

Attitudes of Awadhi Students towards Learning English

**A thesis Submitted to the Department of English Education
In Partial Fulfillment for Master's Degree in English Education**

**Submitted by
Sabina Subedi**

**Tribhuvan University
Faculty of Education
Saptagandaki Multiple Campus
Bharatpur, Chitwan, Nepal
2025**

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Declaration

I hereby declare to the best of my knowledge that this thesis is original; no part of it was earlier submitted for the candidature of research degree to any university.

Date: 2025-02-02

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This is to certify that **Ms. Sabina Subedi** has prepared this thesis entitled **Attitudes of Awadhi Students towards Learning English** under my guidance and supervision.

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Abstract

This research entitled **Attitudes of Awadhi Students towards Learning English** was an attempt to explore the attitudes and experiences of Awadhi speaking learners of English language. Moreover, it also aimed to find out the attitudes of Awadhi children to English language learning. The population was Awadhi learners who were involved in learning English at Bijayanagar in Kapilvastu District. To fulfill my objectives, I selected forty Awadhi speaking learners of Kapilvastu District purposefully. I have adopted a questionnaire as a research tool. I collected data through close ended questions. Thematic approach was used to analyze the collected data. According to the objectives of the study the interpreted data were under nine different themes i.e. language learning difficulties, facilities available at school, motivation in learning English, attitude towards social impact, attitudes towards students need, attitude towards cultural impact, attitude towards economic impact, attitude towards religious impact and attitude towards language endangerment. The major finding of the study was that students found English harder than Awadhi or Nepali, showed negative attitudes, lacked media exposure, but valued a better learning environment and resources, while also concerned about preserving indigenous languages.

The present study consists of five different chapters. Chapter one is an introductory chapter. It includes background of the study, statement of the problem, objectives of the study, research questions, significance of the study, delimitations of the study and operational definitions of the key terms. Likewise, chapter two deals with review of the related theoretical literature, review of the related empirical literature, implications of the review for the study and conceptual framework. Chapter three includes design of the study, population, sample and sampling strategy, research tools, sources of data, data collection procedures, ethical considerations. Similarly, Chapter four presents the analysis of the data and interpretation of the result. Finally, the last chapter involves conclusion with recommendations and pedagogical implications followed by the references and appendices.

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Chapter One

Introduction

This study is concerned with **Attitudes of Awadhi Students towards Learning English**. In this study I explore the attitudes of Awadhi students towards learning English. This section consists of background of the study, statement of the problem, objective of the study, research questions, significance of the study, delimitations of the study and finally operational definitions of the key terms which are used in this research.

Background of the Study

Nepal is a country that is occupied by various people belonging to different caste ethnicity with different cultures. Each people speak their respective mother tongue belonging to a particular community. There are different people belonging to different castes who speak different languages like Tharu, Magar, Awadhi, Rai, Limbu, Gurung, Bhojpuri, Tamang and so on. So, Awadhi learners also apply different kinds of strategies while learning English. When a child is born in an Awadhi community a child uses Awadhi language as a mother tongue, Nepali as a second language and English language as third or foreign language.

Learning is the process that lies in the behavior of people. Mishra (2015) takes learning as the process of acquiring new knowledge and new responses. He claims that a child starts to learn his/her language by birth and starts to imitate the language by his/her mother, father, siblings, relatives and so on. A child can learn many things from the environment as well. Learning is the process by which activity originates or is changed through reacting to an encountered situation. Learning and language both are interrelated with each other in the sense that learning helps to acquire knowledge, behaviors, skills, values of preferences by the help of language.

Nepal being a semi-feudal, semi-colonial, multilingual, multi-culture and neocolonial country has not a huge history in English language teaching. As Bista (2011) says:

The history of English language teaching in Nepal is about a half a century. The first English language education opened to the people in 1951. Earlier,

education was limited to the members of Rana family and there were not any public schools across the country. After restoration of social equality in the nation, Tri-Chandra College started teaching English courses under the supervision of Patna University, India in the early fifties. (p.1)

So, teaching English in Nepal was introduced with the establishment of

Durbar High School in 1910 B.S. during Rana's regime. It was limited to the Rana family in the past then after the restoration in the nation, Tri-Chandra College started to teach English under the supervision of Patna University. Before the establishment of Tri-Chandra College, people used to go to study in India and other foreign countries. With the introduction of democracy, English became accessible to most of the students of Nepal.

English has been taught and learnt as a compulsory subject from grade one to the bachelor level. So, every learner has different experiences in learning the English language. Experiences can be defined as a collection of feelings regarding language use and its status in the society. The feelings can be good, bad or neutral. Sometimes it can be encouraging, entertaining and sometimes it can be challenging. So I want to explore such experiences of Awadhi students in English language learning through this study.

Statement of the Problem

Nepal is a diverse country in terms of language and culture. According to the Census (2078), there are 142 ethnic groups and 124 languages. Among them, Awadhi is one of the languages spoken in mid and far western Terai (Awadh) which is under the Indo-European language family. Because of the influence of their mother tongue, linguistic variation in structure, phonology, learning environment, motivation, lack of self confidence, lack of technology, lack of appropriate teaching learning materials, Awadhi students are not proficient in English language. Awadhi students are not able to understand completely, and cannot communicate until the teacher translates the subject matter in Awadhi or Nepali language. Whereas, the importance of English language is increasing day by day. English has been regarded as the medium of instruction in institutional and some of the community schools for some years now. In

the fields of teaching and learning languages, each and every one has his/ her own experiences either challenges or ways, so do Awadhi students.

For the Awadhi community, learning English is difficult because the home and social environment do not provide much support. People in villages mainly communicate in their mother tongue, Awadhi, where Nepali language is like a second language. Since English is taught as a third language in schools, students use it barely.

As a result, students are unfamiliar with English, and to them, it feels like a "ghost"—something far-off and hard-to-grasp.

While going through the literature review, I found out that those experiences of Awadhi students are not systematically studied and explored yet. As a teacher of English in the Awadhi community, I knew Awadhi students had varieties of experiences according to their nature and nurture. So, through this study, I wanted to explore those experiences of Awadhi students in English language learning.

Objectives of the Study

The objectives of this study are as follows:

- i. To find out the attitudes of Awadhi Students towards English language learning.
- ii. To analyze experiences of Awadhi students in learning English in terms of their motivation and learning engagement.
- iii. To suggest some pedagogical implications on the basis of the findings of the study.

Research Questions

This study is guided by the following question:

- i. What are the attitudes of Awadhi learners of the English language?
- ii. What are the factors affecting Awadhi student's English learning motivation?
- iii. What are the reasons behind of Awadhi speakers learning the English language?

Significance of the Study

Nowadays, research is growing as a powerful weapon because it's becoming a part of life to find out the reality of any matter, field etc. It works as science in the sense that it gives us solid and accurate evidence about anything. Research helps us to discover the cause of any matter and find out the solution as well. It gives the suitable methods and procedures to flash the truth regarding any certain topic. It plays a vital role to inform teachers and learners about related matters or topics. Those people who are directly or indirectly involved in the field of teaching and learning will benefit from this study. Especially, the teachers who are teaching to the Awadhi students, parents and students who belong to Awadhi community will be more benefitted. This study will also help to add something new in the existing knowledge of those who are related to the field of language teaching and learning activities.

Delimitations of the Study

The study has been limited under the following respects:

- The area of study was Bijaynagar Rural Municipality of Kapilbastu District.
- This study was confined only to forty Awadhi students of four different secondary schools of Kapilbastu.
- This study was limited to questionnaires as a data collection tool.
- Purposive sampling procedure was used for sampling the respondents.

Operational Definition of the Key Terms

The key words used in this study have been defined here:

Attitude: It refers to a settled way of thinking or feeling about something.

Awadhi: One of the sub group of people; an indigenous community of Nepal as well as parts of northwestern districts of India, having their own culture, history and tradition.

Awadhi Language: A language spoken by Awadhi people, genetically affiliated to the Indo- European language family.

Perception: The way you notice things, especially with the senses.

Target language: In my study, target language refers to English language.

Chapter Two

Review of Related Theoretical Literature and Conceptual Framework

This section is divided into four subheadings. The first one is review of the conceptualization as well as the relationship between different variables.

Review of Related Theoretical Literature

Several research studies have been carried out by the various researchers which are directly or indirectly concerned with teaching speaking skill. Thus, I have made the foundation of my research work based on those previously carried out research studies related to teaching speaking skill. Some of them are reviewed below:

English Language Learning and Teaching in Nepal

Geographically, Nepal extends an area of 1,47,181 sq. kilometers between India and China. The land is made up of 3 ecological zones, high mountains/ hills, valleys and low plains. About 291 million people live in this land, which presents a rare example of human socio-cultural, biodiversity. According to a census report (2021) there are 124 languages in Nepal and more than are spoken by different indigenous groups of people within a small tract of land; some languages are on the verge of extinction due to the varied cultural and religious traditions. Learning and teaching situations are also varied due to the geographical variations. In spite of the varied situation, there is a great role of English since it is the language used in the world.

English is the worlds' most widely used language. It is the language of international business and academic conferences, of diplomacy and sports. It is one of the six official languages of the UNO, which plays a vital role for international communication. English has become an indispensable vehicle to the transmission of modern civilization into the nation. It is the passport through which one can travel the whole world and one who knows English can enjoy the advantages of being a world citizen.

Thus, the English language has been inevitable in the present context. In Nepal it is taken as a foreign and modern language. The beginning of English in Nepal is closely

connected with the rise of the Rana regime. The formal beginning of English language was started when Janga Bahadur Rana established Durbar High School in 1910 B.S. Since then it has been introduced right from the grade four to the master level. Now, in public schools, it is taught as a compulsory subject from grade one to bachelor level but in case of private schools it is introduced from the very beginning; i.e., nursery level.

Thus, learning English has become indispensable since it has a great role in the modern world. In spite of its importance, while mentioning the actual ELT situation of Nepal, on the other hand it is not satisfactory at all in the sense that a typical educational environment would be one where the teachers have large classes of around 50-60 students if not more. This will make it very difficult for the students to hear the teacher speak or for the teacher to hear the students. Often all the classroom contains are the bare necessities like the blackboard, and furniture fixed on the ground making it impossible to move for group works or making space for game and role play, which are essential parts of Communicative Language Approach (CLA). Texts are printed in cheap papers, which sometimes make photographs look blurred and uninteresting. Even in urban areas, lack of electricity affects the students who sit far away from the blackboards or teachers from playing the tapes for teaching listening skills. These are some of the factors that prevent teachers from using communicative approaches (Rai, 2003, pp. 118-119).

Importance of English Language in Nepal

There are various language families in the world. The English language belongs to the Indo-European family. Under the Indo-European family there are many subfamilies and it falls under the German family. Kachru (1985) described the spread of English in terms of three concentric circles: the Inner Circle, the Outer circle and the Expanding Circle.

These circles represent “the type of spread, the pattern of acquisition and the functional domains in which English is used across cultures and languages” (Kachru & Smith, 1985, p.12). English language is the native or first language and it is transmitted through the family for the people of the United-kingdom, Canada, Australia and New Zealand where English is spoken by 320-380 million people, these

countries are said to be norm-providing countries. English is used extensively as a second language and as an official language throughout the world. Especially, in commonwealth countries such as: Singapore, India, Malaysia, Nigeria and Philippines, (i.e. spoken by 150-300 million people), they are norm-developing countries. But, in Russia, Germany, China, Japan, Brazil, and Nepal, it is used as foreign language (i.e. spoken by 100-1,000 million people), they are called norm dependent countries. English has no special administrative status in these countries. English is recognized only as a lingua franca. It is not transmitted through family. The range of English use in the Expanding Circle has become much wider due to the increasing growth of English. English is not only learnt but it is widely used in different contexts due to the rapid growth of English language in this particular territory.

