hc^hu b^hən̥er̥ə kehi kuralai
 swikarne/ . . . self-acceptance
 . . . a strong flare for progress, blaze, flare means /zwala, ṭ̥ez/, ‘strong flare’
 /b^hən̥eko mə kehi g̥ərc^hu b^hən̥ne ṭ̥ibr̥ə icc^ha/

(3:11 ¶ 3 – 4 in Class Vignettes of Sc3)

In the above class vignettes, T2 and T3 use home language (here, Nepali) to explain the meanings of difficult vocabulary items: ambition, self-acceptance, and strong flare.

In course of justifying the use of home language to explain the meanings of difficult vocabulary items, T3 argues that “the difficult vocabulary items in a text hinder the students to understand the theme, and they need to be explained in Nepali” (26:7 ¶ 14 in T3 LED 1). Following him some difficult vocabulary items in Grade 9 English textbook include: “conscious, sentiment, fraternity (on page 13); influenza, pathogenic, exceptionally, contaminated (on page 28); devastating, skyscrapers . . . (on page 47)” (26:7 ¶ 14 in T3 LED 1). T3 added that he “would be happy and satisfied” to use Nepali “while describing the difficult teaching items like texts having a lots of unfamiliar vocabulary items and difficult themes” (27:4 ¶ 3 in T3 LED 2).

Regarding the use of home language while dealing with difficult words or phrases, the students’ experiences and meaning making are in consonance with that of the teachers. S1, for example, is satisfied with what his teacher has done. He reported that his teacher “uses English, but also explains difficult words in Nepali” (4:8 ¶ 23 in S1 Int 1). His rationalization for using home language was that “teachers know which words are difficult for” (4:8 ¶ 23 in S1 Int 1) the students, and then explain them in Nepali.

A student (S4) shared some events showing the use of Nepali by her teacher while dealing with the meaning of some vocabulary items:

While teaching vocabulary, the teacher wrote that ‘sacred’ means ‘holy’ and also said /pəbɪtrə/ in Nepali. Similarly, he wrote that “‘confluence’ means ‘a place where two rivers flow together and become one’”, and also said [in Nepali], “it is

called /dɔb^han/ in Nepali”, and asked us to copy it if we wanted. The English portion of this (showing a printed paper) was written by the teacher, and the Nepali words by me as explained by him. Similarly, when I did not know the meaning of ‘perhaps’, the teacher said it in Nepali. (S4, 8:2 ¶ 3 in S3-S4 Int 1)

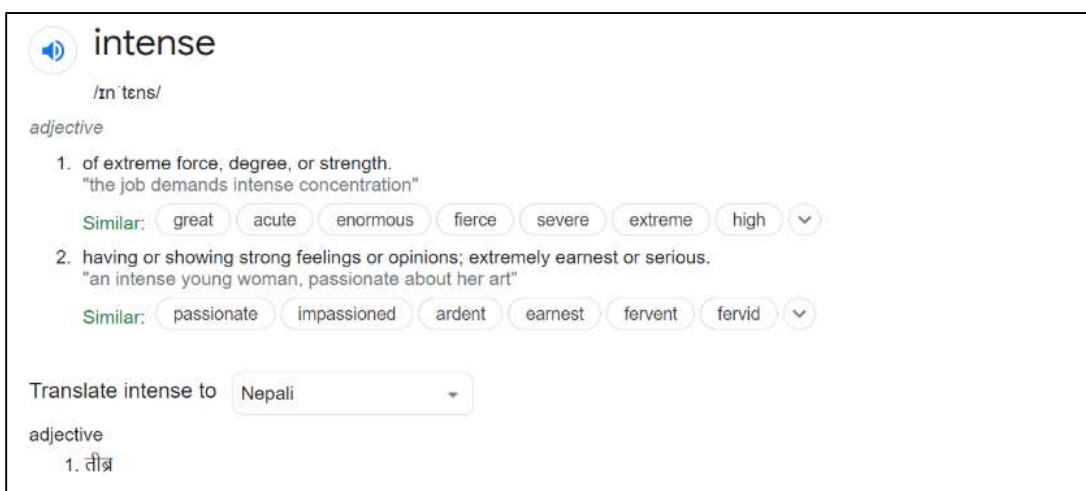
Maybe, the teachers doubt the intelligibility of English-only synonyms or definitions of the vocabulary items to the students; or they may think the Nepali equivalents work well in some cases; and therefore they simply utter the Nepali equivalents of the English words, which is not time consuming and difficult for them and fruitful to the students to conceptualize the exact meaning of the words in the given context.

The students’ explanation of the teacher’s use of home language was that it helped them understand the words without much effort. Regarding this, S5 said that the teacher used Nepali while “explaining the meanings of words” (10:1 ¶ 6 in S5 Int 1). S7 made similar remark that when “/gɔ̃djəula/” ‘warm’ comes to their mind, they “instantly understand that it is something used in a fishing line as a bait” (12:16 ¶ 22 in S5-S6-S7 Int 1). Perhaps, that’s why the teacher used the Nepali word as argued by the student.

In my English language teaching and learning career, the most frequent use of Nepali occurred while dealing with the meaning of vocabulary items, and mostly it was in the form of Nepali-English or English-Nepali translation. I used Nepali-English and English-Nepali bilingual dictionaries and grammar books in course of learning English. Even today, while consulting google for the meanings of some vocabulary items, my eyes very often fall upon their Nepali translation so that I could better understand the meanings of the vocabulary items. For example, while searching google for the word

‘intense’ I am not satisfied with the English explanation, use and synonyms without seeing its Nepali translation ‘तीब्र’ /tɪbrə/ as shown in the google entry for the term ‘intense’ (see Figure 18).

Figure 18. *Google Entry for the Term ‘Intense’*



The field data also shows the similar purpose of using home language in EFL classes. In line with the participants’ meaning making of their experience, the frequent use of home language in teaching and learning English vocabulary may be due to the fact that a single word in Nepali (i.e., in the students’ home language) serves more than a sentences-long description of a word in English for getting the things done, that is, for enabling the students conceptualize the meaning of the words or phrases under consideration.

Home Language for Tutoring the Grammar Points. The participants have reported their experience of using home language for explaining the concepts and rules of English grammar. They argue that some concepts and rules of English grammar are complex and difficult. Teaching and understanding such items without using home

language is difficult and time consuming especially when the students have a low English proficiency as in the researched context as experienced by the participants.

Regarding the use of home language for explaining the grammar points, T1 shared her experience of teaching English grammar “by linking, comparing and contrasting with what they have already learned in Nepali” (14:7 ¶ 38 in T1 Int 1) so that the students felt “content and delighted” (17:2 ¶ 54 in T1 LED 1) for understanding. More specifically, while teaching relative clause, she had found that the students understand it relatively better when she reminded them of /sərəl/ ‘simple’ and /səŋjuktə/ ‘compound’ sentence in Nepali grammar, and explained in Nepali that when we connect two sentences using the relative pronouns, like who, which, where, they become like /səŋjuktə/ ‘compound’ sentences (16:6 ¶ 8 in T1 Int 3). She added that “even when teaching voice [system], after telling them [(i.e. the students)] that transitive means /səkərmək/ and intransitive means /əkərmək/”, the students understood the concept of transitive and intransitive verbs (16:6 ¶ 9 in T1 Int 3).

T3 stated that “when teaching tag questions and articles, it does not make much difference when taught English to English” (23:7 ¶ 8 in T3 Int 1). However as he argues, “since teaching voice and narration includes the rules of tense change, time adverbial, first person, second person, and so on, . . . the students are found to be confused and unable to understand when the rules are explained only in English” (23:7 ¶ 8 in T3 Int 1). Therefore, he felt the need for using a little bit of home language.

T3 also shared his experience that he teaches patterns of English verb correlating them with the Nepali verb patterns. He gives Nepali verb pattern parallel to English so that the students can understand the sense in Nepali that the tense carries as he argues. He

added that he asks the students “to write V1 if the verb of the sentence they [(the students)] thought in Nepali ends with /c^hu/, /c^həʊ/, /c^həʊ/, /c^həs/, and /c^hən/; and to write V5 if the verbs end with /c^hin/, /c^hə/, and /c^he/” (25:1 ¶ 3 in T3 Int 3).

He (T3), in his LED, has also given the concrete examples of using Nepali for teaching grammar as follows:

1 Tense: The present simple tense

English Structure: S + V1/ V5 + O

Nepali Verb Markers: छु, छ, छिन, छौ, छन्, छन्

2. Tense: The present continuous tense

English Structure: S + is/am/ are + V1ing +O

Nepali Verb Markers: . . . इरहेको + छु, छ, छिन, छौ, छन्, छन्

(28:1 ¶ 2 – 7 in T3 LED 3)

T3’s explanation for his teaching English tense correlating it with Nepali verb patterns is that after teaching in that way, “there is less possibility of inappropriate use of tenses in English” since, as reported by the teacher, “while writing essays and answers to the questions, students think sentences in Nepali first, and translate them into English” (25:2 ¶ 5 in T3 Int 3).

To sum up, the participants, especially the teacher participants, utilize home language for explaining such grammatical concepts or rules that are complex and difficult to the concerned students to accelerate the process of teaching and learning especially for the low achieving students.

The overall circumstances of using home language for cognitive bridging for the successful teaching and learning of content, vocabulary, and grammar as shown by the

lived experiences of the participants include: (1) while interacting with the low English proficiency students, and (2) while dealing with relatively abstract or difficult teaching items. S1, for example, drawing on his experience, argued that the students in the context Nepal are of mixed ability regarding English and emphasized the need for using home language for weaker students (5:5 ¶ 3 in S1 Int 2). He argued that “not everyone has the same level” of English since it is an international language, and added that “for weaker students, Nepali must be spoken” (5:5 ¶ 3 in S1 Int 2).

In consonance with the student’s argument, T2 described his experience that “for students with low ability, and those who have just passed from the lower Grades, Nepali has to be used from time to time” (19:13 ¶ 4 in T2 Int 1). T3 has expressed similar experience in his LED that the students are unable to understand the texts or lessons in depth when delivered only in English since “the students have only little competencies as they study or use English only in English class from their early grades” (26:4 ¶ 3 in T3 LED 1). She may mean to say that there would not be such a problem if they were taught other subjects in English medium from their early grades.

Similarly almost all the participants have experience of using home language for teaching and learning of difficult items either due to the students’ low language proficiency or due to the inherent difficulty of the items as inferred by the teachers.

My assumption regarding the use of home language for cognitive bridging is that nobody knows everything, and obviously, most of the nonnative learners of English know a little of it in their interlanguage stage. Moreover, in the Nepalese community school context, even more specifically, in the context of the present research, the Grade 9

students' level of English is very low. In such a context, it seems natural to use home language to make the students understand English better.

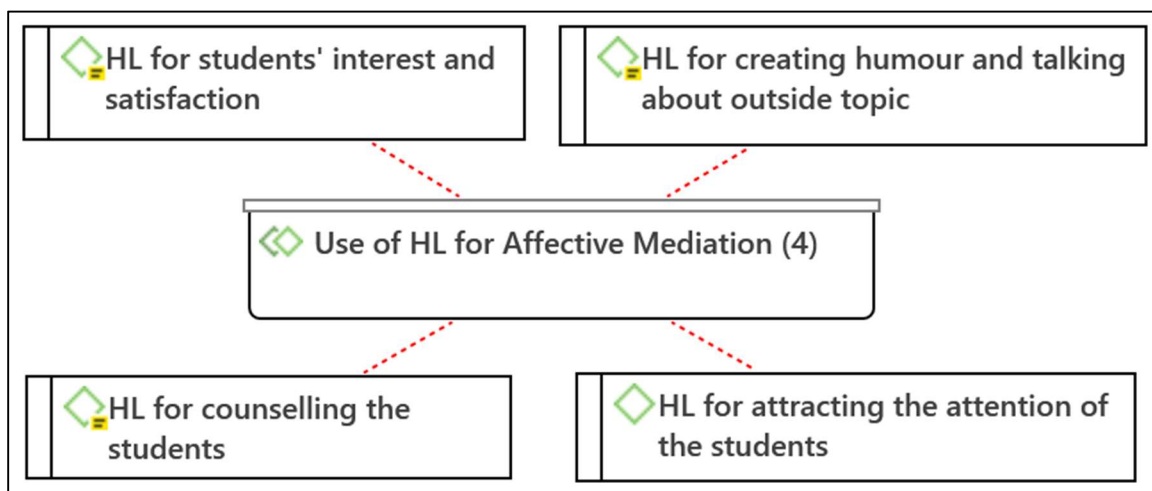
I had to use Nepali while taking Grade 9 EFL classes in the selected schools in the absence of the English teachers during my field study. Once, for example, I was teaching the communicative function of giving suggestion to the Grade 9 students in Sc3. I was teaching the function focusing on 'How about + Ving . . .?' structure. At the end of the lesson, I found that the students could produce sentences using this structure. But I was not sure enough whether they grabbed the meaning of a sentence with this structure. So, I asked the meaning of the sentence: How about visiting the doctor? They replied that this expression suggests someone that he should visit the doctor. But none of them could tell me the exact meaning of the sentence in Nepali. This, for me, implies that they could not distinguish the degree of formality or politeness of 'How about visiting the doctor?' and 'You should visit the doctor'. Therefore, I had to tell them in Nepali that 'How about + ving . . . ?' means /tjəso gərə kəso hola/ whereas 'You should do this or that' means /tjəso gərnu pərc^h/, indicating that the first way of giving suggestion is slightly more polite or less insisting than the second.

The Use of Home Language for Affective Mediation

This theme deals with the use of home language influencing affective variables such as motivation, interest, and satisfaction that makes the learners "open to the input" (Krashen, 1982, p. 9). Some degree of affectivity is prerequisite for the initiation of social interaction, and "social interaction", in turn "is believed to facilitate or mediate the learning process" (Fahim & Haghani, 2012, p. 694). The field information of the present study showed that the use of home language mediates affective factors on the part of the

students that promote interaction with teachers, and thereby promote learning. Into the theme of ‘home language for affective mediation’, I have fitted four codes grounded in the field information (see Figure 19).

Figure 19. *Codes Supporting Home Language for Affective Mediation*



Note. HL = home language; = code; = commented code; = ‘code group’ or theme; 4 = number of supporting codes

Home Language for Attracting the Attention of the Students. Attention provides strength and ability to continue the task of cognitive functioning despite the obstacles. Attention also stimulates interaction that leads to learning. The participants’ experiences that home language is used for attracting the students’ attention is supported by several quotations in class vignettes and texts from interview and interaction with the research participants.

In the following class vignette, the teacher has used Nepali with emotion of a little bit temper to attract the attention of the students when they do not pay any attention to him while speaking in English.

T2: (T2 is discussing answers of the questions in previous homework, but students seem not paying attention to him) Oh, Listen to me. (Students again do not seem to be attentive.) /sundʒəɪ nəsunni, boleko t̪ə sunnu pərjə ni həɪ; jehã ke bʰəneko cʰə sunni ke/ ‘nobody listen to me, listen to what is told here (i.e., in exercise) okay? (2:1 ¶ 3 in Class Vignettes of Sc2)

S1 shares his experience that “when students cannot focus on the lessons and start making a noise in the classroom, the teacher turns to cracking jokes and telling some funny anecdotes about his life crisply in Nepali” (7:2 ¶ 15 in S3 Int 1). Similarly, T2 described his experience that while teaching English-to-English the minds of the poor-ability students “divert”, they “do not understand” and “those who do not understand fall behind in future as well” (19:3 ¶ 6 in T2 Int 1). T2 also shares an anecdote of his class that shows how the use of students’ home language is useful for counselling students who do not pay attention to their studies.

The anecdote goes like this. When an “absent-minded” girl did not pay attention to him while speaking in English, he had to switch to Nepali: “/e nani t̪imi kəʒa socirakʰeki/ [‘Nani, what are you thinking’]? /pəðhaima d̪ʰjan cʰə/ [‘Are you focused on your studies’]?” (20:1 ¶ 5 in T2 Int 2). Only then, as he reported, the girl became startled. Then he convinced her in Nepali to listen to him carefully and made her aware that he would ask questions to her on the lesson. Only then, her wandering attention was focused on the lesson. The teacher’s realization is that switching to Nepali works well for drawing attention of the students. The essence can be that the students pay attention to the lecture that is comprehensible and interesting to them.

In addition, T2 also shared his experience that the students pay attention to the teacher's talk only when they understand the teacher; to make them understand, their home language should be used:

While teaching English to English, one student did not seem to be paying attention to such an interesting story. He requested me to tell the story in brief in Nepali. After I did so, he told me to tell the story in English again, stating that he would be attentive then. (20:4 ¶ 9 in T2 Int 2)

I also do have an experience of using Nepali in secondary school EFL classes to convince the students to pay serious attention to their study. For example, I very often used to say: /hami ʈəpāihərukālagi pəd^her aūchāū rə ɖinkaɖin ʈəpāihəruka əgadi yəsəri prəʂtuʈ gərc^haū b^həne ʈpāihərule afna lagi ʈə pəd^hnu pəryo ni/ 'we prepare and present lesson every day for you people, then why not you work hard for your study'?

Home Language for Counselling the Students. The act of counselling, to have its proper function, it should be comprehensible or graspable to the counselee. The English-only counselling could not be equally effective to all the students since the average Grade 9 EFL students in the research context have a low level of English proficiency as reported by the research participants. Therefore, as shown by the field information, the teachers used the students' common home language, Nepali, apart from English, for counselling students so that they could grasp the message and be directed towards the intended path. In the following class vignette, for example, T1 uses Nepali to convince the student to go through the text before doing the exercise:

T1: Company /le kinə/ surveyors /lai/ far western part of Nepal /ma pətʰajo/? /tjəhĩ cʰə tə, pədʰə tə/ (referring to the text)

S : (reads the text) /e.../

T1: /kinə rəɪcʰə/? /cʰə tə/? /hernə pərjo ni kancʰa/ ‘have to look at, *Kanchha*’

(1:1 ¶ 17 – 19 in Class Vignettes of Sc1)

Similarly, in the following class vignette, T2 takes reference of Nepali proverb to encourage the students to speak rather than shaking or nodding their head:

T2: /tjimiħərule euta bʰənai suneka cʰəʊ/? (Regarding the progress and satisfaction)

Ss: /cʰəɪnə/

T2: /sunə jəhã/, “/tjimilai aũcʰə/?” /bʰəndə t̪imi ke gərcʰəʊ/? You shake your head, yes? /əni ke bʰənai cʰə bʰəne ni, jo tauko t̪ə gərhəũ huncʰə, həɪnə/?

Ss: /ho/

T2: /tauco tə/ ‘heavy’ /huncʰə ləgbʰəg ek d̪ʰarne huncʰə; zibro cʰaĩ sano huncʰə, [ek] t̪olako; t̪jəso bʰəera ke bʰənai cʰə bʰəne t̪olako zibro pʰədkarnu bʰəndə d̪ʰarneko tauco həllaunə səzilo re; ke bʰənja jo? pədʰerə, uttər d̪inu bʰəndə aũd̪əɪnə bʰənerə munto həllaunə səzilo re ke/; but you have to speak, don’t shake your head.

(2:3 ¶ 7 – 11 in Class Vignettes of Sc2)

T3 also counsels the students using Nepali not to shake their head but to respond verbally in the following classroom exchange:

T3: /buz^heu b^hənja/? ‘understand’?; /buz^heu ki buz^henəu b^hənənə/ ‘understand or not, tell me’; response /gərənə/ do ‘response’; /bolne həɪ ʈauko maṭrəɪ həllaune həɪnə/ ‘speak, ok? Don’t shake your head’.

(3:17 ¶ 29 in Class Vignettes of Sc3)

In the following exchange of T2 in a class vignette, the teacher counsels a student to get his hair cut in time:

T2: /bela b^həɪsəkjo katnu pərjo/ (indicating a student with long hair)

(2:4 ¶ 5 in Class Vignettes of Sc2)

The same teacher (i.e., T2) seems to counsel a student in Nepali not to hesitate to go in front, and write on the board. When the student writes on the whiteboard, the teacher appreciates his handwriting to encourage him to do so in future as well:

T2: (T2 asks a student to write his answer on the whiteboard but the student hesitates to do so.) /nəu kəʃama pəd^hne manc^he/, whiteboard /ma lek^hnə gahro mannu hunc^hə tə/?

Ss: /lek^hə nə lek^hə, kehi hūdəɪnə/ . . . (The student turns back to listen to his friends)

T2: /pəc^hadi kinə p^hərkinu pərjo rə/? (The student writes his answer on the board)
/jesto ramro lek^hne rəɪc^hə, gahro manerə; lə kəʃto spəstə c^hə/; how clear writing!

(2:14 ¶ 20 – 26 in Class Vignettes of Sc2)

T3 uses Nepali to counsel the students not to copy from others, but to think in their own, in the following classroom act:

T3: Do not try to copy from your friends; /mero t̪ə kehi jəməʔa cʰəɪnə, zand̪ɪnə bʰənərə
 socerə sat̪ʰit̪irə pʰərkinə hənə, əli əli t̪ə zanja cʰə ni/; you have to think something
 in your mind, you can think, understand? . . .

(3:2 ¶ 38 in Class Vignettes of Sc3)

Students' experiences are in consistent with that of the teachers' classroom acts regarding the use of home language for counselling students. In an interview with S1, for example, he expressed his experience of the teacher's use of home language in counselling students about discipline related issues, and also made sense of using home language for the purpose:

[Our teacher counsels us regarding discipline] in Nepali. Because discipline is the rule of school. It is the jewel of the students. That should be followed. There is no point in counselling such a thing in English. She convinces us in Nepali that we should do this and that, so we understand. We may not understand it in English.

(5:1 ¶ 12 in S1 Int 2)

The student's argument is that to achieve the goal of counselling in discipline related issues, the counselee should understand the intended message. To get this done, home language or at least the appropriate mixing of home language and the TL is the best.

S3 has lived the experience of his teacher's use of Nepali to convince the students to work hard, and not to make noise in the classroom; and when every student starts listening to the teacher attentively, the teacher shifted the focus to the study topic again (7:3 ¶ 15 in S3 Int 1).

In addition, S3 have an experience that his teacher uses a little Nepali apart from English considering the low-proficiency level students while convincing the students to do something. In his words, “He [(the teacher)] convinces us [to do or not to do something] in English, but since not all students understand English, he also uses a little Nepali” (7:4 ¶ 21 in S3 Int 1).

S4 has similar experience in the teacher’s use of home language for counselling students. She stated in an interview that the teacher counsels them saying, “‘Please, do not make a noise; you should not do this; focus on your career; be serious, if you keep disrupting like this, your future will not be good’ in Nepali” (9:1 ¶ 13 in S4 Int 1). She (S4) further shared her experience that her English teacher counsels them in several aspects of their life using both English and Nepali (9:2 ¶ 29 in S4 Int 1).

The teacher participants also shared their experiences in consistent with their classroom discourse and the students’ report about the use of Nepali for counselling students. T1, for example, described her experience of using Nepali while dealing with the students’ problems of absenteeism, problems due to period/mensuration (in girls’ case) and other individual problems, such as “sudden tearing out the clothes, bullying or threatening from others, economic problems, and family problems”. Referring to the girls’ mensuration related problems, she remarked that the students “express their problems in Nepali”, and she “also speak to them in Nepali” when the students “need sanitary pad or they need to go home for rest due to severe pain” (14:1 ¶ 31 in T1 Int 1). The teacher also shared her experience and its sense making that the students complain in Nepali even in English class when they are dissatisfied with school administration or

subject teacher “because they can easily convey their intended meaning in Nepali” (14:1 ¶ 32 in T1 Int 1).

T1 justifies the need for using home language for counselling students. According to her, while counselling in English, not all the students understand what is said. Therefore, she has to use Nepali in order to bring about changes in the students’ “behavior, by explaining the matter to everyone” (14:2 ¶ 34 in T1 Int 1).

T2 shared his experience that he also uses students’ home languages other than Nepali to encourage them to perform well. He said, for example, that if a Newari student performs well, he encourages the student saying “/ba: la/” (19:5 ¶ 4 in T2 Int 1) meaning ‘(it) is good’. The teacher further described his experience that he teaches the content of the book English to English as far as possible, but he does the counselling in Nepali to grab the students’ attention (20:5 ¶ 6 in T2 Int 2).

T3 has experienced that the use of Nepali by the teacher in EFL classes motivates even the tight-lipped students to speak at least. He reported that when he says, “Why do not you speak? If you do not speak, you won’t learn” to the students in Nepali, even the tight-lipped students start talking a little bit (23:1 ¶ 14 in T3 Int 1).

The teacher (i.e., T3) also explained counselling the students about their family and personal problems in English cannot go that deep with them (23:2 ¶ 15 in T3 Int 1). Following him, the students can get a click when explained in Nepali and feel that the problem has been solved, they have found a way to solve it.

Moreover, T3 also pointed out the situations in which the teachers use home language apart from the TL:

[We use Nepali in] the teaching situation in which even the students who are good in English do not understand the words, sentences, texts, and so on; [and also in] counselling situation where we have to use complex psychological and philosophical terms to impress them. (23:3 ¶ 24 in T3 Int 1)

T3 said that he uses more Nepali while talking about the matters related to the students' life rather than while talking about exams so that they can understand it (24:1 ¶ 10 in T3 Int 2). For instance, as he articulated, he counselled in Nepali to one of the students who was absent the last day to be regular in class; to give priority to study rather than other activities, such as *Shivaratri /mela/* 'fair'. His rationalization for using Nepali in such a situation is that "barking in English fluently cannot move him"; the teacher's English wouldn't touch his heart and mind (24:2 ¶ 10 in T3 Int 2).

T3 expressed his worriedness about the students' current trend of not being so serious in study, and added that he uses Nepali to counsel the students in that issue using Nepali. He argued that he spontaneously uses Nepali probably because he has to say something emphatically while counselling (24:3 ¶ 10 in T3 Int 2).

The teacher further identified the advantages of the teachers' use of home language in EFL classes as "facilitating in clarifying the tough lessons, motivating students, and giving the Nepali equivalents of English terms" (27:1 ¶ 8 in T3 LED 2). Here, the function of motivating comes under counselling.

S3 has lived the experience of his teacher's use of Nepali to convince the students to work hard, and not to make noise in the classroom:

He also uses Nepali when he wants to motivate students about how important it is for us to work hard, and how foolish of us it is to make a noise in the classroom,

and so on. And everyone listens attentively. Then the focus is brought back to the study again. (7:2 ¶ 15 in S3 Int 1)

S4 has similar experience in the teacher's use of home language for maintaining discipline. She stated in an interview:

We can [understand when explained in English], but so are the students ('So' means a little less disciplined). While the students are making a noise, the teacher says, "Silent please". If they do not stop making a noise even then, the teacher switches the code into Nepali. (9:1 ¶ 13 in S4 Int 1)

She (S4) also stated that her English teacher convinces them to do or not to do certain things using both English and Nepali:

He says, "We should not say anything that hurts the disabled; this may hurt their ego; do not say such things to the impaired persons too; doing so will make your future worse". He also persuades us focusing a lot on our career. (9:2 ¶ 29 in S4 Int 1)

To connect the use of home language for counselling students with my experience, I have lived through many instances of using home language by my teachers and using it by myself as a teacher of English, in high school and higher level EFL classes for the purpose. It may be because counselling in an L2 or TL cannot go so deep as doing so in ones' home language.

Home Language for Creating Humour and Talking About Outside Topic.

Creating humour and talking about outside topic sometimes overlap, and sometimes they are the consequences of each other. Humour creates laughter, and laughter reboots our body and soul. Humour can be "a powerful instructional resource that helps teachers in a

number of ways, including attracting attention, improving communication, soothing difficult moments, and reinforcing desired behaviours” (Nair, 2020) . Creating humour by a teacher also develops his/her rapport with the students. As experienced by the participants, the teachers use home language for creating humour and talking about the topics outside the textbook including telling jocks and stories. In the following class vignette, for example, T2 has used Nepali to create humour and talk about outside topic at the same time:

T2: Birbal /d^humd^ham d^humrəpan gərne, surṭi k^hane/, Akbar /nək^hane/; /tjəso b^həerə/
 Akbar /le jo/ Birbal /lai kəsəri surṭi nək^hane bənaū b^hənerə soce/; /bəgəĩcama
 gəḍ^ha cərirəheko t^hijo, tjəhi bela, herə tə/ Birbal, /u tjə gəḍ^hale pəni surṭi
 k^hāḍəinə t̄imi kəṭi k^hairako/? /tjəspəc^hi/, Birbal /le b^hənec^hən, “ho maharaz,
 gəḍ^hale surṭi k^hāḍəinə”; əbə raza pəni surṭi nək^hani, ke b^ho tə?

Ss: /razalai nəi gəḍ^ha bənaidijio/

T2: /gəḍ^ha bənajio/; /‘gəḍ^hale pəni surṭi k^hāḍəinə’ b^həneko/, Birbal /le surṭi nək^hani
 jəṭilai gəḍ^ha bənaidijio/

(2:6 ¶ 50 – 52 in Class Vignettes of Sc2)

The teacher has talked about a statement in Nepali, related to, but outside the topic of the day’s study that creates humour and teaches a new fact in the following class vignette:

T2: /ze c^hə tʃəsəɪma sənʈos gərʃo b^həne pəd^hai pəni tuŋgi go ni; k^həɫtɪma pəɪsa c^həɪnə,
 ha nəb^həni cəlihalc^hə ni b^hənjo b^həne tʃo manc^hele pəɪsa kəhilei kəmaudəɪnə,
 jəhã euta b^hənai c^hə/—/k^hali/ pocket /ra b^hoko petle d^herəɪ kura sikaũc^hə/ [‘Empty
 pocket and hungry stomach teach you many things’] /ritʈo k^həɫtɪle ke sikaũc^hə/?
 [‘what does empty pocket teach you?’]

Ss: /kəmaunə sikaũc^hə/ [‘to earn’]

T2: /k^hali petle/? [‘empty stomach’]

Ss: /k^hane kura k^hoznə, bənaunə sikaũc^hə/ [‘to search for food stuff and prepare’]

T2: /ho/, . . . /hamile kəsəri hunc^hə k^hane kura ubzaunu pərjo, k^hetɪ gərnu pərjo,
 həɪnə/? [‘We have to work in farm and grow food at any cost, don’t we?’] [Do]
 you understand?

(2:7 ¶ 56 – 60 in Class Vignettes of Sc2)

The following classroom act by T3 also reveals humour that also indicates the teacher’s close positive relationship with the students:

T3: Pronunciation /lek^hijeko: guru/, goru b^hənlən b^hənerə, tɪmihəru kōhi bəɖmasle tə
 goru b^hənc^həʊ ni, ho/?

