

**ATTITUDES OF MUSLIM PEOPLE TOWARDS ENGLISH  
LANGUAGE LEARNING**

**A Thesis Submitted to the Department of English Education  
in Partial Fulfilment for the Master of Education in English**

**Submitted by  
Yama Raj Singh**

**Faculty of Education  
Tribhuvan University, Kiritipur  
Kathmandu, Nepal  
2010**

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**TU Reg. No.: 9-2-57-646-2003  
Second Year Examination  
Roll No.: 280563/065**

**Date of Approval of the  
Thesis Proposal: 2067-01-30  
Date of Submission: 2067/08/17**

## **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: 2067/ 08/ 14

**Yama Raj Singh**

## RECOMMENDATION FOR ACCEPTANCE

This is to certify that **Mr. Yama Raj Singh** has prepared this thesis entitled “**Attitudes of Muslim People Towards English Language Learning**” under my guidance and supervision.

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## ACKNOWLEDGEMENTS

At first, I am heartily indebted to my respected Guru and thesis supervisor **Mr. Bhesh Raj Pokhrel**, Teaching Assistant, Department of English Education, TU for his continuous guidance, enlightening ideas and invaluable suggestions. I think without his support, encouragement and constructive suggestions from the very beginning, it would not be possible to come up with this thesis in entirely accurate and clear form.

I am extremely grateful to **Dr. Chandreshwar Mishra**, Professor and Head, Department of English Education, for encouraging me during this research work. Similarly, I am very grateful to **Dr. Jai Raj Awasthi**, Professor, Department of English Education and Chairperson of the Subject Committee of English and Other Foreign Languages, for providing me with valuable suggestions and supportive ideas. Furthermore, I express my sincere gratitude to all my teachers of the Department of English Education for their kind help and suggestions. I am also grateful to **Mrs. Madhavi Khanal**, the librarian, Department of English Education for her kind co-operation from the very beginning to the end of the work.

I express my indebtedness to those English language teachers who made the data available for me. Similarly, I am fully indebted to my parents **Mr. Nara Bahadur Singh** and **Mrs. Chandra Kala Singh** for their blessing, inspirations and support in my study. In the same way, it will be a great injustice to my friends if I do not remember them. I am extremely grateful to **Mr. Iswari Paudel**, **Mr. Mahesh Kumar Malla**, **Mr. Dhruba Kumar Rai**, **Mr. Lam Bahadur Malla**, **Mr. Kishor Kumar Shahi** and **Siddant Adhikari**, **Mr. Chandra Bhandari**, **Mr. Madhu Sudan Rijal** for their assistance in finding relevant materials. I would like to thank my friends **Mr. Rohit Bhattarai** for his proof reading and **Jupiter Computer Center, NayaBazar, Kirtipur** for computer typing and printing.

Date: 2067/08/14

**Yama Raj Singh**

## ABSTRACT

The purpose of this study was to find out the "**Attitudes of Muslim People Towards English Language Learning**". The researcher selected the Muslim people of Nepalgunj municipality and Madarashas of Banke district. The total sample size was 40: two groups of informants including literate and illiterate who were selected using quota sampling procedure. Thus, out of 40 informants, 20 were literate and 20 were illiterate. A high level of disagreement (90%) was found in the first category 'Language learning difficulties'. Mainly, Muslims were interested to learn English. They are ready to learn the English language if they have good environment. Likewise, 72.5% was found positive towards the second category 'causes of learning English' and they said the value and importance of the English language. Similarly, regarding the third category 'social impact', 57.5% was found positive towards their society and they expressed that their society is in favour of learning the English language. Relatively, a high level of disagreement or 80% Muslims were not interested in the English culture towards the category 'cultural impact'. This shows that they are strong in their Islamic culture. In the similar way, 70% Muslims agreed towards the 'economic impact'. They are interested to send their children at private boarding schools but their economic status is not good. They opined that students need lots of materials and facilities but they are deprived of getting and buying different facilities and materials for better learning of the English language due to low economic status. Finally, the majority of the informants (90%) were negative towards the category 'religious impact'. They opined that there is not any hindrance of religion in the English language learning. Furthermore, they added that their religion encourages to learn everything. Altogether 30 statements were proposed. Out of these 30 statements only 20 statements were responded positively towards the English language learning.