English has grown as a universal language, which is used more often as a lingua franca than as a native language. It has been the most influential or dominant international language. It means global communication being used world-wide. English has developed so much that it is used worldwide in its various regional intra-language forms or varieties called World English's. The importance of the English language in the present day world need not be over emphasized. It is the gateway to the world body of knowledge. Now it is a common language in the world. It has been used extensively in Science, Technology, Commerce, Medical, International relations, Economics, Politics, Mass media, Trade, Education, International Diplomacy. The English language is regarded as a prestigious and glorious language in the world. In the scientific world, about sixty percent of the world's research is done in

English and the rest of whatever is done in other languages is immediately translated into English. It is used as a lingua franca in many parts of the world, in the sense that people who speak different languages other than English use it as a link or contact language. So, people of Nepal take it as lingua-franca or link language. It is accepted by the constitution and is introduced in institutions of all standards. Focusing on the importance of the English language, the constitution has implied EMI (English as a Medium of Instruction) policy in all the institutions of Nepal. If we are far from the world, the body of knowledge is always shut. Therefore, the vision for the use of

English is being positively increased all over the world and has been a need and must of everybody.

Due to the importance of the English language, the current linguistic situation of Nepal has been changed so fast, that all the youngsters, even illiterates nowadays speak English taking it as a tool for status building.

Third Language Acquisition (TLA)

Third language acquisition is learning a non-native language after learners have learnt or are learning their L1 and L2. Cenoz (2003) says, “Third language acquisition refers to the acquisition of a non-native language by learners who have previously acquired or are acquiring two other languages. The acquisition of the first two languages can be simultaneous or consecutive” (as cited in Solis, 2015, p.5). This says that an individual might have learnt two previous languages one after another or side by side.

Similarly, De Angelis (2007) proposes the term “Third or additional languages acquisition which refers to all languages beyond the L2 without giving preference to any particular language” (as cited in Solis, 2015, p.5). So, third language acquisition is learning of any additional languages after learning first language and second language treating them equally. Likewise, Cenoz (2003) also argues that the term ‘TLA’ means acquiring a language that is different from the first and the second and is acquired after the first and second language. However, Jessner (2008) , regardless of any other additional languages, asserts that TLA refers to a third language in the sense of the third language that the speaker has contact with during his/her lifetime. This means a third language is sequentially a third language that a speaker comes to contact with. Thus concluding the ideas, TLA is a process of learning a language after having learnt previously two other languages or are learning other two languages before learning that particular language, simultaneously or consecutively.

TLA has focused on different areas of the acquisition process, it focuses on linguistic (Rothman, 2010), psycholinguistic (Cenoz, 2001), sociolinguistic (Bhatia & Ritchie, 2013), educational or applied perspectives (Cenoz, Hufeisen&Jessner, 2001), that have developed theories, frameworks, and approaches to learn and to understand

better how a multilingual mind works when acquiring a foreign language (Solis, 2015).

Third Language Acquisition is relatively a new term, which has emerged in the last two decades. This is because of multilingual culture around the world nowadays and also because some of the institutions are trying to treat all of the minority languages. Similarly, TLA has emerged due to the immigrants' communities in countries where the language of the host country is different or just because of the fact that those who can speak more than one or two languages are often considered as better intellectuals or can hold high positions in the society.

Cenoz (2003) argues that, the term TLA is sometimes used as a synonymous for 'Multilingualism', but in a strict sense it means the acquisition of a third language, and multilingualism is a much broader term that does not necessarily refer to acquisition because TLA can be regarded as a specific aspect of the study of multilingualism. So, TLA focuses only on the acquiring or learning process of a language, which multilingualism often differs. There are misconceptions that TLA does not differ from SLA but scholars like; Cenoz, Jessner, Hammerberg, and Solis claim that they are totally different phenomena because third language learners already have two previous languages. Learners who have gone through the process of two languages are more knowledgeable and experienced language learners. Cenoz (2003) has set an example to show the distinction among first, second and third languages i. e. learning to walk, drive a car and drive a bus respectively.

In 1987, the first book on TLA was published, Ringbom (1987) compared monolingual and bilingual (Finnish-Swedish) learners in Finland learning English as their third language. He found that the bilinguals were significantly better performers than the monolinguals (as cited in Jessner, 2008). Jessner (2008) also has mentioned five influencing factors (Hufeisen, 1998; Hufeisen and Marx 2007b) that describes four initial stages of language acquisition referring to the languages that the learners acquire, they are as below:

- Neurophysiological factors: language acquisition capability, age.
- Learner external factors: learning environment, type and amount of input, L1 learning tradition.

- Affective factors: Motivation, anxiety, assessment of one's own language proficiency, perceived closeness/distance between the languages, attitude(s), and individual life experience.
- Cognitive factors: Language awareness, metalinguistic awareness, learning awareness, learner type awareness, learning strategies, individual learning experiences.
- Linguistic factors: First language and second language related factors.

Concluding above ideas, we can say that learning the English language for Awadhi speakers is learning or acquiring a third language, because they have previously learned more than one language. First Awadhi, then Nepali or maybe other languages, and after that English language. So, this is a thing to understand why they are motivated to learn one more additional language.

Linguistic Situation in Nepal

Nepal is a small country in its area but known as a linguistically diverse country, so it is very rich in language, ethnicity and culture. Nepal is a multi-religious, multi-ethnic, multi-lingual and cultural based kingdom. Though it is small in size, there are around 124 languages spoken and where nearly 130 ethnic groups live in this country. The languages spoken in Nepal have genetic affiliations to at least four language families namely; Indo-Aryan, Sino-Tibetan, Austro-Asiatic and Dravidian language (Census report, 2021). But 'Kusunda' is another language spoken in Nepal and is a 'controversial language' that does not belong to any of them. Among these languages most of the languages have no written script, they only have their spoken form and few languages only have their both written script and spoken form in Nepal. Nepali is spoken by 44.6% of the total population of Nepal. It is the most spoken language in terms of numbers of speakers. Awadhi language, which is second most prominently spoken in Nepal ranks first in Terai is spoken by 11.7%. This is mostly spoken in six districts of Nepal, i.e. Sunsari, Saptari, Siraha, Dhanusha, Mahottari and Sarlahi. It is also spoken in mid-Terai: Rautahat, Bara, Parsa and Rupandehi. It is also found in Nawalparasi and Morang. Bhojपुरi Language, which ranks third position in the country and second position in Tarai is spoken by 5.98%. Tharu is spoken by

5.77% of people, which is mostly spoken in two districts; Bardiya and Kanchanpur. Bajjika, Urdu, Avadhi, and Rajbanshi are other major Tarai languages.

Similarly, other languages like Tamang, Newar, Rai, Kirati, Limbu are spoken largely in the Hills and Mountains. The percentage of mother tongue Nepali speakers gradually declined across the last seven decennial census (1952/54-2011) (Yadava, 2003, p.56). This is because many languages have been considered as a separate language which has been taken as dialects of Nepali language. And the minority language speakers have been determined to have separate status in the constitution as well as in the census.

Despite the fact that Nepali is a contact language for the Nepalese people from ancient times, English has gained very significant status among Nepali people. But this monolingual system suppressed other minority or local languages. As a result, those speakers started losing faith in their own languages and adopted other languages. This seems to be a kind of paradigm shift which can infuse “cultural anarchism” any time (Giri, 2010 as cited in Shrestha, 2016, p.110). The Ministry of Education has made the policy to treat all the languages equally and said that all the languages should be used as medium of instruction up to grade three but because of lack of knowledge, how this policy could be implemented has not been implemented till now. The private and public schools have played a great role in the expansion of Nepali and English language (Phyak, 2013 as cited in Shrestha, 2016, .110).

English and Nepali language are dominating other languages and other vernacular languages are struggling to hold their status. Everyone will speak English and Nepali. In school, these two languages are emphasized and parents also don't attempt to teach their local languages. In fact they feel proud when their children speak English and Nepali. In this way, English has also gained high status in Nepal either as lingua-franca or as a status building tool.

So, we can say that Nepal is a multilingual country. Because of that Nepalese people have to learn more than one language. It is also because every language wants equal status. And people from all over the world need names and fame. So, they try to learn a third language, mostly English in the context of Nepal.

Attitude

Attitude is a way of feeling, acting or behaving toward a person, thing or situation. In other words, an attitude is a hypothetical construct that represents an individual's degree of likes or dislikes for an item. Attitudes are generally positive or negative views of a person, place, thing or events. People can also be conflicted or ambivalent towards an object, meaning that they simultaneously possess both positive and negative attitudes towards the item in questions.

The term 'attitude' has been defined differently by different linguists. Brown (2000) defines "Attitudes are cognitive and affective, i.e., they are related to thoughts or well to feelings and emotions." From this definition we can say that emotion and attitude change are closely related with each other and influence the rate of language learning. An attitude is a mental and neural state readiness or dynamic influence upon the individual's response to all objects and situations. This clarifies that attitudes are part of the brain associated networks, the spider-like structures residing in long term memory that consists of effective and cognitive nodes. Attitudes are cognitive and affective components. By activating our affective or emotion node, attitude change may be possible, though affective and cognitive components tend to be twisted together so that they are very difficult to separate. In primary affective networks, it is more difficult to produce cognitive counterarguments in the resistance to persuasion and attitude change ... Thus, emotion is a common component in persuasion, social influence and attitude change for a language learner.

Similarly According to Ellis (1985, p. 117) Attitude is a set of beliefs that learners possess about such factors as the target language, culture, and their own culture and in the case of classroom learning of their teacher and learning tasks they are given.

These beliefs are referred to as attitude. They influence language learning in a number of ways.

Likewise, Crystal (2003) asserts language attitude as:

A term used in socio-linguistics for the feelings of people about their own language or the language (s) of others. These may be positive or

negative: someone may particularly value a foreign language or think that a language is especially difficult to learn.

From the above definitions, it can be concluded that the attitude state of mind that the learners possess and is inevitable to have a positive attitude of teachers towards the students and vice-versa and it is also indispensable to have positive L1 speakers.

Identifying Attitude

Identifying attitude is an essential process in language testing. We have to use different attitudinal scales, whether the related test is reliable or not. So, testing is judgmental on the basis of validity and reliability.

An attitude is usually defined as a disposition to respond favorably or unfavorably to an object, person, institution or event. Similarly, the nature and function of attitudes cannot be understood without reference to some object or situation. Internal and external predisposition raises the question as to whether and how the latter may influence the former. Attitudes may differ from situation to situation. The situation toward which predispositions are oriented may either be specific or general. So, the stability of a specific attitude may differ from time and circumstances. On the other hand, generality refers to the spread and integration of the same attitudes toward a variety of situations. So, attitude is revealed in the individual or institutions like or dislike.

To calculate or evaluate the attitude of a person is impossible without using a certain rating scale. Therefore, to measure others' attitude towards any object or action, we may need the attitudinal scale. Attitude may differ from person to person, institution to institution. So, we need certain indicators which help to determine the fixed opinion, value or attitude of the respondents. Use of these indicators helps them to modify or to make strong on their beliefs.

Thus, the researcher should construct the questions designed to obtain respondents' attitudes towards all these aspects separately either in a categorical or on a numerical scale i.e. attitudinal scales which play an important role in measuring the problems.