(3:3 ¶ 58 in Class Vignettes of Sc3)

The student participants’ experiences, regarding the teachers’ use of home language for creating humour, conform to the teachers’ classroom discourse. S3, for example, expressed his experience that “when students cannot focus on the lessons and

start making a noise in the classroom, the teacher turns to cracking jokes and telling some funny anecdotes about his life crisply in Nepali” (7:2 ¶ 15 in S3 Int 1).

The student (i.e., S3) shared one of the funny anecdotes told by his teacher in Nepali:

One of the stories [told by our teacher in Nepali] goes like this: One of his former students, now a teacher in some school, used to make a sound of a cock, /kuk^huri kã/ [‘the Nepali word for the sound of a cock’s crow’] anytime he turned to the blackboard. . . Intent on spotting the student who made the sound of a cock, pretending as if he were turning to the board, he immediately turned about only to find out the student making the cock’s sound stretching his head. Our teacher punished him for what he did, and told him not to do it again.

Later, when the student became a teacher, [he] regretted that he misbehaved at school when he was a student. He confessed that it is extremely difficult to deal with children when they make a noise, and do not pay attention to their study. (7:12 ¶ 17 – 18 in S3 Int 1)

Another student, namely S4 also has an experience that her teacher uses home language for creating a sense of humour. In her words, “he [(the teacher)] uses Nepali even when creating a sense of humour in between in the class” (9:3 ¶ 15 in S4 Int 1).

The teacher participants also share their experiences in consonance with their classroom discourse and the students’ report about the teachers’ use of home language for creating humour and talking about outside topic. In this context, T2 articulated his experience of telling jokes in Nepali, and also provided justification of using Nepali while telling jokes. According to him, the exact meaning of Nepali jokes cannot go down

so well in English as in Nepali, and some of the students do not grab it at all (19:11 ¶ 18 in T2 Int 1). He gave an example of what he often says when the students seem to be diverted from the topic of the study—“/haṭma puṣṭok mənma dəʃ ʃhok nəgərə həɪ/” ‘do not let your mind wander from the book in your hand’. He may mean that the meaning of some expressions that contain Nepali proverbs, idioms, and sayings has been distorted when translating them into English.

The teacher (i.e., T2) further stated that the jokes are often told in Nepali to make all the students in the classroom understand and laugh. He specified the fact that “twenty-five students out of 30 understand and laugh when jokes are cracked in English; other five students are deprived of the privilege” (19:12 ¶ 39 in T2 Int 1) of understanding and laughing. “Therefore” as he concluded, “jokes are often told in Nepali so as to make all the 30 students laugh” (19:12 ¶ 39 in T2 Int 1).

To sum up, the teachers use home language to create humour and talk about outside topics mainly because not all the students could understand English, and as a result, there is no meaning of humour to the students who could not grasp the essence of it, and secondly because it is very difficult to communicate in English the exact meanings of some originally Nepali jokes and stories as reported by the participants.

Home Language for Students’ Interest and Satisfaction. Teachers use and allow students to use home language in EFL classes to address the students’ interest and make them satisfied. This theme also includes the students’ demand of using home language. The students seem to be interested and satisfied in using home language for various reasons as shown by the field information, and the teachers also shared their experience of using and allowing the students to use home language in their classes for

satisfying them. Students seem to have their affection for their home language and identity. In this regard, S1 argues that we, being Nepali, should know Nepali well, and using Nepali is beneficial not only for the students who are weak in English but also for the ones who are weak in Nepali (5:4 ¶ 7–8 in S1 Int 2). It helps developing both Nepali and English. This theme, therefore, overlaps with use of home language for bilingual development.

S3 gives similar explanation behind the use of home language for students' interest and satisfaction. For him, 'not knowing the Nepali equivalents of English' does not sound good (7:16 ¶ 29 in S3 Int 1). He further argues that "being a Nepali, it is a kind of weird to get into the situation where we know something in English while we do not know in Nepali" (7:16 ¶ 29 in S3 Int 1).

S3 also justified the use of home language for most of the students' interest and satisfaction when he said, "I wish everyone used English in English period; our teacher tries to give lessons thoroughly in English, but most of the students do not agree to his approach; that is why" (7:8 ¶ 5 in S3 Int 1) Nepali is used. He further stated that some students are in favour of maximizing the use of English unless there is problem of understanding it on the part of the students. However, as experienced by S3, the teacher uses considerable amount of home language for the interest and satisfaction of most of the students in the class. His statement that "even when one or two of us propose the teacher to conduct classes English to English as far as it works, our friends do not agree with us" (S3, 8:4 ¶ 14 in S3-S4 Int 1) also provides an evidence of the teacher's use of home language according to the interest or demand of the majority of the students.

The student (i.e., S3) also indicates that the average students have negative attitude towards the students who tend to use more English when he says, “[When I talk a little more English to English, my friends] think that I’m a bit more of a bookworm type” (7:23 ¶ 13 in S3 Int 1). As another evidence of normal students’ negative attitude towards talented ones, both S3 and S4 articulated that the other students “say, ‘You are comfortable with English’, ‘you are talented’, and so and so” (8:4 ¶ 15 in S3-S4 Int 1).

In addition, S3 thinks that the students “use Nepali a lot” (7:24 ¶ 23 in S3 Int 1). English is used a little less. Following him, it would be better if they furthered lessons English to English. In contrary to this, S4 opines that they (the students) feel happy in using Nepali perhaps because they are Nepalese (9:14 ¶ 27 in S4 Int 1).

The teachers’ have experiences in consistent with that of the students regarding the use of home language according to the demand and interest of the students. T1’s remark that “using a little bit of Nepali . . . brought a facial change in them [(i.e., the students)]” (14:3 ¶ 4 in T1 Int 1) indicates that the use of home language makes the students happy. Moreover, in course of an interaction with T1, she emphasizes that “no matter how much English medium it is called, even while teaching English to English, Nepali is obviously used because this is what the students want” (16:1 ¶ 10 in T1 Int 3). By this, she means to say that in micro-level classroom practice, the use of home language to some extent is compulsory in EFL classes even if the meso-level policy prescribes English-only medium of instruction.

In her LED, T1 wrote, “without using Nepali language, neither I could make the students satisfied nor do they understand the instruction or the lesson” (17:1 ¶ 4 in T1 LED 1). She also expressed that she showed the contrast between [English and] Nepali

grammar (क्रिया, वाच्य etc.) so that the students felt “content and delighted” (17:2 ¶ 54 in T1 LED 1) for understanding. She also mentioned that the students “enjoy” (18:1 ¶ 12 in T1 LED 2) and “prefer” (18:2 ¶ 7 in T1 LED 2) using mother tongue to express their views freely.

T2 has an experience that the students “looked active and interested as well” (19:4 ¶ 8 in T2 Int 1) while using Nepali. He stated an anecdote of his classroom as “He [(one of the students)] requested me to tell the story in brief in Nepali; after I did so, he told me to tell the story in English again, stating that he would be attentive then” (20:4 ¶ 9 in T2 Int 2).

T3 shared his experience as “the idea that I would have used Nepali came up again and again even from good students” (23:5 ¶ 4 in T3 Int 1). He has written in his LED that “the students even demand to explain the essence of the lessons in Nepali” (26:3 ¶ 15 in T3 LED 1). This indicates the teachers use and allow to use home language to the students not because of the teachers’ interest but to fulfill the demand of the students.

The teacher, namely T3 further mentions that he uses Nepali “as per students’ request, [and for their] satisfaction” (29:3 ¶ 3 – 4 in T3 LED 4). One of the strong reasons for using home language according to him is that he found the students less satisfied while using only English in the class (29:5 ¶ 12 in T3 LED 4). This can be interpreted as the teachers’ intention to satisfy students’ interest.

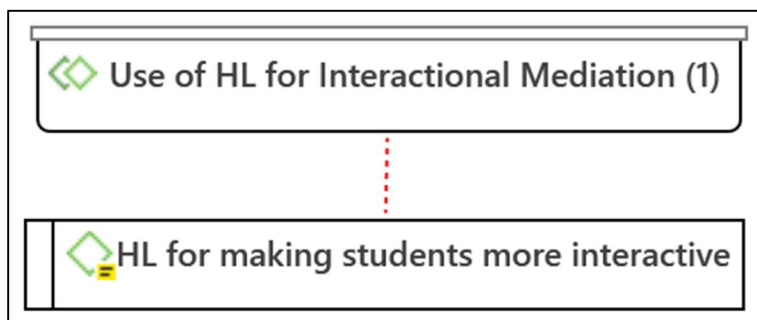
I, have no experience of commenting against the use of Nepali in EFL class at school and campus level in my learning career. I myself as a teacher am always eager to satisfy and address the interest of most of the students regarding the use of home



language for promoting students' motivation towards and understanding the subject matter. This can be true to most of the students and teachers of any foreign language.

The Use of Home Language for Interactional Mediation

Interaction (intra- or inter-personal) is prerequisite to learning. Any language intelligible to its users mediates social interaction; social interaction mediates human learning (Fahim & Haghani, 2012; Lantolf, 2011). The participants of this study shared their experience that the use of home language in EFL classes stimulates interaction between the teacher and students, and among students as well, which ultimately mediates learning the TL (here, English). This theme is supported by only one code (see Figure 20) grounded in the data.

Figure 20. *Code Supporting Home Language for Interactional Mediation*



Note. HL = home language;  = commented code;  = 'code group' or theme; 1 = number of supporting codes

Here, the theme and the code mean the same thing—that is, the use of home language to make the students more interactive among them and also with the teacher. This theme deals with the students' use of home language to ask and answer questions, share problems, and exchange ideas so that the students could be actively involved in teaching/learning activities. In addition, it includes the teacher's use of home language

and allowing its use to the students to make them actively involved in the learning activities.

The participants reported their experience that the students use home language while asking and answering questions in EFL classes. In the following classroom exchanges, the students ask questions, and the teachers reply them using Nepali:

T1: Why does the company send some of their surveyors . . .

S: /tʃo bʰəneko ke ho/ [‘what does that mean’] miss?

T1: Company /le kinə/ surveyors /lai/ far western part of Nepal /ma pəʃhəjo/? //tʃəh̃i cʰə

tʃə, pəʃhə tʃə/ (referring to the text)

(1:8 ¶ 15 – 17 in Class Vignettes of Sc1)

S: Sir, bitterly /bʰəneko/ sweet /ho/? [‘does bitterly means sweet?’]

T3: Sweet? No sweet, bitterly /bʰəneko tʃito səʒə/

(3:14 ¶ 39 – 40 in Class Vignettes of Sc3)

T3: Transcription . . . (Explains in English) /ke gərne buzʰjeu/? [‘do you understand, what to do?’]

Ss: /buzʰenə/ sir [‘(we) do not understand sir’]

S: /bʰetienə bʰəne ke gərne/ [‘what to do if not found?’]

(3:15 ¶ 52 – 54 in Class Vignettes of Sc3)

The student participants also reported their experience of using home language for asking and answering questions. S3, for example, stated that the students mostly used Nepali “when asking questions” (7:17 ¶ 10 in S3 Int 1). He further argued that “those

who are poor in English obviously do not ask questions in English” (7:18 ¶ 19 in S3 Int 1). S4 shared her experience that they “ask in both English and Nepali” (9:8 ¶ 9 in S4 Int 1). Similarly, S6 reveals a unique sense of using home language in asking and answering questions to teachers when he says, “When asking questions to the teacher, and when I wouldn’t be able to answer his questions in English, I would use Nepali; after that, he would teach us how to say the answer in English” (13:4 ¶ 11 in S6 Int 1).

The teacher participants also stated that the students use Nepali while asking and answering questions. T3, in this context, remarks that the students “use Nepali when answering the question”, but he asks “them to answer in Nepali when asked in Nepali and in English when asked in English” (23:17 ¶ 17 in T3 Int 1).

All this about the students’ use of home language to ask and answer questions so that the class could be more interactive is not new to my experience in both learning and teaching career, and perhaps, not strange to any EFL teacher or student.

Similarly, the teachers seem to create an environment for using or allowing students to use home language whenever the students tend to be silent due to the English-only instruction as in the following class vignettes:

T1: Debate is a discussion about a topic . . . (gives example). Knowledge is greater than power. We should be satisfied [with] what we have, this is for the motion.
Against the motion, what can be there?

Ss: (silence)

T1: Do you know? Can you tell me?

Ss: (silence)

T1: Against the motion /ke hunə səkcʰə/? /jəsko bipəjəma ke hunə səkcʰə/? [‘what can be against this (the motion)?’]

Ss: We should not ...

T1: We should not be satisfied [with] what we have.

(1:9 ¶ 5 – 11 in Class Vignettes of Sc1)

T2: Has anybody written supporting progress?

S: (silence)

T2: Progress /caincʰə bʰənerə kəsəɪle lekʰnu bʰacʰə/? [‘has anybody written supporting progress?’]

S: /cʰə/ [‘yes’].

(2:12 ¶ 16 – 19 in Class Vignettes of Sc2)

S1, in an interaction with him, stated his experience that they (the students) would speak English with their teacher, but when it was difficult for them to speak English, they spoke Nepali (4:13 ¶ 11 in S1 Int 1). He meant to say that they used home language whenever they confronted with some sort of difficulty to continue the discourse in English. The student (i.e., S1) argues that English teacher understands both English and Nepali, “therefore according to the level and habit of the students, they can talk to her either in Nepali or in English” (5:10 ¶ 20 in S1 Int 2). He confesses that he does not know much English, so he mostly asks and speaks in Nepali. His argument is that at least he speaks Nepali to learn English. This reveals his idea that we can use whatever languages we know as resources to mediate interaction which, in turn, mediates the learning of a new language (here, English).

S4 also has similar position regarding the use of home language to avoid silence in EFL classes. She thinks that “Nepali should also be used” since some students remain silent even when the teacher says, ‘Do you understand’ because of the lack of understanding (9:10 ¶ 19 in S4 Int 1). This indicates that the teachers use and allow the students to use home language so that the students do not keep quiet.

The system of restricting home language in EFL classes does not feel good to the students. “The students do not know how to speak English, and on top of that, they could not say what they want to say” (10:7 ¶ 33 in S5 Int 1) if the students’ home language is restricted in EFL classes. The students could easily interact with the teacher in home language and could gradually increase the amount of English if their classroom discourse could be scaffolded by the use of home language. In this context, S6 expressed that he knows little English; and argues that there is no reason why he “shouldn’t speak Nepali in such a situation” (13:7 ¶ 25 in S6 Int 1).

The teacher participants also have experiences that the use of home language makes the students smart and interactive. T2, in an interaction with him, for an example, maintains that “if their languages are used, students will be a little smarter and more active in interaction” (19:24 ¶ 4 in T2 Int 1). T1, in her LED, has written that when she illustrated the poem in English without using Nepali words, approximately 75% of the students didn’t engage in the discussion (17:7 ¶ 51 in T1 LED 1). She has also written that “After communicating using the Nepali language, they felt comfortable and they were able to express their opinions freely and easily” (17:7 ¶ 51 in T1 LED 1).

T2 shared a story to me which, as reported, he tells to his students in Nepali in EFL classes to encourage them to listen to and respond because, as he argues, “some

students do not listen to what is said in English” (19:8 ¶ 37 in T2 Int 1). His story goes like this:

Here is the story of two frogs. The two little frogs fell into a pit while playing. An army of frogs came there and told the two small frogs that they were as good as dead. Both the small frogs tried to jump up out of the pit with all their might ignoring the comments of the other frogs. Finally, one of them gave up trying. He fell down and died. The other frog continued to jump as hard as he could. Once again, the army of frogs yelled at him that it was futile to put in efforts but to die. He jumped even harder and finally succeeded to come out of the pit. When he got out, the other frogs said, “Did you not hear us?” The frog explained to them that he was deaf. He thought they were encouraging him to come out of the pit the entire time. Our students are not deaf to the ear, but mentally deaf when it comes to expressing themselves in English. (19:8 ¶ 37 in T2 Int 1)

T2 emphasizes making the students “understand and interact either by explaining in Nepali or in any other way round” (19:16 ¶ 19 in T2 Int 1). He also added in an interaction that he tells “jokes [using Nepali] to encourage taciturn students to speak” (19:25 ¶ 19 in T2 Int 1). In addition, he remarked that “if Nepali is not allowed, the class becomes silent” in a community school though he encouraged the students “to speak English all the time by asking them to try speaking English . . .” (19:28 ¶ 20 in T2 Int 1).

T2 has an experience that if the students are not allowed to speak Nepali, they do not speak at all (19:29 ¶ 30 in T2 Int 1). He put forward a logical argument that “if Nepali is not allowed, there will be no interaction; then, how to understand their problem without interaction” (19:30 ¶ 34 in T2 Int 1) and give necessary feedback. The teacher has also

experienced the value of giving instruction for classroom activities and asking questions in home language for enhancing interaction:

Even when doing pair work and group work, some students wait for instructions in Nepali. They ignore English instructions. Similarly, I have found the environment in which there is more chance of interaction when questions are asked in Nepali rather than in English when teaching reading comprehension.

(21:2 ¶ 6 in T2 LED 1)

T3 also have experiences similar to that of T1 and T2. In an interaction with him, the teacher said, “When I go for English to English, avoiding interaction [in Nepali], students go silent” (24:10 ¶ 8 in T3 Int 2). He focuses the value of using home language in encouraging the students to speak, when he puts in his LED as, “I haven’t found so much advantages of using Nepali by the students in ELT classes except that they would be encouraged to speak and express their feelings” (27:2 ¶ 9 in T3 LED 2) while using or allowing them to use Nepali in EFL classes.

All the above experiences of using the home language for interactional mediation in the lifeworld of Grade 9 EFL teachers and students are not new and surprising to me since I have lived through similar experiences. I have to use Nepali and also allow its use to my students to make them speak. For instance, I sometimes have to encourage the students at least to speak by using Nepali, such as, /kehi t̪ə bolnus nə ho/ ‘say at least something’, /nepaliməi b^hannus nə/ ‘say in Nepali’, and so on.

Concerning the overall mediational use of home language in EFL classes, I have experiences similar to that of the participants. I remember that my teachers and we as students using home language, Nepali, when we had hard time to understand things in

English. I, as a teacher, have many examples of using and allowing the students to use home language when I found the English-only instruction unintelligible to the students, and when they seemed to be unmotivated and passive in teaching learning activities.

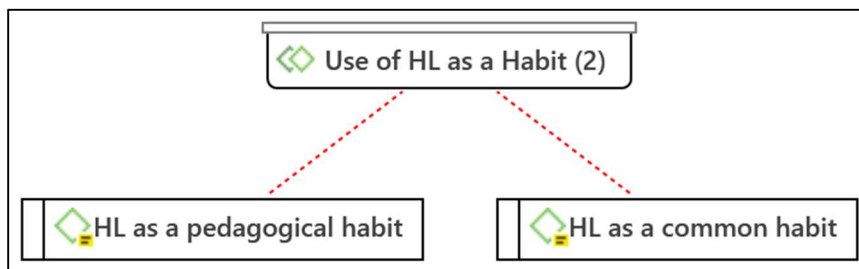
Non-Mediational Use of Home Language

Non-mediational use of home language in EFL classes covers its use supported by the data but could not be mapped onto the mediational constructs of ‘the sociocultural theory of language learning’. It is not unnatural, but unexpected in relation to the mediational theory of language learning. It covers the participants’ use of home language as a habit and its use due to their bilingual attitude. Such use of home language does not mediate the learning of English in the classroom, but it reflects part of the participants’ experiences of their use of home language, and therefore contribute to answer the research questions. This theme has been developed from its two subordinate themes: use of home language as a habit and for bilingual development as shown in Figure 16 above.

Use of Home Language as a Habit

This theme refers to the teachers’ use of home language as their habit. As revealed by the data, the teachers were accustomed to using home language in EFL classes instead of simple English. Therefore, this theme covers only the teachers’ use of home language as a habit but not as the deliberate strategy to mediate or facilitate the learning of English. This theme is supported by two codes or basic themes: use of home language as pedagogical and common habits (see Figure 21).

Figure 21. Codes Supporting Use of Home Language as a Habit



Note. HL = home language;  = theme;  = commented code; 2 = number of supporting codes

Home Language as a Pedagogical Habit. This code indicates the teachers’ use of home language as a pedagogical habit—the habit of using home language developed in course of teaching. This is related to the teachers’ use of home language and their act of allowing students to use home language in EFL classes for the ease of the teachers’ task. Both student and teacher participants reported their experience of the teachers’ use of home language as a habit formed in course of teaching. S7, in this context, for example, shared her experience that though the students understood English, the teacher had “already formed the habit of switching to Nepali” (12:15 ¶ 33 in S5-S6-S7 Int 1). She intended to say that the teachers use Nepali even when the message is not so hard to grasp on the part of the students.

The teachers also have experiences of using home language unknowingly as a pedagogical habit. T1 stated her experience that even a very simple thing happens to be expressed in Nepali rather than in English when speaking. She argues that “Nepali, being the mother tongue, it is easy, and comes up unknowingly” (14:15 ¶ 47–48 in T1 Int 1). For her, Nepali is more comfortable even when giving suggestions to and controlling the students.

T3 stated his experience that “the use of Nepali in difficult situations has turned into the habit of using Nepali even when it is not necessary” (23:20 ¶ 23 in T3 Int 1). As he reported, T3 meant to say that he has got into the habit of using Nepali even if it needs no Nepali explanation at all, or when simple English can do. He has made other similar expressions regarding the teachers’ habit of using home language for the ease of teaching. One remarkable expression he made after the end of an interview with T1 was:

This is not the experience of mine alone. Except for the compulsive situations mentioned by Miss [(i.e., T1)], I felt that we have become accustomed to use Nepali even while teaching simple passages where we do not need to use Nepali. I have added this, thinking that this reality should not be missed out. (16:7 ¶ 11 – 12 in T1 Int 3)

Another expression by him goes like this: “In class 9 textbook, there are many words like ‘typhoid’ which are not understood without being explained in Nepali. Even if it is easy, we are accustomed to using Nepali to make the concept clear” (24:11 ¶ 7 in T3 Int 2). Overall, T3 has realized that “speaking Nepali has been [his] habit” (24:12 ¶ 10 in T3 Int 2).

I have many instances of using home language unknowingly in EFL classes that made my job easier than when using only English though I could manage to do with simple English if I made a little more effort to make the students understand the language and content.

Home Language as a Common Habit. This theme refers to the teachers’ use of home language due to their language habit in general. The field information shows the teachers’ use of home language as a common habit with no especial strategic mediational

function. Hence, the theme has been grouped under non-mediational use of home language. The teachers regularly use home language in classroom discourse. The following class vignette shows this:

T1 : . . . /əbə jehã/ “go in” /b^həne pəc^hi ke rəhec^hə/ Mr. Jay (pseudonym)?

Jay : /həzur/?

T1 : /ke rəic^hə jehã b^hənə t̪ə/

Jay : Can I go...

T1 : inside...

Jay : inside and look around?

T1 : /ho, t̪əspəc^hi po usle/ “Oh, yes please go in” /b^hənjo həinə/?

(1:7 ¶ 29 – 35 in Class Vignettes of Sc1)

In this class vignette, the teacher uses Nepali to elicit English from the student. At the same time, the student responds in English and Nepali alternatively, and the teacher also gives prompts in both English and Nepali. However, in this vignette, there is nothing remarkably difficult to deal with for the teacher. Therefore, it can be said that the teacher used both languages as a common habit.

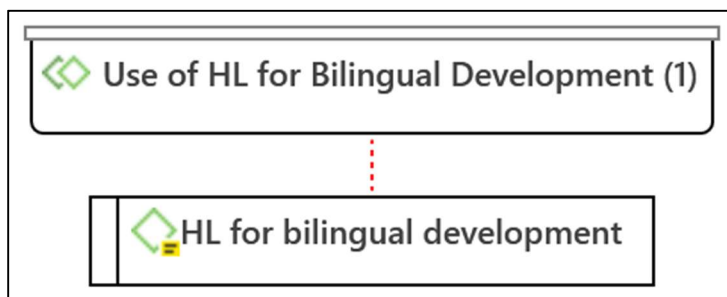
S7, regarding the use of home language as a common habit, shared her experience that they had grown up with the habit of using Nepali even when English worked for them well (12:15 ¶ 33 in S5-S6-S7 Int 1). She may mean that they usually use Nepali even when there is nothing complex to communicate in English due to their habit.



The use of home language as a common habit is natural to every nonnative teacher of English whose home language is same as the learners’.

Home Language for Bilingual Development

The participants, more specifically the students showed the bilingual attitude that they want to develop both English and Nepali. There is only one code, developed merging it with other two similar initial codes, namely home language due to bilingual attitude and home language for its development, supporting this theme (see Figure 22).

Figure 22. *The Code Supporting Home Language for Bilingual Development.*



Note. HL = home language;  = theme;  = commented code; 1 = number of supporting code

S1's argument that "students cannot catch up with the teacher when the teacher uses only English, and using more Nepali also reduces English learning, so mixing English and Nepali is just fine" (4:12 ¶ 33 in S1 Int 1) implies his bilingual attitude. His bilingual attitude is even more clearly reflected in his expression:

In short, not everyone has the same capacity. Not everyone understands even Nepali. Similarly, not everyone understands English. Therefore, it is better to use both English and Nepali while teaching. It would be better if Nepali teacher didn't use Nepali alone, and if English teacher didn't use only English. It would be better if they mixed the languages. (5:15 ¶ 18 in S1 Int 2)

S3 also has given similar justification for the use of home language. He said, “We should know both Nepali and English; if we can develop both the languages simultaneously, we will feel more comfortable” (7:17 ¶ 31 in S3 Int 1).

S6’s observation is that “when speaking Nepali in English class, sometimes, new Nepali words are learned” (11:3 ¶ 17 in S5-S6 Int 1). Such an interest of students for developing home language simultaneously with the TL is also shown in the following quotation by S1:

If someone knows only English a lot and does not know Nepali much, then the use of Nepali by the teacher can give a click to the students that the Nepali equivalents of such English words or expressions are like this. This increases the knowledge of Nepali a little. (5:14 ¶ 6 in S1 Int 2)

The students have a strong feeling for their Nepali identity. They do not seem to be satisfied in learning English at the cost of their home language. The following quotation by S3, for example, shows the students’ love to their home language:

[Not knowing the Nepali equivalents of English words or sentences] does not sound good, sir. We should be able to understand in both languages. If needed, we should be able to express ourselves in Nepali. When using Nepali, we know what a Nepali word means. Being a Nepali, it is a kind of weird to get into the situation where we know something in English while we do not know in Nepali. (7:16 ¶ 29 in S3 Int 1)

All the aforementioned information under ‘home language for bilingual development’ clearly show the students’ intention to learn the TL with due affection for their home language implying their bilingual attitude, their interest for bilingual

development. This sort of feeling is quite normal for any second or foreign language learner.

To sum up, the participants were found to have experience of using home language for its mediational and non-mediational functions which I have presented under two “global themes” further branching them into five “organizing themes” supported by 11 “basic themes” or codes (Attride-Stirling, 2001). One of the basic themes, namely, ‘home language for increasing understanding’ has been further branched into three sub-themes, Table 6 reflects the summary of the outcome of the data explication and interpretation.

Table 6. *Thematic Outcome of the Explication and Interpretation of the Data*

Global themes	Organizing themes	Codes (basic themes)
Mediational use of HL	HL for cognitive mediation	HL for better achievement
		HL for checking understanding
		HL for increasing understanding
	HL for affective mediation	The content
		The meaning of vocabulary items
		The grammar points
HL for interactional mediation	HL for attracting the attention of the students	
	HL for counselling the students	
	HL for creating humour and talking about outside topic	
	HL for students’ interest and satisfaction	
Non-mediational use of HL	HL as a habit	HL as a common habit
	HL for bilingual development	HL as a pedagogical habit
		HL for bilingual development

Note. HL = Home language

Chapter Five

Study Findings

In this chapter, I present the findings of the study under the global and organizing themes that emerged from the explication and interpretation of the field information. Under each organizing theme, I address all the research questions so far applicable.

Mediational Use of Home Language

The participants' mediational uses of home language were found to fit in with cognitive, affective, and interactional functions—the constructs of mediational aspect of the sociocultural theory of learning. The specific findings drawn on (a) the class observation, (b) the teachers' remarks on their use of home language, (c) the teachers' remarks on the students' use of home language, (d) the students' reports on their use of home language, and (e) the students' reports on the teachers' use of home language under each organizing theme are stated below.

Home Language for Cognitive Function

The participants were found having some significant experiences and sense making regarding the use of home language for cognitive purpose in EFL classes. They are as follows:

The Class Observation. Both the teachers and students seemed to use home language (i.e., Nepali) for checking and increasing students' understanding of the stuff.

The Teachers' Remarks on Their Use of Home Language. The teachers used home language for better learning achievement of the students, for checking understanding of the students, and increasing their understanding of the content, vocabulary items, and grammar points. As they argued, due to the low level of English

proficiency of their students, the teachers had to use home language to elicit some response from students so that the teachers could check their understanding and give necessary feedback. In addition, as the teachers argued, the students could not understand the English-only instruction; without understanding the stuff, learning does not take place, and as a result, they could not perform well in the examination. This was the reason for the teachers' use of home language to increase students' understanding.

The teachers were compelled to use Nepali since, as they reported, the students could not understand the English-only instruction. They seemed to have indicated indirectly that they could not make the students understand the stuff without using Nepali.

The Teachers' Remarks on the Students' Use of Home Language. The students' use of home language for cognitive purpose would not surprise the teachers. As they reported, they allowed students to respond in home language for checking their understanding. They even asked the students to ask questions in Nepali if they could not understand the instructions or content in English so that they would not go dumb.

However, the teachers did not like the idea of students' using home language for relatively less difficult or easier things. That is to say, the teachers were not satisfied with the students' use of home language except when the themes/contents were quite difficult to express in English.

The Students' Reports on Their Use of Home Language. The students were happy that the home language was not restricted in the classroom. They felt comfortable with home language. They did not know much English, as they reported, and therefore used whatever language came first to their mind for the purpose of learning English.

Even so, the students were not satisfied with and worried about the excessive use of home language. They wondered why they (i.e., the teachers and students) were using Nepali even when there was no problem of comprehension indicating their (i.e., the students') wish that they (the teachers and students) had used Nepali only as a last resort in EFL classes.

The Students' Reports on the Teachers' Use of Home Language. The students' reports on the teachers' use of home language have some elements of the teachers' remarks on that. That is, as the teachers remarked, the teachers used home language so that the students could understand the lessons well, and as a result, could perform tasks well in class work, homework, and examination. The students' argument was that the English-only instruction without imparting the knowledge or concept to the students is meaningless. They reported that the lesson became easier and more intelligible to them when explained using Nepali, the common home language. This is indeed a reality of the low achieving students.