This thesis consists of four chapters, chapter one incorporates general background, review of the related literature, objectives of the study, and significance of the study. Chapter two consists of methodology applied to carry out the research work. It deals with sources of data, sampling procedure, tools for data collection, procedure of data collection and limitations of the study. Chapter three presents the analysis and interpretation of attitude of Muslim community. The data were analyzed and interpreted categorically. Chapter four describes the findings of the study in different categories along with recommendations and pedagogical implications.

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## ABBREVIATIONS

A	Agree
A.D.	Anno Domini
B.S.	Bikram Sambat
CUP	Cambridge University Press
D	Disagree
e.g.	For example
ELT	English Language Teaching
et al.	And Other People
etc.	Etcetera
FGD	Focused Group Discussion
i.e.	That is
L1	First Language
L2	Second Language
NELTA	Nepal English Language Teachers' Association
No.	Number
p	Page
Prof.	Professor
Q.No.	Question Numbers
Res.	Responses
Rps	Respondents
SA	Strongly Agree
SD	Strongly Disagree

SLA	Second Language Acquisition
U	Uncertain
Viz.	Namely
Vol.	Volume
TL	Target Language

# CHAPTER- ONE

## INTRODUCTION

### 1.1 General Background

Simply, two terms 'acquisition' and 'learning' are very controversial. Many psychologists and linguists have different opinions about language acquisition and language learning. Acquisition is related to the first language which is acquired by the children unconsciously without conscious efforts, whereas learning is related to second/ foreign language, which is learnt by children or adults in a formal environment.

Language acquisition refers to the process of natural assimilation, involving intuition and subconscious learning, which is the product of real interactions between people where the learner is an active participant. It is similar to the way children learn their native tongue, a process that produces functional skill in the spoken language without theoretical knowledge. It develops the capability for creative communication and for the identification of cultural values.

Krashen (1985, p. 27) gives following points to distinguish between acquisition and learning.

Acquisition	Learning
) Similar to L1 acquisition	) Formal knowledge of language
) Picking up a language	) Knowing about a language
) sub-conscious	) conscious
) Implicit knowledge	) Explicit knowledge
) Formal teaching does not help	) Formal teaching helps

The acquisition-learning distinction shows that acquisition is a way of developing competence by using language for real communication. Language acquisition is the 'natural' way to develop linguistic ability and subconscious



process as well. For example, children are not necessarily aware that they are acquiring language but they are only aware that they are communicating.

Learning is also a way of developing competence in a second language. Language learning is knowing about language, or formal knowledge of a language. While acquisition is subconscious, learning is conscious. Learning refers to 'explicit' knowledge of rules, being aware of them and being able to talk about them. This kind of knowledge is quite different from language acquisition, which is known as 'implicit' knowledge.

### **1.1.1 Second Language Acquisition (SLA)**

Second language acquisition is a complex process of language learning. Many interrelated factors such as the learners' personal background, situational and social factors etc. can involve in second language learning. SLA is not a predictable phenomenon. There is no single way in which learners acquire knowledge of a second language (L2). SLA is the product of many factors pertaining to the learner on the one hand and the learning situation on the other. Therefore, there is complexity and diversity in second language learning. So, different learners in different situation learn an L2 in different ways. Simply, Second Language Acquisition (SLA) refers to all the aspect of language that the language learner needs to master. Furthermore, it (SLA) covers the development of phonology, lexis, grammar and pragmatic knowledge of second language learner.

According to Ellis (1985, p. 6), "SLA refers to the subconscious or conscious process by which a language other than the mother tongue is learnt in a natural or a tutored setting." Sometimes, it is also called the additional language or target language even though it may actually be the third, fourth or tenth to be acquired. It is also commonly called a target language (TL), which refers to any language that is aimed to learn. The setting for learning the second language (SLA) might be formal or informal depending upon the contexts since child can learn in formal or informal situation too. Second Language (L2) learners may

vary on a number of ways such as personality, motivation, learning style, aptitude, attitudes and age. These factors influence the rate of second language acquisition (SLA) and also called the individual differences in SLA. Among these factors, attitude is one of the important factors of individual difference in SLA. It refers to the learner's attitude towards the speakers of TL. If the learners have positive attitude towards the speakers of TL and their culture, they will certainly learn better than those who foster negative attitude towards the TL. So, good language learner shows active involvement in Second Language Acquisition.