There are three major types of attitudinal scale they are:

- i. The summated rating scale is also known as the Likert scale.
- ii. The appearing interval or differential scale, also known as the Thurston scale.
- iii. The cumulative scale, also known as the Guttman scale.

They are described briefly as follows:

The Likert scale is predicated on the idea that every statement or item on the scale has an equal amount of "importance" and "attitudinal value" in relation to reflecting a viewpoint on the matter at hand. The primary drawback of this scale is the infrequent equal attitudinal value of the statements on a scale. This scale presents several possibilities for respondents' agreement, which are then examined using the mean.

Every statement with which respondents indicate agreement is assigned an attitudinal score equal to the statement's "attitudinal value" based on the Thurstone scale's computation of "weight" or "attitudinal values." The primary advantage of this attitudinal scale is that it is determined by judges who represent genuine concepts rather than hypothetical ones.

Guttman Scale is one of the most challenging scales to create and apply. As a result, it is hardly often utilized. Respondents are provided with multiple choice alternatives, and a cumulative set of results is used for analysis.

Indo-European Languages

The majority of speakers speak languages belonging to the Indo-European family. Languages spoken by members of this family include Nepali, Bhojpuri, Majhi, Urdu, Gujrati, Tharu, Awadhi, Sadhani, and Awadhi , among others. Among the Indo-European languages spoken by speakers of other languages in Nepal as a second or foreign language is English. Sharma's states that "In the Nepalese context, the Indo-European family of languages mainly comprises the Indi-Aryan group of languages, which form the largest group of languages in forms of speakers, viz. nearly 80 percent."

Sino-Tibetan Languages

Nepal is home to speakers of numerous Sino-Tibetan languages. These are the languages of the Tibeto-Burman group of Sino-Tibetan family. Compared to the Indo-European languages, a smaller portion of the Nepalese population speaks the Sino-Tibetan languages. On the other hand, the Sino-Tibetan family speaks a greater number of languages than the Indo-European family. Sharma states that the Tibeto-Burman group of the Sino-Tibetan family is another significant group of Nepal's languages in this regard. Even though fewer people speak it than those who speak Indo-European languages, it has the greatest number of languages—roughly 57." The languages of this family consist of: Gurung, Thakali, Tamang, Newar, Route, Kham, Magar, Chepang, Hagu, Sunuwar, Thulung, Khaling, etc.

Austro-Asiatic Languages

A few languages from the Austro-Asiatic and Dravidian minor language families, in addition to the Indo-European and Sino-Tibetan language families, are spoken in Nepal. Santhali, Munda, and Kharia are among the languages belonging to the Austro-Asian family (Page 133, Sharma, 2010). According to the census report from 2021, Satar and Santhal languages are one language i.e. Santhali rather than two separate ones. It also recommended that Munda is a part of Santhali language.

Dravidian Languages

The two languages spoken in Nepal, Jhangar and Kisan, belong to the small language family known as the Dravidian family. Of all the people in Nepal, 0.13% speak Jhangar language. According to Sharma (2010), it is mentioned that Jhangar/Dhangar is considered a Kurux language variety. On the other hand, its grammar and vocabulary are unique. Almost five hundred native speakers of the Dravidian language Kishan speak it in Nepal. The language is in danger of extinction.

An Introduction to Awadhi Language

There are different castes found in our country e.g. Limbu, Rai, Gurung, Kumal, Yadav, Magar, Tamang, Sunuwar, Danuwar, etc. Among these Yadav castes can be found in the Terai region of Nepal from east to west. They have their own language, but there is variation regarding their language because some Yadav people

speak the Awadhi language, some speak Bhojpuri language and some people speak Awadhi language as their mother-tongue.

Awadhi is an Eastern Hindi language, a dialect of the Hindi dialect of continuum. It is spoken chiefly in the Awadh (Oudh) region of Uttar Pradesh and Nepal although its speakers are also found in Madhya Pradesh, Bihar and Delhi. A mixture of Awadhi, Brij Bhasha and Bundeli is also spoken in the south of Awadh region which includes Kanpur and Allahabad. It is also spoken in most of the Caribbean countries where the people of Uttar Pradesh were taken as indentured workers by the British Indian government. According to the 2021 census, it is ranked 7th largest language used as mother tongue, having 864276 population (2.96% of total population) in Nepal (National Population and Housing Report 2021, P 32).

Awadhi is also known by alternate names of Abadhi, Abadi, Abohi, Ambodhi, Avadhi, Baiswari, Kojali, and Kosali. Awadhi is the main dialect of the Eastern Hindi branch of the Indo-Aryan group of languages spoken in the northern part of the Indian subcontinent and its diaspora spread all over the world. The form Awadhi appears to denote the language of Awadh (Oudh) but as matter of fact it is not confined to Awadh (Oudh) but also spoken outside Awadh e.g. Agra, Kanpur, Allahabad and some parts of Nepal.

Awadhi belongs to the Indo-European language family which also includes languages such as Indo-Iranian, Indo-Aryan, East Central Kaithi, although some people use a mixture of both.

In Nepal, it is spoken in the following regions as cited in Yadav, 2010, p.15):

a. Lumbinizione

Nawalparasidistrict

Kapilvastudistrict

Rupandehi district

b. Rapti Zone

Dang Deukhuri district

c. Bheri zone

Banke district

Bardiya district

We can say that Awadhi is also one of the advanced and developed languages in Nepal and India as well. People have published different books and newspapers of that language. Still nobody has carried out research in that language. Therefore, I would like to find out forms of greeting and taking we that are used in Awadhi language.

Review of Empirical literature

Different researches have been carried out regarding attitudes, perception and challenges of speakers of different languages towards English language learning, Some of the previous related theses, carried out in the Department of English Education have been reviewed here:

Sing (2010) has carried out research on the topic of “Attitudes of Muslim people towards English language learning”. His primary objective in doing this study is to determine how Muslims feel about learning English, especially as it relates to the Muslims in the Madarasha of Banke district and the Nepalgunj municipality. He had collected data utilizing 40 samples via quota sampling and conducted interviews (structured interviews). Positive attitudes toward studying English were his research's last finding.

Yadav (2012) has carried out research on "Attitude of Dalit students towards learning English." The major objective of the study was to determine, based on predetermined criteria, the attitudes of Dalit students about studying English through the use of seventeen closed- and open-ended questionnaires. He has chosen fifty pupils from the Siraha district's 10 community secondary schools to serve as a study sample. I found assistance from his final procedure, the literature review. Through a study of the literature, I was able to demonstrate how important my research was to the body of current knowledge in language teaching.

Mishra (2015) carried out a research on "Attitudes of School going Darai Students towards Learning English". The main objectives were to ascertain students' views toward English and the elements influencing their learning. Using random selection techniques, he chose forty pupils from Tanahun district's secondary school and used questionnaires as his main data collection instrument. For this study, he employed a survey research design. According to his research, 95% of respondents said their parents had encouraged them to study English. Additionally, it was shown that all respondents (100%) expressed interest in learning English.

Sahini (2015) carried out a research on "Attitudes of Nishad Students towards English Learning" The main objectives were to ascertain the attitudes of Nishad pupils on studying English and the elements that influenced their progress. Using a non-random purposive sampling approach, he selected forty pupils from the Nishad committee of the secondary level in the Bara district. His main data collection tool was a questionnaire. For this study, he employed a survey research design. According to his research, out of 40 pupils, 97.5% expressed interest in studying the English language, and 77.5% said that their teachers had pushed them to do so.

Chaudhary (2016) carried out a research entitled "Perception of Tharu speaking learners' towards the role of English language learning", was an attempt to notice the perceptions of secondary level Tharu language learners towards the role of English language learning. This study was conducted using a survey design under the quantitative research method. All of the Saptari district's Tharu-speaking students made up the study's population. Using non-random judgmental sampling techniques, he chose 30 secondary level Tharu-speaking students from two secondary level schools in the Saptari district. From each sample school, fifteen Tharu students at the secondary level were chosen. The information for this study was gathered via a questionnaire. According to the study's findings, secondary level Tharu learners view the English language favorably since it will help them obtain better jobs, and society values and respects those who acquire the language.

Shrestha (2018) carried out research entitled "Challenges faced by Newari students in Learning English". It tried to find out the difficulties Newari pupils encountered when acquiring English. This research was conducted using a mixed method research methodology. The study's population consisted of Newari secondary

school pupils in the Kathmandu Valley. Additionally, 45 students made up the samples, who were chosen by a purposive non-random sampling procedure. Among them, five participated in a semi-structured interview and forty were asked to complete closed-ended questions. To get the data, both primary and secondary sources were used. The results showed that while learning English, Newari pupils had difficulties with vocabulary, spelling, grammar, and pronunciation. Also, many experienced interruptions from their mother tongue when speaking English.

Those above-mentioned researchers have done research on different languages but nobody has done research on Awadhi learners' attitudes towards learning English. The research related to Awadhi learners' attitudes towards learning English has not been done yet therefore I have done the research on this topic.

Implications of the Review for the Study

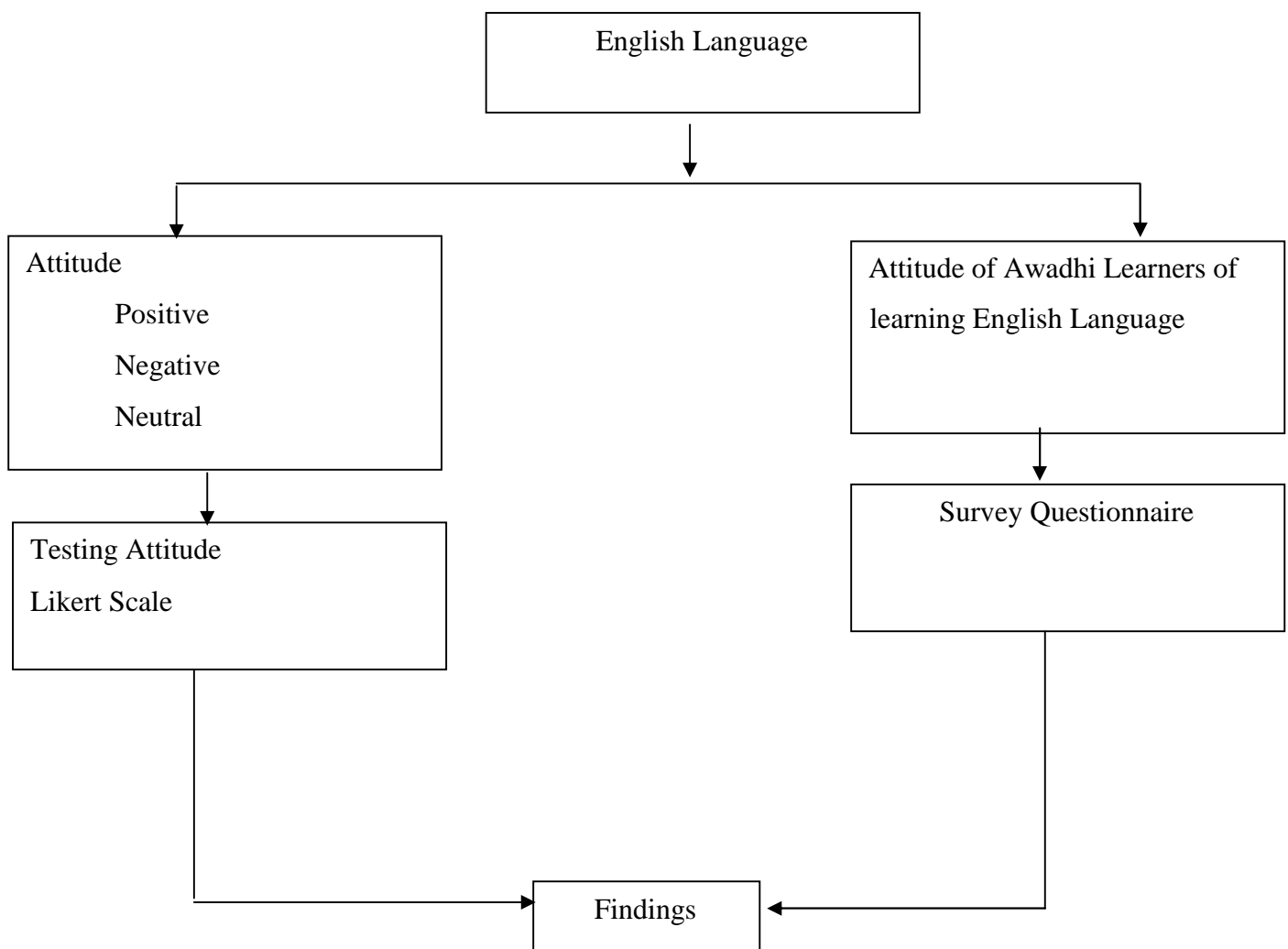
It is sure that no study is possible to be completed without help of literature review. So that literature review is taken as the strong part of every research work. It expands our horizon of knowledge regarding our field of study and only after that we may have enormous knowledge to design objectives, to develop research questions, to apply methodologies and to move other important steps in the journey of our research. In the same way I have also reviewed so much literature related to my topic. I have reviewed many books, articles, and other research work. All research works give knowledge on how to form objectives, research tools and apply these tools effectively by the help of research data as well as authentic materials related to the topic. Similarly, after completion of literature study I come to find out the gaps between what has already been found out and what is not researched yet. The theoretical and empirical literature that I have reviewed helped me in several ways. All the theoretical reviews helped me to develop insightful knowledge about different aspects of speaking and collaborative learning.