Though the students realized the importance of the teachers' use of home language for making the instruction comprehensible whenever the students confront with the problem of unintelligibility or confusion, they seemed aware of the fact that using more of home language in EFL classes reduces exposure to English resulting in its meager learning. The students preferred using Nepali to English only when there was problem of understanding.

To sum up the use of home language for cognitive purpose, both the teachers and students found it comfortable to use home language in that its use was reported to have enhanced the latter's understanding of learning contents in ways that would help them to

better perform the tasks in their classwork, homework, and examination, and the teachers to check the students' understanding for giving appropriate feedback. However, the participants were anxious that the habitual overuse of home language could muddy the English language learning opportunity of the students for the habit reduces English exposure to them.

On the basis of the above finding it can be argued that although the use of home language facilitates understanding the learning contents and making students perform tasks brilliantly, echoing the fact that too much of everything is harmful, overuse of home language naturally obstructs second language learning.

Home Language for Affective Function

The explication of the field information showed the participants' experience of using home language in EFL classes to mediate students' affective factors. The specific findings related to the affective use of home language have been given below.

The Class Observation. The teachers were found to have used home language to attract the attention of the students, counsel them regarding their study and discipline, encourage them to speak up instead of just nodding and shaking the head, create humour and go off the topic, such as telling jokes and stories. The students were found to have used home language to share their urgent problems to each other and to the teachers.

The Teachers' Remarks on Their Use of Home Language. The teachers used home language to attract the attention of their students when the students did not pay attention to teaching and learning activities. Moreover, the teachers used home language for counselling, motivating, and convincing students on the matter of discipline, study, and students' individual problems related not only with the urgent classroom situation

and the examination but also with the students' household problems that would influence their life. Apart from this, they used home language for creating humour. This included cracking jokes, and telling funny stories and anecdotes with moral lesson. One more point they added was that their choice of language was guided by the students' interest and satisfaction.

The teachers' interpretation on the use of home language was that if the students could not understand the English-only message, they paid no attention to their talk. Therefore, to make them understand the content, home language should be used. They also argued that counselling involves convincing the students to follow a certain path to resolve the problems. For this, they had to use some sort of complex language including abstract psychological and philosophical terms to bring about some emotional and behavioural changes in them. English-only counselling cannot go that deep with the Grade 9 students. Therefore, to get such a thing done, as they claimed, the teachers had to use home language. They further clarified that they could not go down so well in English as in Nepali. On top of that, barking in English could not touch the students' mind and heart so as to move them into action, both physical and mental. They also argued that the essence of some concepts attached to Nepali language, especially related to Nepali jokes, cannot be conveyed in English. Finally, the teachers explained that they used home language not because of their own interest but to satisfy the interest and demand of the students. They said that students were not as much satisfied with the English-only instruction as is expected. This may be due to the problem of unintelligibility attached to the language.

The Teachers' Remarks on the Students' Use of Home Language. The teachers reported that sometimes the students were not able to convey their problems in English only. Therefore, the students shared their problems with the teachers using home language so that the teachers could do something on the problems or at least could suggest some ideas to solve them.

The Students' Reports on Their Use of Home Language. The students shared their individual as well as common problems with each other and with the teachers using home language.

The Students' Reports on the Teachers' Use of Home Language. The students' reports on the teachers' use of home language for affective function are in consonance with the teachers' remarks on it. As reported by the students, the teachers cracked jokes and told stories to attract their attention towards the topic of the study. In addition, the teachers, as the students reported, used home language for counselling students regarding discipline related to immediate classroom environment to a broad context of students' future life. Besides, the students' reports showed their acceptance of the teachers' remark that they used home language as per the students' need and interest.

The students' interpretation of using home language for the purpose of counselling, especially for maintaining discipline, was that there was no point in counselling on such a serious issue of discipline in English since, as they argued, they might not understand it in English. The students' argument is that to achieve the goal of counselling in discipline related issues, the counselee should understand the intended message. To get this done, following them, home language or at least the appropriate mixing of home language and the TL is the best option. They also indicated that the

teachers used home language since most of them (i.e., the students) were not satisfied with the English-only approach.

In summary, when it comes the use of home language for affective purpose, acknowledging the English language as a barrier to conveying the essence of the message to the students, and to creating a sense of humor in English lessons being delivered, the teachers used home language to break the barrier and took its advantage for counselling and motivating students towards study as well. Meanwhile, the students found home language most useful to share their personal and urgent problems with their friends and teachers, which otherwise would have gone awry if they had to use English.

It can be drawn on the finding that the use of home language on the part of the teachers for counselling and motivating students and breaking the monotony of classroom lessons with barrels of jokes and a sense of humour, ultimately for making the students “open” to the input by lowering the students’ psychological- or “socio-affective filter” (Krashen, 1981), and on the part of the students for sharing their personal and urgent problems with people around them is relatively promising.

Home Language for Interactional Function

I have presented as follows the experiences and sense making of the use of home language for its interactional mediation in the lifeworld of the teachers and students as shown by their actions and words.

The Class Observation. The students asked questions using Nepali. The teachers seemed to create an environment for using or allowing students to use home language whenever the students tended to be silent due to the English-only instruction.

The Teachers' Remarks on Their Use of Home Language. The teachers' remarks indicated that they sometimes used home language while asking questions to the students. Another indication was that they used and allowed students to use home language so that the students would be more interactive. As the teachers reported, they explained the difficult stuff, such as the poem, using home language so that they could actively engage the students in teaching and learning activities.

The Teachers' Remarks on the Students' Use of Home Language. The teachers took the use of home language by the students as normal. Therefore, the home language was not restricted in the classroom. The teachers had an experience that students became more interactive when they were allowed to use home language in EFL classes.

The teachers argued that if home language was not allowed, there would be no interaction, and without interaction, no learning would take place.

The Students' Reports on Their Use of Home Language. The students' reports on their use of home language for its interactional function include their use of home language for asking and answering questions. Their argument for such use of home language was that it was better to ask and answer questions at least using home language rather than being silent due to poor English background. They also argued that after asking or answering questions in home language, the teacher would help them to express it in English. This argument indicates the implication of the community language learning method of language teaching.

Another idea of the students was that they used home language or English according to their level of proficiency in English to interact with the teacher since the

teacher spoke and understood both the languages. For them, as for the teachers, it was better to speak using Nepali to learn English than not to speak at all. This argument reveals the idea that we can use whatever languages we know as resources to mediate interaction, which, in turn, mediates the learning of a new language (here, English).

The Students' Reports on the Teachers' Use of Home Language. The teachers used and allowed the students to use the home language for the purpose of interaction. They appreciated the teachers' initiative role to involve them in interaction by using and allowing them to use home language so that, as they argued, they could gradually increase the amount of English in their classroom discourse.

In a nutshell, both the teachers and students were found to have used home language to make English classroom more interactive. They were confident in the idea that interactive classroom promotes learning no matter what language is used. By using home language, students happened to interact in the class instead of their staying silent when only English was used in the classroom.

From this finding it can be said that when it comes to making English classroom lessons more interactive or conversational, home language use has a leverage in the context where the English-only instruction can render students dumbfounded.

Non-mediational Use of Home Language

This theme emerged from two organizing themes—use of home language as a habit and its use for the development of intended bilingualism—inductively derived from the field data. The non-mediational use of home language was not found to be supported by the theory adopted, and even the participants were not satisfied with such use of home language though it was found to exist in the lifeworld of the participants in the researched

context. The specific findings related to the non-mediational use of home language are stated below under the respective organizing themes further divided into four sub-themes same as in the mediational use of home language above as far as relevant.

Home Language as a Habit

Hereunder, I have presented the specific findings regarding the participants' experiences of the teachers' use of home language as a habit and their feelings on those experiences.

The Class Observation. The teachers were found to have used home language regularly in EFL classes even when there was nothing difficult to deal with for them and to understand for the students in English. This indicates that they were using home language as a habit.

The Teachers' Remarks on Their Use of Home Language. The teachers realized that they had formed a habit of using home language instead of simple English to perform the intended task in course of teaching English. They were worried about, and afraid of such a habit of using home language that has no significant mediational value.

The Students' Reports on the Teachers' Use of Home Language. Just as the teachers remarked that they had developed a habit of using home language instead of simple English, so the students reported that the teachers had formed the habit of switching to Nepali though the students understood English. The students wished the teacher had used simple English instead of home language where there was no problem of unintelligibility. However, one student (S7) reported that there was nothing wrong with the teachers' habit of using home language. Her remark might have emerged in this form because she did not want to be critical of the teacher.

To sum up the use of home language as a habit, the slogan ‘old habits die hard’ is manifest in this context. It was the matter of worry for the teachers that they automatically switched from English to Nepali out of habit even when they were dealing with easy teaching learning stuff which could be handled in English without any difficulty. On the part of the students, they were not at ease with such random language switch.

It can be concluded from such a finding that while language switch can be instrumental as long as it facilitates language learning, it can be frustrating once such switch creeps into teachers’ habit because then the language switch keeps occurring even in inappropriate time and place during lesson delivery. This habit evidently hinders English language learning.

Home Language for Bilingual Development

I have presented hereunder the findings related to the experiences and sense making of the students’ use of home language for their intended development of bilingualism as lived by the participants in EFL classes.

The Class Observation. Nothing special could be observed in the classroom as the evidence which showed that the students were using home language for the sake of maintaining bilingualism except for some traces of their satisfaction when the teachers put in efforts at familiarizing the students with the Nepali equivalents of some English concepts.

The Teachers' Remarks on the Students' Use of Home Language. The teachers took as natural the students' mentality of learning the TL (i.e., English) without losing their home language. However, they did not agree that the students use home in EFL classes because of their affection for home language. Rather, as argued by the teachers, the students use Nepali for their comfort.

The Students' Reports on Their Use of Home Language. The students' reports indicated that they were happy to learn some new aspects of home language when the teachers used it in EFL classes. They regarded as reasonable the bilingual approach to language teaching adopted by the teachers. They argued that it was awkward for a Nepali (citizen) to know something only in English but not in Nepali. This signals their willingness to learn English but not at the cost of their home language.

Regarding the summing up of the use of home language for intended bilingualism, the students were found to be astonished as to how sometimes they could learn something new about their home language in EFL classes where sometimes they would encounter Nepali equivalents of English concepts. Meanwhile, even though the teachers argued that students used Nepali not out of affection but for the sake of their comfort, the latter were found to be ardent believers of the language sentiment that they would not love to learn English at the cost of their home language, meaning it is fair if both languages go hand in hand. This finding may lead to the argument that loving home language more than any other languages is perhaps an ingrained tendency of human beings. The students in the research site were brimmed with this tendency that would not allow them to sacrifice their home language for learning English.

However, the overall findings related to the mediational and non-mediational use of the home language in EFL classes seem to be caused by the researched context, that is, the students having a poor English-base and all the teachers and students sharing a common home language. These findings, therefore, cannot be generalized in other contexts, such as the one where students have a sound English-base, teachers and students do not sharing a common home language.

Chapter Six

Discussion: Dialoguing the Findings With the Literature

In this chapter, I recapitulate the findings, and discuss them with their elaboration and evaluation in a wider framework of existing literature related to the topic of the study. In addition, I discuss how I got reflected from some phenomenological encounters that I lived through during this research study at the end of this chapter. Finally, I point out some limitations of the study.

To my knowledge, the present study is the first one to derive such a finding through a detailed explication of the lifeworld of the teachers and students regarding their use of home language in Nepalese community school Grade 9 EFL classes. Now, I discuss the findings of the study dialoguing them with the existing literature under the respective global-and-organizing-theme headings.

Mediational Use of Home Language

Mediational aspect of the sociocultural theory of L2 learning, which I adopted for this study as the main theoretical framework, maintains that the use of home language mediates learning any second or foreign language (here, English) in its cognitive, affective, and interactional aspects (Wu, 2018). This implies that the global theme (i.e., mediational use of home language) and the organizing themes it subsumes, namely, the use of home language for cognitive, affective, and interactional mediations are deductively derived from the existing theoretical framework adopted for the research study. However, the codes as basic themes emerged from the field information, and fitted later on into the deductively derived organizing themes mentioned above. I discuss the

findings related to these themes connecting them with the extant literature under the corresponding headings as follows.

The Use of Home Language for Cognitive Mediation

The participants found it comfortable to use home language since as reported by them it enhanced the students' understanding of learning contents and thereby helped to improve students' tasks performance in classwork, homework, and examination, and it supported the teachers to check the students' understanding for giving appropriate feedback. However, the participants also expressed their anxiety that the overuse of home language could muddy the English language learning opportunity of the students for it reduces English exposure to them. Such an experience of the participants indicates that the use of home language can facilitate understanding the learning contents and making students perform tasks brilliantly though its overuse naturally obstructs second language learning.

The essence of this claim is in line with the argument that the use of learners' first language does not impede the acquisition of English, but facilitates their cognitive and academic development (Baker, 2011; Baker & Wright, 2017; Butzkamm, 2011; Crawford, 2004; Cummins, 1979; Dantas & Manyak, 2010; Swain & Lapkin, 2000; Wu, 2018; Zulfikar, 2019). For example, Baker and Wright (2017) argue that the students take the support of their L1 to process the content especially when it is difficult for them to do so in their L2 (p. 281). Wu's (2018) finding of a student's use of "L1 private speech to regulate his misunderstanding and regain selfregulation in face of the difficult TL vocabulary" (p. 92) is another background to inform the use of home language in EFL classes for cognitive mediation. This indicates that restricting the use of home language

in EFL classes may prevent the students from the potential opportunity to understand the language or content.

Similarly, Bruen and Kelly's (2014) stand for judicious use of L1 in helping reduce cognitive overload and learner anxiety level in L2 classes makes sense as well when it comes to using home language as cognitive mediator. The use of home language for cognitive mediation is also informed by Crawford's (2004) survey research that shows the teachers' extensive use of the learners' L1 for cross-lingual and cross-cultural comparisons, which have cognitive and affective values, as argued by the author.

However, some studies such as Escobar and Dillard-Paltrineri (2015) found the teachers and students arguing against the use of L1 in an undergraduate EFL classroom for it "would hinder cognitive processes necessary for L2 learning", though the participants were found to accept "transitional and limited" use of "L1 in the L2 classroom of beginners" (p. 312). Such a negative idea about L1 use might have emerged from its overuse as found in the present study. Similarly, Krashen (1989), who though advocates the use of L1 that makes the L2 input comprehensible, rejects the inappropriate use of L1 or home language that hinders the comprehension of L2 input. This also informs the participants' anxiety about the use of home language in situations easy to handle with English.

The finding that the use of home language assists students to perform tasks better implies that the English-only instruction may lead to poor results in examination indicating the students' failure in learning the language, and thereby to some extent failure in education. This has also been informed by Cardenas' (1986) experience that in his all English first-grade instructional programme, 80 percent of the students could not

learn English at all; they failed in the system (p. 360), and Baker's (2011) observation that Spanish speaking children of normal ability enrolled in mainstream English-medium schools in the USA fail in the system (p. 346).

Similarly, the participants' concern of using home language for students' better achievement reminds me of Cummins et al.'s (2005) argument that schools can achieve the goal of improving students' achievement much more effectively when they take into account the students' identity investment as a core component of learning. It is because the identity investment incorporates utilizing home language as a resource for learning the TL.

Besides, the research-based conclusion that the "use of the home language can help promote English language development and academic achievement, particularly in literacy" (Working Group on ELL Policy, 2009, p. 3) informs the use of home language for better achievement of students.

Contrary to the above arguments advocating the use of home language for better understanding and achievement, "it is suggested that teachers should use the L2 so that the students feel accomplishment and enjoyment at seeing that they are capable of understanding and using the target language, which will help in language acquisition" (Mickel, 2016, pp. 35–36). Such arguments or claims and even empirical findings for and against the use of home language for better achievement of students seem equally logical. Such conflicting but equally strong claims might have emerged from extremely opposite contexts of research or practice.

Another argument that the use of home language can support teachers for checking students' understanding of the input so that the former could give feedback

accordingly is consistent with Silvani's (2014) finding—the teachers using L1 for checking students' comprehension. The ultimate goal of checking understanding is to make the students understand the stuff. Therefore, this finding can be discussed simultaneously with other cognitive-mediation-related findings, which are all concerned with making the students understand the stuff whether while teaching the content in TL, or while giving attention to low achieving students, or while dealing with the item difficult to the majority of the students, or in the situations that combine two or more of these issues. Similarly, Krashen's (1989) idea of using L1 as one of the ways, among many others, such as simplifying the language, and using more common vocabulary and shorter less-complex sentences, to make the input comprehensible informs the cognitive use of home language.

In addition, there is a connection of the cognitive use of home language with Vygotsky's (1978) concepts of ZPD, and more knowledgeable other(s) apart from the construct of mediation—the main theoretical framework adopted in this study. It is because the classroom implication of this theory is that the instruction or feedback from more knowledgeable other(s) should lie within the students' ZPD in order to mediate learning on the part of the students. Moreover, the theory's implication in L2 teaching and learning is that appropriate use of L1 helps restraining the instruction for L2 teaching within the ZPD, and learning to take place.

The cognitive-mediation-oriented findings are similarly connected with the theory of translanguaging that involves the use of home language in L2 teaching and learning. Sasaki's (2001) lived experience of utilizing the knowledge of her L1 (Japanese) in almost all stages of research process, and using the L2 (English) for preparing the final

report of the research (p. 111) reflects translanguaging as “the process of making meaning, shaping experiences, understanding and knowledge through the use of two languages” (Baker, 2011, p. 288).

Utilization of home language for cognitive mediation especially when dealing with the difficult teaching/learning items or for making the low achieving students understand the stuff can also be linked with Cummins’s (1979) theory of linguistic interdependence in the sense that the participants have an experience of easily understanding the difficult content in TL if they were already familiar with the content in their home language.

Similarly, the findings subsumed under cognitive mediation of home language use conform with Celic and Seltzer’s (2013) observation of translanguaging in classroom as the instructional strategies that scaffold students’ understanding of language (i.e., English and their home languages) and content, and with the technique of using students’ L1 as the reference language to make the meaning of the TL clear to the students in grammar-translation method of language teaching (Larsen-Freeman, 2000; Stern, 1983).

Additionally, the use of home language for cognitive mediation is in concordance with cognitive difficulty due to language discontinuities between home and school propounded by Ogbu (1982). It is because the use of home language in EFL classes can reduce the home-school discontinuity in language use, thereby lessening the cognitive difficulty on the part of the students.

To conclude, the use of home language for cognitive mediation in general is not new and an addition to previous literature, and at the same time, this theory is not indisputable. However, the potential uses of home language to mediate cognitive aspect

of L2 learning are not found to be taken account of in as detail as in the present study though they are found to be touched with a bit as discussed above. Therefore, the results under this theme indicate some extension in its coverage.

The Use of Home Language for Affective Mediation

On the basis of the participants' experiences of using home language to break the affective barrier of the English-only use in EFL classes it can be argued that the use of home language is expedient for the teachers in making the classroom vibrant and refreshing by means of jokes and a sense of humour, and counselling and motivating students into their studies through anecdotes while on the part of the students it lends itself to the functions of sharing their problems with their friends and teachers.

This argument can be said to be informed by the position of Center for Applied Linguistics (2001; as cited in Baker, 2011) that restricting mother tongue in the classes exerts a harmful psychological effect on learners, and Cummins's (2001) view of equating the rejection of a child's home language with the rejection of the children themselves (p. 19). For Cummins, asking children to leave their language and culture at the schoolhouse door means asking them to leave their identities.

The affective-mediation-related findings also conform with UNESCO's (1953, 2003) estimation that one's L1 is an important attribute to his or her cultural identification and empowerment. It is because, following the author, using the students' home language in the classes means valuing and respecting, and thereby securing their identity. Cummins et al.'s (2005) argument that the EFL learners engage academically only if the instruction assures their identities and enables them to invest their identities in learning through potential identity texts also has similar impression.

The affective function of home language use in EFL classes corroborated by this study conforms to the Paker and Karaagac's (2015) finding of using L1 for building rapport with the students, and Qian, Tian, and Wang's (2009) research conclusion that a suitable amount of L1 use "helps . . . foster a close student-teacher relationship" (p. 719).

The findings such as use of home language for counselling and maintaining discipline have some connection with the previous research finding that students' L1 was used for keeping classroom atmosphere by the teachers (Silvani, 2014) since both have something to do with regulating the students' discipline related behaviour.

Similarly, the previous research finding that L1 was used for "suggesting . . . , requesting . . . encouraging . . . favour-asking, apologizing, joking and greeting" (Neokleous, 2016, pp. 8–9) informs the findings of the present study including the use of home language for attracting the attention of the students, creating humour and talking about outside topic, and for students' interest and satisfaction.

However, there are considerable amount of literature as opposed to the findings under this theme. Contrary to the finding that the use of home language helps attracting the attention of the students, for example, Celik and Aydın (2018) argue that "excessive use of L1 keeps learners' attraction away from learning English" (p. 3).

Another strong and logical argument against the affective function of home language use is that the use of L1 can have negative consequences for student motivation in learning L2 in that if students are allotted a time to ask questions or obtain clarification in the L1, the use of L2 may not be beneficial as students might not pay much attention to instruction in L2 knowing that they will shortly receive reinforcement of the same information in the L1 (MacDonald, 1993, as cited in Mickel, 2016). In line with this

argument, Swain (1986; as cited in Mickel, 2016) argues that if the same or related message is typically given in both languages, then the students tend to ignore the TL which they do not understand, and there is no motivation to try to figure out what is being said in the language.

Such a dialogue in consonance with and discordance with the affective use of MT might have emerged from extremely opposite contexts. For example, the use of MT might have been discouraged in the context in which there existed its non-mediational overuse in L2 classes. Even this study contends such an overuse of MT in EFL classes.

Little literature is found to mention and explain the affective use of L1 in L2 classrooms in much detail though each of the above mentioned studies related to the findings of this research work put into discourse one or the other aspect of the affective use of L1. Therefore, the contribution of this study to building knowledge lies in its detailed explanation of how the use of home language has functioned as an affective mediator for learning the TL (English in the present study) in the lifeworld of the teachers and students.

The Use of Home Language for Interactional Mediation

This finding (i.e., the participants' experience of using home language for stimulating the students to interact among themselves and with the teacher as shown by their words and actions) indicates the role of home language in making the class more interactive minimizing the imbalance between teacher talking time and student talking time in the classroom discourse, and thereby amplifying the chances of learning to take place. This may be because, in classroom context, usually language is the only means of interaction except limited use of non-verbal cues of communication such as gestures and

facial expressions. Learning takes place only when the interaction is intelligible to the students. The research site and participants representing a typical context characterized as community schools, Nepali-medium sections, low English proficiency students, and Nepali as the shared home language for all the participants, there is little chance of teacher-student or student-student English-only conversation being fully intelligible to the students throughout a lesson. The language of instruction, therefore, shifts to the shared home language especially when the students are confronting the situation of unintelligibility.

The two specific findings, namely, the use of home language by the students for asking and answering, and the teachers' use and their allowance to students the use of home language for making students smarter and more interactive, fitted into this theme (i.e., home language for interactional mediation) overlap with each other since the ultimate goal of both is to actively engage the students in learning, and therefore, both of them can be discussed concomitantly. Both the findings indicate that the students would keep silent—they would not ask and respond questions, and would not interact in other classroom acts and discourses—if the teachers do not stimulate them to do so by using home language appropriately, and allowing the students to use it when necessary. If the students do not interact either among themselves or with the teachers, no learning takes place in accordance with the sociocultural theory of learning. This theory assumes that human learning is mediated through social interaction, which in turn can be mediated through the use of home language (Fahim & Haghani, 2012; Lantolf, 2011).

The findings related to the interactional mediation of home language in TL learning are also informed by Lantolf's (2000) idea that the instructional conversations

between students and teachers rather than purely instructional teacher talk mediate learning. To make the instruction conversational between students and teachers, the students can be encouraged to interact by giving them some prompts in simple English or in home language so that the prompts could be intelligible to the students leading to getting the things done.

In addition, even Swain and Lapkin's (2000) argument that collaborative dialogue in L1 or L2 mediates second language learning, and Cummins et al.'s (2005) idea of using L1 as a means for active engagement in learning an L2 in the classes indicate the authors' stand for the use of home language for interactional mediation. Similarly, Qian, Tian and Wang's (2009) conclusion on the basis of their research findings that switching the code into L1 is "a discourse strategy that teachers use for promoting classroom interaction and ensuring efficient classroom management" (p. 719) informs the interactional-mediation-related findings.

Similarly, Neokleous' (2016) finding that learners naturally used L1 for a wide variety of purposes including asking and answering questions resembles the specific research finding of the present study that the participants have lived the experience of using home language by students for asking and answering.

The overall findings under the use of home language for interactional mediation are informed by Kano (2012), Nambisan (2014), Wang (2016), Phyak (2018), and Anderson's (2022) recommendation for multilingual practices prioritizing learners' engagement in classroom discourse and activities over maximal target language use in ELT classes. The use of home language for interactional mediation is also in concordance with Nilsson's (2020) argument that "allowing for students to draw on their L1 resources

may . . . be more effective in order to encourage and empower learners to respond and interact” (p. 276).

In short, the results support the view that social interaction is prerequisite to learning (Vygotsky, 1978). And, the interaction to lead to learning, it should lie within the learner’s ZPD. The home language, when used appropriately, can help to confine the interaction within the ZPD.

Overall, the above discussion shows that the central or ultimate mediation of home language in EFL classes is cognitive in the sense that the use of home language can serve the functions of affective and interactional mediation only because the home language is intelligible to the students. At the same time, it is not only the home language but also any language including the TL can mediate learning if intelligible to the learners. Therefore, a better idea can be using simple English rather than home language so that the students can have mediational as well as the TL content input simultaneously. Therefore, it is noteworthy that, in practice, the use of home language in ELT classes can be worth taking when it is used as the last resort for serving the mediational functions discussed above.

Non-Mediational Use of Home Language

The non-mediational use of home language in EFL classes found to be experienced by the participants indicates unexpected finding of the study in relation to the mediational theory of language learning. It covers the participants’ use of home language as a habit and its use due to their bilingual attitude, that is, their intention to develop Nepali-English bilingualism.

Use of Home Language as a Habit

The participants' words and action show that the teachers are accustomed to using home language in EFL classes as pedagogical and common habit. This indicates that the teachers are using home language because they developed a habit of using it subconsciously in EFL classes, that is, not being aware of whether their use of home language mediates learning English or not. As shown by the result, they regret such a habit of using home language. This finding indicates the praxis of unwanted or unexpected use of home language in the sense that habitual use of home language does not serve the function of mediation in learning English. Moreover, such a use of home language may hinder the learning of English as experienced by the participants. Such a negative consequence of pedagogical or common habitual use of home language is informed by the belief "that students need to replace the old habits in the L1 with the new habits in the L2 in the process of their L2 learning, the L1 is viewed as the major interference in their L2 learning" (Du, 2016, p. 33). However, this belief also assumes the naturally inevitable influence of L1 habit in the process of learning L2 on the part of the students. The negative side of teachers' habitual use of L1 or home language also conforms to the assumption of the direct method of language teaching that "the L2 rather than the L1 should be used as the medium of instruction in L2 classrooms" (Du, 2016, p. 19).

In this regard, Krashen (1989) maintains that the habit of concurrent translation fails to teach English effectively, and he claims that his input hypothesis explains this. The author further argues that such a "translation results in the students not attending to the English message and teachers not attempting to make the English part

comprehensible” (p. 50). Not attending the English message may result in not learning English effectively. Celik and Aydın (2018) make similar arguments that “excessive use of L1 keeps learners’ attraction away from learning English” (p. 3).

As informed by the literature discussed above, the non-mediational use of home language as a habit is true and natural to every emergent bilingual learner especially in early stages of learning, and also in the cases where the learners have a very poor English background like the most of the student participants of the present study have. However, this trend of using home language as a habit without any significant mediation to learning English needs to be gradually minimized as the participants’ meaning making of their experience.

Home Language for Bilingual Development

The result that the participants have an experience of using home language for bilingual development shows the students’ bilingual attitude and due affection for their home language. This further indicates that the students had no desire to learn English at the cost of their home language (i.e., Nepali), and it is a good point because maintaining bilingualism neither needs extra effort nor it causes any bad effects in learning English in the researched context. Moreover, this finding implies the need for emphasizing the development of English maintaining the home language (here, Nepali) as a linguistic symbol of communal or national unity and identity.

The use of home language for bilingual development, though neutral to its mediational value in learning English, is informed by a number scholarly works, such as, Ruiz (1984), Baker and Wright (2017), Ollerhead and Taylor-Leech (2006), García and Wei (2014), Celic and Seltzer (2013), Skutnabb-Kangas (1981), and Edwards (2010). All

of these works stand for the position that bi- or multi-lingualism is good for us; it is a powerful asset rather than a burden. Celic and Seltzer (2013), for example, opine that “the knowledge bilingual students share from the home language sources can be compiled with the other information gathered in English” (p. 110).

Similarly, Ollerhead and Taylor-Leech (2006) argue that multilingualism keeps our brains healthy as we age, and improves the children’s employment prospects in the present-day world economy and socio-political situation. Along the same lines, Dewi (2008) concludes her finding that bilingualism is an asset instead of a burden. This idea is congruent with Edwards’s (2010) observation that “in a world in which—for all the power of English—multilingualism remains a powerful asset” (p. 265).

In such a world-wide positive scenario of bilingualism or multilingualism, the participants’ intention of using home language in EFL classes for maintaining bilingualism is not new to literature. However, the students’ awareness of the importance of maintaining Nepali to develop Nepali-English bilingualism is a noteworthy finding.

The overall results in the researched context not only conforms to the mediational use of home language in accordance with the sociocultural theory of language learning but also identify its non-mediational use in EFL classes. The sociocultural theory of second language learning assumes that language, irrespective of home language or TL, mediates learning the TL in its cognitive, affective and interactional aspects (Wu, 2018). However, the participants were also found to have experience of non-mediational use of home language as a habit and for intended bilingual development. This implies that the use of home language in EFL classes may not be limited to its mediational purpose in the context where the students and the teachers share the same home language and the

students frequently confront with the problem of understanding the English-only instruction either due to their low English proficiency or due to the issues related to the teachers' linguistic proficiency and their skill as teachers. The existence of non-mediational use of home language in EFL classes further implies the need for researching the measures for making the use of home language as mediational as possible and minimizing the non-mediational use of home language in EFL classes.

The Phenomenological Encounters: Some Reflections

While carrying out this research, I passed through a number of “phenomenological encounters” (Vagle, 2018, p. xi)—the encounters with incidences or events. Some of the encounters went unnoticed, some others feebly remembered, and a very few of them deeply experienced. The ingrained encounters have been etched at visceral level into my memory, body and being. Here, I present my reflections on some soul-stirring phenomena.