To summarize, the term 'second language acquisition' refers to the subconscious or conscious process by which a language other than the mother tongue is learnt in natural or tutored setting which is sometimes called additional language or target language. It covers the development of phonology, lexis, grammar, and pragmatic knowledge, but has been largely confined to morphosyntax. It is not inevitable as learning the first language. So it is optional that can be learnt as a second, third, fourth or tenth language.

### **1.1.2 Attitude: Definition**

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 event. This is often referred to as the attitude. People can also be conflicted or ambivalent toward an object, meaning that they simultaneously possess both positive and negative attitudes toward the item in question.

The term 'Attitude' in English has been derived from the Latin word 'Aptus' that means Fitness or Adoptedness. An attitude is a common-sense view where a person's behaviour is governed by certain needs and interests which influence how he actually performs. However, this can not be directly observed. Therefore, the study of attitudes in SLA is the development of concepts specific to language learning. The concepts can be derived from the behaviours

of language learners. Furthermore, attitudes are judgements. They develop on the ABC model (affect, behaviour, and cognition). The affective response is an emotional response that expresses an individual's degree of preference for an entity. The behavioural intention is a verbal indication or typical behavioural tendency of an individual. The cognitive response is a cognitive evaluation of the entity that constitutes an individual's beliefs about the object. Most attitudes are the result of either direct experience or observational learning from the environment.

Brown (2000) defines, "Attitudes are cognitive and affective; i.e., they are related to thoughts as well as 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 neutral state of 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 affective 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. Likewise, the prediction of emotion also impacts attitude change. So, predicting emotion is an important component of decision making in addition to the cognitive process. Thus, emotion is a common component in persuasion, social influence and attitude change for a language learner.

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.

Similarly, Crystal (2003) asserts language attitude as:

A term used in sociolinguistics 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.

In the same way Deighton (1971, p. 396) defines it as "Attitudes refer to how we think, feel about and act toward our fellow human beings and how they think, feel about and act toward us."

Furthermore, Benton (1768, p. 662) states "Technically an attitude is a tendency or pre-disposition toward a certain type of reaction. Loosely and popularly it has been used a catchall term for the whole body of one's opinions, beliefs, sentiments and predisposition."

Likewise, Finocchiaro, in her book "English as a second/foreign language" (as cited in Pandit, 2008, p. 3) expresses her views as:

The attitude of the students, teacher, community members, peers, and other with whom the student comes into contact all affect motivation to some extent but it is attitude of the teacher towards the students and towards his or her profession that is the essence and core of motivation.

On the basis of aforementioned definitions, the following points can be summarized:

- a. Attitude is a predisposition to react specially towards an object, situation or value.
- b. It is a hunch of beliefs that the L<sub>2</sub> learners use in their target language and culture.
- c. It is an internal construct which tends to express feelings and emotions towards objects.
- d. It is a set of thoughts, feelings about and acts towards human beings object, or situations.
- e. It is one of the social factors that facilitate motivation.

Thus, language learning is not simply to learn what it is but also it is the belief and how the learner thinks, feels towards it. Attitude affects the motivation to learn a language if there is conflict between thought, feelings and deed. So, attitude is characterized by directionality and often by feelings and emotions. There may be expressed in term of support or against, favourable and unfavourable, likes and dislikes, approval and disapproval. It is also towards certain situation Attitude is varying with differences in situation even if it is analyzed with the degree of their stability. In this regard, Wilkins (1973, p. 3) writes “Some of the new attitudes are bound to produce new information and new analysis.” To do something, we should have positive attitude towards learning the English language, then they can acquire and learn the English language successfully (as cited in K.C., 2009, p. 11).