I reviewed a number of researchers' works to facilitate this study particularly, Sing (2010), Yadav (2012), Mishra (2015), Sahini (2015), Chaudhary (2016) and Shrestha (2018) helped me design my theoretical background and necessary research books.

In this way, all of the literature that I have reviewed will help me in different steps of my work. And these will help me to expand the space of insightful knowledge regarding my area of study. That is why I hope my study will be completed in a systematic, scientific and perfect way.

Conceptual Framework

We design conceptual models before designing real things. It is related to the mental image or concept which is in our imagination. Here, conceptual framework refers to the concepts which are existing in the mind regarding research which is existing as a model or as a mental image in our mind. This research will be based on the following conceptual framework.



Chapter Three

Methods and Procedures of the Study

Methodology refers to the systematic approach or plan that researchers adopt to conduct a research study. It encompasses various aspects such as the study design, target population, sampling procedures, data collection tools, data collection process, and the mode of analysis and interpretation. In this chapter the researchers will discuss the design of the study that is followed, population, sampling procedures, data collection tools, process of data collection and mode of analysis and interpretation.

Design and Methods of the Study

The research design of my study is survey research. It is a quantitative research design and the method of the study will be a questionnaire. In this design, researchers collected data about participants' attitude by using questionnaires and other primary and secondary sources. On the basis of this method, the researcher used questionnaires as data collection tools. In this research, the researcher spends three-month time in the field for collecting data about the group in order to understand their culture-sharing behaviors, beliefs, and language.

Population, Sample and Sampling Strategy

In this research study, the population referred to 40 students of secondary level from 4 different schools of Bijayanagar Rural Municipality, Kapilvastu. In the process of selecting the samples/participants for this study, I applied a purposive sampling strategy for my convenience in order to select them on the basis of their professional identity and unique characteristics that is suitable for this study to fulfill the objectives. To make the study more realistic 4 different schools and 40 students selected from Bijayanagar for fulfilling the objectives as well as I faced problems while teaching there.

Tools for Data Collection

The research tool of this study was questionnaires. The questionnaire was prepared for the students. There were altogether nine aspects on the attitudes of Awadhi Students towards English language learning. There were altogether 34

questions in the questionnaire which were closed ended items. Responses were collected and later transcribed and analyzed.

Data Collection Procedures

I followed certain steps to collect the data. I applied the following procedures to collect the required data for the study. At first, I prepared the tool for collecting data to fulfill the objectives of this research. I went to the schools and took permission from the head teachers and class teachers to collect the data from the students. After taking permission, I entered the classrooms with class teachers. At the same time, I noted all the activities performed inside the classroom by students and distributed the questionnaires to the students and asked them to give their responses.

Data Analysis Procedures

Data analysis process is a recursive process in such research. In the process of data analysis, first of all I accomplished the collected data in different themes. I analyzed and transcribed the notes. After managing data, I coded in different sections and studied them comparatively and again, arranged them in different subsections and generated themes. After that, on the basis of their similarities and differences, I identified their interrelationship and analyzed and interpreted. At last, I elaborated the themes in a systematic way.

Ethical Consideration

When conducting research, it is important to adhere to certain norms and values and consider ethical considerations. To ensure an ethical approach in my research study, I formally requested permission from the Department of English Education, Saptagandaki Multiple Campus to carry out my study in some schools of Kapilvastu district. I sought permission from each individual teacher and the school administration to participate in the study, providing them with a detailed explanation of the objectives and purpose of my research. I respected the privacy of the respondents, safeguarding their personal information, weaknesses, and professional ethics. Confidentiality was maintained by not disclosing any identifying details such as names, addresses, or personal information of the participants or schools. The

responses of the participants were treated as confidential, assuring them that their thoughts were not violated, ignored, manipulated, or misrepresented.

Chapter Four

Analysis and Interpretation of the Result

The analysis and interpretation of the data are the primary topics of this chapter. The opinions of the Awadhi community on studying English were ascertained through the analysis and interpretation of data gathered from informants using a set of closed-ended questions in a questionnaire as a research tool. The majority of the closed-ended questions required responses in one of five categories: strongly agree, agree, disagree, and disagree with strong agreement. After the data was analyzed, the total number of respondents for each response was tallied, and the total number of responses was converted into a percentage.

So, a straightforward statistical tool—the percentage—was employed in the research. In general, a response of 50% or more was regarded as a good attitude toward the specific questions, and a response of less than 50% as a negative attitude. The choices "agree" and "strongly agree" were combined to represent consensus or optimistic viewpoints. Similarly, as disagreeing reactions or negative attitudes, the alternatives "strongly disagree" and "disagree" were merged. 'English language learning challenges' included social, cultural, economic, and religious effects in addition to the causes of learning English. Several statistical tool types were used to offer the study and interpretation of Awadhi sentiments.

Analysis of Data Obtained from Students

Following data collection, analysis and interpretation were done to determine how Awadhi students felt and what their attitude towards English language learning is. The questionnaire consisted of thirty four items in total. They were closed-ended questions. The information is tallied, examined, and evaluated in terms of the student's response.

***Attitudes towards English 'Language Learning Difficulties' for
Awadhi Students***

In this area, there were altogether 7 questions from 1 to 7. They are all presented below. All of them are close-ended questions. The first statement was 'We can learn English in the same way Awadhi language', second ' Learning environment is the primary answer/ factor in the question of English language learning difficulties', third ' Learning English is more difficult than Awadhi language', fourth, ' The most of the Awadhi students are interested in learning English', and sixth was ' English teacher should translate English text into Awadhi in English classes.' Here, the researcher primarily wanted to find out whether learning English for Awadhi students is more difficult than learning Awadhi or not. The responses were analyzed and interpreted in turn as follows:

Table 1

Attitudes on Language Learning Difficulties for Awadhi Students

Responses	1		2		3		4		6	
	No. of Rps	%	No. of Rps	%	No. of Rps	%	No. of Rps	%	No. of Rps	%
Strongly agree	1	2.5	1	2.5	8	20	11	27.5	9	22.5
Agree	3	7.5	22	55	21	52.5	22	55	12	30
Uncertain	4	10	3	7.5	3	7.5	1	2.5	2	5
Disagree	29	72.5	11	27.5	5	12.5	4	10	13	32.5
Strongly Disagree	3	7.5	3	7.5	3	7.5	2	5	4	10
No Response	0	0	0	0	0	0	0	0	0	0
Total	40	100	40	100	40	100	40	100	40	100

RPS = Respondents

Regarding the statement No. 1 'We can learn/teach English in the same was as Awadhi language ', the above table vividly displays that 1 respondent out of 40, i.e. 2.5% strongly agreed with it, 3 respondents out of 40, i.e. 7.5% agreed it. In the same way, 4 respondents out of 40, i.e. 10% became uncertain about it. Similarly, 29

respondents out of 40, i.e. 72.5% disagreed with it and 3 respondents out of 40, i.e. 7.5% strongly disagreed with it.

Likewise, for the statement No. 2 'Learning environment is the primary answer/ factor in the question of English language learning difficulties ', the above table obviously illustrates that 1 respondent out of 40, i.e. 2.5% strongly agreed it, 22 respondents out of 40, i.e. 55% agreed it. In the same way, 3 respondents out of 40, i.e. 7.5% became uncertain about it. Similarly, 11 respondents out of 40, i.e. 27.5% disagreed with it and 3 respondents out of 40, i.e. 7.5% strongly disagreed with it.

In the same way, for the statement No. 3 'Learning English is more difficult than Awadhi language ', the above table apparently demonstrates that 8 respondent out of 40, i.e. 20% strongly agreed with it, 21 respondents out of 40, i.e. 52.5% agreed with it. In the same way, 3 respondents out of 40, i.e. 7.5% became uncertain about it. Similarly, 5 respondents out of 40, i.e. 12.5% disagreed with it and 3 respondents out of 40, i.e. 7.5% strongly disagreed with it.

Similarly, for the statement No. 4 'Most of the Awadhi students are interested in learning English', the above table clearly displays that 11 respondents out of 40, i.e. 27.5% strongly agreed with it, 22 respondents out of 40, i.e. 55% agreed with it. In the same way, 1 respondent out of 40, i.e. 2.5% became uncertain about it. Similarly, 4 respondents out of 40, i.e. 10 % disagreed with it and 2 respondents out of 40, i.e. 5% strongly disagreed with it.

Likewise, for the statement No. 6 ' English teacher should translate English text into Awadhi in English classes ', the above table evidently shows that 9 respondents out of 40, i.e. 22.5% strongly agreed with it, 12 respondents out of 40, i.e. 30% agreed with it. In the same way, 2 respondents out of 40, i.e. 5% became uncertain about it. Similarly, 13 respondents out of 40, i.e. 32.5% disagreed with it and 4 respondents out of 40, i.e. 10% strongly disagreed with it.