My Lived Experience in the Preliminary Field Study

One of the many interesting lived experiences of mine has stemmed from the selection of the particular teachers and students as the participants of the study. Initially, I had thought of collecting the data from Grade 2 and 3 English teachers of a secondary school nearby my residential place. With this in mind, I visited the school for establishing rapport with the teachers. On arrival, I mentioned the purpose of my visit to the head teacher, and requested him to organize a short meeting with the teachers. I was elated to feel that I was wholeheartedly accepted by all the teachers as a PhD researcher at the meeting. It was decided at the meeting that I would observe the classes from the following day.

On the next day, however, I found myself in a new circumstance in the site. The Grade 2 and 3 teachers, as they reported, were not comfortable being observed. The Grade 2 teacher expressed that she was a novice at teaching, and it would be uneasy for her if I observed her classes. The Grade 3 teacher directly rejected to be observed. In the meantime, I tried to convince him that my observation was not intended for his evaluation but for learning something new from his class. He, nevertheless, repeatedly said that he could not teach when he was observed by a senior. Even though I asked him not to pass me as a senior, he was not convinced. I asked him to spend just half an hour with me at his leisure or even after school time so that we could discuss the matter. My request did not take any effect. I then talked to the head teacher who told me that he could not do anything if the class teachers themselves felt uneasy to be observed. I came to the conclusion that perhaps my approach to selecting the participants did not fit the way I thought it would do.

Learning from this phenomenological encounter, I knew that there must have been some change to the approach, and I turned to the valuable suggestions from my supervisor and the research committee members so that I could select the site and the participants appropriate for the phenomenological study. Ultimately, their assistance worked wonders in the research process and the study emerged in this form.

Emergence of Insight Into the Theoretical Framework Adopted

My exact research site and participants were fixed with the change as suggested by my supervisor. The initial field study, more specifically the class observation, that I performed unplanned enkindled in me the insights into the adopted theoretical framework—the sociocultural theory of learning—of the present study that propelled my

research activities towards a particular direction. Initially, I could not think of the exact guidelines for the class observation, and interview with the participants. I, therefore, went to the classes and just watched two lessons of each selected teacher without any observation guidelines and recording device. I came upon the nature of the information available, which helped me develop the observation and interview guidelines. In a T2's lesson, for example, I got to know some ““aha” moments” (Peoples, 2021, p. 32) regarding the teacher's use of home language in EFL classes. The moments include the teacher's use of home language when the students did not respond to his question correctly, and when they did not respond at all perhaps to make the question clear so that the students could answer it.

Around the same time, in course of reviewing the related literature, I also happened to go through Wu's (2018) 'A Vygotskyan Sociocultural Perspective on the Role of L1 in Target Language', which discusses the mediating roles of L1 in TL classes. Wu's paper along with my experience of class observation clicked in my mind that I could see the field information through the lens of the sociocultural theory of learning.

Consequently, it led me to the exploration of the essence of home language use in EFL classes from the mediational theoretical perspective apart from the adoption of the hermeneutic phenomenological principle. Therefore, first, I prepared class observation guidelines (see Appendix II) focusing on the mediational functions (cognitive, affective and interactional) of home language (here, Nepali) used in the selected EFL classes. Then, I went to the classes with the observation guidelines in mind for data collection. I also performed further research activities in congruent with the selected theoretical framework.

A Drop of Lemonade in a Glass of Water

Here, I cannot be happy to share such an example of my phenomenological encounter that reminded me of the analogy of a drop of lemon juice in a glass of water. It resulted in shockingly little information required from T2's lengthy personal stories. Most of his stories were irrelevant to the topic of my study. At one time, I spent a whole day walking with T2 according his own plan, listening most of the time to his stories so that I could gather the information related to the topic of my study. What exactly happened on that day is as follows.

It was my seventh day at Pharping in Dakshinkali Municipality, my research site. Since I found it onerous to perform the research activities smoothly without leaving my home in Kirtipur where I had to attend to my day-to-day family and social responsibilities, and considered it unethical to follow up and interact with the participants only at my convenient time. Therefore, I planned to stay in or near their locality with an aim to grasping and utilizing the time at the convenience of the participants. In this way, I started staying at Pharping as a paying guest, on March 5, 2021 for certain period of time.

With a plan to visit T2 for a follow up interview on March 11, a holiday for *Shivaratri*, I phoned him several times to manage the schedule, but he did not respond. I then headed towards his home for the purpose. I made a phone call on the way. When his wife received the phone she said that he was busy in performing *masiki* of his father who had recently died (three months ago). I informed her of my coming to her house. She asked me to plan to have a meal as well at her home. At this, I took a long breath and thought it was my fortune.

When I reached T2's house, the *pandit* had already finished the ritual of the *masiki*. T2 put on *tika* on my forehead and gave me some *dakshina*. I told him the purpose of my visit though he might have already guessed it. He said that he could give me half an hour or so after meal. I agreed with him. We had meal together.

Later, I knew that T2 had had a plan to visit an engineer on that day on the matter of his school building recently being constructed. However, the engineer could not turn up perhaps due to *Shivaratri*. T2 then changed his plan and proposed to me a trekking around his house through Bhanjyang, Sokhel, Pakhachok, Kopu, Nimtol, to Pharping. I felt excited, and decided to utilize the period of that trip for gathering the intended information. I managed to audio-record the whole-day conversation with him. We travelled along the road, across the field, through the jungle, took a rest at *chautari*, sometimes on the road under the trees. We had completed 5 hours' (about 7 kilometers) walk when we reached Nimtol. Meanwhile, an army vehicle heading towards Pharping arrived. We stopped the vehicle and requested for a lift. The driver gave a positive signal by smiling, and we got on the vehicle. The remaining journey of the day completed on the vehicle.

At most of the time during the trekking, I listened to his stories irrelevant to my research study. Of the five hours' record, only half an hour's record is related to his lived experience of using Nepali in Grade 9 EFL classes (i.e., related to my topic of study). The whole conversation of the day can be likened with a glass of water, and the information related to my research study with a drop of lemonade.

What is /zən əsəŋkʰiki/?

This is the question I asked to S4 in course of interacting with him since I had never encountered the Nepali language equivalent for demography before. It might be surprising to the readers that it was for the first time I heard the word. Below is the description of the phenomenological happening and my reflection on it.

I had planned to visit S4 at Thasigaun on the ninth January 2021. Since I had not been to her house before, and did not know the exact location of her house, I went there with S3. On the way to Thasigaun, I talked to him about the contents of the subject (i.e., Health, Population and Environment) since, as he said, there was examination of the subject on the following day. I asked him to share me any of the topic related to that subject. Then he said /zən əsəŋkʰiki/. But I had never heard this word before. I therefore asked, “What is /zən əsəŋkʰiki/?” Then he said something like “/zən əsəŋkʰyako/ scientific study” ‘the scientific study of population’. I guessed it must have been demography and asked “What is it called in English?” He answered, “Demography”. Only then I understood the concept of /zən əsəŋkʰiki/ well.

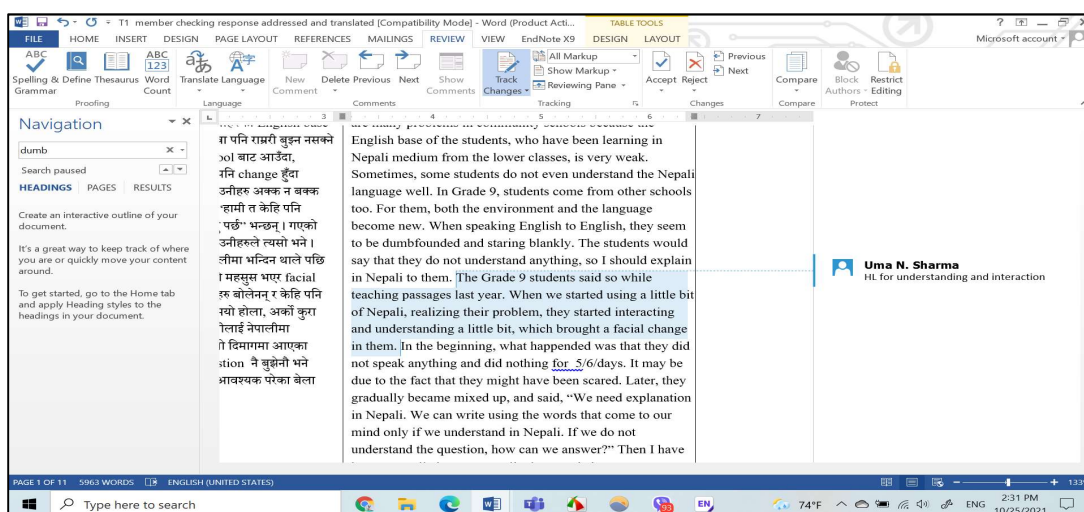
This event reminded me of the mediational aspect of Vygotsky’s sociocultural theory of learning that “the human mind is mediated” (Lantolf, 2000, p. 1) and Cummins’s theory of linguistic interdependence that “a high level of proficiency in the L1 will have a positive effect on the acquisition of the L2, and a level of proficiency in the L2 will help in the development of the L1” (Bruen & Kelly, 2014, p. 3). It is because I understood or learned the concept of /zən əsəŋkʰiki/, a word in my L1 (Nepali) through the mediation of its L2 (English) equivalent, ‘demography’. Simultaneously, I got the

insight that the theory of linguistic interdependence is nothing more than the implication of the sociocultural theory of learning in developing language irrespective of L1 or L2. Following the theory of linguistic interdependence, L1 development mediates L2 learning and vice-versa. This can be thought of as the theory of two-way mediation—L2 mediates L1 development just as L1 mediates L2 development.

My Acquaintance With ATLAS.ti

My acquaintance with ATLAS.ti 9 is such a phenomenological encounter during my research study that it brought a U-turn in the way of explicating and interpreting the field information. Initially, I had been manually analyzing the data from the very beginning. I had already noticed many remarkable quotations in the data in the form of written text documents. I had also coded the meaningful quotations selecting them, and adding comments as codes using ‘Track Changes’ mode as shown in Figure 26 for one example.

Figure 23. *An Extract of Coding in MS Word Using ‘Track Changes’ Mode*



However, nearly at the end of my field study, I got acquainted with ATLAS.ti 9— a CAQDAS as a tool “to store and manage all [the] data collected for [the] research

project at one place” (Friese et al., 2018, p. 12). Therefore, I recoded the documents using the software repeating the procedures involved, and finalized the coding after several revisions. Coding the documents using the software enabled me to do the task so systematically that I could retrieve the codes and track them back to the quotations in the documents while necessary. The software accelerated the task of explication and interpretation, and writing its report as part of the dissertation.

Limitations of the Study

On completion of this dissertation, I came to realize some of its limitations set by the research design, nature of the phenomenon of investigation, demographic situation of the research site, and the casual upheavals that I encountered during the research. They are briefly stated as follows.

First, I collected the relevant data from a small number of purposively selected participants (i.e., 3 teachers and 7 students) from a small research site selected in the same way with the total number of students for class observation for the purpose of data triangulation. Therefore, in this study, the participants do not represent a population but a perspective (Smith et al., 2009), and the findings of the study cannot be generalized in the context other than the same or similar to the researched one.

Second, the use of home language is a continuous phenomenon for the participants, more so especially for the teacher participants. Therefore, though the phenomenological study is retrospective in nature, the information given by the participants were usually in the form of day-to-day activities since most of the activities they performed regarding the use of home language this year were similar or same to

those in the past, and will be so in future as well. As a result, the report of the explication of the data does not look retrospective.

Third, another nature of the phenomenon under investigation was that the concrete classroom events that involved the use of home language in EFL classes have not necessarily been so deeply experienced by the teachers and students as the health hazards are by a patient of any chronic disease, or the carnage of war events by a warrior. Therefore, it took a great deal of time and effort to elicit the intended data. As a result, I could not complete the research project within the proposed schedule.

Next, Nepali was the home language used in the EFL classes in the research site. The other home languages of the students in the research site, namely Tamang, Bajurali and Nepal Bhasa, were hardly used in the selected EFL classes. Therefore, home language in this study was unintentionally limited to Nepali.

Another limitation is that I modified the previously envisioned methods and modes of data collection due to the intervention of the COVID-19 pandemic and the resultant lockdown during the study, which also delayed the completion of the study. I had proposed classroom observation and face-to-face interview as the methods of collecting data. Nonetheless, later, I collected the written LEDs as well from the teacher participants, and I interviewed the participants in both face-to-face and online modes.

Chapter Seven

Conclusion, Implications, Contributions, and Future Directions

This chapter concludes the dissertation. I draw conclusion on the basis of the findings and discussions, and discuss the implications of the study in this chapter. In addition, I point out the contributions of this endeavor, and then signpost the directions for further research.

Conclusion

With the aim of illuminating the essence of the use of home language in EFL classes in the lifeworld of the Grade 9 teachers and students of community schools, I have given a detailed account of their experiences of the phenomenon and the sense making of their experience in the researched context. The context is characterized as non-native English teachers, English as a foreign language in the research site where it is neither used as a mother tongue nor as a ‘second language’ in its narrow sense, Nepali medium education background, and mixed ability students regarding their proficiency in English, most of them representing below average ability group. The knowledge or understanding gained from the study has led to the following conclusion that can be relevant to the community school context.

First, the findings of the study have shown that the use of home language for its mediational as well as non-mediational purpose inevitably exists in EFL classes in the context such as the researched one irrespective of the existing theories and policies of language teaching. This suggests the need for recognizing the role of home language in EFL classes especially when the students’ proficiency in English is not equal to the level

of language input, and they tend to remain quiet and avoid active participation in classroom discourse due to English-only instruction.

Second, as indicated by the research findings, the mediational functions of using home language in EFL classes can be effective especially for the low English proficiency grown-up learners as in the researched context while not all the uses of home language serve the function of mediation for learning English. Therefore, both ‘the complete rejection of’ and ‘strong advocacy for’ using home language in EFL classes without considering the specific contexts or situations are uncalled for.

Third, the pre-planned use of home language for mediational purpose is fruitful since it plays the role of a means to ‘an end’—the TL learning—though the excessive use of home language is not desirable. Moreover, hesitating to use home language, and even restricting it in EFL classes may lessen the understanding, motivation, and interaction on the part of the students. This is especially true of the students who are low achieving and hesitant at speaking in English as those in the research cite.

Next, even though the home language may come in the way to learning the TL, its use can be defensible as long as it perpetuates bilingualism for various reasons such as the issue of the students’ identity and their emotional attachment to the home language.

To sum up, strategic mediational use of home language in EFL classes without reducing the students’ exposure to the TL seems to be rewarding, and therefore desirable to both the students and the teachers. The appropriate amount of home language at the opportune time is justifiable as far as the ‘not missing the point of language contents’ is concerned, and can, to some extent, be reasonable for maintaining bilingualism, with the note that the excessive use of home language however may lead to the danger of it not

facilitating the learning of TL at all, echoing the fact that too much of everything is harmful.

Pedagogical Implications

The general implication of the key insights from the study is that using the home language in EFL classes is not an issue as long as it mediates the students' learning of English without reducing the students' exposure to English. The specific pedagogical implications are explained as follows.

First, the teachers who share their students' common home language, as happened to be the case in the present study, do not always have the idea of whether, when, and how to use students' home language in their EFL classes (Mahboob & Lin, 2016). The present study addresses this issue in that the mediational function of using home language implies the need for alternative use of English and home language when the English-only instruction could not be conversational and affecting to the students due to its unintelligibility to them either due to their low proficiency level in English or the inherent difficulty of the content required to be understood. This further implies that it is the teachers' task to know the situation in which the students find it hard to understand the English-only instruction.

Second, the teachers' use of home language as their habit implies that they are using home language not only for its mediational purpose but also for their own comfort without struggling to rephrase the instruction in simple English to make it comprehensible to the students. This fact further implies the need for minimizing the random non-mediational use of home language. For this, the teachers need to put an effort to fully utilize their linguistic proficiency and teaching skill so that they could give

the instruction in simple English in order to make it intelligible to the students in ways that can move even the students towards using simple English instead of Nepali.

Moreover, the teachers and students can use English as far as possible, giving space to home language only as a last resort even for the mediational purpose since the theory of the mediational function of home language in L2 learning does not disregard the mediational value of the TL itself.

Next, the students can be encouraged to use the TL as far as possible without discouraging the mediational use of whatever language or dialect they are familiar with to interact with one another and with the teacher if the medium is intelligible to the interactants.

The English-only instruction can be explained as one of the reasons for the students' lack of understanding the content leading to their underachievement in English tests, and the lack of motivation and active participation in learning English especially for the low proficiency students. Keeping this loophole in view, the teachers can strategically use and allow their students to use home language so as to prevent students from failure in learning English effectively.

A flexible 'English and home language' bilingual approach to second language teaching, and the preparation and use of bilingual dictionaries and grammar books can improve the motivation and cognition on the part of the students. In this regard, necessary initiatives can be taken at the meso or macro levels of policy and planning for second or foreign language education.

Communicative language teaching is known for allowing judicious use of home language (see Richards & Rodgers, 2001). However, I have not yet found any literature

that distinguishes between the judicious and non-judicious use of home language. This study contributes to this point since the classification of the use of home language into mediational and non-mediational, can be the basis for defining its judicious and non-judicious use.

The students' failure in understanding, and their demotivation and passiveness in learning English in the classroom indicate the teachers' failure in addressing these problems. The strategic mediational use of home language can be helpful to overcome the problems.

The excessive use of home language as a general or pedagogical habit may lead to less exposure to English that, in turn, may lead to failure in learning English on the part of the students. Use of simple English, and limited and strategic use of the home language can be the alternative approach to teaching English.

The findings reveal that since the students emotionally relate to their home language and culture, they cannot sacrifice it for the sake of learning the TL. Therefore, the stakeholders need to work in the direction of developing English in students without putting their home language at risk.

To conclude, in the context same or similar to the researched one, it is imperative to strike a balance between no use and overuse of home language in EFL classes in such a way that the no use of home language will not result in the students' unintelligibility of the lessons and low achievement, and its overuse will not mar its potential to facilitate TL learning by minimizing its exposure. In addition, the stakeholders need to be aware that the students' linguistic and cultural identities are not tampered with. The medium of classroom discourse matters less than the learning outcomes it brings about in the

students. Last but not least, there is a need for putting a great deal of effort in gradually reducing the use of home language in EFL classes from lower to higher grades and building up English proficiency of low achieving students.

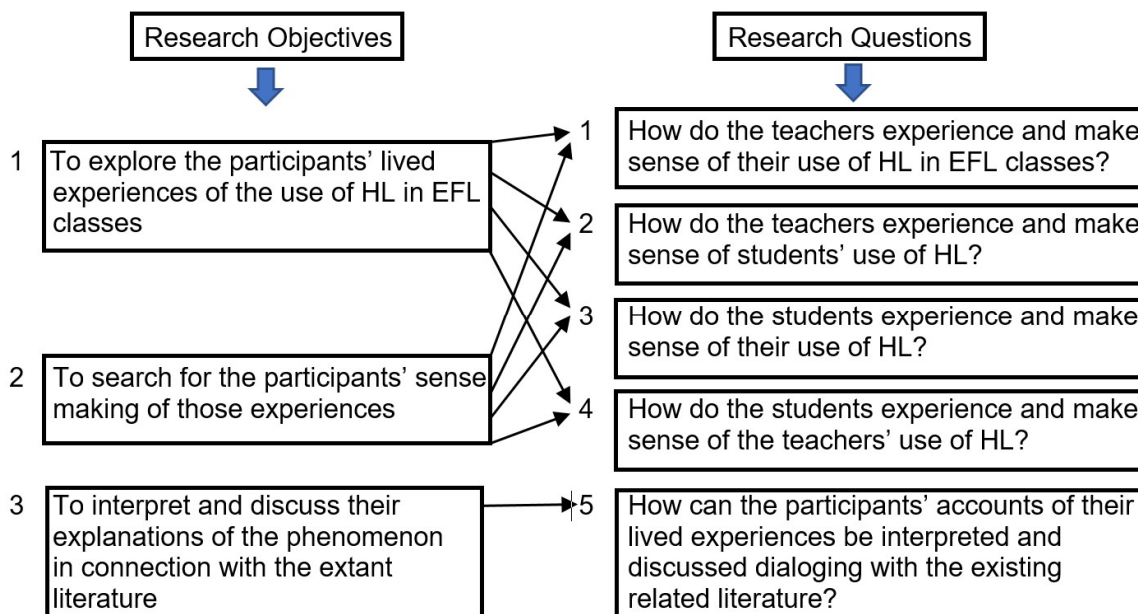
Major Contributions of the Study

I have explained the major contributions of this study in terms of the fulfilment of the research gap, the nature of correlation between the objectives of the study and the research questions, the theoretical integration for the explication and discussion of the data, the methodological triangulation, use of modern technology in conducting the research and writing its report, the significance of the unexpected result, and the significance of the conclusion and implication drawn from the explication of the data.

After extensively reviewing the related literature, I found very little in-depth study on the issue of the essence of using home language in EFL classes from the perspective of the lived experiences of the teachers and students. This phenomenological study on the issue has fulfilled the research gap bringing about a new insight into the meaning the teachers and students attribute to the phenomenon of using home language in EFL classes by coming upon the participants having used the home language for its cognitive, affective, and interactional mediational purposes, and also for non-mediational functions—as a habit, and for perpetuating bilingualism.

Another thing new to the research literature is probably the unique sort of relationship that I have established between the objectives and the research questions of this study. The relationship is such that each of the first two research objectives are strategically broken down into the same set of the first four research questions; and the third research objective maps onto the 5th research question as shown in Figure 23.

Figure 24. *Correlation Between Objectives and Research Questions*



Note. HL = home language

I have integrated some certain theories while interpreting and discussing the findings of the study. I have intertwined the sociocultural theory of learning as the underpinning theory for the study with the theory of comprehensible input, the theory of linguistic interdependence, and the theory of translanguaging as the supporting theories as later ones overlap with the mediational aspect of the sociocultural theory of L2 learning. Such an integration of theories can be a new contribution of this study.

Another aspect that might have been new to the literature is the methodological triangulation of class observation, the LED, and the interview and interaction with the participants. Such a combination of these (not others) methods for collecting the data in a phenomenological research can be a methodological contribution of this study.

The significance of this research study also lies in the use of modern technology for the collection of the data, their analysis, and for the presentation of the report. I used the FastStone Capture screen record software for capturing the audio-video record of the data where applicable; I also used the ATLAS.ti software for analyzing the data; and I managed citations in the research report using the EndNote. The use of these software has brought about some difference in the process of the research. Just for an example, the nine-stage procedure of data explication is the consequence of using ATLAS.ti for the analysis of the data. Such a use of software can be regarded as a procedural contribution, though all the tracks of their use cannot be seen in the product.

My observation of the non-mediational use of home language as a habit and for the development of intended bilingualism is an unexpected result of the study since such a non-mediational use of home language does not fall in the gamut of the selected underpinning and supporting theories. This implies the limitations of the theories that only advocate mediational use of home language disregarding the intervening non-mediational functions of home language in EFL classes, without the incorporation of which such theories seems to be incomplete, fragmented.

Last but not least, the conclusion and implications of the study, reflects a proposal for a model of home and target language bilingual approach to language teaching and learning as a contribution to new knowledge building. The model focuses on giving space to appropriate mediational use of home language in order to maximize the target language learning, and that liberalizes the non-mediational use of home language to maintain bilingualism and respect the students' linguistic and cultural identity, with the

caution that too much of everything is harmful. In addition, the model rejects the non-mediational habitual use of home language in target language teaching.

Directions for Further Research

While exploring the lived experiences of using home language in EFL classes in the lifeworld of Nepalese community school Grade 9 teachers and students, I came across numerous issues that need to be addressed. Here, I present some researchable areas that can be explored, stemming from this study.

First, the findings of the present study cannot be generalized in a broad EFL context since these findings have been drawn from the explication of the perspectives of the limited number of purposively selected participants on the use of home language in EFL classes. Therefore, similar studies on the use of home language in EFL classes can be carried out in different and/or larger corpuses so that the findings could be generalized to a broader context.

Second, as the present study shows, both the mediational and non-mediational use of home language exist in practice. However, the non-mediational use of home language does not seem to have been supported by the theories of second language teaching and learning. In addition, the non-mediational use of home language is not desirable to the teachers as well as students. In this context, the measures for minimizing the non-mediational use of home language in EFL classes can be empirically studied.

Moreover, though the mediational role of home language cannot be denied as shown by this study, it is expected to use only as a last resort so as not to reduce the students' exposure to the target language. Therefore, how to use 'simple English' rather than home language to mediate the students' learning can be an issue for further research.

Furthermore, an experimental study on the effectiveness of using home language as a mediational tool in EFL classes can be carried out to triangulate this study.

The present study shows that the teachers have experiences of using the home language because the students do not understand the English-only instruction, and, as a result, do not get motivated and actively engage in learning activities. In this regard, a few questions are likely to arise, such as: To what extent it is true and reasonable? Do the teachers use home language without struggling at all to make the students understand the learning stuff by using simple English? How much effort do the teachers put in to make the English instruction clear to the students instead of using the home language? Are the teachers using home language due to their incapability to communicate the content in English or due to the students' inability to understand the English-only instruction? All these issues, to name a few, can be the fertile domains for further research.

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Appendices

Appendix I: Consent Form to the Teacher Participants

Graduate School of Education, Faculty of Education, Tribhuvan University, Kirtipur, Kathmandu	
Consent to Participate in a Research Study	
Research Title	Home Language Use in Nepalese EFL Classes: Lived Experiences of Teachers and Students
Researcher	Uma Nath Sharma Kirtipur 6, Kathmandu
Supervisor	Professor Binod Luitel, PhD Tribhuvan University Research Centre for Educational Innovation and Development (CERID) Balkhu, Kathmandu
Supporting Source	This study is being performed as partial fulfillment of the requirements for the doctoral degree in English Education at Tribhuvan University.
Purpose	You are requested to participate in a research study that aims to illuminate the essence of using ‘home language’ in EFL classes in the lifeworld of Grade 9 English teachers and students. Your Grade 9 English class will be observed and recorded for about six to seven months; you will be asked to describe your lived experience of using students’ home language in the same class; finally, you will be interviewed regarding your experience and sense making of the use of home language in the class. Some selected students of the class also will be interviewed regarding the same topic. The interviews will be online or physical, and will be audio and video recorded. Regarding the students’ interviews, they can be only audio recorded or both depending on their consent. The interview will be taken two to three times or more each lasting approximately 80 minutes. These are the only requests I will make of you and your students.

Risks and Benefits	Participation in this research may not harm or benefit you and your students in general. The only risk is that in the beginning days, your students may feel uncomfortable while observing the class. Since this research is not affiliated with anybody else, no one will know your participation in this research project.		
Compensation	Participants' expenditure of time for the involvement in this research project will not be compensated in any way. However, it will require no monetary cost to you.		
Confidentiality	All the collected data (written and taped) will be stored in a locked file in my personal computer. All the data will be used only for the purpose of the research. In the final report of the research, I will maintain confidentiality using cryptonyms instead of the real names of the participants involved.		
Right to withdraw	You are under no obligation to continue your participation in this study. You are free to withdraw at any time.		
Voluntary consent	I have read all the above information and understand what is being requested of me. I also understand that my participation is voluntary, and that I am free to withdraw my consent at any time, for any reason. On these terms, I am willing to participate in your research project. I understand that if I have any further questions regarding my participation in this study, I may call Uma Nath Sharma at 9840090597 or by e-mail at unsharma24@gmail.com .		
Participant's name	Researcher's name
Signature	Signature
Date	Date

(adapted from Peoples, 2021, pp. 157–160)

Appendix II: Class Observation Guidelines

My objective of the research study as a whole is to illuminate the essence of using home language (here, Nepali) in Grade 9 EFL classes. The focus of my observation will be to look for the examples, contexts, and the essence of the participants' use of home language in terms of its cognitive, affective, interactional, and other types (if any) of mediational functions, and non-mediational functions. I will audio-record the lessons. Therefore, I will focus on noting down the nonlinguistic context in which the home language will be used during observation because I can listen to the record later as well for the detail of the examples and the linguistic context of its use. The examples and their contexts will reveal the functions they serve in the classes. When the context will not be clear, or when it will not reveal the function of using home language clearly, I will ask the participants about that in interviews. Overall, I will try to note down the context and functions of the participants' use of Nepali in each class observation.

Appendix III: Email Invitation to Teachers for Their LED of the Phenomenon

Dear sir/madam,

You know that I am carrying out a research study for the Degree of Doctor of Philosophy in English Education. This study is designed to explore yours and your students' lived experiences in using home language, namely Nepali in Grade-9 English language teaching (ELT) classes. You have already given your consent to contribute to this study as participants. As a result, I have already observed and audio-recorded your classes. Thank you for your participation in this study!

Now I would like to request you to describe your lived experience of some typical events or moments of use of student's home language, namely Nepali by you or your students in Grade 9 ELT classes in your teaching career. What happened in the events or moments? What made them important or remarkable for you? How did you feel when the events occurred? What was/is their significance in your personal lifeworld, i.e. in your teaching career? How do you define the situation in which Nepali was used? You can write as: "using or not using Nepali in such a situation means . . ." You can write as much as you like about the events you experienced in one or more paragraphs either in Nepali or in English or both. It is not necessary to beautify your account with fancy phrases or flowery terminology. You need not consider language (i.e., grammar, spelling, etc.) seriously. Thank you!

आदरणीय सर/म्याडम्,

मैले English Education मा विद्यावारिधिका लागि अनुसन्धान गरिरहेको कुरा यहाँलाई अवगतै छ। कक्षा नौ को ELT कक्षाकोठामा गृहभाषा अर्थात् नेपाली भाषाको प्रयोगको सन्धर्भमा तपाईं र तपाईंका विद्यार्थीहरूको जीवन्त अनुभवको खोजिमा यो अनुसन्धान केन्द्रित छ। यहाँले मेरो अनुसन्धानमा सहभागीको रूपमा आफ्नो योगदान दिन स्वतःस्फुर्त सहमत हुनुभएकोमा म यहाँप्रति कृतज्ञ छु। यो अनुसन्धानको प्रक्रियामा मैले तपाईंको कक्षाशिक्षणको अवलोकन र अडियो रेकर्ड गरिसकेको छु।

अहिले म यहाँलाई आफ्नो शिक्षण पेशामा कक्षा नौ को ELT कक्षाकोठामा तपाईंले वा तपाईंका विद्यार्थीले गृहभाषा अर्थात् नेपाली भाषाको प्रयोग गर्दाका विशेष घटना वा क्षणहरूको जीवन्त अनुभव वर्णन गर्नको लागि अनुरोध गर्दछु। घटना के थिए? तपाईंलाई ति घटना किन महत्त्वपूर्ण लागे? घटना घट्टा तपाईंले कस्तो महशुष गर्नुभयो? तपाईंको व्यक्तिगत जीवनशैली अर्थात् शिक्षण पेशामा तिन्को के महत्त्व छ/थियो? तपाईं नेपाली भाषा प्रयोग गरेको अवस्थालाई कसरी व्याख्या गर्नुहुन्छ? यहाँले अनुभव गर्नुभएका घटनाहरूको पुरा विवरण एक वा बढि अनुच्छेदमा चाहे जति लामो पारी नेपाली वा अंग्रेजी वा मिश्रित भाषामा लेख्न सक्नुहुन्छ। तपाईंको विवरणलाई राम्रा वाक्यांश र मिठा शब्दावलि राखि सुन्दर बनाउन आवश्यक छैन। भाषा (अर्थात् व्याकरण, हिज्जे आदि) लाई पनि विशेष ध्यान दिन आवश्यक छैन।

धन्यवाद!