In a nutshell, attitude is a powerful device or key that can change the way of language learning. Therefore, learners need positive attitude to learn language. Negative attitude, no doubt, hampers in language learning. Krashen (1985) has put his strong opinion on the process of developing Conscious knowledge

through formal study. In fact, changing attitude is very important in L<sub>2</sub> teaching and learning.

### **1.1.3 ELT Situation in Nepal**

In Nepal, English was introduced formally in the school level education system about one hundred fifty years ago that is in 1854 A.D with the establishment of Darbar High School in Kathmandu by the Prime Minister Jung Bahadur Rana. At that time colleges were not established when Tribhuvan University established in 2016 B.S. then English has occupied a prominent place in the syllabuses, teaching and learning it through literary genres, the methods of teaching were grammar, translation and direct. But the objectives of teaching and learning English were never defined. Since the beginning, English was taught from primary to the graduate level courses as a compulsory subject, and it has still remained so.

#### **1.1.3.1 A Major Departure**

It was in the early 1970s that the Nepalese government took an initiative towards the total maintaining and restructuring of education system of the country in which the objectives of teaching English or any foreign language for that matter were clearly defined or redefined. It was introduced as a language of science and technology, foreign contact, tourism and library use. After that, focus of teaching shifted to the development of language skills, mostly structural-functional. This focuses the functional value of English. School level syllabuses were reshaped accordingly.

It was a major departure from the past; all education system was restructured and centralized as a fully government undertaking with the establishment of Durbar High school in Kathmandu by the Prime Minister Jung Bahadur Rana.

### **1.1.3.2 A Revival of English**

In the early 1980s, which is after a decade, the government commissioned a survey team under Alan Davies, which came out as Davies Report after an extensive study of the ELT situation in Nepal. Based on the study, the survey reported that overall situation of English was quite low however in comparison to the amount of resources invested in terms of time and money towards the English language (teachers, their trainings, textbooks and other materials). Therefore, the report recommended that English should be started from grade eight instead of four and be taught more intensively because even less amount of it would be enough for Nepal. Until then all education system was under the hold of the government.

In the meantime, the private sector came to the fore which prompted the decentralization of education system of the country and the entrepreneurs wanted to invest on education that is by opening up private schools and colleges in parallel with those of the government system. In response to the public demand and the call of the time they started opening up private English medium schools. Firstly, they were confined to the urban centres, which attracted mostly the high income group population. Gradually, in a span of 25 years today, English medium schools have increased rapidly far and wide to each and every corner of the nation. But, as a whole private schools showed better performances than the government schools.

### **1.1.3.3 Present Status**

Today, out of the total approximately 31 thousand primary to higher secondary schools (that is, grades I to XII), almost half the number are English medium ones. In such schools, all subjects except the national language, Nepali, are taught in English whereas in government owned public schools, all subjects except the English language are taught in the national language Nepali. However, both these streams meet finally at the same point, when students sit

for the same school leaving certificate examination at the end of the Xth grade or higher secondary education board examination at the end of the XIIth grade. Altogether about five hundred thousand students appear in each of these national examinations every year, and half of that go for the university level examinations. An alarming number of students from the Nepali medium schools fail because they can not secure pass marks in English. This results in huge wastage in resources. This is the situation of the total education system from the primary to university levels in Nepal.

People have always given higher importance to the teaching and learning of English. The reason behind this is that on the one hand it is helping them to grow different opportunities available within and beyond the borders, it stands synonymously with quality of education, and knowledge about the wider world, it offers attractive career and opportunities.

A bitter truth Nepal has experienced regarding the use of English is that even today a large mass of population, living a life in extreme poverty, ignorance and marginal conditions can not send their children to schools. Even if they can, it is the Nepali medium government schools that are within their reach. Thus, English language has been perceived both as a dividing and promoting instrument in case of Nepal. This situation is associated with the political situation too.