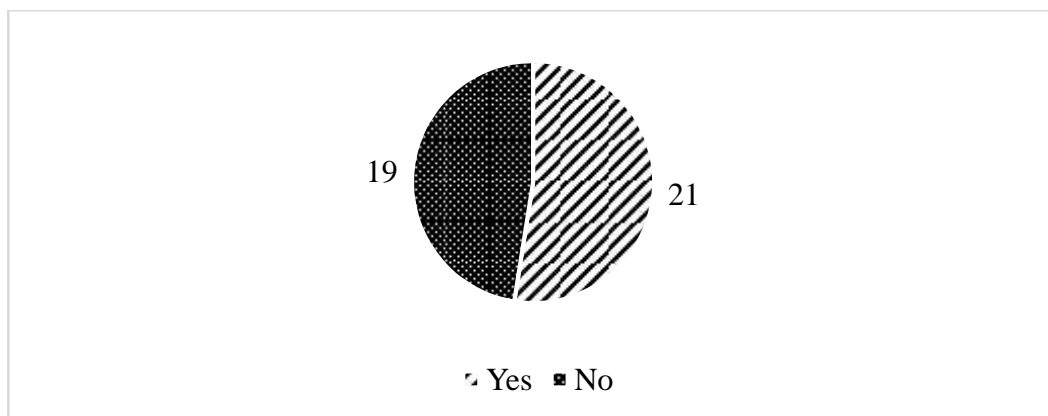


Figure 1

Listening to English news/ programmes/ films

The given pie-chart represents that the majority of respondents i.e. 21 (52.5%) replied for 'No' and they opined that they listened to English news and watched English programmes on TV. They are helpful to learn English better. 19 respondents replied that they were interested to see Awadhi and Nepali programmes only. The informants who responded 'Yes' were mostly from illiterate groups. Their percentage was 47.5%.

Attitudes towards 'Facilities available at the school'

In this area, there was a question. It is presented below. Here, the researcher primarily wanted to find out whether English should be taught in two periods every day or not. Their responses were analyzed and interpreted in turn as follows:

Table 2

Facilities available at the school

Responses	8	
	No. of Rps.	%
Strongly agree	3	7.5
Agree	24	60
Uncertain	2	5
Disagree	4	10
Strongly Disagree	7	17.5
No Response	0	0
Total	40	100

Regarding the question No. 8 'Should English be taught two periods in a day for better learning English? ', the above table vividly displays that 3 respondents out of 40, i.e. 7.5% strongly agreed with it, 24 respondents out of 40, i.e. 60 % agreed with it. In the same way, 2 respondents out of 40, i.e. 5% became uncertain about it. Similarly, 4 respondents out of 40, i.e. 10% disagreed with it and 7 respondents out of 40, i.e. 17.5% strongly disagreed with it.

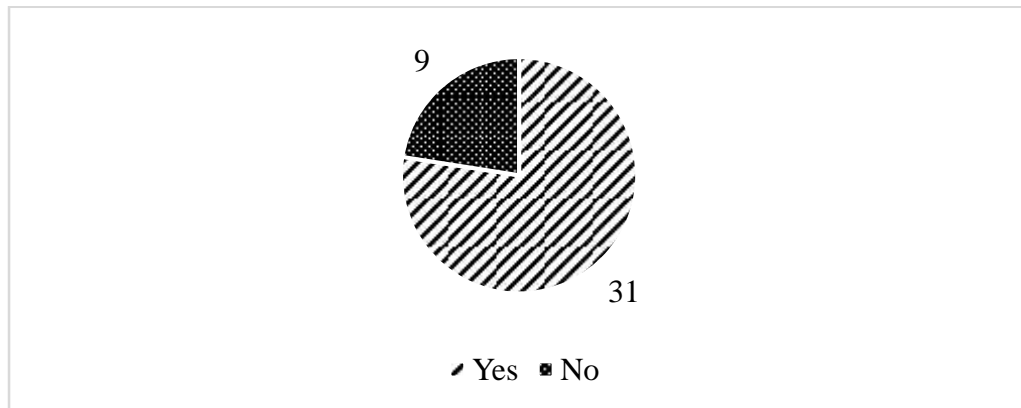


Figure 2

Wishing to have library/ laboratory at schools

The given pie-chart depicts that the majority of respondents i.e. 31 (77.5%) replied for 'Yes' and they stated that they wished to have a library at school. 9 respondents i.e. 22.5% believed that they didn't wish to have such a facility at school.

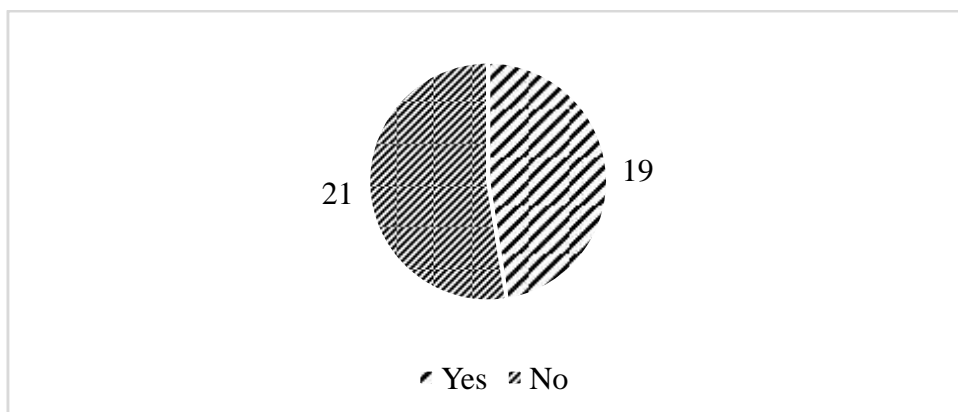


Figure 3

Necessity to have English Boarding School

The above pie-chart demonstrates that the minority of respondents i.e. 19 (47.5%) replied for 'Yes' and they believed that it isn't necessary to have English Boarding School in their locality. 21 respondents i.e. 52.5% expressed that it is necessary to have English Boarding School in their locality.

Attitudes towards Motivation in Learning English

In this area, there were altogether 4 questions from 11 to 14. They are all presented below. All of them are close ended questions. The responses were analyzed and interpreted in turn as follows:

Table 3

Motivation in Learning English

Responses	11		12		13		14	
	No. of Rps	%	No. of Rps	%	No. of Rps	%	No. of Rps	%
Strongly agree	7	17.5	3	7.5	6	15	7	17.5
Agree	24	60	8	20	25	62.5	18	45
Uncertain	2	5	1	2.5	1	2.5	3	7.5
Disagree	6	15	20	50	5	12.5	10	25
Strongly Disagree	1	2.5	8	20	3	7.5	2	5
No Response	0	0	0	0	0	0	0	0
Total	40	100	40	100	40	100	40	100

Regarding the statement No. 11 'Awadhi Children must learn English otherwise they cannot uplift their life', the above table vividly shows that 7 respondents out of 40, i.e. 17.5% strongly agreed with it, 24 respondents out of 40, i.e. 60% agreed with it. In the same way, 2 respondents out of 40, i.e. 5% became uncertain about it. Similarly, 6 respondents out of 40, i.e. 15% disagreed with it and 1 respondent out of 40, i.e. 2.5% strongly disagreed with it.

Likewise, for the statement No. 12 'Awadhi should be taught at private boarding schools for better learning English, the given table undoubtedly shows that 3 respondents out of 40, i.e. 7.5% strongly agreed with it, 8 respondents out of 40, i.e. 20% agreed with it. In the same way, 1 respondent out of 40, i.e. 2.5% became uncertain about it. Similarly, 20 respondents out of 40, i.e. 50% disagreed with it and 8 respondents out of 40, i.e. 20% strongly disagreed with it.

In the same way, for the statement No. 13 'The interest of the world is behind English due to the high demand of English', the above table vividly illustrates that 6 respondents out of 40, i.e. 15% strongly agreed it, 25 respondents out of 40, i.e. 62.5% agreed it. In the same way, 1 respondent out of 40, i.e. 2.5% became uncertain about it. Similarly, 5 respondents out of 40, i.e. 12.5% disagreed with it and 3 respondents out of 40, i.e. 7.5% strongly disagreed with it.

Similarly, for the statement No. 14 'Awadhi students like you are taught English because it is a matter of prestige in the society. The person who can speak English will get high value in our society', the given table clearly displays that 7 respondents out of 40, i.e. 17.5% strongly agreed with it, 18 respondents out of 40, i.e. 45% agreed with it. In the same way, 3 respondents out of 40, i.e. 7.5% became uncertain about it. Similarly, 10 respondents out of 40, i.e. 25% disagreed with it and 2 respondents out of 40, i.e. 5% strongly disagreed with it.

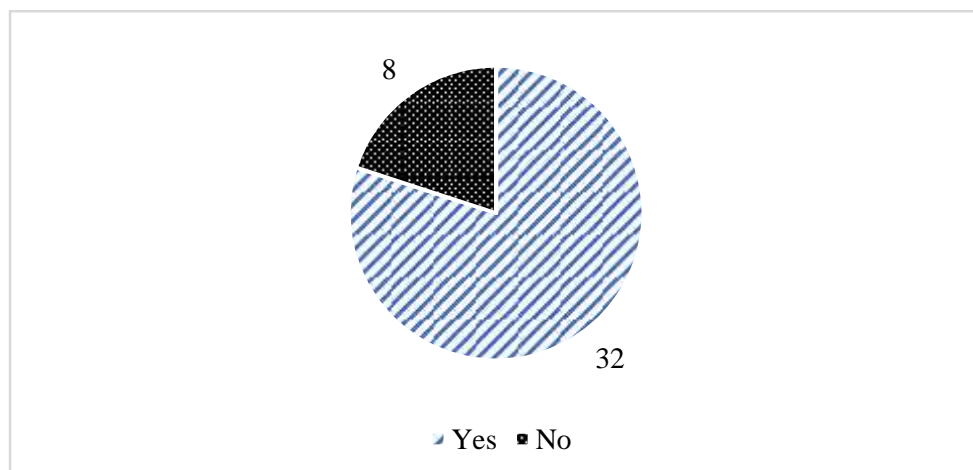


Figure 4

Children's interest in learning English at home

The displayed pie-chart illustrates that the majority of respondents i.e. 32 (80 %) replied for 'Yes' and they expressed that they are interested to learn English at home whereas 8 respondents i.e. 20 % stated that they aren't interested to learn English at home

Attitudes towards Social Impact

In this area, there were altogether 4 questions from 15 to 18. They are all presented below. All of them are close-ended. Here, the researcher primarily wanted to find out the attitudes on social impact in learning English in the Awadhi community. The responses were analyzed and interpreted in turn as follows:

Table 4
Social Impact

Responses	16		18	
	No. of Rps	%	No. of Rps	%
Strongly agree	2	5	7	17.5
Agree	1	2.5	27	67.5
Uncertain	1	2.5	0	0
Disagree	26	65	4	10
Strongly Disagree	10	25	2	5
No Response	0	0	0	0
Total:	40	100	40	100

Regarding the statement No. 16 'Their Awadhi society is totally unknown regarding learning and teaching English', the above table vividly shows that 2 respondents out of 40, i.e. 5% strongly agreed with it, 1 respondent out of 40, i.e. 2.5% agreed with it. In the same way, 1 respondent out of 40, i.e. 2.5% became uncertain about it. Similarly, 26 respondents out of 40, i.e. 65% disagreed with it and 10 respondents out of 40, i.e. 25% strongly disagreed with it.

Likewise, for the statement No. 18 'The whole Awadhi society should have positive attitude towards learning and teaching English for the prosperous society', the given table clearly displays that 7 respondents out of 40, i.e. 17.5% strongly

agreed it, 27 respondents out of 40, i.e. 67.5% agreed it. In the same way, 0 respondent out of 40, i.e. 0 % became uncertain about it. Similarly, 4 respondents out of 40, i.e. 10% disagreed with it and 2 respondents out of 40, i.e. 5% strongly disagreed it.