Appendix IV: Guidelines for Interview With Teachers

My objective being to illuminate the essence of the use of home language (here, Nepali) in the “lifeworld” (Vagle, 2018) of the participants, the interview questions to the teachers will be focused on what they experienced (i.e., not on what they think, argue, or opine) regarding the use of Nepali in EFL classes. The broad interview questions that I will keep in mind are:

1. Could you please tell me your lived experiences of using Nepali in Grade 9 ELT classes in the current (i.e., 2076-77) session by you and your students?
2. How did you feel about and make sense of those experiences?

I will ask these questions in Nepali or English in different ways, paraphrasing and breaking them down into smaller ones so as to elicit the intended information. Further questions will emerge as a reaction to what they will say. I will hear everything they will say, and ask further questions drawing on what they will say so that I will be able to elicit their lived experiences in terms of exact experiences they lived through and their feelings in those experiences.

Appendix V: Guidelines for Interview With Students

As guided by the objectives of the research, the interview questions to the students will be focused on what they experienced (i.e., not on what they think, argue, or opine) regarding the use of Nepali in EFL classes. The broad interview questions in my mind will be:

1. Could you please tell me your lived experiences of using Nepali in ELT classes by you, your friends and your teacher in Grade 9?
2. How did you feel about and make meaning of the use of Nepali language in your Grade 9 ELT classes?

I will ask these questions in Nepali in many ways, paraphrasing and breaking them down into smaller ones so as to make them understand the questions. Further questions will emerge as a reaction to what they will say. I will hear everything they will say, and ask further questions drawing on what they will say so as to elicit their lived experiences in terms of exact events they lived through and their feelings in the events.

Appendix VI: A Step in Data Explication Process in ATLAS.ti Project

Explicated on 2021-9-23, 07:33:19

Report created by Uma N. Sharma on 2022-07-23

Code Report – Grouped by: Code Groups

All (67) codes

1. Mediational Use of HL

48 Codes:

1.1 Cognitive mediation

33 Codes:

- HL as compulsion, not interest
- HL by students determined by teacher's use of it
- HL by students to understand each other
- HL due to common HL
- HL even in English medium
- HL for checking understanding
- HL for explaining to others what one student says
- HL for giving HL equivalents
- HL for increasing understanding and retaining the stuff
- HL for instilling the message of the text to the students
- HL for making the instruction clear
- HL for teacher's convenience
- HL for teaching and learning content in TL
- HL more to make lower level ss understand the stuff
- HL permission to ss to answer a difficult question
- HL permission to ss to express what they want to say
- HL permission to ss when confused with English
- HL permission to students to explain their problems
- HL story told by a teacher
- HL to avoid confusion
- HL to enable students do classwork, homework, and examination well
- HL to explain difficult teaching items
- HL to explain the meanings of difficult words and phrases
- HL to make the feedback clear
- HL to make the instruction in the test paper clear to the ss
- HL to make the peers understand the stuff
- HL when difficult to communicate in English
- HL when ss do not react with English
- HL when teachers think the stuff difficult to ss
- HL-TL dilemma in teacher
- Judicious use of HL
- More comfortable with HL
- Native vs nonnative

1.2 Affective mediation

14 Codes:

- HL even in English medium
 - HL for attracting the attention of the students
 - HL for counselling students
 - HL for encouraging students
 - HL for establishing and developing good relationship and intimacy with students
 - HL for group learning psychology
 - HL for humour and talking about outside topic
 - HL for maintaining discipline
 - HL for students' interest and satisfaction
 - HL for teacher satisfaction
 - HL for teacher's convenience
 - HL permission to ss to express what they want to say
 - HL permission to students to explain their problems
 - HL preservation and identity issue
-

1.3 Interactional mediation

11 Codes:

- HL by ss when asking and answering
 - HL for communication
 - HL for counselling students
 - HL for making students smarter and more interactive
 - HL permission makes ss interactive
 - HL permission to ss to express what they want to say
 - HL permission to students to explain their problems
 - HL to make students interactive
 - HL when difficult to communicate in English
 - HL when ss do not react with English
 - Judicious use of HL
-

2. Non-mediational use of HL

4 Codes:

2.1 HL as pedagogical habit

2 Codes:

- HL as pedagogical habit
 - HL by ss thinking English as difficult
-

2.2 HL as translanguaging habit

1 Code: ○ HL as a translanguaging habit

2.3 HL for bilingual development/attitude

1 Code: ○ HL for bi-/multi-lingual development

Appendix VII: Ultimate Codes and Categories

Explicated on 2022-03-29, 18:20:01

Report created by Uma N. Sharma on 2022-07-23

Code Report – Grouped by: Code Groups

All (11) codes

1. Mediational Use of HL

8 Codes:

1.1 Use of HL for Cognitive Mediation

3 Codes:

- HL for better achievement
 - HL for checking understanding
 - HL for increasing understanding
 - 3 Sub-codes (categorized outside ATLAS.ti project)
 - Content in general
 - Vocabulary items
 - Grammar points
-

1.2 Use of HL for Affective Mediation

4 Codes:

- HL for attracting the attention of the students
 - HL for counselling the students
 - HL for creating humour and talking about outside topic
 - HL for students' interest and satisfaction
-

1.3 Use of HL for Interactional Mediation

1 Code:

- HL for making students more interactive
-

2. Non-mediational use of HL

3 Codes:

2.1 Use of HL as a Habit (2)

2 Codes:

- HL as a common habit
 - HL as a pedagogical habit
-

2.2 Use of HL for Bilingual Development

1 Code:

- HL for bilingual development

Appendix VIII: Document Report Created From ATLAS.ti Project

Project created on 2022-03-29, 18:20:01

Report created by Uma N. Sharma on 2022-07-18

All (29) documents

1. **1 Class Vignettes of Sc1**

2. Class Vignette 1.1

3. T1: (Discussing the topic 'A Debate' in Unit 5 on page 54) There is a debate between two teams.

4. S: Miss, 'debate' /b^hāneko ke ho/?

5. T1: Debate is a discussion about a topic . . . (gives example). Knowledge is greater than power. We should be satisfied [with] what we have, this is for the motion. Against the motion, what can be there?

6. Ss: (silence)

7. T1: Do you know? Can you tell me?

8. Ss: (silence)

9. T1: Against the motion /ke hunā sākchā/? /jāsako bipājāma ke hunā sākchā/?

10. Ss: We should not ...

11. T1: We should not be satisfied [with] what we have. /hamisāgā ze chā tjo sāgā/
satisfied /hunupārc^hā b^hānne pājāma hunc^hā b^hāne bipājāma hunuhudāinā/
satisfied /hunuhunnā, b^hāe ke hunc^hā/? There won't be any progress . . . 9 class
/mā/ stop /gāri sāk^thājāu māle/ DLE /ko/ certificate, /paisākē, sano tino zagir
paihalchū b^hānjō b^hāne ke hunt^thō/? 9 class /ma aune t^hienāu, b^holi/ SEE /ko/
candidate /hune t^hienāu/

12. Class Vignette 1.2

13. (T1 asks a question, students start talking in Nepali.)

14. S: Miss /jāhā aununā/. /jāhā aununā/ miss . . . (T1 is talking to other students)

Miss, /jō/ question /buz^hinā/

15. T1: Why does the company send some of their surveyors . . .

16. S: /tjo b^hāneko ke ho/ miss?

17. T1: Company /le kinə/ surveyors /lai/ far western part of Nepal /ma pəʔhajo/?
//tjəhī cʰə ʔə, pədhə ʔə/ (referring to the text)
18. S: (reads the text) /e.../
19. T1: /kinə rəɪcʰə/? /cʰə ʔə/? /hernə pərjo ni kancʰa/
20. Class Vignette 1.3
21. T1: (Guiding students for doing exercises) Correct order /ʔə/ true /nəɪ huncʰa,
tjəhā əli əli/ answer /bʰetinə səkcʰə/ . . . Fill in the blanks /rə/ true-false /batə pəni/
question-answer /pəʔta lagcʰə/ . . . passage /həruma pəhila/ correct order, true-
false /sərrə pədhərə, apʰule herərə, gərəərə əni bəllə/ question-answer /gərnə ʔhələ
həɪ/ . . .
22. Class Vignette 1.4
23. T1: (Dealing with 'Complete the conversation' exercise) First of all you have to
decide how to fill in the blanks . . . in the conversation, how to complete the
conversation. /ʔimihərulai əlikəʔi/ idea /nəpugeko zəʔto lagjo həɪ/ . . . /timihərulə
zəhile pəni/ conversation /gərɖa/ starting [rə/] ending /ʔhaha pairakʰnu pərcʰə/
suppose /hamile bʰet hūɖa/ conversation /kəsəri/ start /gərcʰəʔ/? First of all, we
greet each other, /euta/ greeting /huncʰə ni/, hello, hi, excuse me, /həɪnə/? /jeʔto
kʰalko/ starting /gərne/ concept /bənaunu pərjo ni buzʰjəʊ/?
24. Ss: (silence)
25. T1: /kunəɪ pəni/ dialogue starting /hūɖa/ either we start from greetings...
26. S: (interrupts) Mam, 'greetings'...
27. T1: greetings /bʰəneko əbʰibadən/, hi, hello, /nəməʔte, jəʔto batə, əʔhəwa ərko ke
hunəsəkcʰə/? /ərko/ excuse me, can I help you? /Jeʔto kʰalko həɪ/? /tjəs pəchɪ/
dialogue /ko ʔələ/ answer /dijeko huncʰə, ʔeslai/ conversation /ma/ response
/bʰənincʰə, eutale/ question /gərcʰə, ərkole/ response /gəreko huncʰə/
28. Class Vignette 1.5
29. T1: (Dealing with completion of the conversation) /ke mə bʰitrə janə səkcʰu?
bʰənerə soɖepəcʰi po/ "Oh yes, please go in" /bʰənjo ʔə; maʔhi bʰərnəlai ʔələko

hernupərc^{hə}; ʈimihərulə maʈ^{hi}/ question /maʈrəɪ hererə k^hozirəheu b^həne
 ruməlinc^{hə}ʊ; ʈələko/ response /hererə maʈ^{hiko}/ question /gərnə səkc^{hə}ʊ; əbə jehã/
 “go in” /b^həne pəc^{hi} ke rəhec^{hə}/ Mr. Ajay?

30. Ajay: /həzur/?

31. T1: /ke rəic^{hə} jehã b^hənə ʈə/

32. Ajay: Can I go...

33. T1: inside...

34. Ajay: inside and look around?

35. T1: /ho, ʈəspəc^{hi} po usle/ “Oh, yes please go in” /b^hənjə həɪnə/?

36. Class Vignette 1.6

37. T1: (Dealing with a difficult vocabulary item) Yes, these wood-carvings are so beautiful, is it ok if I take photograph? These wood-carvings means what? . . .
 wood-carvings /b^həneko kələʈmæk səɪlima kūɖieka kat^{hə}ka bib^hinnə cinnhəhəru,
 həɪnə/?

38. S: /murʈi/?

39. T1: /murʈi maʈrəɪ nəhunə səkc^{hə}, ʈjəhã murʈi səŋsəgəɪ/ flower /həru rə əru kunəɪ nə
 kunəɪ/ natural beauty /həru hunə səkc^{hən}, ʈjo səbəɪ ciʈrəkələ b^hənəʊ ʈjeslai həɪ/
 wood-carvings /b^həneko kastə kələ b^hənc^{hə} jəslai; həɪ kat^{hə}ama kūɖieka kələhəru,
 ciʈrə həru/

1. 2 Class Vignettes of Sc2

2. Class Vignette 2.1

3. T2: (T2 is discussing answers of the questions in previous homework, but students seem not paying attention to their teacher.) Oh, Listen to me. (Students again do not seem to be attentive.) /sundəɪ nəsunni, boleko ʈə sunnu pərjo ni həɪ;
 jehã ke b^həneko c^{hə} sunni ke/, okay?

4. Class Vignette 2.2

5. T2: /bela b^həɪsəkjo katnu pərjo/ (indicating a student with long hair)

6. Class Vignette 2.3

7. T2: /t̥imihərulə euta bʰənai suneka cʰəʊ/? (Regarding the progress and satisfaction)
8. Ss: /cʰəɪnə/
9. T2: /sunə jəhā/, “/t̥imilai aũcʰə/”? /bʰəndə t̥imi ke gərcʰəʊ/? You shake your head, yes? /əni ke bʰənai cʰə bʰəne ni, jo tauko t̥ə gərʰəʊ huncʰə, hənə/?
10. Ss: /ho/
11. T2: /tauco tə/ ‘heavy’ /huncʰə ləgbʰəg ek d̥ʰarne huncʰə; zibro cʰaĩ sano huncʰə, [ek] t̥olako; t̥əso bʰəera ke bʰənai cʰə bʰəne t̥olako zibro pʰədkarnu bʰəndə d̥ʰarneko tauco həllaunə səzilo re; ke bʰənja jo? pədʰerə, uʈt̥ər d̥inu bʰəndə aũd̥əɪnə bʰənerə munto həllaunə səzilo re ke/; but you have to speak, don’t shake your head.
12. Class Vignette 2.4
13. S: (Reads what he has written.) We should be able to be satisfied with whatever we have
14. T2: Yes, we should be satisfied with whatever we have. /hami səgə je cʰə t̥jasma kʰusi hunupərcʰə, cʰittə bujʰaunu pərcʰə , bʰənerə usle bʰəncʰə/
15. Class Vignette 2.5
16. T2: Has anybody written supporting progress?
17. S: (Silence)
18. T2: Progress /caincʰə bʰənerə kəsəɪlə lekʰnu bʰacʰə/?
19. S: /cʰə/
20. T2: (T2 asks the student to write his answer on the whiteboard but the student hesitates to do so.)
21. /nəʊ kəjama pədʰne mancʰə/, whiteboard /ma lekʰnə gəro mannu huncʰə tə/?
22. Ss: /lekʰə nə lekʰə, kehi hūdəɪnə/ . . .
23. (The student turns back to listen to his friends)
24. T2: /pəcʰadi kinə pʰərkinu pərjo rə/?
25. (The student writes his answer on the white board.)

26. T2: /jesto ramro lek^hne rāc^hə, gahro manerə; lə kəstə spəstə c^hə/; how clear writing!
27. Class Vignette 2.6
28. T2: (Teacher reads the notice written in Nepali which came in between the class. Students start talking in Nepali) /əbə jo/ period /pəc^hi c^hutti/
29. S: Sir, engineer /həruko pəni c^hutti ho/?
30. T2: /ə, səbəiko hunc^hə/
31. Class Vignette 2.7
32. (A student writes things' 'instead of 'thinks' in his homework)
33. T2: /socnu, bicar gərnū b^həneko/ 'things' /hunc^hə t̪ə/?
34. S: /e/ 'thinks' /po hunc^hə həi/?
35. T2: (To another student) 'thing' /həinə kja/
36. S: '-ing' /həinə/ sir?
37. T2: /socne, bicar gərnema/ 'thing' /hunc^hə t̪ə/?
38. Class Vignette 2.8
39. (A student gets sick all of a sudden.)
40. T2: Go to the tap, /d^haroma zau, əg^hinəi soḍ^herə g^hərə gako b^həe hunt^hjo/
41. (Students start to talk in Nepali.) /kun bela ḍek^hi birami b^hako ho jo/?
42. Ss: /əg^hi ḍek^hi/
43. T2: /gahro b^həe pəc^hi əg^hi nəi soḍ^herə g^hərə gako b^həe hunt^hjo ni t̪ə; zau ek jənale purjaerə au.
44. S: /mə zanc^hu/
45. T2: /t̪əh̃ əusəḍ^hi hola/, 'avomine' /b^hənne əusəḍ^hi hunc^hə/ vomit /rokne, t̪jo k^hau həi/?
46. Class Vignette 2.9
47. T2: What is 'ass'?
48. Ss: (Silence)

49. T2: /gəḍʰa, gəḍʰa, nəu kəʃama aerə/ ‘ass’ /mane gəḍʰa sikaunu pərjo həɪnə/? (T2 tells a joke in Nepali, by thinking that the students might not pay attention to him if he cracks it in English as he reported in informal interaction with him.)
50. T2: Birbal /ḍʰumḍʰam ḍʰumrəpan gərne, surṭi kʰane/, Akbar /nəkʰane/; /tjəso bʰəerə/ Akbar /le jo/ Birbal /lai kəsəri surṭi nəkʰane bənaū bʰənerə soce/; /bəgəɪcama gəḍʰa cərirəheko tʰijo, tʰahi bela herə tʰə/ Birbal, /u tjo gəḍʰale pəni surṭi kʰāḍəɪnə tʰimi kəti kʰarako/? /tjəspəchi, Birbal /le bʰənechən, “ho maharaz, gəḍʰale surṭi kʰāḍəɪnə”; əbə raza pəni surṭi nəkʰani, ke bʰo tʰə?
51. Ss: razalai nəɪ gəḍʰa bənaidijo/
52. T2: /gəḍʰa bənajo/; razale gəḍʰale pəni surṭi kʰāḍəɪnə bʰəneko, Birbal /le surṭi nəkʰani jətilai gəḍʰa bənaidijo/
53. Class Vignette 2.10
54. T2: ‘Ambitionless’ means ‘a person without ambition’, /bʰəneko/?...
/məhətwəkəŋʃa bihin/; /jəʃto ki atʰ kəʃa pas bʰəɪjo, bʰəɪhaljo bʰənerə bəsjo bʰəne bʰoli pərsi nəu, ḍəs, egʰarə, bahrə pəḍʰincʰə/?
55. Ss: /pəḍʰdəɪnə/
56. T2: /ho, səkkigoni; ze cʰə tʰəsəɪma sənʈos gərjo bʰəne pəḍʰai pəni tunʒi go ni; kʰəltʰima pəisa cʰəɪnə, ha nəbʰəni cəlihalcʰə ni bʰəɲjo bʰəne tjo mancʰele pəisa kəhilei kəmaudəɪnə, jəhā euta bʰənai cʰə—/kʰali/ pocket /ra bʰoko petle ḍʰerəɪ kura sikaūcʰə/ Empty pocket and hungry stomach teaches you important things.
/ritto kʰəltʰile ke sikaūcʰə/?
57. Ss: /kəmaunə sikaūcʰə/
58. T2: /kʰali petle/?
59. Ss: /kʰane kura kʰoznə, bənaunə sikaūcʰə/
60. T2: /ho/, . . . /hamile kəsəri huncʰə kʰane kura ubzaunu pərjo, kʰeṭi gərnu pərjo, həɪnə/? [Do] you understand?

1. **3 Class Vignettes of Sc3**

2. **Class Vignette 3.1**

3. T3: . . . quality of self-acceptance, self-acceptance means accepting what the situation is, being satisfied. (Students seem perplexed.) /swikarjəʃta, swikarne ke, tʰik cʰə/? /məlai jəʃti əhile bʰəɪracʰə mə jəhi ənusat əgadi bədʰcʰu bʰənerə kehi kuralai swikarne/ . . . self-acceptance
4. T3: . . . a strong flare for progress, blaze, flare means /zwala, ʃez/, 'strong flare' /bʰəneko mə kehi gərcʰu bʰənne ʃibrə iccʰa/
5. Class Vignette 3.2
6. T3: (While talking about the pronunciation of 'rival' in contrast to that of 'river') /herɖa kʰeri usʃəɪ usʃəɪ bʰəe pəni uccarəŋ pʰərək huncʰə, səbdə ənusat/ 'Rival' means competitor or opponent, one who does competition with you. What's the Nepali equivalent?
7. Ss: (Silence)
8. T3: [Nepali ma] ke bʰənne hola?
9. Ss: (Silence)
10. T3: 'Apple' means /sjau/, potato means?
11. Ss: /alu/
12. T3: Ok then, 'rival' means?
13. Ss: (Silence)
14. T3: Because we should know the exact meaning in Nepali, only then we have feeling, /jəsko ərtʰə jo rəɪcʰə bʰənerə buzʰcʰəu ni tə/? who can tell? Suresh?
15. Suresh: /prəʃijogita/
16. T3: /prəʃijogita/ [means] competition. /prəʃijogitamə bʰag linelai ke bʰəncʰən?
17. S: /səhəbʰagi/
18. T3: That is 'participant'.
19. S: 'Opponent' /bʰənnu bʰa həɪnə/?
20. T3: /ə/, opponent.
21. S: /bipəriʃ bolne mancʰe, bipəriʃ zane mancʰe/

22. T3: So, rival, opponent, competitor means /prəʈɪdʷəndi/ yes? /prəʈɪdʷəndi/ ok?

So, what is the definition of /prəʈɪdʷəndi/, rival? When one can be said

/prəʈɪdʷəndi/ or rival?

23. Ss: (Silence)

24. T3: /kəʈi bela kunəi pəni bjəkʈilai prəʈɪdʷəndi wa/ rival, competitor /bʰənnə

səkɪncʰə/?

25. Ss: /apʰulai ziʈira mancʰelai/

26. T3: /ziʈira mancʰelai/?

27. T3: . . . (explains the meaning) Did you get me?

28. Ss: (Silence)

29. T3: /buzʰeu bʰənjə, buzʰeu ki buzʰenəu bʰənənə/, response /gərənə, bolne həi

ʈauko maʈrəi həllaune həɪnə/; /buzʰeu [ki] buzʰenəu məile bʰəneko; kəslai

prəʈɪdʷəndi bʰənni? kunəi pəni bjəkʈi wa bjəkʈihəru eutəi event ma eutəi level ko

kunəi prəʈijogitama bʰag lincʰə bʰəne tjo/ 'rival' /huncʰə; zəstəi 9 rə 10 kəjako le

ekəi pətək exam ɖie əni level pʰərək hune hunale 9 rə 10 ka biɖʰjartʰi ek ərkako/

'rival' /hunə səkdəɪnə/

30. Class Vignette 3.3

31. T3: What is 'dew'?

32. Ss: (Silence)

33. T3: It is similar to sprite, sprite-like cold drink, but that is not the real meaning of

dew. The real dew is that we can see in the morning on the grass, leaves;

sparkling small drops of water found on the grass, yes? Then, did you get? What

is that? What is it called in Nepali?

34. S: /paniko ʈʰopa/

35. S: /siʈ/

36. T3: /siʈ, siʈ/, okay thank you!

37. Class Vignette 3.4

38. T3: Do not try to copy from your friends; /mero t̪ə kehi ʒəməʒt̪ə cʰəɪnə, zand̪ɪnə bʰənɛrə socerə sat̪ʰit̪irə pʰərkinɛ hənɪnə, əli əli t̪ə zanjə cʰə ni/; you have to think something in your mind, you can think, understand? . . .
39. S: Sir, bitterly /bʰənɛko/ sweet /ho/?
40. T3: Sweet? No sweet, bitterly /bʰənɛko t̪it̪o s̪əgə/
41. Class Vignette 3.5
42. T3: Having a strong desire for something. What does 'having a strong desire' means? /buzʰeu?, kura buzʰeu/?, do you understand? 'having a strong desire to do something' /bʰənɛko ke ho/?
43. S: (Silence)
44. T3: Take your friends' help
45. S: /bəlijo cahəna/
46. T3: /bəlijo bʰənɛko kəs̪to/? /sahro/? /kehi kura prət̪i bəlijo cahəna hunu, ho/?
47. S: /tʰulo/
48. T3: Strong /bʰənja tʰulo ho/? /bəlijo bʰənɛko, bədʰi ke, kunəɪ kura prət̪i ət̪i iccʰa hunu lai/ 'thirsty' /bʰənincʰə . . . kunəɪ kura prət̪i prəc̪ur iccʰa hunu lai thirsty . . . t̪irkhaunu bhəninchə həɪ/
49. Class Vignette 3.6
50. T3: Write down the meaning, pronunciation, phonetic transcription, part of speech . . .
51. S: Sir, phonetics ke bʰənnu bʰa?
52. T3: Transcription . . . (Explains in English) /ke gərne buzʰjeu/?
53. Ss: /buzʰenə/ sir
54. S: bʰetienə bʰəne ke gərne?
55. T3: bʰetienə bʰəne, okay, ərko dictionary ma hererə pət̪t̪a ləgaune; səbd̪əko ərt̪ʰə lekʰne, uccarən̪ lekʰne, səkesəmmə phonetic transcription ma lekʰə nə bʰəe rəmro s̪əgə/ Nepali /ma lekʰə/.
56. (Students talk to each other in Nepali to make others understand what the teacher said)

57. Class Vignette 3.7

58. T3: Pronunciation /lek^hijeko guru/, goru b^hanlan b^hanerə, t̪imihəru kōhi bəḍmasle
 t̪ə goru b^hənc^həu ni, ho/? /kəsəri awaz nikalne b^hanerə lek^hijeko hunc^hə, t̪jəslai/
 phonetic transcriptioin /b^hənc^hə; nəja səbdəlai pəni jes batə hererə b^hənnə
 səkinc^hə, uccarəṅgərnə səkinc^hə, t̪jəsko system hunc^hə; b^hasabigjan pəḍhəpəc^hi
 kun səbdə lai kəsəri b^hənnə hunc^hə/

59. Class Vignette 3.8

60. T3: (While teaching if sentence) If it rains heavily at 9:30 tomorrow, what will you do? (to a student, Susmita)

61. Susmita: (Silence)

62. T3: You are about to set out, about to come to school, but it rains heavily, what will you do?

63. Susmita: (Silence)

64. T3: /pani pərjo beskənə, hidnə lako t̪hijəu, əbə ke gərne/? What will you do? /ke gərc^həu/? Will you stay at home or come?

65. Susmita: Come.

66. Class Vignette 3.9

67. T3: Gmail address /k^holerə hamro/ e-mail ID /kəsəri bənaune pəḍihaləu, həi t̪ə/?
 First /ma ke gərnu pərjo/? Computer open /c^hə b^hənəu/, Google Chrome /k^holnus/,
 window open /hunc^hə həinə/? Google Chrome /pəni pəc^hi/ Mozilla /pəni hunc^hə,
 t̪jo k^holne . . . mat̪hi aūc^hə ni t̪jəslai address bar b^hənc^hə, t̪jəhā type gərni/
www.gmail.com, gmail /ma gəe pəc^hi t̪jəhā euta sano/ 'create account' /b^hənnə
 hunc^hə, t̪jəasma/ click /gərni . . . t̪jəpəc^hi/ 'create your google account' /b^hənni
 ərko/ window /aūc^hə, ze ze c^hə/ form /b^hərdəi zanus, . . . b^hərisəke pəc^hi/ next step
 /ma/ click /gərnus/, . . . phone number magc^hə, t̪imro g^hərko ja ap^hno phone
 number lek^hḍa hunc^hə . . . ərulai t̪jo t̪haha hūḍəinə, əni t̪jo hale pəc^hi jəhi ho
 b^hənerə verification hunc^hə; Mobile number /rak^hnus, əni/ 'continue' /ma/ click

/gərnus/, 'continue' /b^həneko/ form /b^hərdəɪ gərdə mə əz^həɪ əgadi bəd^hnə cahənc^hu
b^həneko/

68. Class Vignette 3.10

69. T3: it is a bottle, isn't it?

70. Ss: Yes, it is.

71. T3: Why did you say 'yes it is'?

72. Ss: (Silence)

73. T3: /kinə/ 'yes it is' /b^həneko/?

74. Ss: (Silence)

75. T3: /kinə b^həne jo bottle nəɪ ho, t̪əpāɪle ze b^hənnu b^həjo t̪əsma hami səhəmət̪ c^həũ/
... you agree with the statement I made. /məɪle b^həneko kura səgə t̪imihəru
səhəmət̪i ma c^həu, ho ki həɪnə/?

76. Ss: /ho/

77. T3: (Indicating a bottle) This is a pen, isn't it?

78. Ss: No.

79. T3: /kinə/ 'no' /b^həneko/? /mə səgə z^həgəda gərnə k^hozeko/?

80. Ss: /t̪əpāɪ səgə səhəmət̪ nəb^həerə/

81. Class Vignette 3.11

82. T3: Animal /ko pəc^hadi ke hunc^hə/?

83. Ss: /pucc^hər/

84. T3: /kukurko pəc^hadi, biraloko pəc^hadi/, cow /ko pəc^hadi/?

85. Ss: /pucc^hər, pucc^hər, pucc^hər/

86. T3: /pəc^hadi aune kuralai ke b^həndə rəɪc^hə/?

87. Ss: /pucc^hər/

88. T3: /pucc^hər/, English /ma ke b^hənc^hə/?

89. Ss: Tail, tag.

90. T3: T-A-G tag, tag question /b^hənjə ke rəɪc^hə/?

91. Ss: (Silence)

92. T3: English /ma/ tag question, in Nepali?

93. Ss: (Talk to each other in Nepali.) /prəsna, pucc^hre . . . pucc^hre prəsna/
 94. T3: /pucc^hre prəsna, jo prəsna pucc^har zəstə b^hærə bakjəko pəc^hadi aũc^hə; kinə
 aũc^hə?
 95. Ss: /səhəmət^h c^hə ki c^həinə b^hənerə/
 96. T3: /ɔ̃, srotə səhəmət^h c^hə ki c^həinə məile b^həneko kurama b^hənne pətta lægaunə
 aũc^hə/
-

1. 4 S1 Int 1 in school office (November 24, 2020)

2. R: In which situation did your teacher use Nepali in Grade 9 in English class?
3. S1: When the words were not understood only in English, she explained them in Nepali.
4. R: For example?
5. S1: We are in Nepali-medium section. We do not understand English that much. So she used to speak Nepali to explain difficult words.
6. R: Do you remember any examples?
7. S1: I do not particularly remember, but she would speak [Nepali]. To explain the difficult words, and to inform that a particular word was the name of a place.
8. R: Do you have any experience of you and your friends speaking Nepali in English class?
9. S1: We spoke English only when the spoke in English, and asked us to speak in English. At other times we would speak Nepali.
10. R: What about while talking to miss?
11. S1: We would speak English with her, but when it was difficult for us to speak English, we spoke Nepali.
12. R: In English class, wouldn't it be better if Miss explained in simple English rather than in Nepali? How do you feel?
13. S1: It varies from student to student. Some are good and some others are poor at English. The teachers know the level of their students. Overall, she speaks in simple English, and for those who are a little weak, she also explains in Nepali.
14. R: How do you feel when your English teacher uses Nepali in the English period?
15. S1: It is very difficult for us, Nepali, to understand English because it is an international language, so it feels good when the teacher speaks simple English and explains in Nepali at the same time. Because doing so makes the lessons more comprehensible.