In Nepal, English has a status of a foreign language for years it has been used mostly for academic purposes and it will remain so years to come. There is no particular speech community as such uses English for oral day-to-day communication, however we can see that the new generation is developing almost bilingual and bicultural skill in English. The use of English is confined to formal situations only. Even in future there is a little likelihood that English may be required as a spoken variety. Since Nepali serves as a lingua franca, English is not required as a language of unification, wider communication or national integration to any extent as in the case of India. International seminars,



conferences, and sessions are held in English. There are about 50 regular publications including dailies, weeklies and magazines in English. Most of the academic journals are however published in English as English is considered as the language of intellectual discourse. Most of the research reports and dissertations are also produced in English. There is a large number of readership in English. Almost all the textbooks for all subjects including the English language from primary to graduate level are written or compiled and edited or translated by Nepali writers as David Crystal has mentioned in his Encyclopaedia of the English language, Nepalese English of standardizing variety is emerging gradually. Thus, English is a common language for the oppressed and the oppressor, the democrat and the dictator for putting their causes before the world. Ultimately, we are in need of more English to guarantee humanity, democracy and peace. (As cited in Bhattarai 2006, p. 11-17)

#### **1.1.4 The Role of Attitude in Language Learning**

Learning is a continuous process and a way of getting knowledge. It is a process by which an activity originates through reacting to an encountered situation. Simply swallowing, mugging up and varying wherever necessary is not the goal of learning. Learning in single sentence, is a process of acquiring new knowledge and new responses. Students' ability to learn language can be influenced by their attitudes towards the target language. Thus, the target language speakers, their culture and also the students' attitudes may influence the language learning environment.

Stern (1983, p. 376-7) classified attitudes into three types:

- a) Attitudes towards the community and people who speak the language (i.e. group specific attitudes).
- b) Attitudes towards learning the language concerned and
- c) Attitude towards language and language learning in general.

These attitudes are influenced by the kind of personality of the learner, whether he is ethnocentric or authoritarian. They may also be influenced by the social norms and values in which learning takes place.

Furthermore, attitudes can be influenced by many things, including, parents, peers and interaction with people who have social and cultural differences. Students with positive attitudes may succeed to achieve the goal whereas students with negative attitudes may fail to progress. Even more negative attitudes can be modified by experience, effective language teaching strategies, and good English environment of locality. These factors encourage students to be more positive towards language learning.

Thus, attitudes are a component of motivation. When students have a positive attitude, it acts as a motivational factor to achieve the goal of learning language. Furthermore, if the learners have positive attitudes towards the target language and culture they will certainly learn the target language. Similarly, the teacher, people of society should have positive attitudes towards the language learning if they have negative, they will never be succeed to achieve the full knowledge of related language. So, a teacher also needs to have positive attitude towards students and vice-versa. Religion may also affect the attitudes of learners and teachers because it is main factor, which directly influences the domain of learning.

### **1.1.5 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 judgemental on the basis of validity and reliability.

An attitude is usually defined as a disposition to respond favourably or unfavourably to an object, person, institution or event. Similarly, the nature and function of attitudes can not 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 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:

#### **1.1.5.1 Likert Scale**

This scale is based upon the assumption that each statement/item in the scale has equal 'attitudinal value', 'importance' in terms of reflecting an attitude towards the issue in question. The main limitation of this scale is that the statements on a scale seldom have equal attitudinal value. In this scale, multiple

options for respondents' agreement are given and analyzed on the basis of mean. For example:

a) English should be taught in Madarasa.

SA	A	U	D	SD

Where,

SA = strongly agree,

A = Agree

U = Uncertain

D = Disagree

SD = strongly disagree

Number can be used in the above scale. For example, SA = 1, A = 2, U = 3, D = 4 and SD = 5 and can also be changed as SA = 5, A = 4, U = 3, D = 2 and SD = 1.

### 1.1.5.2 Thurstone Scale

The Thurstone scale calculates 'weight' or 'attitudinal values' for each statement with which respondents express agreement is given an attitudinal score equivalent to the 'attitudinal value' of the statement. For example,

It is good to learn the English language for a Muslim.

i) Yes

ii) No

The main benefit of this attitudinal scale is to determine by judges who reflect actual rather than relative concept.

### **1.1.5.3 Guttman Scale**

This scale is one of the difficult scales to construct and use. Therefore, it is rarely used. Multiple choice options are given to respondents and the analysis is done by cumulative set of scores.