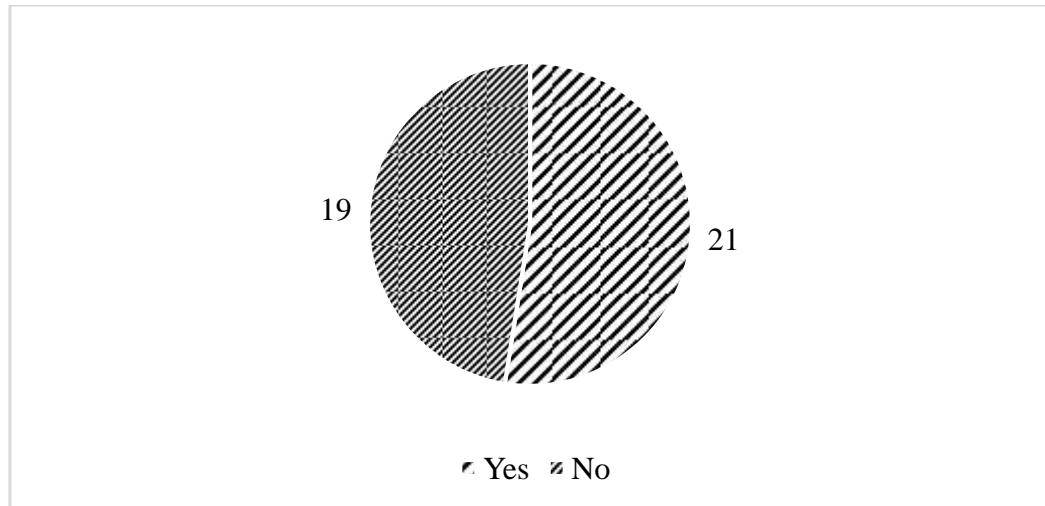


Figure 5

Environment of teaching/learning English

The above pie-chart shows that the majority of respondents i.e. 31 (77.5%) replied for 'Yes' about the environment of teaching/learning English whereas 19 (47.5%) believed that there wasn't a good environment of teaching/learning English.

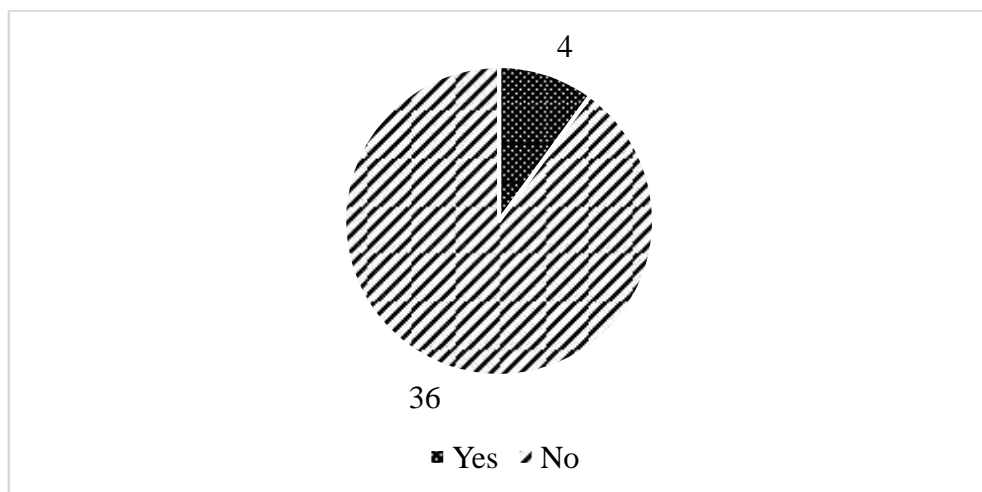


Figure 6

Society's neglect for learning and teaching English

The given pie-chart highlights that the majority of respondents i.e. 36 (90%) replied for 'No' and they opined that the society didn't neglect learning and teaching English. 4 respondents i.e. 10% said that the society neglected for learning and teaching English

Attitudes towards Students' Need

In this area, there were altogether 2 questions 19 and 20. They are all presented below. Here, the researcher primarily wanted to find out attitudes on student's need in learning English. The responses were analyzed and interpreted in turn as follows:

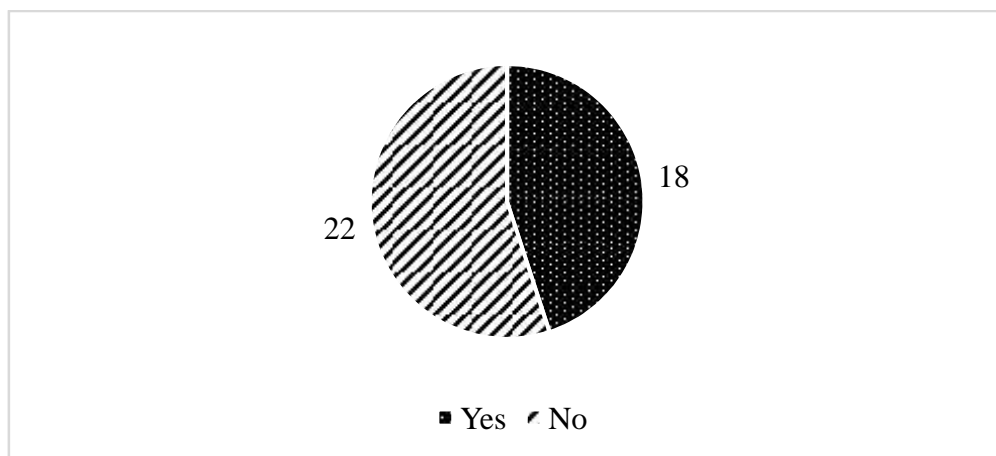


Figure 7

Children's complaints about teaching learning English

The given pie-chart reveals that the majority of respondents i.e. 22 (55%) replied for 'No' and they stated that the children didn't bring any complaints about teaching learning English. 18 respondents i.e. 45% said that the children brought complaints about teaching learning English.

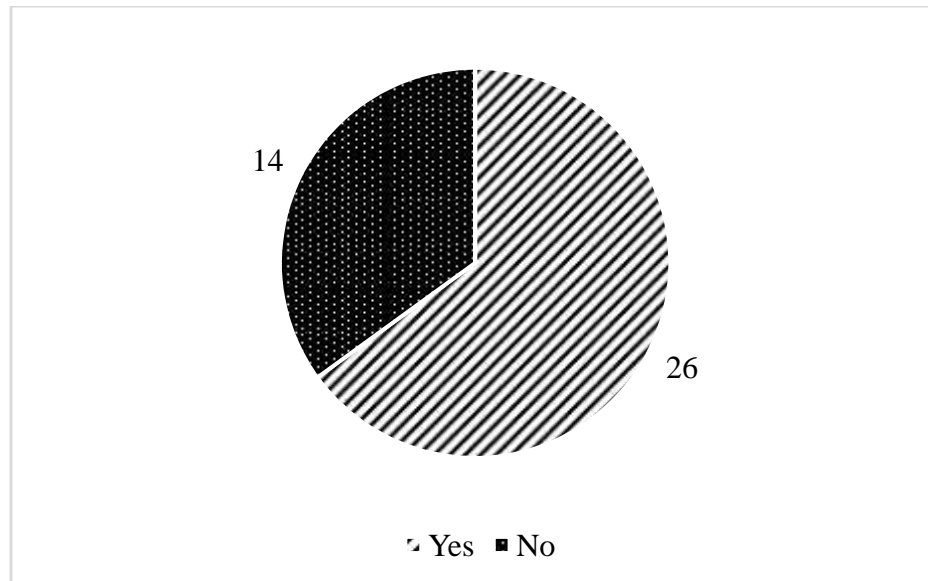


Figure 8

Necessity of other classes to practice English language

The given pie-chart depicts that the majority of respondents i.e. 26 (65%) replied for 'Yes' and they opined that there was the necessity of other classes to practice English language whereas 14 respondents i.e. 35% said that there was not the necessity of other classes to practice English language

Attitudes towards Cultural Impact

In this area, there were altogether 4 questions from 21 to 24. They are all presented below. All of them are close-ended. Here, the researcher primarily wanted to find out attitudes on cultural impact in learning English. The responses were analyzed and interpreted in turn as follows:

Table 5
Cultural Impact

Responses	22		24	
	No. of Rps	%	No. of Rps	%
Strongly agree	1	2.5	1	2.5
Agree	5	12.5	4	10
Uncertain	7	17.5	5	12.5
Disagree	16	40	21	52.5
Strongly Disagree	11	27.5	9	22.5
No Response	0	0	0	0
Total	40	100	40	100

Regarding the statement No. 22 'Although we neglect English culture, they can learn English easily', the above table vividly displays that 1 respondent out of 40, i.e. 2.5% strongly agreed with it, 5 respondent out of 40, i.e. 12.5% agreed with it. In the same way, 7 respondents out of 40, i.e. 17.5% became uncertain about it. Similarly, 16 respondents out of 40, i.e. 40% disagreed with it and 11 respondents out of 40, i.e. 27.5 % strongly disagreed with it.

Likewise, for the statement No. 24 'They must follow English culture entirely for learning English language', the above table clearly shows that 1 respondent out of 40, i.e. 2.5% strongly agreed with it, 4 respondents out of 40, i.e. 10% agreed with it. In the same way, 5 respondents out of 40, i.e. 12.5 % became uncertain about it. Similarly, 21 respondents out of 40, i.e. 52.5 % disagreed with it and 9 respondents out of 40, i.e. 22.5% strongly disagreed with it.

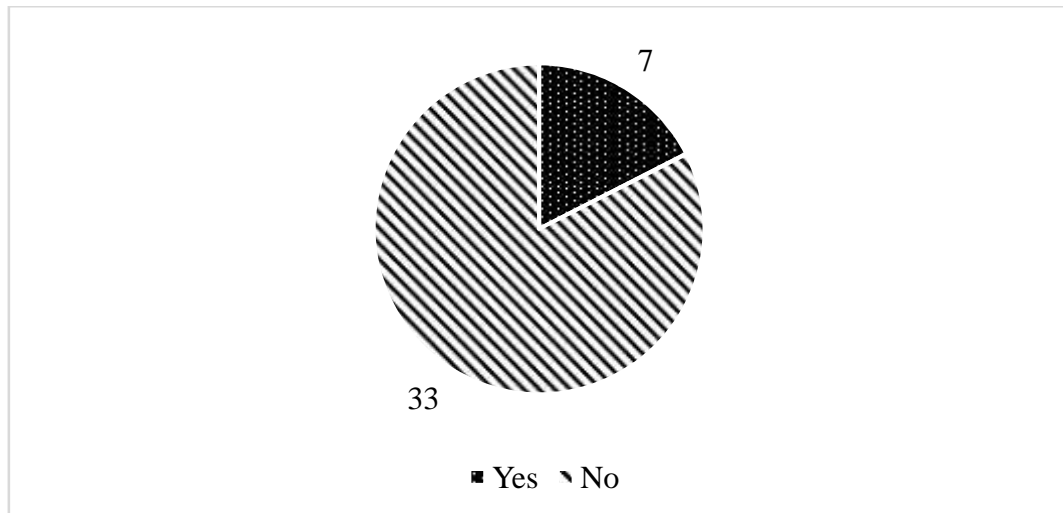


Figure 9

Knowing about English culture

The above pie-chart illustrates that the majority of respondents i.e. 33 (82.5%) replied for 'No' and they expressed that they didn't know about English culture whereas 7 respondents i.e. 17.5 % stated that they knew about English culture.