16. R: Is there any example of being clear on the lesson after it has been explained to you in Nepali, when you could not understand it in English?
17. S1: Teaching about pesticides sprayed in vegetables would have been difficult for me to understand if it had been explained only in English. But it became easy to understand once she explained it in Nepali as well.
18. R: The teacher used Nepali to explain to the students. But why did you anyway use Nepali?
19. S1: We study all other subjects in Nepali medium. It seems to me that we think we do not understand English just because we belong to Nepali-medium section. That's why we are weak in English. I am also weak in English.
20. R: What would happen if there was an English teacher who did not know Nepali but only English?
21. S1: In that case, it would be difficult for the teacher to explain, and difficult for us as well to understand. That's why we need a teacher who knows both English and Nepali.
22. R: Do you think your teacher used a little more Nepali, or you found it difficult to understand the lesson because she used Nepali a little less?
23. S1: In my experience, what Miss has done is okay. She uses English, but also explains difficult words in Nepali. Teachers know which words are difficult for us, and then explain them in Nepali. I think that is right. When she explains it in Nepali, students grasp quickly.
24. R: Your teacher speaks English and Nepali in balance. What about you?
25. S1: We speak whatever language that comes easily to our mind, mixing both English and Nepali.
26. R: In which kind of topic does your teacher use more Nepali?
27. S1: It cannot be said exactly. But, where students cannot understand the topic without being explained in Nepali, more Nepali is used, and where we understand in English, she feels like using English.
28. R: You have already passed your Grade 9. When did your teacher use Nepali more—when teaching poetry, teaching other texts or teaching grammar?
29. S1: I did not know exactly, I could not experience it. Therefore, it cannot be said categorically. Sometimes it is used more when teaching passage, and sometimes when teaching grammar.
30. R: What do you think is the reason for excessive use of Nepali?
31. S1: The more hard words the text contains according to the students' level, the more Nepali is used.
32. R: Is there anything left that you want to say about your experience of using Nepali in English class?

33. S1: Students cannot catch up with the teacher when the teacher uses only English. Again, using more Nepali also reduces English learning. So mixing English and Nepali is just fine.
-

1. **5 S1 Int 2 near S1's residence (December 19, 2020)**

2. R: In the previous interview, you had shared your experience that the teacher uses Nepali to explain difficult things, and the students mix both English and Nepali the way whatever language comes up easily. Please, share with me some other experiences.
3. S1: In the context of Nepal, even though English has been taught in community schools since Grade 1, students are weak in English since there are no qualified teachers available in all schools, and there is no good teaching. Again, since English is an international language, not everyone has the same level. In such a situation, teachers have to speak at least a little bit of Nepali. For weaker students, Nepali must be spoken.
4. Even if a student is talented, he can't be supposed to know everything. Even if he knows Nepali well, he can't know everything. They have to use some English words here and there [while speaking Nepali]. That is why English teachers have to use Nepali to explain the English lessons to the students.
5. While using Nepali this way, the students can understand English spoken by the teacher by comparing it with the Nepali language the teacher used. Hard words in English are understood faster when explained in Nepali. Students also feel that the teacher has taught them well. The main focus of the students is to understand.
6. Therefore, the use of Nepali promotes comprehension. That is the most important thing. Similarly, if someone knows only English a lot and does not know Nepali much, then the use of Nepali by the teacher can give a click to the students that the Nepali equivalents of English words or expressions are like this. This increases the knowledge of Nepali a little.
7. R: Well, very good information. Anymore?
8. S1: Besides, we are Nepalese, being a Nepali if we know only English then we do not understand what our grandparents, who do not know English, say. In such a case, when they ask a question, we may not be able to answer. Therefore, even for such students, speaking Nepali is beneficial.
9. R: Well, all these things have to do with understanding and explaining. Are there any other examples except these?
10. S1: Except for teaching in class, for example, if the teacher has to tell a story in English from some religious scriptures with new words, it is of no use when students do not understand it that way. After translating it into Nepali, it is understood. Students come to school with the aim of acquiring new knowledge. To attain that goal, the students have to understand, the teacher has to get the students to understand. Speaking Nepali facilitates this.

11. R1: In which language does your teacher counsel you to settle discipline related problems in class?
12. S1: Of course, in Nepali. Because discipline is the rule of school. It is the jewel of the students. That should be followed. There is no point in counselling such a thing in English. She convinces us in Nepali that we should do this and that, so we understand. We may not understand it in English. Not everyone has the ability to understand English. Therefore, it has to be said in Nepali. Similarly, when convincing students about reading and writing, they have to speak Nepali. In any case, Nepali is used when an English teacher suggested us saying, “/ṭimi/ time /ma/ school /aune gəɾə/” ‘come to school in time’. Similarly, English can be used when a Nepali teacher does so. He also may say “time /ma/ school /aune gəɾə həɪ/” ‘come to school in time, okay’! In that way, both English and Nepali words may be used while counselling
13. R: Why did that happen? Does the same thing happen to you?
14. S1: Yes, the same thing happens to me. We utter the word that comes first [automatically]. We do not think and plan for using either English or Nepali words.
15. R: When an English teacher scolds you, which language does she use: English or Nepali?
16. S1: She does it in Nepali because not everyone understands English. But, sometimes she does it in English as well.
17. R: Well, this is the second time we have met. You have to help me again. Thanks for the help so far. Do you have anything to add?
18. S1: In short, not everyone has the same capacity. Not everyone understands even Nepali. Similarly, not everyone understands English. Therefore, it is better to use both English and Nepali while teaching. It would be better if Nepali teacher didn’t use Nepali alone, and if English teacher didn’t use only English. It would be better if they mixed the languages.
19. R: A question has just crossed my mind. Why do students use Nepali when talking to the teacher?
20. S1: The teacher is an English teacher. She understands English. But, she also understands Nepali. Therefore, according to the level and habit of the students, they can talk to her either in Nepali or in English. But I do not know much English, so I mostly ask and speak in Nepali. Not being able to say something in English, I have to at least speak Nepali to learn it (English).
21. R: And when talking to friends, which language do you use more, Nepali or English?
22. S1: I use the language that is easier for me when talking to my friends. For example, while asking to the monitor, I would say, “toilet /zā/?” but not, “/cəɾpi zā/?” to mean ‘may I go to toilet?’ Even those who speak Nepali do not say “/cəɾpi zā/?” to mean ‘may I go to toilet?’ For me, It is kind of customary to use words in whatever

language that first come to mind easily when speaking to the friends. Students speak mixing English and Nepali according to their capacity.

23. R: Thank you!

1. **6 S2 Int 1 outside the school office (January 8, 2021)**

2. R: In which situation did your teacher use Nepali in Grade 9 English class?
3. S2: When we asked her to explain in Nepali due to difficulty [in understanding], she would explain to us in Nepali. At other times, she taught us in English.
4. R: Does she speak Nepali only when you ask her to?
5. S2: She herself also explains in Nepali where she thinks we are having a hard time understanding the lesson.
6. R: Would it be better for you if she taught you English to English, or she taught explaining in Nepali a little bit?
7. S2: The lesson is easier for me to understand when explained in Nepali. Just rote learning in English does not make any sense. Only when it is explained in Nepali, it sinks into the mind.
8. R: In which situation, and on what topic did your teacher use Nepali? Can you tell me about the incidence with an example?
9. S2: I cannot quite tell you an example. In grammar and also in poetry, wherever there is confusion, she uses Nepali.
10. R: How do you feel when she uses Nepali in English class?
11. S1: Feels good, we understand while Nepali is used.
12. R: You also speak Nepali with each other in English class, why?
13. S2: If only we would have been speaking English from early in school.
14. R: Based on your experience, what are the reasons behind you speaking Nepali with each other or with the teacher?
15. S2: We speak in Nepali when we don't know what exactly we should be saying something in English.
16. R: And why does the teacher speak Nepali?
17. S2: She speaks Nepali when we ask her to explain learning stuff in Nepali.
18. R: Is there any example when you felt that it would have been better if the teacher had said something in English rather than in Nepali?
19. S1: No. She speaks very little Nepali.
20. R: And did you ever feel that it would have been better if she had explained to you in Nepali what she said in English?
21. S1: Yes, I felt like that.

22. R: What do you have anything else to say about using Nepali in English class?
 23. S1: It would have been easier if I had been speaking in English with my friends from lower grades. Now, it definitely is difficult for me to speak in English. And the teacher explains in both English and Nepali. So we understand that it is so said in English and its Nepali equivalent is like this. Reading only in English does not make any sense. It works when we understand in Nepali.
 24. R: Thank you very much!
 25. S1: Okay, thank you!
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1. **7 S3 Int 1 in S3's residence (November 22, 2020)**

2. R: Give some examples of the use of Nepali in the English classes of Grade 9.
3. S3: Most of the time the teacher teaches using English. Not all students speak English. When the teacher asks questions in English, we give some answers in English and some others in Nepali. If we do not understand, the teacher explains the difficult things in Nepali.
4. R: How do you feel when Nepali is used in English period?
5. S3: I wish everyone used English in English period. Our teacher tries to give lessons thoroughly in English, but most of the students do not agree to his approach. That is why [Nepali is used]. There is a belief among students that English is difficult, and on top of that, they do not even try to understand the teacher speaking in English. And the truth is that even if the students speak a little English, they return to using more Nepali. There is not anything bad in using Nepali when it is difficult to understand the stuff English to English. But at other times, we would better use English.
6. R: In your experience at Grade 9, in what situations did the teacher have to use Nepali?
7. S3: When we come across the words related to the village context while reading a particular text, we feel like the teacher dealt with them in Nepali. In such a situation, we would say to him, that we have not understood it, and request him to explain that in Nepali. In such a situation, the teacher speaks in Nepali.
8. R: In what situations do you use Nepali, then?
9. S3: When asking questions, we mostly use Nepali. Those who are bad at English obviously do not ask questions in English. Surprisingly, even the ones who are good at it also ask in Nepali for their own convenience, and also for the reason that all other friends can understand the matter.
10. R: Do you speak more Nepali in class than your friends, or they do so, instead?
11. S3: I try to speak in English as much as possible in the English period, and my friends also speak English, but perhaps a little less than me, I guess.
12. R: How do your friends react to your talking a little more English to English?

13. S3: They think that I'm a bit more of a bookworm type.
14. R: Would you please tell me some concrete examples of Nepali used by the teacher?
15. S3: When students cannot focus on the lessons and start making a noise in the classroom, the teacher turns to cracking jokes and telling some funny anecdotes about his life crisply in Nepali. He also uses Nepali when he wants to motivate students about how important it is for us to work hard, and how foolish of us it is to make a noise in the classroom, and so on. And everyone listens attentively. Then the focus is brought back to the study again.
16. R: Do you anyway remember the little joke or story that the teacher once said to you in Nepali?
17. S3: (Thinking for a moment) One of his stories goes like this: Now a teacher in some school, one of his former students used to make a sound of a cock, /kuk^huri kã/ 'the word for the sound of a cock's crow' anytime he turned to the blackboard while giving lessons in the classroom. He had a hard time convincing students not to make a noise in the classroom. Intent on spotting the student who made the sound of a cock, pretending as if he were turning to the board, he immediately turned about only to find out this former student of his making the cock sound stretching his head. Our teacher punished him for what he did, and told him not to do it again.
18. Later, when that former student became a teacher, our teacher met him and asked how he felt when deceived by the students. He replied that it was a bad experience. He regretted that he misbehaved at school when he was a student. He confessed that it is extremely difficult to deal with children when they make a noise, and do not pay attention to their study.
19. He shares with us similar meaningful things with some moral lessons.
20. R: What language does your teacher use when convincing students who make a noise and pay no attention to their studies to conduct themselves properly?
21. S3: He convinces us in English, but since not all students understand English, he also uses a little Nepali.
22. R: Do you think the amount of Nepali used by you and your friends as just enough, or more, or less?
23. S3: I think we students use Nepali a lot. English is used a little less. To be honest, it would be better if we furthered lessons English to English.
24. R: You have just said that it is easy to understand the difficult things when explained in Nepali. Any example of this from grade 9 context?
25. S3: I have some examples, sir (after thinking for a while), If we do not understand exactly what it means when the teacher gives us classwork, for example, we ask him to explain it in Nepali. After the explanation in Nepali, it is understood and can be done. It is easy for us to understand in English after understanding that it is like this in Nepali.
26. R: What do you think about the use of Nepali in English class as a whole?

27. S3: I wonder why we are speaking Nepali in English period. If we speak English, our English becomes better, it improves. If there is any problem of understanding, it is okay to speak Nepali. Even if there is no problem of comprehension, why to use Nepali?
28. R: How do you feel if you do not know the Nepali equivalents of English?
29. S3: That does not sound good, sir. We should be able to understand in both languages. If needed, we should be able to express ourselves in Nepali. When using Nepali, we know what a Nepali word means. Being a Nepali, it is a kind of weird to get into the situation where we know something in English while we do not know in Nepali.
30. R: Thank you very much. Is there anything left that you want to say?
31. S3: We should know both Nepali and English. If we can develop both the languages simultaneously, we will feel more comfortable.
32. R: Well, thank you so much!
33. S3: Okay, thank you very much.
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1. 8 S3-S4 Int 1 in S4's home (January 13, 2021)

24. R: Would you share with me your experience that include the examples of the teacher's use of Nepali in English class?
25. S4: While teaching vocabulary, the teacher wrote that 'sacred' means 'holy' and also said /pəbiṭrə/ in Nepali. Similarly, he wrote that "'confluence' means 'a place where two rivers flow together and become one'", and also said [in Nepali], "it is called /dɔbʰan/ in Nepali", and asked us to copy it if we wanted. The English portion of this (showing a paper) was written by the teacher, and the Nepali words by me as explained by him. Similarly, when I did not know the meaning of 'perhaps', the teacher said it in Nepali.
2. S3: As the teacher said sacred means holy in English but 'what holy is' was not clear. It became clear when he said that it is called /pəbiṭrə/ in Nepali.
3. R: Have you spoken Nepali with teachers in English period?
4. S4: Yes. Definitely.
5. R: For example?
6. S4: Teacher had asked me the formula of future tense. After saying the formula, I asked [in Nepali] saying, "//bhəyo sir//? //bəsəm//?" 'Is it okay sir? May I sit down?'
7. R: Didn't the expression, "May I sit down" flash in your mind?

26. S3: Not because it did not come to the mind, but we are not habitual to do so. The teacher also does not insist us to speak only English. He himself says, /ut^hə/ 'stand up' and /b^hənə/ 'say' in Nepali.
 8. S4: If the teacher requested us saying, 'stand up' or so, we would talk to him in English.
 9. S3: If it has to be done English to English, we have to do it strictly, right?
 10. S4: If we had been fined, we would have spoken [English].
 11. S3: Even when one or two of us propose the teacher to conduct classes English to English as far as it works, our friends do not agree with us.
 12. S3/S4: (together) They say, "You're comfortable with English", "You are talented", and so and so.
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1. 9 S4 Int 1 in head teacher's office (November 23, 2020)

2. R: Would you please tell me some examples when Nepali has been used in the English period of your Grade 9?
3. S4: The teacher explains the lesson to us in Nepali when we do not understand it in English.
4. R: Can you give an example?
5. S4: When we say that we cannot understand something in the lesson, the teacher explains it in Nepali. We say, "Sir, I don't know this. Would you mind to . . .?", then he answers [in English]. And, when we ask him to explain in Nepali, he does so.
6. R: Do you always ask questions in English?
7. S4: I ask in Nepali as well.
8. R: What about other friends?
9. S4: They ask in both English and Nepali.
10. R: What can be the reason behind using Nepali in English period?
11. S4: Probably for the students to understand better.
12. R: Do you not understand when explained in English?
13. S4: We can, but so are the students. ('So' means a little less disciplined.) While the students are making a noise, the teacher says, "silence please". If they do not stop making a noise even then, the teacher switches the code into Nepali. He counsels us saying, "Please, do not make a noise; you should not do this; focus on your career; be serious, if you keep disrupting like this, your future will not be good" in Nepali.
14. R: How do you feel when the teacher uses Nepali in English period?
15. S4: We feel comfortable as we are Nepalese. We understand more when explained in Nepali. When there is the problem of understanding, he explains in Nepali. And

sometimes, he uses Nepali even when creating a sense of humour in between in the class.

16. R: Do you remember any example of his creating such humour in the class?
17. S4: I don't remember right now. He sometimes adds a song regarding the topic. For example, if the topic is 'The Forest', he sings a one-or-two-line song related to the topic. That is all.
18. R: Would it not be okay if taught English to English without using Nepali?
19. S4: Yes, it would be. But if only English is used, some students remain silent because of the lack of understanding. Even when the teacher says, "Do you understand?" they keep quiet. So, what to do? That is why I think Nepali should also be used. The teacher also uses both the languages.
20. R: Is there any exact example of being clear after explaining it in Nepali, which could not be understood doing so in English?
21. S4: For example, if we do not know the meaning of 'happy' from its synonym in English, the teacher says /sukhi/ in Nepali.
22. R: When do you use English and when Nepali?
23. S4: If we can say what we intend to say in English, then we speak English, otherwise we speak Nepali.
24. R: How did you feel when the English teacher used Nepali in English class in Grade 9?
25. S4: I liked it because when the teacher explains in Nepali in an openly manner, it is understood a little more.
26. R: How did you feel when you used Nepali in English class?
27. S4: We feel happy in using Nepali perhaps because we're Nepali.
28. R: What benefits other than the promotion of understanding and learning due to the use of Nepali have you experienced?
29. S4: I do have experienced. For example, the teacher counsels us in many things using English and Nepali both. He says, "We should not say anything that hurts the disabled; this may hurt their ego; do not say such things to the impaired persons too; Doing so will make your future worse". He also persuades us focusing a lot on our career.
30. R: Well, thank you so much! You have to resolve my confusions on the days to come, sitting again and again this way, Ok?
31. S4: Ok sir.

1. **10 S5 Int 1 in S5's home (November 22, 2020)**
2. (The conversation started with a casual talk.)
3. R: Your teacher uses some Nepali in English class, right?

4. S5: Yes, he does.
5. R: What may be the reason for his using Nepali?
6. S5: To make us understand. Because we cannot understand in English. He uses Nepali while explaining the meanings of words.
7. R: And what about when teaching grammar?
8. S5: He uses Nepali when teaching grammar as well, English to English is a bit confusing.
9. R: Is Nepali used in teaching writing or not?
10. S5: The teacher gives the topic for writing. And we have to write. But when we cannot continue, or commit some errors while writing, he guides us using both the languages—English and Nepali.
11. R: Do you remember any example of your teacher using Nepali while teaching writing?
12. S5: I do not remember the exact example. But he used to give the topic and we wrote. He would guide us in between using both Nepali and English.
13. R: In what kind of topic did the teacher use more Nepali?
14. S5: He used a little more Nepali in story reading, and writing.
15. R: Does your teacher use a little more Nepali while teaching English?
16. S5: He does not use more [Nepali] than needed. When we are stuck without understanding, the teacher explains in Nepali, and we understand.
17. R: Do you remember any simple thing that could be even understood in English that was said in Nepali?
18. S5: Sometimes it happens unknowingly.
19. R: But I do not remember the exact example right now.
20. R: Overall, how do you feel when your teacher uses Nepali in English class?
21. S5: That is fine. Probably being the student of a community school, we try to understand in Nepali. It seems to us that things get clearer when he explains in Nepali.
22. R: How much Nepali do you use in English class?
23. S5: I do it often. When we are stuck or do not understand something, we express that in Nepali even if we can say “I do not know this” in English. It has become a habit.
24. R: In what other occasions do you use Nepali?
25. S5: When we do not understand something, we often express that in Nepali.
26. R: Which is more beneficial—teaching and learning English to English from an early age or mixing Nepali with English?

27. S5: It is beneficial to study English to English from an early age. Just as we speak Nepali well and understand what others have said in it, so if we have been studying English to English since childhood, English would be also understood. But if those who study English to English do not study Nepali well, they are weak in Nepali. Those who study both languages well are also good at both English and Nepali.
28. R: Were you allowed to use Nepali while studying in an institutional school?
29. S5: No. We had to pay fine. So, the teacher could use Nepali, but we could not. We had to ask in English if something did not come up, and the teacher would explain that in English or Nepali, or in both the languages.
30. R: What do you think of the system of fine?
31. S5: That was done for us. It seemed good. We were allowed to speak Nepali outside.
32. R: How did you feel about the system that allows the teacher to speak Nepali but that doesn't allow students to use it?
33. S5: That does not feel good. In the beginning, the students do not know how to speak English and on top of that could not say what they want to say.
34. R: What language do you speak to communicate with each other in class in community school?
35. S5: We speak in Nepali. We speak only those words in English which we need to ask.
36. R: How did you feel when the teacher used Nepali in English period?
37. S5: It felt good. We understood when he spoke Nepali in between. It was easy for us to understand especially the meaning of difficult words. When we understand, it is easy even to memorize and write in the exam.
38. R: Did you sometimes feel like the teacher spoke a little more English in Class 9?
39. S5: Not at all.
40. R: And did you feel sometimes like the teacher explained a little more in Nepali?
41. S5: That sometimes was what I wanted.
42. R: In what situation does the teacher allow you to speak Nepali?
43. S5: When we are not able to answer some questions in English, the teacher asks us to answer in Nepali, and so do we.
44. R: Do you remember any example of your replying in Nepali after you were asked to do so?
45. S5: I do not remember the exact example. But there were many moments when even if the teacher asked in English, we had to reply in Nepali many times as we could not express in English. Similarly, we speak Nepali when the teacher asks us what something is called in Nepali.
46. R: Anything more to say in the end?
47. S5: No, nothing more.

48. R: Thank you, see you again.

49. S5/6: Ok, thank you.

1. **11 S5-S6 Int 1 in my home library (January 16, 2021)**

2. *Note.* The two students came to my home. I took them to Taudaha talking informally about themselves and other things, and then took interview with them together.

3. R: How do you feel when the English teacher uses Nepali in English class?

4. S5: It seems that we understand when using Nepali in English class. We get confused when the teacher speaks only English; we wonder what the teacher might have said. But it seemed easier when the teacher explained the meaning of difficult words in Nepali.

5. R: Any examples? I mean, do you remember the meaning of any difficult words explained in Nepali?

6. S5: I forgot.

7. S6: When explained a little in Nepali while teaching grammar and essay, we understood better.

8. R: Is there any example of not understood while teaching only in English and understood after explaining it in Nepali?

9. S6: When teaching essay, it is understood in English but when teaching grammar, it should be explained in Nepali.

10. R: Interesting! It is understood that it seems good when the teacher uses Nepali. What was the experience like when you got to use Nepali in English period?

11. S5: While studying English to English (without Nepali), we did not understand anything. There would be no justification for learning English like that. It seemed that we understood more as the teacher and we could use some Nepali.

12. S6: I feel unhappy when I have to speak in Nepali due to the inability to express in English even if the teacher asks in English. But when allowed to speak in Nepali, I can say what I intend to say and ask questions. For this reason I feel happy.

13. R: What are your experiences of using Nepali with your friends in English class?

14. S6: Some of us do not know English, some of us are hesitant to speak English and even if we speak, not everyone else understands it, so we friends speak Nepali. But when asking the questions of the book among the friends, English and Nepali mix. For example, we utter the question in English, and to discuss about what it means, what its answer is, how to write it in English, we use both Nepali and English.

15. S5: We do not understand while speaking English to English with friends, and when we cannot pronounce appropriately, others cannot understand. Therefore, We speak Nepali. English words are also mixed.

16. R: What is the benefit of using Nepali in English class?

17. S6: Nepali is our mother tongue. This is used everywhere outside the class and understood. Therefore, when speaking Nepali in English class, sometimes new Nepali words are learned, otherwise there is no other benefit. If we speak English, it feels like we know a little bit and have learned something.
 18. S5: When using Nepali, it was easy to explain for the teacher, and to understand for us.
 19. R: Do you have anything else to add?
 20. S6: No.
 21. R: Is there anything left that you intend to say?
 22. S5/S6: No.
 23. R: In your class, I have found that when the teacher is teaching or asking a question in English, no one interacts. Students start chatting only after the teacher shifts to Nepali. What is the reason for this?
 24. S6: When the teacher teaches English to English, it is not clear what he is trying to say, and there is a fear of committing grammatical errors to respond in English. When the teacher shifts to Nepali, we know what he intends to say. And, it is not necessary to answer in English when the teacher himself asks in Nepali. So it is easy for us to speak in Nepali.
 25. R: Thank you very much, we will sit up like this again, Ok?
 26. S5/S6: Ok. Thank you too!
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1. **12 S5-S6-S7 Int 1**

2. **(In school classroom; March 13, 2021)**

3. R: Well, today, I would like to request you all to share with me some of the examples or incidents where your teacher and you got to use Nepali in Grade 9 English class. Come on, anyone of you can come up first.
4. S6: While teaching asking for permission, he had explained to us in Nepali how to ask for permission and speak.
5. R: Could you say what exactly was it that he explained in Nepali?
6. S5: I remember the teacher use Nepali to explain the poem, 'The Wind and the Leaves'. Difficult English words were also translated into Nepali for meaning.
7. R: Which English word, for example, do you remember your teacher clarified in Nepali for meaning?
8. S5: The word like sharpness.
9. S7: I think the word is from another chapter.
10. S5: You are right, yes, while teaching 'The Foolish Fish', the teacher explained what 'foolish fish' meant in Nepali.
11. R: What did your teacher say while explaining foolish fish in Nepali?

12. S5: In Nepali ...
13. S7: He taught us that 'foolish fish' meant /murk^hə mac^ha/.
14. R: Want to say some more on this?
15. S5: Another word I remember he picked was 'sharpness'
16. R: How did your teacher explain 'sharpness' in Nepali?
17. S7: As far as I remember, he clarified in Nepali as /t̪ik^hopən/, like /luga silaune suima hune tikhopən/ 'sharpness of the stitching needle'.
18. S5: Another word he said was 'worm'.
19. R: What did your teacher call 'worm' in Nepali?
20. S5: /gədjəula/ 'worm'.
21. R: What made him say it in Nepali, by the way?
22. S7: When /gədjəula/ comes to our mind, we instantly understand that it is something used in a fishing line as a bait. Perhaps, that's why he used the Nepali word.
23. R: Wouldn't it have been different if he had made it clear in English itself explaining to you like it was "a kind of animal used . . ."
24. S7: If he had anyway gone for the way you have just recommended, some students might have understood him, but not all of them.
25. R: Would you want to add some more examples like these?
26. S7: While teaching Unit one, to make the meaning of fluttering clear to us, he demonstrated an act in which he dropped a leaf and explained to us [in Nepali] that fluttering meant /pəʃhəru kəmpən gərdəi bistarəi tələ zhərne kam/ 'the process of slow oscillated movement of falling leaves'. He did pretty much the same when he dealt with the word 'meadow'. I cannot say anything more. Since we heard the words for the first time, and were having a hard time understanding what they meant, we had to request the teacher to explain in Nepali. Having thought that we would find the words difficult to understand, he might probably have explained them to us in Nepali.
27. R: Could you possibly bring up some more examples?
28. S5: Only the other day, the teacher called 'life cycle of butterfly' /puʃəliko zibəncəkɾə/.
29. R: Then, he explained everything about life cycle in Nepali. Right?
30. S7: No. In fact, once he called life cycle /zibəncəkɾə/, he returned to English to explain life cycle.
31. R: Wasn't it clear enough that life cycle of butterfly meant /puʃəliko zibəncəkɾə/?

32. S5: Some could definitely make sense of it, but you know we are not all made of the same mental fiber.
33. S7: The fact is that, sir, we have grown up with the habit of using Nepali even when English works for us well. Even though students understand English, our teacher has already formed the habit of switching to Nepali.
34. R: How would you look at the habit of switching to Nepali when English works for us perfectly well?
35. S7: There is nothing wrong with the habit. We understand doesn't necessarily mean all can understand.
36. R: Is that you who are protecting your teacher?
37. S7: Not at all. There is no harm in the habit. We cannot be certain that all students understand everything the teacher explains in English. You aren't unaware how liberal promotion functions. They are not able to understand even an iota of English.
38. R: Can you give me some examples where you taught your friends using Nepali words in English class when they happened to ask you questions in Nepali? (To S7)
39. S7: Yes, there are some. While teaching causative verbs, for example, the teacher once asked us what we would say in English for /mə benc səfa gəraũc^hu/ 'I have/get the bench cleaned'. In the meantime, when some of my friends asked me the verb third form of 'clean', I retorted, "Cleaned /hunc^hə/".
40. R: Well, if you could recall, share with me some more instances of your teacher's uses of Nepali words and sentences.
41. S7: Yes, I remember some such moments, but right now my memory fails to yank what exactly it was that he said in Nepali. (Students start talking to one another in Nepali.)
42. R: Would you use Nepali in the class pretty much the same way you're doing right now?
43. S5: Yes, indeed, we admit, a bit at least.
44. S6: Not that much.
45. S5: Definitely, we anyway ask the teachers and friends more or less in Nepali to make sense of leaning stuffs.
46. R: Why do you think this is happening? What if you asked questions in English in English period?
47. S7: Obviously, because of the lack of practice, we get held up when we need to first think in Nepali and change the stuff into English. It is simply not as easy for us in English as in Nepali.
48. S5: It is perhaps because we study all subjects except English in Nepali.
49. R: Ok. Anyone wants to add more on this?

50. S5: Gone blank... (Students talk to one another.) Our teacher used Nepali to explain to us the film 'Jhola'.
 51. R: Can you recall a little bit more what he said on it?
 52. S5: He talked about /səti prəθa/ 'sati system'. After a man dies, his wife runs away to avoid being burnt alive in the husband's pyre. People chase and throw stones at her. But she has a narrow escape. That's what he said [in Nepali] to make us understand the film.
 53. R: How did he go about telling you about it? Did he tell the story both in English and Nepali simultaneously, or did he say first in Nepali and then in English?
 54. S7: He explained first 2/3 paragraphs in English, and then he switched to Nepali. He did it in English again, finally.
 55. R: What difference would it make if he had explained everything only in English?
 56. S5: We certainly wouldn't have understood it.
 57. S6: If he had gone in that direction, it wouldn't have appeared to us anything more than dealing with a mere passage.
 58. S7: That way, there wouldn't have been any difference between what we read and what he taught us.
 59. S5: A little Nepali is expected [to understand].
 60. S7: We cannot understand all words. There are students who even don't know what 'traditional' means.
 61. R: Well, if right now you can recall some more incidents like these, share them with me. If not, then, whenever your teacher's teaching in English class helps you recall such incidents, don't forget to give me a missed call, I will call you back and talk to you. Ok? Is there anything left that you want to say?
 62. S5/S7: Nothing. Just simply cannot remember anything worthwhile at this moment.
 63. R: Ok, then. Thank you all.
 64. S5/S7/S6: Pleasure is ours, sir.
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1. 13 S6 Int 1 in S5's home (November 22, 2020)

2. R: In which situation in English class did your teacher use Nepali at class 9?
3. S6: He didn't speak Nepali that much, but he would explain the word meaning in Nepali when we didn't understand in English.
4. R: What did it feel like when your teacher used Nepali in English period?
5. S6: It feels great. He explains in Nepali whenever we can't get the essence of what he says in English. We understand a little English for sure. We would understand the lessons well though when he explained them to us in both English and Nepali. It would be easier for us that way.

6. R: How much Nepali does your teacher use?
 7. S6: First, he introduces lessons to us in Nepali. He then deals with the lessons in English itself. But to make us understand the lessons he uses Nepali.
 8. R: Have you ever used Nepali in English class?
 9. S6: Yes, I have.
 10. R: When, under which circumstances?
 11. S6: When asking questions to the teacher, and when I wouldn't be able to answer his questions in English, I would use Nepali; after that, he would teach us how to say the answer in English.
 12. R: How much Nepali would your friends use, by the way?
 13. S6: They definitely would. There also are friends though who would ask the teacher questions in English. When I hear them speak English, I would just imagine how I would have spoken English if I had known more of it.
 14. R: In which topic teaching, particularly, would your teacher use Nepali to a greater degree?
 15. S6: In grammar teaching.
 16. R: Do you remember any moments of particular grammar topic teaching during which your teacher used Nepali to make the lesson clear to you?
 17. S6: I remember him using Nepali while explaining Question tag to us.
 18. R: Any more instances of grammar topics where he used Nepali?
 19. S6: No idea.
 20. R: All right. Do you have any experience of your teacher's explaining in Nepali lagging your English?
 21. S6: Not at all. He would explain both in English and Nepali, after all.
 22. R: How do you rate the amount of your teacher's use of Nepali, just enough, more, or a little less?
 23. S6: I think he uses English a little less. We would understand much better if he increased the amount of Nepali use.
 24. R: What does it feel like when you use Nepali in English class?
 25. S6: I know little English. There is no reason why I shouldn't speak Nepali in such a situation.
 26. R: What do you think your teacher feels when students use Nepali in English class?
 27. S6: He might feel like "I am speaking English while they are speaking Nepali".
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1. 14 T1 Int 1 Online (October 3, 2020)**2. Translation**

3. R: Could you please tell me your lived experiences of using Nepali in Grade 9 ELT classes by you and your students?
4. T1: Thank you for selecting me as a participant in this project. Today, I am ready to provide you as much time as you need (smiling slightly). Regarding your question, I taught in institutional and community schools for 25/26 years. Even when teaching in institutional school, in some cases, I had to explain difficult words and themes in Nepal, based on their standard level. Now, as I am in a community school, there are many problems because the English base of the students, who have been learning in Nepali medium from the lower classes, is very weak. Sometimes, some students do not even understand the Nepali language well. In Grade 9, students come from other schools too. For them, both the environment and the language become new. When speaking English to English, they seem to be dumbfounded and staring blankly. The students would say that they do not understand anything, so I should explain in Nepali to them. The Grade 9 students said so while teaching passages last year. When we started using a little bit of Nepali, realizing their problem, they started interacting and understanding a little bit, which brought a facial change in them. In the beginning, what happened was that they did not speak anything and did nothing for 5-6 days. It may be due to the fact that they might have been scared. Later, they gradually became mixed up, and said, “We need explanation in Nepali. We can write using the words that come to our mind only if we understand in Nepali. If we do not understand the question, how can we answer?” Then I have been compelled to use Nepali when needed.
5. We have created sections for English and Nepali medium instruction based on the lower level education background of the students and the educational and economic background of their family members and also based on their wishes. Therefore, it is compulsory for us to use Nepali in the Nepali medium section. It is not our interest, but kind of compulsion.
6. (Then she brought up the context of her teaching the poem ‘Foolish Fish’, which she has written about in her LED.) The meanings of difficult words had to be explained in Nepali, I also write them in Nepali. The meanings of simple words are explained in English itself. I tell stories related to teaching lesson in Nepali as well.
7. I told them the story of ‘A Crab, a Snake and a Frog’ in English but they did not seem to understand it. Then I asked, “Have you heard the story of the frog, the crab, and the snake?” “Yes, we have heard; we studied it in Grade two” they replied. When I asked the essence of the story, they said that the snake and the frog died because they did not follow the crab’s advice. They told the story in Nepali themselves.
8. Then I asked the students to write the same story in English, while guiding them for difficult English words for their Nepali equivalents. They completed the story, and became happy.

9. Therefore, the situation is challenging for English teachers. When we were to explain it in the mother tongue of all the students, it would be beyond our ability. But when asked, some students explain it to their friends in their own language.
10. R: Are there such students for whom other languages seem to be easier than Nepali?
11. T1: There is no one who completely does not understand Nepali, but there are 1-2 students who find Tamang easier than the Nepali language. (This is the context of the 2076-77 Batch.)
12. R: Are there any students who find Newari easier than Nepali?
13. T1: Since Newars live in a mixed community, there is no such problem. For some Newar students, Nepali is easier than Nepal Bhasa. But, the Tamangs come from a different community. For that reason, they can understand things in the Tamang language that are difficult to understand in English and in Nepali as well. They do not even understand some Nepali words. Another problem is that they become absent frequently. Therefore, it is difficult for them to understand new topics related to the ones they missed previously. In such a situation, they explain to each other in their own language.
14. R: You said that you are compelled to use Nepali. In what situations you were forced to use Nepali? Moreover, what happened while teaching English to English, and what happened after mixing Nepali?
15. T1: I have already told you the context of the story about what happened when I didn't use Nepali in the class. Even in the exam they do not understand the question and instruction. In such a case, there is no question of writing an answer on their part. For example, when they are asked to supply the article in the grammar section of the exam, those who are absent while studying articles do not even know what it is. Even those who know it get confused.
16. That is why we have asked them to ask us if they do not understand the questions. After telling them that article means such and such in Nepali, they write at least one of the articles. Talented students do it correctly after understanding the questions. Otherwise, they fill in words like is, am, are or whatever else they want.
17. R: In Grade 9, apart from theme and instruction, what are other things that are made clear to the students by the use of Nepali?
18. T1: Apart from that, the meanings of difficult words can be made clear to them using Nepali. It is easier for them to understand the meanings of difficult words in Nepali.
19. R: Do all your students speak Nepali at home?
20. T1: Yes, they do. Now there is no problem of not speaking or understanding Nepali.
21. R: What is your feeling when you use Nepali?
22. T1: The feeling varies according to the level of the students, sir. It is very satisfying to teach English to English to the students who are very active, have a boarding base and more knowledge of English. But only one English subject is studied in Nepali medium section. They understand other subjects because the medium of instruction is Nepali. But in English class, If we do not insert Nepali as required, they seem

confused, monotonous and dumb-like. They do not participate in interaction. (Talking about a student from a remote district who was interested in studies, she continues.) He is good at all other subjects. But he says, “I am very weak in English. If you do not explain in Nepali, I cannot understand” He is worried that he cannot step ahead in life due to this. We have been telling him to keep on trying, and that he could improve the situation gradually. When others speak English, he becomes passive, and when he speaks, others laugh. If students do not understand what we teach, there is no way we can attain the aim of the curriculum, and our teaching and we the teachers are of little use. That’s why to make them understand the learning stuff and to improve their level, we have to use Nepali.

23. R: How do you feel when your students use Nepali?
24. T1: Their expression in Nepali of what they learnt in English indicates that they have at least understood the stuff. Now, the only task left is to teach them how to express it in English. I feel that at least they have understood, and after this understanding and being able to express it in Nepali, they can also explain it in English gradually. If they do not understand the learning stuff at all, everything goes in vain.
25. I ask them to go through a story and inform them that I will ask questions on the story the next day. They do what I ask them to do, but when asked some questions, they tend to answer in Nepali. I ask them to tell the story in Nepali first and then in English, sentence by sentence. Then, they try.
26. R: Especially when do you allow your students to speak Nepali?
27. T1: When they are confused and fumbling, and when it seems that the students are not able to speak in English, I say, “At least ask or speak in Nepali if you are comfortable with it”.
28. R: In your class, students are asking simple questions such as, ‘what do you mean by this?’ or ‘what does it mean?’ in Nepali. Is it due to the fact that it is allowed?
29. T1: They may be afraid of committing mistakes when they speak English, and also afraid that other friends laugh when they speak English. Some of the students have different accent, such as the students from Tamang community have only /a/ sound not /ə/. Therefore, other students laugh at them while speaking English. I mean when a student utters words strangely, then other students laugh. As a result, they feel uneasy to speak English.
30. R: How often do you use Nepali except for teaching English subject matter? Some examples?
31. T1: I use Nepali when students are absent, when girls have problems and when I counsel them about their individual problems. Actually, girls have a problem of period/mensuration. When they need sanitary pad or they need to go home for rest due to severe pain, they speak to the lady teachers. In this case they express their problems in Nepali and I also speak to them in Nepali.
32. Some other individual problems include, for example sudden tearing out the clothes, bullying or threatening from others, economic problems and family problems. Discussion on such topics take place in Nepali. Apart from this, sometimes they can

- be dissatisfied towards the school administration or the subject teachers, they complain in Nepali even in English class because they can easily convey their intended meaning in Nepali.
33. R: You used Nepali for individual counselling, what if you had to do mass counselling in class?
34. T1: While counselling in English, not all the students understand what is said. Therefore, I have to use Nepali in order to bring about changes in their behavior, by explaining the matter to everyone.
35. R: Does your using Nepali in the context of your students benefit most students, or only less than half the students?
36. T1: Nepali has to be used because most of the students do not understand English, sir. They are placed in Nepali medium section due to their low level of achievement in all subjects, and especially in English.
37. R: There is not much pride in English teachers in using Nepali in English class. What is your experience regarding this?
38. T1: What does it mean to use only English when the students do not understand it? I use English when necessary, such as students are required to write in English in the exam. So I teach them how to write in English. But depending on the situation, I have to use Nepali to make the students understand the learning stuff. I do not think, sir, it makes any sense when the teacher is barking in the front of the class, and the students the class are being confused. I have also heard that when another teacher teaches, he keeps on blabbering. But the students do not even understand 50%. of the stuff. “Madam at least says in Nepali, and we can write after we understand; even if we can write in the exam by learning by heart what Puspa (pseudonym) sir dictates for us, it erases from our mind later”, the students say. But I even teach English grammar by linking, comparing and contrasting with what they have already learned in Nepali. Such a linking helps students grasp what is taught so that they can write in the exam. My idea is that if the students understand the content, then the students really interested in study can find out the ways and learn how to say it in English. For those who do not take care of their study, it does not matter whatever language we use.
39. R: In which aspect, skill or genre have you felt the need to use more Nepali?
40. T1: It is very embarrassing while teaching poems. The comprehension questions should be taught from the examination point of view. Therefore, more Nepali is used when teaching poetry. After that, Nepali should be used to explain the moral lesson of the story to the students as well.
41. R: You have repeatedly said that Nepali is used for making students understand the content. Apart from that, what more experience do you have of having to use Nepali for?
42. T1: I have added that once the students have understood, they can write. Learning takes place when they understand; And after learning takes place, they can also write in the exam.

43. R: Everyone says, “Students do not understand”, but no one says, “We cannot make the students understand without using Nepali”!
44. T1: Isn’t it the same, sir (smiling)? The students cannot understand may mean we cannot make them understand.
45. R: If students are weak, they do not understand; if the teachers are weak, they cannot explain without using Nepali, isn’t it so?
46. T1: (loud laughs.)
47. R: That is why we should be putting in efforts on reflecting on ourselves the next time. Even a very simple thing is found to have been expressed in Nepali rather than in English.
48. T1: Yes, that is what happens when speaking, sir. Nepali, being the mother tongue, it is easy, and comes up unknowingly. Even when giving suggestions and controlling, Nepali is more comfortable for me.
49. R: Ok, thank you very much!
50. T1: Thank you sir!
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1. 15 T1 Int 2 (In T2’s home, kitchen room; March 12, 2021)

2. R: You had talked of the frozen snake at our last meeting.
3. T1: Yes, a passerby encounters with a snake frozen with the cold. The passerby takes the snake to his home, and puts it near the fire to warm it back to life. When the snake revives, it tries to bite his children. The passerby immediately kills the snake with a stick. I mean to say that I told the students this story briefly in Nepali. This facilitates them to create/write the story in English on the basis of the given clues.
4. R: Anymore?
5. T1: A lesson in Class 10 includes *Jitiya* and other festivals. There is some content of *Tij* and *Samachakheva*. In *Samachakheva*, there is a story connected with Lord Krishna. In such a situation, there is no other way to explain such topics without connecting them with *Ramayana* and *Mahabharata*. For this, we should use Nepali. Parvati’s act of fasting in order to get Mahadev as her husband should be connected while describing *Teej*, too. In such matters, Nepali must be used according to the context.
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1. 16 T1 Int 3 Online (August 1, 2020)

2. R: Would you please tell me your other experiences?
3. T1: When teaching reading comprehension passage, Nepali must be used to explain what the questions mean and how the answer should be given. The vocabulary items in a text, and even the title words that are sometimes difficult have to be explained to them in Nepali. In the poem too, Nepali should be used to explain the subject matter and to enable the students to answer the short questions and write the summary.

4. Similarly, when teaching brochure or free writing, I have to use Nepali to explain what brochure means. Nepali should also be used to teach how to describe bar-diagram, pie-chart, table, and so on. After demonstrating a real brochure while explaining in Nepali that “such a small handbook is called a brochure”, they understand the concept well. And if it is the brochure of a place, I describe its features and geography, area, accessibility, and the climate of the place in Nepali first.
5. Things like *Saptami*, *Ashtami*, *Navami*, *Tij*, *Jitiya*, *Tharu*, *Mithila Anchal* are also found in English text. The meaning of such words can be explained in English but it is quick and easy for me to explain them in Nepali.
6. *Jitia* festival should be taught connecting it with *Tij*.
7. I have already told you that students understand grammar well when I link it with similar grammatical items in Nepali.
8. While teaching relative clause, I have found that they understand it relatively better when I remind them of /səˈrəl/ ‘simple’ and /səŋˈdʒʊktə/ ‘compound’ sentence in Nepali grammar, and explain [in Nepali] that when we connect two sentences using the relative pronouns, like who, which, where, they become like /səŋˈdʒʊktə/ compound sentences.
9. Even when teaching voice, after telling them that transitive means /səkərmək/ and intransitive means /əkərmək/, I can make them understand the stuff easily and distinguish transitive verbs from intransitive verbs.
10. No matter how much English medium it is called, even while teaching English to English, Nepali is obviously used because this is what the students want.
11. (T3 also added at the end.)
12. T3: This is not the experience of mine alone. Except for the compulsive situations mentioned by Miss, I felt that we have become accustomed to use Nepali even while teaching simple passages where we do not need to use Nepali. I have added this, thinking that this reality should not be missed out.
13. (A student of T3—S7—also has said, “our teacher has already formed the habit of switching to Nepali”)

1. 17 T1 LED 1: Why do I Use Nepali Language in ELT Classes?

2. English is known as an international language, and it is widely spoken. In today’s modern world, the English language has become a part and a parcel of every existing field. This modern era is the time of English language and technology. The knowledge of the English language makes an individual literate in today’s world. Moreover, the ocean of career opportunities is opened to English speaking people anywhere and everywhere in the world. That is why English language teaching is essential and useful for the modern generation.
3. The Nepal Government has also implemented the rule of including the English language as a core curriculum from the beginning to the higher level. As we know,

- we teach English in a government school and colleges as a compulsory subject and somehow as an optional subject too.
4. It is a challenging job to be an English teacher in a government school. English language is taught as a foreign language in the context of Nepal. The students are from diverse ethnic groups, cultures and languages as well as diverse basic educational backgrounds from the different geographical zones. It's my responsibility to teach the English language using the prescribed curriculum as effectively as possible. In the teaching learning process, I implemented different methods and techniques so that all types of students could learn. However, without using Nepali language, neither I could make the students satisfied nor they understand the instruction or the lesson. So I have to use Nepali language where necessary. But, it doesn't mean to teach English through total translation. To make clear, I have included one of the topics extracted from Grade nine textbook.
 5. Grade: Nine
 6. Subject: English
 7. Unit: Three
 8. Topic: The Foolish Fish
 9. Teaching item: Poem
 10. The Foolish Fish
 11. *-Ann and Jane Taylor*
 12. "Dear mother," said a little fish,
 13. "Is that a worm I see?
 14. I'm very hungry, and I wish
 15. You'd get the worm for me."
 16. "Sweet innocent," the mother cried,
 17. And started from her nook,
 18. "That worm you see is there to hide
 19. The sharpness of a hook."
 20. As I have heard, the little trout
 21. Was young and foolish too,
 22. And presently he ventured out
 23. To learn what might be true.
 24. Around about the worm he played,
 25. With many a longing look,
 26. And "Dear me!" to himself he said,
 27. "I'm sure there is no hook."

28. "I think I'll give one little bite;"
29. And that was what he did,
30. And thus he died in hapless plight
31. By not doing as he was bid.
32. First of all, I involved students in an interactive discussion about the poems asking some leading questions, for example:
33. What can you see in the first picture?
34. What is the title of the poem?
35. What has happened to the little fish?
36. What is the poem about?
37. Then I asked students to recite the poem and underline the difficult or unfamiliar words. Then, I recited the poem and make them follow.
38. After that, I made them write difficult words on their paper. Then, they wrote a few words. I asked them their meanings. Few of them told the meanings of foolish, worm, hide and trout but other words were new for them. So, I simply illustrated the glossary related to the topic. But the students were still not very clear about the synonyms so, I wrote their meanings in Nepali. I explained them with their antonyms too.
39. Glossary:
40. Foolish - stupid, silly (मूर्ख)
41. Worm - earthworm, insect (गँड्यौला)
42. Innocent - ignorant, (अज्ञानी)
43. Hide - conceal (लुकाउनु), antonym- seek
44. Sharpness - acute (तीखोपन), antonym - blunt (धार नभएको)
45. Trout - a kind of a fish
46. Hook - a fishing weapon (बल्ली)
47. Nook - every aspect of the situation
48. Hapless - unfortunate/unlucky (असहाय)
49. Plight - bad condition (दुर्दशा)
50. After discussing these vocabularies, I articulated the poem and its meaning in English using simple language but weak students were perplexed about the meaning so they inquired me in Nepali. To make them understand, I explained the poem in Nepali as well. I exemplify the moral of this poem with the story of 'A crab, a snake and a frog'. The consequence of disobeying the others and acting foolishly without thinking twice can invite plight as poor fish did.

51. When I illustrated the poem in English without using Nepali words, approximately 75% of the students didn't engage in the discussion. After communicated using the Nepali language, they felt comfortable and they were able to express their opinions freely and easily. That is why I think that the responsibility of the teacher is to interact with students with the effective means of communication i.e. Nepali along with the English language by applying different techniques and methods. Therefore, I translated where necessary, I also explained the theme of the poem in Nepali so that the poor and weak students could understand.
52. The theme of the poem:
53. आफ्नी आमाको आज्ञा पालन नगरेकाले एक मूर्ख माछा मर्नुपर्‍यो ।
54. Similarly, while teaching Grammar, I had to use Nepali to instruct them and make them understand clearly. While I teach them tense, voice, and other grammatical structures using the inductive method, the talented students could understand the concept very well but average and poor students couldn't. So I was obliged to use deductive methods and showed the contrast between Nepali grammar (क्रिया, वाच्य), etc. Then every student felt content and delighted for understanding the grammar that they were eager to learn. And consequently, that made me content and glad too. Therefore, English language teachers are persuaded to use Nepali language and the mother tongue plays significant role to learn a foreign language.

1. 18 T1 LED 2

2. (1) Frankly speaking, I feel uncomfortable/inconvenient when I use Nepali in ELT classroom. I use Nepali to convey the message or give instruction to the students so that they can easily understand the content.
3. (2)
4. When the students ask question in Nepali to me, I feel little upset because if they could ask questions and answer in English, it would be our success and the goal of the curriculum would be achieved. I don't feel happy or comfortable when they speak Nepali in ELT classes.
5. When I asked the question in English, they try to answer in Nepali but I asked them to answer in English so that they could learn English. I don't feel good when the answers come up in Nepali.
6. They love to talk in Nepali rather than English because they feel easy as well as frank to talk in mother tongue but all the times it is not good for the learners. Still, I am not content with their speaking in Nepali.
7. They talk to each other in Nepali even in ELT class because they prefer mother tongue to express their views freely rather than in foreign language but I ask them to use English.
8. (3) I have got the following advantages of using Nepali by me as a teacher in ELT classroom:

9. The students are clear about the instruction.
 10. They can get the message of the text.
 11. They feel easy and comfortable to understand the text.
 12. They enjoy / don't feel monotonous when we use Nepali.
 13. They can conceptualize the content.
 14. (4) I have seen the following advantages of using Nepali by the students in ELT classroom:
 15. Students can express their views frankly.
 16. They can make their problem clear to me and their friends.
 17. Even weak students can engage in discussion.
 18. They do not hesitate to involve in interaction.
 19. It inspires even poor-English-background students to involve in the group work and pair work.
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1. **19 T2 Int 1 in my home library (January 10, 2020)**

2. R: Would you please share with me your lived experiences when you and your students had to use Nepali in English class at Grade 9?
3. T2: Interacting with students in the target language is the best idea, as a matter of fact. But not all the students have the same performance level, and while some of them interact in English because they understand it, others get puzzled. In such a situation, although we may teach only in the target language for self-satisfaction, student achievement, however, becomes rather low.
4. The students say 'yes-yes' when asked whether they understand. They nod their heads. Later when it comes to doing exercise, they would say they haven't understood the lesson at all. My focus is mostly on using English. But, for students with low ability, and those who have just passed from the lower classes, Nepali has to be used from time to time. Moreover, some students are Tamang and Newar. So, I learn and use some words of their languages. For example, I sometimes say /zhinzhi/? 'finished?' to ask Tamang students whether they have finished their task. (According to him, /zhinzhi/ is a Tamang word.) Similarly, if a Newari student performs well, I encourage him saying /ba: la/ meaning it 'is good'. If their languages are used, students will be a little smarter and more active in interaction. Similarly, I have found that when I used their languages, the bewildered students have found that the lessons are clearer to them than when only English is used. My 25-26 years' teaching experience shows that this approach makes it easier to enable the students to do classwork and homework appropriately.
5. R: Would you please give me some concrete examples, sir?
6. T2: When we teach English to English, the students with poor ability do not understand, their minds divert and those who do not understand fall behind in future

as well. They copy homework from intelligent students, and would sometimes write D-O-Y ‘doy’ instead of writing B-O-Y boy—the fact is that they have not understood the lesson. In my experience, about 50% of the students in any class are active; 25% are of average type; I wouldn’t call the remaining 25% of students weak, but they completely do not pay attention to their studies and do not work hard. The weak students’ English will not improve by my explaining the content in Nepali. If taught English to English throughout the lesson, however, they will fall behind in their studies. That is my experience. When I fulfil the duty from my perspective by teaching only in English throughout a lesson, I can’t help thinking that it would have been better if I had explained it using 10% Nepali. Therefore, what I have experienced is that since not all students have the same level, they can do some classwork, homework and even write in the exam if I give some guidance to the low achieving students in Nepali.

7. R: When using students’ language they are interested . . .
8. T2: Yes, they looked active and interested as well.
9. R: Why do you think that happened?
10. T2: When I use their language, they give me high value due to my knowledge of their language, a unique relationship is established with me, and it increases intimacy. They also enjoy this.
11. R: What does it mean to the student when the teacher uses their language? Any experience?
12. T2: Some teachers ignore students’ languages like Tamang and Nepalbhasa. But when I use their language, it can mean that I respect their language.
13. R: Is there any incidence in your class when students get bored and sleepy?
14. T2: No, not at all. It can’t happen. In every 10-15 or 5-7 minutes, I tell a joke or bring up some funny context for refreshment.
15. R: In what language do you say joke or anything else for refreshment?
16. T2: Nearly equal in both—Nepali and English.
17. R: In what situation such things should be told in Nepali?
18. T2: The exact meaning of Nepali jokes cannot be conveyed in English. For example, when the students talk about something else, or they seem to be diverted from the topic of study I say, /haṭma puṣṭok mənma dəʃ ʈhok nəgərə həi/ ‘do not let your mind wander from the book in your hand’. It cannot go down so well in English as in Nepali. On top of that, some students don’t grab it when it is said in English.
19. There is also a joke that must be told in English. A Nepali was guiding an English tourist. Suddenly, the tourist saw a man in a white *dhoti* ‘a loose piece of clothing wrapped around the lower half of the body’ participating in obsequies of his father. The tourist asked the guide what the man was doing. The guide answered, “He is doing verb”. The tourist asked, “Why”? He answered, “Because tense took his father”. Here he translated /kazkrija/ (in short, /krija/) ‘obsequy’ as verb, and /kalə/

- ‘Yamaraja, the Hindu god of death’ as tense. At least he spoke though he could not speak English well. I tell such jokes to encourage taciturn students to speak. I teach them writing in English. I also give feedback. While teaching in class, I make them understand and interact either by explaining in Nepali or in any other way round.
20. Students also speak Nepali with each other. In an institutional school, as they are threatened not to speak Nepali and even fined for speaking Nepali, they are forced to speak English. But, in a community school, if Nepali is not allowed, the class becomes silent. Not all students are weak. But they hesitate to speak. So, I frequently ask them to say, for example, “Would you please give me your pen?” instead of /e, məlai kələm le t̪ə/ ‘hey, give me a pen’. I encourage them to speak English all time by asking them to try speaking English and see what happens.
21. R: How do you feel when you use Nepali in English class?
22. T2: It seems that I have gone a little bit out of the language teaching method because if I continue to conduct English classes English to English, they will understand sooner or later. But Nepali should be used for immediate result. For example, when I just say, “Write your Dashain vacation plan in about 200 words”, I have found some students come back to school next day without doing any homework. If I explained it in Nepali as well, I would be sure that everyone understood what I meant, and nobody could say that they did not grasp what I wanted to convey.
23. R: In which situation do you allow your students to use Nepali in class?
24. T2: When it is difficult for them to answer a question in English. For example, There is a question, “What did the wind request to the leaf?” in the poem, ‘The Wind and the Leaf?’ in Grade 9. The answer had to be written in English. Sometimes, however, students cannot express it in English although they want to. In such cases, I allow them to use Nepali to express what they have understood or wanted to say, and I ask them to convert their answer into English. Similarly, I allow them to use Nepali when they are trying to put their problem in English but cannot do so, so that they can express themselves. All the same, when I ask them to tell about their childhood memory, some students spurt a bit of English, but some others cannot say it in English though they have very interesting childhood memory. In such a situation, Nepali has to be allowed so that their reality can come out. Only then, I can teach them how to say it in English.
25. R: In what kind of topic Nepali should be used more when teaching?
26. T2: A little more Nepali has to be used to explain the poem to the students. Some poems do not contain complete sentences. Some poems are even difficult for us. Whatever the poets write are accepted as the poem due to their poetic license. We teach a Grade one child to write: /mə euta balək hū / ‘I am a child’ as a correct usage but not other way round. But when the same child grows up and becomes a poet, and writes: /hū mə ekə baləkə/ ‘a child, I am’, the expression is regarded correct. So it is difficult to find out what the poem is trying to say. That is why Nepali is used more while teaching poems.