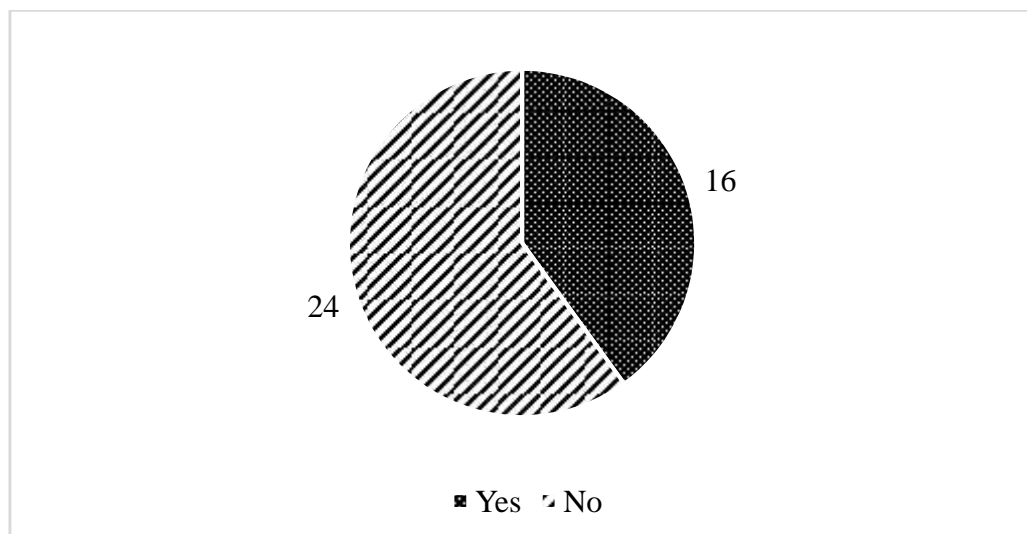


Figure 10

Negative impact of English culture

The given pie-chart presents that the majority of respondents i.e. 24 (60%) replied for 'No' and they opined that there wasn't negative impact of English culture where as 16 respondents i.e. 40% said that there was negative impact of English culture

Attitudes towards Economic Impact

In this area, there were altogether 5 questions from 25 to 29. They are all presented below. 'Here, the researcher primarily wanted to find out attitudes on cultural impact in learning English. The responses were analyzed and interpreted in turn as follows:

Table 6

Economic Impact

Responses	26		27		28		29	
	No. of Rps	%	No. of Rps	%	No. of Rps	%	No. of Rps	%
Strongly agree	5	12.5	2	5	7	17.5	3	7.5
Agree	27	67.5	7	17.5	27	67.5	7	17.5
Uncertain	2	5	9	22.5	0	0	2	5
Disagree	4	10	17	42.5	4	10	12	30
Strongly Disagree	2	5	5	12.5	2	5	16	40
No Response	0	0	0	0	0	0	0	0
Total	40	100	40	100	40	100	40	100

Regarding the statement No. 26 'Their guardians cannot send us in English boarding schools because they cannot pay/ afford the fee of those schools', the above table vividly shows that 5 respondents out of 40, i.e. 12.5% strongly agreed it, 27 respondents out of 40, i.e. 67.5 % agreed it. In the same way, 2 respondents out of 40, i.e. 5% became uncertain about it. Similarly, 4 respondents out of 40, i.e. 10% disagreed with it and 2 respondents out of 40, i.e. 5% strongly disagreed with it.

Likewise, for the statement No. 27 ' Private English Boarding Schools should provide certain relief quota for Awadhi students like them who are economically back', the above table clearly illustrates that 2 respondents out of 40, i.e. 5% strongly agreed it, 7 respondents out of 40, i.e. 17.5% agreed it. In the same way, 9 respondents out of 40, i.e. 22.5% became uncertain about it. Similarly, 17 respondents out of 40, i.e. 42.5% disagreed with it and 5 respondents out of 40, i.e. 12.5% strongly disagreed with it.

In the same way, for the statement No. 28 'They should buy extra- reading materials such as English dictionaries, audiovisual for better learning English', the above table clearly displays that 7 respondents out of 40, i.e. 17.5% strongly agreed it, 27 respondents out of 40, i.e. 67.5% agreed it. In the same way, 0 respondent out of 40, i.e. 0% became uncertain about it. Similarly, 4 respondents out of 40, i.e. 10 % disagreed with it and 2 respondents out of 40, i.e. 5% strongly disagreed with it.

Similarly, for the statement No. 29 'They must admit Awadhi children like them at Private English Boarding Schools in spite of having the crisis/problem of economy', the above table apparently shows that 3 respondents out of 40, i.e. 7.5% strongly agreed it, 7 respondents out of 40, i.e. 17.5% agreed it. In the same way, 2 respondents out of 40, i.e. 5% became uncertain about it. Similarly, 12 respondents out of 40, i.e. 30% disagreed with it and 16 respondents out of 40, i.e. 40% strongly disagreed with it.

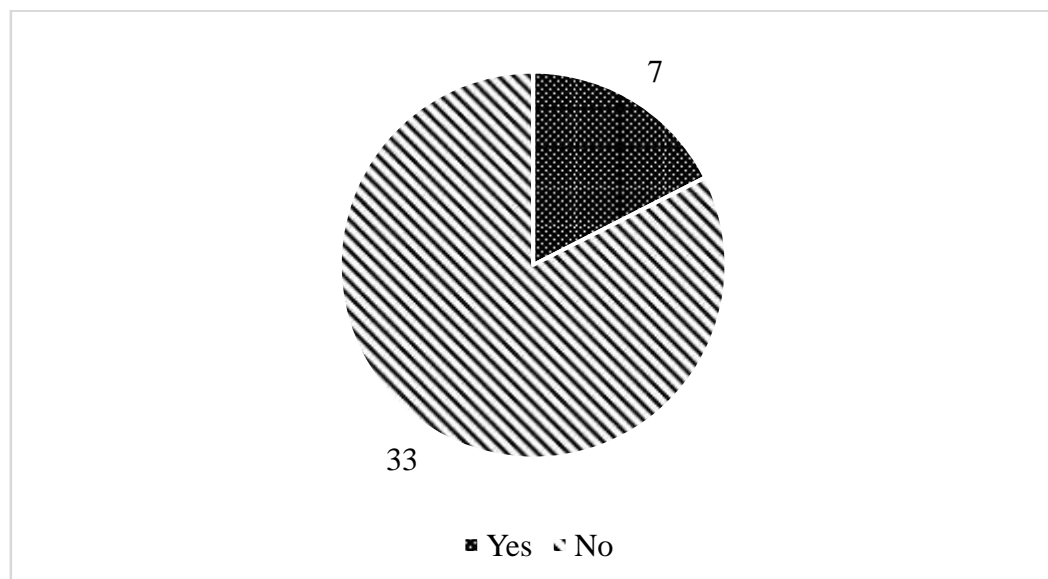


Figure 11

Facilities received for teaching English from boarding schools

The given pie-chart demonstrates that the majority of respondents i.e. 33 (82.5%) replied for 'No' and they believed that they didn't get any sorts of facilities for teaching English from boarding schools regarding economic impact whereas minority of respondents i.e. 7 (17.5%) replied for 'Yes' and they expressed that they

got some facilities for teaching English from boarding schools regarding economic impact.

Attitudes towards Religious Impact

In this area, there were altogether 3 questions from 30 to 32. They are all presented below. Here, the researcher primarily wanted to find out attitudes on religious impact in learning English. The responses were analyzed and interpreted in turn as follows:

Table 7

Religious Impact

Responses	30		31		32	
	No. of Rps	%	No. of Rps	%	No. of Rps	%
Strongly agree	2	5	1	2.5	6	15
Agree	3	7.5	2	5	25	62.5
Uncertain	2	5	1	2.5	2	5
Disagree	31	77.5	33	82.5	4	10
Strongly Disagree	2	5	3	7.5	3	7.5
No Response	0	0	0	0	0	0
Total	40	100	40	100	40	100

Regarding the statement No. 30 'Awadhi religion does not allow/permit for learning English', the above table clearly shows that 2 respondents out of 40, i.e. 5% strongly agreed with it, 3 respondents out of 40, i.e. 7.5% agreed with it. In the same way, 2 respondents out of 40, i.e. 5% became uncertain about it. Similarly, 31 respondents out of 40, i.e. 77.5% disagreed with it and 2 respondents out of 40, i.e. 5% strongly disagreed with it.

In the same way, for the statement No. 31 'Awadhi students like them are facing lots of problems in learning English due to our religion', the above table displays that 1 respondent out of 40, i.e. 2.5% strongly agreed it, 2 respondents out

of 40, i.e. 5% agreed it. In the same way, 1 respondent out of 40, i.e. 2.5% became uncertain about it. Similarly, 33 respondents out of 40, i.e. 82.5 % disagreed with it and 3 respondents out of 40, i.e. 7.5% strongly disagreed with it.

Similarly, for the statement No. 32 ' There is no effect of religion in learning and teaching English language', the above table obviously demonstrates that 6 respondents out of 40, i.e. 15% strongly agreed with it, 25 respondents out of 40, i.e. 62.5% agreed with it. In the same way, 2 respondents out of 40, i.e. 5% became uncertain about it. Similarly, 4 respondents out of 40, i.e. 10% disagreed with it and 3 respondents out of 40, i.e. 7.5% strongly disagreed with it.

Attitudes towards Language Endangerment

In this area, there were altogether 2 questions, 33 and 34. They are all presented below. Here, the researcher primarily wanted to find out the attitudes on language endangerment. The responses were analyzed and interpreted in turn as follows:

Table 8

Language Endangerment

Responses	33		34	
	No. of Rps	%	No. of Rps	%
Strongly agree	6	15	7	17.5
Agree	18	45	19	47.5
Uncertain	1	2.5	3	7.5
Disagree	11	27.5	8	20
Strongly Disagree	4	10	2	5
No Response	0	0	0	0
Total	40	100	40	100

Regarding the statement No. 33 ' One day, indigenous languages will be extinct if they do not use those languages', the above table clearly shows that 6 respondents out of 40, i.e. 15% strongly agreed with it, 18 respondents out of 40, i.e.

45% agreed with it. In the same way, 1 respondent out of 40, i.e. 2.5% became uncertain about it. Similarly, 11 respondents out of 40, i.e. 27.5 % disagreed with it and 4 respondents out of 40, i.e. 10% strongly disagreed with it.

Similarly, for the statement No. 34 ' Indigenous languages are in the verge of extinction due to the national and international languages', the above table clearly shows that 7 respondents out of 40, i.e. 17.5% strongly agreed it, 19 respondents out of 40, i.e. 47.5% agreed it. In the same way, 4 respondents out of 40, i.e. 10% became uncertain about it. Similarly, 8 respondents out of 40, i.e. 20% disagreed with it and 2 respondents out of 40, i.e. 5% strongly disagreed with it.

Summary of the findings

The findings of closed-ended information which was gathered from the students' responses regarding the attitudes of Awadhi students towards English language are presented thematically. Findings of the study have been analyzed and summarized as follows.

a) English Language Learning Difficulties

The study found that learning English is not similar to learning Awadhi. Majority of the students (i.e. 72.5%) showed negative attitudes towards it. They disagreed with the statement 'Learning English is similar to learning Nepali. In the same way, the majority of students agreed (i.e. 55%) 'Learning environment is the primary factor.' The majority of students (i.e. 52.5%) believed that learning English is more difficult than learning Nepali. Similarly, the majority of students (i.e. 55%) stated that Awadhi speakers are interested in learning English. In the same way, most students became uncertain (i.e. 32.5%) in 'English teacher should translate English text into Nepali in English class.' Majority of the students (i.e. 52.5%) opined that they did not listen to English news and watch English programmes on TV.

b) School Facilities

Regarding the questionnaire 'English should be taught in two periods in a day for better learning' most of the students (i.e. 60 %) agreed with it. In the same way, the majority of the students (i.e. 77.5 %) agreed to have a library at school.

c) Motivation in Learning English

The majority of students (i.e. 60 %) agreed with the statement 'Awadhi Children must learn English otherwise they cannot uplift their life.' In the same way the majority of the students (i.e. 50%) disagreed that 'We should teach Awadhi children at private boarding schools for better learning English.' The majority of students (i.e. 62.5 %) agreed with the statement 'The world is behind English due to the high demand of English.' Most of the students stated that 'We must teach English for Awadhi children since it is a matter of prestige in the society'

d) Social Impact

The majority of students (i.e. 65%) disagreed with the statement 'Our society is totally unknown regarding learning and teaching English.' The majority of students (i.e. 67.5 %) agreed with the statement 'The whole society should have a positive attitude towards learning and teaching English for a prosperous society.' In the same way the majority of students (i.e. 77.5 %) agreed with the statement that 'There wasn't a good environment for teaching/learning English.' Similarly, nearly all (i.e. 90%) stated that the society didn't neglect learning and teaching English too.

e) Students Need

The majority of students (i.e. 55%) opined that the children didn't bring any complaints about teaching learning English. In the same way the majority of students (i.e. 65 %) believed that there was the necessity of other classes to practice English language

f) Cultural Impact

Most students (i.e. 40%) disagreed with the statement 'Although we neglect English culture, we can learn English easily.' In the same way, the majority of students (i.e. 67.5 %) disagreed with the statement 'We must follow English culture entirely for learning English language' Similarly, the majority of the students (i.e. 82.5%) opined that they didn't know about English culture. The majority of students (i.e. 60%) believed that 'there wasn't a negative impact on English culture.'

g) Economic Impact

The study found that learning English is not similar to learning Awadhi. Majority of the students (i.e. 67.5%) opined in favour of the statement 'Our guardians cannot send us to English boarding schools because they cannot pay/afford the fee of those schools.' Most of the students (i.e. 42.5%) disagreed with the statement 'Private English Boarding Schools should provide a certain free/relief quota for the students like us who are economically weak.' Most students (i.e. 67.5%) agreed with the statement 'We should buy extra- reading materials such as English dictionaries, audiovisual for better learning English.' Most of the students (i.e. 40%) strongly disagreed with the statement 'They must admit Awadhi Children like us at Private English Boarding Schools in spite of having the crisis of economy.' Majority of the students (i.e. 82.5%) opined that they hadn't got any sorts of facilities for learning English from Boarding Schools regarding economic impact.

h) Religious Impact

The study found that the majority of the students (i.e. 77.5%) disagreed with the statement Our religion does not allow/permit us to learn English. In the same way, the majority of the students (i.e. 82.5%) disagreed with the statement 'Awadhi students like us are facing lots of problems in learning English due to our religion.' Like it, the majority of the students (i.e. 62.5%) agreed with the statement 'There is no effect of religion in learning and teaching English language.'

i) Language Endangerment

Most of the students (i.e. 45%) agreed with the statement 'One day, indigenous languages will be extinct if we do not use those languages.' In the same way, most of the students (i.e. 47.5 %) agreed with the statement 'Indigenous languages are on the verge of extinction due to the national and international languages.'

Chapter Five

Conclusion and Recommendation

On the basis of the findings obtain from the analysis and interpretations of the collected data, some pedagogical implication with some recommendations have been suggested as follows:

Conclusion

This section deals with the students' attitudes towards learning English, particularly among Awadhi-speaking students on the basis of the findings from the analysis and interpretation of data. Most students (72.5%) believed learning English is not similar to learning Nepali or Awadhi, and 52.5% found it more challenging than Nepali. However, 55% of Awadhi-speaking students showed interest in learning English. A majority (55%) agreed that the learning environment is a key factor. Most students (77.5%) expressed the need for a better English learning environment, including libraries and additional English practice classes (65%). Most students (60%) supported having two English periods per day and believed English was necessary for improving their lives. However, 67.5% disagreed with sending Awadhi children to private boarding schools for better English education.

Students had mixed views on English culture. While 67.5% disagreed with entirely following English culture for learning English, 82.5% admitted limited knowledge about it, and 60% believed English culture had no negative impact. A majority (67.5%) noted that guardians couldn't afford private boarding school fees, and 82.5% stated they received no financial support for learning English. Most students (67.5%) agreed with they should buy extra- reading materials for better learning English. Most students (77.5%) disagreed that religion hindered their English learning. Many students (45-47.5%) believed indigenous languages are at risk of extinction due to the dominance of national and international languages.

Recommendations

This research is conducted for the partial fulfillment of master in education English study. There are a number of limitations on this study especially in terms of resources and area covered. The research is solely conducted in Kapilvastu district and the student attitude towards English language. Hence, the finding of this research may not be applicable for the nation as a whole.

However, on the basis of the findings from the analysis, I have made the following recommendation for policy level, practice level and for further researchers.

Policy Level

The policy related recommendations can be shown as follows:

- i. The policy makers like the Ministry of Education or other education authorities should consider revising the English language curriculum to make it more culturally relevant to Awadhi students.
- ii. The syllabus designer, textbook writers should develop curriculum according to the nature of learners.
- iii. The policy makers should invest in teacher training programs that focus on culturally responsive teaching methods that help teachers better understand the needs and background of Awadhi students.
- iv. The Ministry of Education should make a plans to support students from ethnic groups in learning foreign/second language (English).
- v. The schools in Awadhi communities should improve access to English language learning materials, such as textbooks, technology and language labs.

Practice Level

The practice related recommendations can be shown as follows:

- i. First of all, there should be peer support programs, where students can mentor and support each other in their English language journey.
- ii. Teachers should apply different teaching approaches according to the context and content while teaching English language to students.

- iii. There should be language exchange programs that enable Awadhi students to practice English in real-life settings with native English speakers or other proficient speakers.
- iv. The teacher should create an interesting classroom environment in the process of teaching English language.
- v. Learners should be exposed to different types of relevant English language learning materials.
- vi. There should be cultural integration activities that promote cross-cultural understanding and interaction between Awadhi students and other students from other cultural backgrounds. This can help break down barriers and build positive relationships.

Further Research Related

In this study I tried to find out the attitude of students towards learning English. My study was limited to the Kapilvastu district only. The researcher recommends further research to conduct such a type of attitude of the students in English language learning. This study has been able to discover a variety of experiences of Awadhi students in English language learning. Based on the findings and conclusion, the following possibilities of further research are:

- i. More Analytical types of study are necessary for reaching a logical end.
- ii. This type of study should be conducted in other minority castes and ethnicities with a view to identify actual problems of English language learning.
- iii. It is most important to find out the performance and accuracy of minority cast learners in the English language.
- iv. This study is carried out focusing only on learners of Kapilvastu district but similar type of research can be done in other parts of Nepal regarding students.

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Appendix: I**Questionnaire form**

There are altogether nine aspects on the attitudes of Awadhi Students towards Learning English the English language learning. The questions from these aspects are decided to find out the attitudes of the students. There are altogether 34 questions in this questionnaire, where:

SA = Strongly Agree

A = Agree

U = Uncertain

D = Disagree

SD = Strongly Disagree

A. Language learning difficulties

1. Can you learn English in the same way Awadhi language?

a. SD

b. A

c. U

d. D

e. SD

2. Is learning environment the primary factor in the question of English language learning difficulties?

a. SA

b. A

c. U

d. D

e. SD

3. Is learning English more difficult than learning Awadhi language?

a. SA

b. A

c. U

d. D

e. SD

4. Are you interested in learning English?

a. SA

b. A

c. U

d. D

e. SD

5. Do you turn off / switch off your Radio/ T.V. when there are English news/programmes?

a. Yes b. No

If yes, why..... If no, why.....

6. Do your English teacher translate English text into Awadhi in English classes?

a. SA

b. A

c. U

d. D

e. SD

B. Facilities available in the school

7. Do you wish to have library/ laboratory at schools?

a. Yes b. No

If yes, why..... If no, why.....

8. Should English be taught two periods in a day for better learning English?

a. SA

b. A

c. U

d. D

e. SD

9. Is it necessary to have English boarding schools in our locality?

a. Yes b. No

C. Motivation of Learning English

10. Are you (Awadhi student) interested in learning English at home?

a. Yes b. No

If yes, why..... If no, why.....

11. Do you agree that Awadhi students like you must learn English otherwise you cannot uplift your life?

a. SA

b. A

c. U

d. D

e. SD

12. Should Awadhi be taught to us at private boarding schools for better learning English?

a. SA

b. A

c. U

d. D

e. SD

13. Do you agree that the interest of the world is behind English due to the high demand of English?

a. SA

b. A

c. U

d. D

e. SD

14. Do you think that Awadhi children like you are taught English because it is taken as a matter of prestige in the society? The person who can speak English will get high value in our society.

a. SA

b. A

c. U

d. D

e. SD

D. Social Impact

15. Is there good environment of learning / teaching English in your locality?

a. Yes b. No

16. Does your society totally unknown regarding learning and teaching English?

a. SA

b. A

c. U

d. D

e. SD

17. Does your society neglect learning and teaching English language?

a. Yes b. No

If yes, why..... If no, why.....

18. Do you agree that the whole Awadhi society should have positive attitude towards learning and teaching English for better society?

a. SA

b. A

c. U

d. D

e. SD

E. Students' Need

19. Have you brought any complaints regarding English language learning and teaching?

a. Yes b. No

20. Is there the necessity of other- classes to practice English language?

a. Yes b. No

If yes, what sorts of language classes:

Language classes

Extra- classes Tuition

F. Cultural Impact

21. Do you know English learning culture?

a. Yes b. No

22. Can you learn English easily although you neglect English culture?

a. SA

b. A

c. U

d. D

e. SD

23. Is there the negative impact of English culture in your society?

a. Yes b. No

24. Should you follow English culture entirely for learning English language?

a. SA

b. A

c. U

d. D

e. SD

G. Economic Impact

25. Have you got any sorts of facilities for learning English from Boarding Schools regarding economic impact?

a. Yes b. No

26. Do your guardians not send you in English boarding schools because they cannot pay/afford the fee of those schools?

a. SA

b. A

c. U

d. D

e. SD

27. Do private English Boarding Schools provide certain free/relief quota for the students like you who are economically weak?

a. SA

b. A

c. U

d. D

e. SD

28. Do you buy extra- reading materials such as English dictionaries, audiovisual for better learning English?

a. SA

b. A

c. U

d. D

e. SD

29. Do they admit Awadhi Children like us at Private English Boarding Schools in spite of having the crisis/ problem of economy?

a. SA

b. A

c. U

d. D

e. SD

H. Religious Impact

30. Does Awadhi religion not allow/permit you for learning English?

a. SA

b. A

c. U

d. D

e. SD

31. Are you facing lots of problems in learning English due to our religion?

a. SA

b. A

c. U

d. D

e. SD

32. Is there no effect of religion in learning and teaching English language?

a. SA

b. A

c. U

d. D

e. SD

I. Language Endangerment

33. Do you agree that one day indigenous language will be extinct if you do not use those languages?

a. SA

b. A

c. U

d. D

e. SD

34. Are indigenous languages in the limit of extinction due to the national and international languages?

a. SA

b. A

c. U

d. D

e. SD

Thank you

Appendix: II**List of School**

1. Shree Nepal Tara Secondary School, Mahuwabari
2. Shree Janajagriti Secondary School, Loharaula
3. Shree DudhadariNamuna Secondary School, Gugauli
4. Shree Shiva Secondary School, Dalpur

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