27. R: In the context of your school and students, how much justice does your using Nepali do?
28. T2: On the one hand, it is not palatable when I have to use Nepali in teaching English. On the other hand, since Nepali should be used to clarify concepts to the students, I feel satisfied when I think that my explaining learning stuff in Nepali rather than in English will not let even 2/4 students return home confused as to what they have learnt of those concepts at school. The use of Nepali is compulsory, and I think it is okay.
29. R: How satisfied are you with the students' use of Nepali?
30. T2: It is good to speak English on my part and make them speak English [in English class]. But, for some students, English-to-English environment does not work. I have frequently been encouraging them to speak English reiterating, "You should speak in English; use English while speaking to your friends and teacher in English class". But if they are not allowed to speak Nepali, they do not speak at all. Therefore, I think a better idea to learn about their knowledge of content interacting with them in Nepali than to keep them dumb-like. I do not take action or scold the students when they use Nepali because I should at least know about them. If they are asked to speak only in English, they become silent. (Several other things came up along.)
31. R: Is there anything left to ask or add from your side?
32. T2: I do not think so. But, how much do my words help your research? Maybe, I cannot ask now how you feel about my experience, can I?
33. R: You can definitely ask, but there is more to be learned from you. My response to your experience, therefore, may influence the information that you will provide me in the interviews to come. So, how about revealing my response later? And if you do not have anything to say, my only question is: You have written /əntərkrɪjə/ 'interaction' in your LED. One day while we were in Myagdi for training, you had stressed, "Students do not understand anything without using Nepali regardless what people say". Could you share with me any example where students were not interactive when used only English and were interactive when used Nepali?
34. T2: At the end of the lesson, some questions should be asked for checking their understanding. Some students answer in English, while some others in Nepali. As a response to their answer in Nepali, if I ask other related questions in the same language, it will be easier for me to elicit their real knowledge and then facilitate them. If Nepali is not allowed, there will be no interaction. How to understand their problem without interaction?
35. For example, I kept scolding a student who did not do his homework for the first few days. After the student couldn't produce homework for a long time, I said, "What is your problem, tell me?" The student said nothing. When asked questions in English, it had to be answered in English. The student became silent because he could not express the problem in English. In such a situation, I had to say in Nepali, "You never do your homework, what is your problem? Tell me". Only then, the answer surfaced, "My parents go to work; I have to look after my younger siblings, and prepare food

- myself'. Now that her problem is known, an initiative could be taken to solve the problem by calling her parents.
36. R: Are there any examples where you used Nepali to maintain discipline in the class?
37. T2: Yes. There are some. Some students do not listen to what is said in English. For example, here is the story of two frogs. Two little frogs fell into a pit while playing. An army of frogs came there and told the two small frogs that they were as good as dead. Both the small frogs tried to jump up out of the pit with all their might ignoring the comments of the other frogs. Finally, one of them gave up trying. He fell down and died. The other frog continued to jump as hard as he could. Once again, the army of frogs yelled at him that it was futile to put in efforts but to die. He jumped even harder and finally succeeded to come out of the pit. When he got out, the other frogs said, "Did you not hear us?" The frog explained to them that he was deaf. He thought they were encouraging him to come out of the pit the entire time. Our students are not deaf to the ear, but mentally deaf when it comes to expressing themselves in English.
38. R: How much Nepali do you use to create a sense of humour?
39. T2: 25 students out of 30 understand and laugh when jokes are cracked in English; other five students are deprived of the privilege. Therefore, jokes are often told in Nepali so as to make all the 30 students can laugh. (A few other things came up followed by an exchange of thanks at the end.)
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1. **20 T2 Int 2 (March 11, 2021)**

2. **On the way from Dallu-Bhanjyang-Khokana-Kopu-Pharping to Dallu**

3. (This is a day-long interview with T2 taken on the day of the monthly ritual activity of his recently deceased father. After having lunch in his home, T2 planned to trek around the new places for the purpose of this interview when his plan to visit an engineer cancelled due to *Shivaratri* 'a Hindu festival'. After leaving his house, he told the story of a Hindu and a Muslim. The essence of the story was that we should not be in a dilemma or set foot on two boats at the same time. As the conversation could not be well recorded before reaching a quiet place, I went a little farther listening to his stories. His attention was drawn to my topic only after an hour and 20 minutes of walking along the way.)
4. R: In the previous interview, you mostly expressed your opinions and arguments. Those are also useful to me. It's great. But now, I request you to share your experiences in concrete form.
5. T2: I have already told you many things. But regarding the exact experience . . . (As the road was a bit uneven, the situation changed again and many other things came up. After I reminded him again of what we were there for, he continued.) Once, I saw a girl getting absent-minded. She did not seem to be paying attention to me. I attracted her attention, and asked if she were listening to me. She did not care. Again I said, "Please, pay your attention to me". She still did not care. Then I switched to Nepali saying, "/e nani ðimi kəta socirak^heki/ 'Nani, what are you thinking'? /pəð^haima d^hjan c^hə/ 'Are you focused on your studies'?" She was startled. Then, I

- asked whether she had paid attention to the lesson or something else. She replied, “No sir, I am listening to you”. Then I said [in Nepali], “It seems that your mind is somewhere else, only your body is present here. Can you tell me the line of this paragraph that I talked about just a while ago?” No reply from her. I convinced her to listen to me carefully and made her aware that I would ask questions to her on the lesson. Only then, her wandering attention was focused on the lesson. It worked when I counselled the students who did not pay attention to their studies using Nepali in between, sir.
6. But I do not do it like teaching social studies in intuitional schools. All they do is teach everything in Nepali and at last say a sentence in English like “In this way, Prithvi Narayan Shah united Nepal”. I teach the content of the book English to English as far as possible, but I do the counselling in Nepali to grab their attention.
 7. R: (Another hour passed when we were busy with drinking water and having lunch, sitting on a Chautari on the way, and talking about the places seen from there) Do you have any other similar experience, sir?
 8. T2: Once I was teaching the story of a Buddhist monk in Grade 8. There were allegorical characters like the impossible, the true, and the untrue. The story was very interesting. It is the moral story. In it, there are two persons: a devious thief and a Buddhist saint, going on a journey together. On seeing the property of the Buddhist saint, the thief tries to seize it. But the sage always carries the precious gem with him while travelling. The thief follows him all the time. The monk did not know that he was a thief. So, one day when he went to take a bath, he asked the liar to take care of his clothes. Seizing the opportunity, the liar fled with the precious gem that the sage had kept in the clothes. The essence of the story is that we should not trust every other person.
 9. While teaching English to English, one student did not seem to be paying attention to such an interesting story. When I asked what he understood from this story, there was no answer. I asked him, “Why didn’t you listen to me carefully?” “I do not like to listen to English, I do not even understand it”, he retorted. “Tell me what I should do so that you can understand and listen to me”, I asked. He requested me to tell the story in brief in Nepali. After I did so, he told me to tell the story in English again, stating that he would be attentive then. Then, I repeated it again and wrote some questions on the board. That student also did well. If I had not explained in brief in Nepali, he would not have paid attention to English and would not have ever understood the story. This is my experience, sir.
 10. R: How do you feel when your students use Nepali in English class?
 11. T2: I do not feel comfort but I am a little bit satisfied because they can communicate with me. Though they use Nepali, I always encourage them to speak English.
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1. 21 T2 LED 1 (Translated from Nepali)

2. I have tried to write everything I knew and the actual situations and problems that I experienced for your questions regarding your research about the use of home language, namely Nepali in Grade 9 English language teaching (ELT) classes for

your PhD in English Education. I hope this will help you to continue your research work.

3. The objective of teaching English subject in school level is to teach students English language as it is an international language and is used in various works at home and abroad. Therefore, the objective of we teachers is to enable our students to understand, speak, read and write English for their future. For this, the Ministry of Education, Government of Nepal has made English a compulsory subject at the school level.
 4. Of the four skills of language, namely listening, speaking, reading and writing, English language must be used while writing in the examination. Students try to write, and do write only in English in examination. However, while teaching in the class, not all students respond if only English language is used. In particular, I have experienced a situation where the learning level of the students coming from different basic community schools for enrollment in class 9 is not uniform and therefore Nepali language has to be used to some extent while teaching English to them. In some academic sessions, fifteen to twenty percent of the students cannot grasp the teaching content without explaining in Nepali while in some years it reaches to thirty-five to forty percent as well. This may be due to the lack of English language environment in the community school student's home, the students' reluctance to speak English with their peers, and their inadequate practice.
 5. The problems as far as I experienced during the English language teaching in Grade 9 classes are: using only English language makes the students feel distracted, think of other things, talk to their classmates or try to make noise. I feel like they are trying to listen to me only when I speak in Nepali in between. Some students seem to be inactive if they are instructed the class work only in English. For example, some students remain inactive when I say to them, "Write down exercise C on page 42". If I say the same thing in Nepali, "/pana/ number 42 /ko/ exercise C /lekhə/", then they try to write it. Even when doing pair work and group work, some students wait for instructions in Nepali. They ignore English instructions. Similarly, I have found the environment in which there is more chance of interaction when questions are asked in Nepali rather than in English when teaching reading comprehension.
 6. At last, I have to say that students react to the learning if Nepali language is used from time to time. I think this makes the learning effective.
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1. 22 T2 LED 2 (verbatim)

2. While teaching the story, 'The Trick of the Fox' in Grade nine, I had to teach a word 'brandishing'. I tried my best to make the students understand the word saying 'the guards of rich woman were chasing the doves waving/moving the stick round to frighten them'. But some students weren't satisfied with this description [in English]. Then I used Nepali: 'brandishing stick /bʰəneko haṭma lamo lætʰi lierə cəra ude ʈirə həllaune kam/' 'brandishing stick means the act of

waving a long stick around towards the flying birds'. I use a little bit Nepali if they don't understand interpretation of a word in English. This can make me sure the students have understood the stuff.

3. Once I was teaching the text, 'A Disaster', a play about earthquake. I had to teach the word, 'aftershocks'. When I defined the meaning in English as, the earthquakes that follow the largest shock of an earthquake sequence, some students seemed to be in confusion so I told them in Nepali, /pərakəmpə/.
'/pərakəmpə bʰəneko tʰulo bʰukəmpə pəçʰi aune sana bʰukəmpəhru/ 'aftershocks means the small earthquakes that follow the largest earthquake'. Then, the students understood.
4. While teaching a text entitled, 'Some Useful Gadgets and Implements', I had to teach a phrase 'a pair of metal blades pivoted . . .'. I asked the students what they understood by this. Nobody replied. I tried to explain it in English. But the students didn't understand. Some students requested me to tell the meaning in Nepali. Then I told them the tool 'a pair of metal blades pivoted . . .' /bʰəneko kila dʰwara zodieka ek zodi dʰaʰuka dʰharila paʰahəru/ 'means a pair of metal blades pivoted by a nail', /kəɪci/ 'scissors'. The students understood it.
5. Finally, I held a stick in my hand and showed the action of 'brandishing'. I also showed them scissors.
6. In conclusion it can be said that the use of mother language while teaching English facilitates approximately sixty percent of the students in a community school. It should be sporadically used.

1. 23 T3 Int 1 Online (February 29, 2020)

2. R: Could you please tell me about your lived experiences in which you and your students happened to use Nepali in Grade 9 ELT classes?
3. T3: (Thanking for the request, he started the conversation with the context of his 25 years of teaching experience.) It should be good and appropriate to use only English while teaching English, but due to various reasons, Nepali has to be used.
4. My experience is that because the students of the community school have been studying other subjects in Nepali from the junior levels and are weak in English. They cannot catch up with English lessons and are not able to retain for a long time what we deliver English to English. Thinking that English should be taught only in English, I even tried to do so in one or two sessions. In doing so, I felt that even the

students of Grade 9/10 did not understand the content of the story, poem and grammar so well, and the students even asked me if I could explain a little in Nepali. Even when they didn't know the meanings of 2/4 English words, they found it difficult to understand the essence of the topic, and the idea that I would have used Nepali came up again and again even from good students. Because of this, we have become accustomed to using Nepali and English 50-50%. Nepali is needed to explain the content to the students, but now I fear whether it has become a habit to use more Nepali than necessary. However, the use of Nepali to explain the content and theme is necessary, and we continue using it.

5. For example, in unit 4 of class nine, there is a reading text 'A Disaster' related to the earthquake of 2072 BS. There are many tough words for the students such as: yelling, trembling, aftershocks, epicenter, devastation, skyscrapers, graveyard, etc. While teaching the text, I told that people were yelling due to the trembling of earthquake. The students could not understand the sentence/theme. Then I explained the meanings of the words that yelling means crying loudly, in Nepali /ciccjaunu/ and trembling means shivering, /kəmpən b'həirəheko/. Therefore, 'people were yelling due to the trembling of earthquake' means /manishəru b'hukəmpəko kəmpənkə karəŋle ciccjairəheka t̪hie/ When I described like this, they understood the whole sentence. I had to use Nepali to make the students understand several other difficult words and sentences in the text.
6. R: You have said in your LED that imparting knowledge of content and theme English to English is a serious matter. Can you explain this more on the basis of what you have experienced than on that of what you have thought?
7. T3: It would be the icing on the cake if students could grasp when they were taught English language, English to English. But in the context of last year's Grade 9, the situation was different, where Nepali had to be used in between. For example, there are some difficult words like devastating and aftershock in a chapter on earthquake. While explaining them only in English, the students seem to be a bit puzzled. I also know it on the basis of my experience that my students do not know these words. I must explain without being asked that devastating means /binaʃkari/ 'destructive'. Then there is a chapter on disease. The words 'pandemic' and 'contaminated' in the chapter are difficult to understand. If I say that pandemic means /rog pəɪɖə gərne, bədhəune wə bədhəwə ɖine/ 'causing, aggravating or promoting disease', then the students understand. If they are explained English to English, there will be difficulty and complexity for the students to understand the word and the ones that follow it.
8. Even in grammar, when teaching tag questions and articles, it does not make much difference when taught English to English, but since teaching voice and narration includes the rules of tense change, time adverbial, first person, second person, and so on. So, the students are found to be confused and unable to understand when the rules are explained only in English. That is why Nepali should be used.
9. R: Please clarify to me what you mean when you have said that it is not only the matter of teaching language but also teaching content at so high a level as Grade 9.

10. T3: Language proficiency develops in students only after they obtain the knowledge of both language structure and content. Therefore, content is as important as the language, and we have to use Nepali to explain the content.
11. R: Do you have any example of students' improved academic achievement because of their good knowledge of content?
12. T3: Students cannot answer the questions in the National level exam without the knowledge of content. As a result, they obtain low score. The lower the score, the lower the chance of success in life.
13. R: You have said that apart from making students understand the learning stuff, home language use helps in student motivation. Any examples of you motivated students by using Nepali?
14. T3: When asked individually, the students say something. When asked as a class question [in English] they do not speak. After I say to them such as "Why do not you speak? If you do not speak, you won't learn" [in Nepali], they start talking a little bit. Even the tight-lipped students are motivated to speak.
15. Similarly, some students have family and personal problems. Counselling them about such things in English cannot go that deep with them. But when explained in Nepali, they can get a click. Only then, they feel that the problem has been solved, they have found a way to solve it. That's way we use Nepali in such matters.
16. R: As a teacher, you use Nepali to explain, make your students speak and motivate them. And, in what situations do your students use Nepali?
17. T3: They use Nepali when answering the question, but I have asked them to answer in Nepali when asked in Nepali and in English when asked in English. When it comes to creating humour and talking about any topic outside the course, I also speak in Nepali. They speak Nepali as long as they get a chance, and if I say, "say in English" they shift to English.
18. R: Any other situations that allow you to make your students speak Nepali?
19. T3: When I ask a question, I often ask difficult questions to more intelligent students, and easy questions to those who are less intelligent. But sometimes, when a difficult question is asked to less intelligent students they get confused. In such a situation, I explain the question in Nepali, and ask them to answer the question. Then, they answer by mixing a little bit of both English and Nepali. Sometimes, I even say, "It is a difficult question, you can answer it in Nepali" [in Nepali] to check if students have understood the lesson. If he answers correctly, that means he has understood the content. If he knows the content, but difficult vocabulary and structures come in their way, I allow them to say in Nepali. Then I teach them later how to say it in English.
20. R: Except for allowing students to speak Nepali in class, have you come across any situation where you expect more Nepali from them?
21. T: Most of the time, I wish the students spoke and knew more English. There would be no expectation of Nepali from them. But, sometimes, when a knowledgeable

- student says the answer to a question in English and I feel that the weaker students are unable to understand, I have to ask the student to explain it in Nepali, too.
22. R: What justification would you offer for the things you have done regarding the use of Nepali in English class?
 23. T3: I am not in favor of saying what I am doing is absolutely right. I have to use Nepali even though I do not want to. But I do not think I am doing the right way. The use of Nepali in difficult situations has turned into the habit of using Nepali even when it is not necessary. I have got into the habit of using Nepali even if it needs no Nepali explanation at all, or when simple English can do. Therefore, I feel that the ratio of Nepali has increased a little. I think it is necessary, while gradually reducing this Nepali uses, to develop the ability in students to understand English except in special contexts.
 24. Special context means the teaching situation in which even the students who are good in English do not understand the words, sentences, texts, and so on. It also means counselling situation where we have to use complex psychological and philosophical terms to impress them. I ask the students to listen to the news on Radio Nepal at 7 am and then to listen to the English version of the same news at 8. This enables them to relate the Nepali news to its English equivalent. Once they know something in Nepali, it will be easy to understand when they hear the same thing in English.
 25. R: In your school, considering student context, is it not possible to teach English lessons English to English without using Nepali?
 26. T3: Thinking that just teaching content without emphasizing language is not appropriate, I start teaching English to English at the beginning of each session. After a couple of weeks of doing so, the students seem to be confused and it seems like they do not understand the subject matter. When it's unbearable, after a while, the students even ask me to explain in Nepali. Even at the bachelor level, students used to ask me to tell the essence of the story in Nepali. But I am still not satisfied. Except for 1/2 exceptional cases, they should be enabled to communicate well in English when the children are promoted up to Grade 12. To make it come off well, I think all the related sectors, such as government, the school, and the management committee, should take initiative to improve the situation from the bottom up.
 27. R: We will have to sit for several rounds even after this, but is there anything left in the end?
 28. T3: I am not satisfied to say that I am compelled to use Nepali in English classes. 'I wish I were able to make the content clear to the students using only English in all the contexts or situations in the classroom. But I have to use Nepali language frequently which made me dissatisfied. By changing it from the bottom till students reach class10, I hope we could enable our students to communicate well in English.
 29. R: Thank you for everything that came up today. The rest will be discussed in the next meeting. Now, you end today's conversation?

30. T3: I am very happy to be a part of your research. Although I have some shortcomings, the information I have given you might contribute to the national level to a certain degree. OK, thank you!
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1. **24 T3 Int 2 (April 13, 2020)**

2. (The conversation started with casual talks. Sir offered some /khaza/ 'breakfast', and we started climbing up to the Dakshinkali temple on the top of the hill, planning to talk about the topic on the way.)
3. R: Well, You know well my general question. Now I hope you can give me some concrete examples of what really happened in what situation.
4. T3: As you know when teaching texts like story or poem, even if you don't understand the meaning of only one or two words, you may not understand the content. That's where I use Nepali to explain the meanings of words.
5. R: Is there any example when students could make sense of the lessons with Nepali uses, while they didn't understand the learning stuffs delivered only in English?
6. T3: There are many such examples. But I have to be remember exactly what they were. There are more examples of their not understanding anything at all than their misunderstanding the matter. When there are 40/50 difficult words in a text, the students simply can't understand the text when explained only in English. That is why we have to tell and write the meanings in Nepali as well. For example, to explain the meaning of skyscraper, I explained it in Nepali as /d^herəɪ əglo g^hər/ or /gəgəncumbi g^hər/ 'skyscraper' besides explaining it in English as "a tall building which seems to be touching the sky; skyscrapers are generally found in big cities".(The context of 25/26 years of teaching experience popped up) Since I have been teaching them from 6th/7th Grade, I know more what they understand and not while explaining in English rather than the example you have sought in which they did not understand the stuff English to English, or when they were self-reading. So, I have now found that they have understood the text better when explained both in English and Nepali.
7. In class 9 textbook, there are many words like 'typhoid' which are not understood without being explained in Nepali. Even if it is easy, we are accustomed to using Nepali to make the concept clear.
8. When I go for English to English, avoiding interaction, students go silent. Whether they have gone silent because they have understood the stuff, or because they have not understood it at all is an issue. Their having to speak English while they can't has puzzled them. When, as part of an experiment, I went for English to English, the class remained silent. But when it comes to doing their homework, I found out that they couldn't do it as well as when the lessons were explained in Nepali. So, I do not have to keep experimenting now. The work is done according to the knowledge of teaching. I have gathered about how they understand the lesson, or how not. (We could not talk for a moment because of the Lamas' fanfare.)
9. R: Sir, I am expecting a little more concrete example this time.

10. T3: I use more Nepali while talking about the matters related to the students' life rather than while talking about exams, so that they can understand it. For example, one student did not come to the coaching class this morning but turned up in the regular class at 10. When asked what happened, he explained that he had stayed late last night due to Shivaratri, and so and so. Now, to make him get emotional about the kind of habit he should be adopting, I had to use Nepali. Barking in English fluently cannot move him; my English wouldn't touch his heart and mind. That is why, I told him in Nepali that he should not think his study to be less important than Shivaratri and how he could not understand that since the exam is around the corner, he should go home early and go to bed early so that he could get up early for coaching class. Then, he became silent. He also felt guilty. I do a little more counselling. The current trend of children hurts me. Maybe, only 10% students are serious in study. I do counselling when the context demands. Probably because we have to say something emphatically while counselling, I spontaneously use Nepali. Another thing is that speaking Nepali has been my habit. (Many other things came up in between.)
11. R: Any more examples of such counselling?
12. T3: The former one was related to the topic. Sometimes, I do personal counselling. For example, once, for the purpose of controlling a disruptive student and, thus, bringing change in his life, I spoke to him in Nepali. Then, he said, "Sir, what a touching thing you told me". Looking at his handwriting, I said to him in Nepali:
13. You are the type of person who is not determined about what to do in the future. You do not even care about serious things. You will have to take care of yourself, your parents, and family in the days to come. How does life go ahead in such a manner?
14. He then responded by saying, "Your words touched my heart and opened my eyes". When I asked him to study seriously from the next day, he said "Okay". When I returned home, I felt that I convinced him at least a little bit today. I felt happy.

1. **25 T3 Int 3** (April 15, 2021-04-15)
2. R: Please share with me some other experiences of yours.
3. T3: While teaching tense, I first write the name of the tense and its structure. For example, for teaching simple present, I write S + V1/V5 + O. And, I write and explain that 'he', 'she', and 'it' are followed by V5; and 'I', 'we', 'you', and 'they' by V1. I write all the time adverbials that can be used in this tense, such as 'always', 'frequently', 'regularly' and so on. I give Nepali verb pattern in a separate column so that they can understand the sense of Nepali that the tense carries. After teaching in this way, I ask them to write V1 if the verb of sentences they thought in Nepali end with /c^hu/, /c^həʊ/, /c^həʊ/, /c^həs/, and /c^hən/; and to write V5 if the verbs end with /c^hin/, /c^hə/, and /c^he/. For example, you can use V1 or 'go' for Nepali verb /zanc^hən/ 'go'. It is because our students first think in Nepali and then write in English. (Similarly he talked into detail as to how he taught other tenses. It has been stored recorded. I requested him to send in the detail in written form, which is included in his LED 3)

4. R: What can be achieved by teaching using Nepali pattern in this way?
 5. T3: While writing essays and answers to the questions, students think sentences in Nepali first, and translate them into English. But they do not use the tense appropriately. I teach them the correlation between Nepali and English patterns of tenses in the sense that after being taught in this way, there is less possibility of inappropriate use of tenses in English.
 6. R: anything else?
 7. T: Nothing else right now.
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1. **26 T3 LED 1: My Experiences on Teaching English Subject in Grade Nine (25th May, 2020)**

2. Teaching English in government school is a matter of both challenges and opportunities in terms of facilitating students and enhancing achievement score through importing the right information, knowledge, theme and wisdom. It is challenge in the sense that most of the students do not have enough knowledge and capacity to cope with and comprehend English classes and their themes. They are unable to understand the texts or lessons in depth when delivered only in English language. The students have only little competencies as they study or use English only in English class from their early Grades.
3. So far as the class of Grade nine is concerned, the issue of instilling the exact knowledge or theme of the lesson to the students is also a serious issue when tried only through English language. I think teaching in basic and secondary level is not only to teach language but also giving the content knowledge of the lesson. The class seems to be attractive and successful, when conducted only in English. But it might not be the reality that all the students have understood the subject matter or lesson. I have an experience that students are little poor in absorbing the themes through the medium of English only. At this level, students should learn both subject matter and language which could not be fulfilled only through the English-only instruction.
4. But I am little convinced by my own experience that if the students can go to the depth and gain the real knowledge intended to deliver in the text, it is a matter of satisfaction though they can get less proficiency in language itself.
5. Thus, most of the English language teachers of government school along with me are compelled to use Nepali language in English period as such lessons facilitate students to:
 6. understand the theme of a text
 7. understand the text in detail
 8. understand the rules of grammar so that they can solve grammar questions well
 9. understand the vocabulary items easily
 10. be motivated in the class.

11. Here, I would like to include some examples where and when I must have used Nepali in my English class at Grade nine.
 12. While teaching grammar, particularly, voice, narrated speech, and transformation. It is necessary to explain more in Nepali to make students understand the rules.
 13. The difficult vocabulary items in a text hinder the students to understand the theme, and they need to be explained in Nepali. Some difficult vocabulary items include: conscious, sentiment, fraternity (on page 13); influenza, pathogenic, exceptionally, contaminated (on page 28); devastating, skyscrapers . . . (on page 47).
 14. Students even demand to explain the essence of the lessons in Nepali.
 15. Thus, I would like to conclude that it is my responsibility to teach the subject matter at any cost so that students can do better in the examination. It means that I have to use of Nepali where and when necessary to fulfill the purpose.
 16. (A teacher of a government school in Dakshinkali Municipality)
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1. 27 T3 LED 2: Responses to the questions regarding the use of Nepali in Grade 9 ELT classes

2. (1)
3. When using Nepali in Grade 9 ELT classroom, I have both positive as well as negative feelings. I would be happy and satisfied when I used Nepali while describing the difficult teaching items like texts having a lots of unfamiliar vocabulary items and difficult themes, abstract and philosophical concepts, and difficult grammar items, like tense, voice and narration. But, if I have to use Nepali in minor texts and easy grammar items, I feel little uneasy. That is because I would like to use English in most of the times in English classes except in the above mentioned difficult situations.
4. (2) a. I don't feel satisfied when students ask question in Nepali except when the themes and question patterns are quite difficult to express in English.
5. b. I don't feel satisfied when students answer the questions in Nepali except when the themes and answer patterns are quite difficult to express in English.
6. c. I don't feel satisfied when students talk with me in Nepali except when the themes/contents are quite difficult to express in English.
7. d. I don't feel satisfied when students talk to each other in Nepali except when the themes/contents are quite difficult to express in English.
8. The advantages of teachers' use of Nepali in the ELT classes includes: facilitating in clarifying the tough lessons, motivating students, giving the Nepali equivalents of English terms.
9. I haven't found so much advantages of using Nepali by the students in ELT classes except that they would be encouraged to speak and express their feelings.

1. **28 T3 LED 3 (Using Nepali while teaching tense)**

2. 1 Tense: The present simple tense
3. English Structure: S + V1/ V5 + O
4. Nepali Verb Markers: छु, छ, छिन, छौ, छन्, छन्
5. Tense: The present continuous tense
6. English Structure: S + is/am/ are + V1ing +O
7. Nepali Verb Markers: . . . इरहेको + छु, छ, छिन, छौ, छन्, छन्
8. Tense: The present perfect tense
9. English Structure: S + has/ have + V3 + O
10. Nepali Verb Markers: . . . एको + छु, छ, छिन,छौ, छन् छन्
11. Tense: The present perfect continuous tense
12. English Structure: S + has / have been+ V1ing + O
13. Nepali Verb Markers: . . . दैआइरहेको+ छु, छ, छिन, छौ, छन् छन्
14. Tense: The past simple tense
15. English Structure: S+ V2 + O
16. Nepali Verb Markers: ए, इन, यौ, एँ, यो
17. Tense: The past continuous tense
18. English Structure: S + was/were + V1ing + O
19. Nepali Verb Markers: . . . इरहेको + ए, इन, यौ, एँ, यो
20. Tense: The past perfect tense
21. English Structure: S + had + V3 + O
22. Nepali Verb Markers: . . . इसकेको + ए, इन, यौ, एँ, यो
23. Tense: The past perfect continuous tense
24. English Structure: S + had been + V1ing + O
25. Nepali Verb Markers: . . . दैआइसकेको + ए, इन, यौ, एँ, यो
26. Tense: The future simple tense
27. English Structure: S+ will/shall + V1 + O
28. Nepali Verb Markers: . . . ने + छु, छ, छिन, छौ, छन्, छन्
29. Tense: The future continuous tense
30. English Structure: S + will/shall +be V1ing + O

31. Nepali Verb Markers: . . . इरहेको + हुने + छु, छ, छिन, छौ, छस्
 32. Tense: The future perfect tense
 33. English Structure: S + will/shall + have V3 + O
 34. Nepali Verb Markers: . . . इसकेको + हुने + छु, छ, छिन, छौ, छन्, छस्
 35. Tense: The future perfect continuous tense
 36. English Structure: S + will/shall +been V1ing + O
 37. Nepali Verb Markers: . . . दैआइ सकेको + हुने + छु, छ, छिन, छौ, छन्, छस्
 38. This is one of the techniques that I use while teaching tense. By using this table (the teacher had put this information in a table), students are able to translate their inner thinking, which might be in Nepali, into English. – T3
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1. **29 T3 LED 4**

2. I have been teaching Secondary Level English since long. More than twenty years ago, when I was a novice one in this field, I used to entirely follow GT method, and students were also satisfied with me. They understood the content clearly in their mother tongue though they couldn't express in the TL. I attended different seminars, workshops, in-service trainings, and I realized that I had to modify the procedure of delivering classes. That realization made me change the path I followed. Gradually, I began to minimize the use of L1 while teaching English. To this date, twenty-five years elapsed; however, the situation couldn't be created in which I could conduct the classes only through English language. In other words, I still use Nepali words, phrases, and even sentences, but the use may be less than 10%. I do this due to various reasons:
 3. as per student's request
 4. for students' satisfaction/content clarity
 5. for my own convenience
 6. when I face abstract words or phrases
 7. when I have to talk about proverbial meanings
 8. when I have to tell the meanings of phrasal verbs and idiomatic expressions, and so on.
 9. for counselling the students.
 10. for clarifying the instruction which also emphasizes the task.
11. Now, I would like to share some experiences of using mother tongue (Nepali) while teaching grade Nine English in my own school. It means I used Nepali words/ phrases/ sentences as the situation compelled me to do so.
12. There are 29 students in class nine. One interesting fact is that the first girl is rather weak in English, but she is little bright in other subjects and secures around 70% (Grade B+). 80% students are average and 5% are below average in performance. If

I used only English, I would feel that most of the students are little puzzled. One day I myself found that most of the students seemed less satisfied although they did not oppose. This is one of the strong reasons behind the use of L1 in the class.

13. The table below shows where I used L1 (Nepali) to make them understand in English as some examples.

Unit	Page No.	Given Eng. Word	Eng. Meaning given	Helped Using Nepali Words/examples
1	4	translate	transform	अनुवाद गर्नु, उदाहरण सहित
1	4	Rhyme/ rime	Similarity of sounds at the end of words or lines of songs/ poetry	अन्त्यानुप्रास मिल्नु, उदाहरण सहित
2	13	conscious	Awake/alert	सचेत, जागरुक
2	14	Lingua franca	Common language	सम्पर्क भाषा, उदाहरण सहित
3	27	pediatrician	Baby specialist	बालरोग विशेषज्ञ
3	27	pandemic	Outbreak/epidemic	माहामारी
3	29	sustained	Prolonged/spread	दिर्घकालिन
3	29	deadly	Mortal/lethal/fatal	प्राणघातक
3	32	hook	Bent piece of metal	माछा मार्ने बल्छी
3	32	hapless	unfortunate	दुखि, अभागी
3	39	breastfeeding	Nursing/suckle	स्तनपान
3	39	diarrhoea	Feces like water	झाडापखाला
3	40	nephrologist	Expert in nephrology	मिर्गौला रोग विशेषज्ञ
4	42	late	No longer alive	स्वर्गिय
4	42	bereaved	Bereft/sorrowful	सोकाकुल
4	42	obituary	Death notice	मृत्यु पत्र/सुचना
4	42	departed	Bygone/not present	दिवंगत
4	42	colleague	Person working together	सहकर्मि
4	42	heavenly	Divine/of heaven	परमेश्वर

Almost the similar process was adopted for the remaining texts of the Grade nine English textbook.