### **1.1.6 English as a Global Language**

The world has been changed into a global village. We can observe the whole world within a minute because of the influence of science and technology. It has brought a kind of baffling complexity and rapid development in the field of science and technology due to the influence of the English language. Not only this, different cultural and economic systems around the world are being connected similar to each other because of the influence of multilingualism and improved communication. Everyone in the world shares whatever he or she likes firstly with the help of language than any other thing. Wardhaugh (2000, p. 56) says “English serves today as a lingua franca in many parts of the world: for source speakers it is a native language, for others a second language, and for still others a foreign language.” Because English is so widely spoken, it has often been referred to as a “world language” the lingua franca of the modern era. While English is not an official language in most countries, it is currently the language most often taught as a foreign language around the world. Some linguist (such as David Graddol) believe that it is no longer the exclusive cultural property of “native English speakers”, but it is rather a language that is absorbing aspects of cultures worldwide as it continues to grow. It is, by international treaty, the official language for communications. English is an official language of the United Nations and many other international organizations, including the international Olympic Committee.

English is the language most often studied as a foreign language in the European union (by 89% of school children), followed by French (32%), German (18%) and Spanish (8%), while the perception of the usefulness of

foreign languages amongst Europeans is 68% English, 25% French, 25% German and 16% Spanish. Books, magazines and newspapers written in English are available in many countries around the world. English is also the most commonly used language in the sciences. In 1997, the science citation Index reported that 95% of its articles were written in English, even though only half of them came from authors in English-speaking countries (Retrieved on April 16, 2010 from [file:///H:/parkas/English\\_as\\_foreign\\_or\\_second\\_language.htm](file:///H:/parkas/English_as_foreign_or_second_language.htm)). Similarly, Lowe and Graham (2001, p. 32) claim that the most important thing that developed during this period is an interest in English language itself. Therefore, it has become a global language.

In conclusion, the English language has established itself as the most influential global language of communication in different countries around the world. It is one of the major languages taught in schools and universities. Most countries have adopted either the British or the North American variety of English as a target for teaching and learning purposes.

### **1.1.7 Nepali Muslims: An Introduction**

With the country declared as a secular state in 2006; the religious minorities in Nepal have got a new recognition. But, the issues of religious minorities do not seem to hold a prominent place.

Historians believe that Muslims first came to Nepal from India to work as ammunition experts in the time of king Ratna Malla in the 16th century and settled here. Even king Prithivi Narayan Shah of Gorkha made use of their skills on ammo works. But it was only in 1963 that Nepal's Muslims were recognized by the state as a separate social group. Now, Muslims make about 5% of the total population of Nepal. Muslims are centralized in all the three regions of the Terai, Hills and Himalayan. In the Terai, the districts of Sunsari, Sarlahi, Rautahat and Banke have larger Muslim population, until in the Hills too, a sizeable number of Muslims are found, particularly in Gorkha, Kaski,

Tanahun, Palpa and Syangja districts. Some have also been living in Himalayan districts of Mugu and Mustang.

Contrary to the so-called violent world image of Muslims generated by westerners, Muslim Phobia, Nepali Muslims are a quiet and peace-loving community. So, the religious harmony and communal solidarity has been well maintained in Nepali society.

The Muslim community in Nepalgunj municipality is comparatively well to do, with more than 80% of its youths opting to go on foreign employment, especially to the Gulf countries. Another good percentage of the population is in local business. However, according to Mohammad Samim Quraci, a local secondary teacher, there is hardly anyone who has joined government services. There is not even a single person who has joined the Nepal Army and the police (Retrieved on July 2, 2010 from Republica).

But some Muslims were quite active in local politics, like Samsuddhin Siddiqui was a vice-chairman of UML party of Banke district in terms of education and women's empowerment is in process. There are many Madarashas in Nepaljung municipality, approved by the Ministry of Education in primary level, but these have not yet received any financial support from the government. No individual scholarship has been provided to orphans by the government.

### **1.1.8 Need to Study on Attitude of Muslim Community**

In Nepal, about 5% of the population are Muslim. They first arrived in Kathmandu around 1500 A.D. They came primarily from Kashmir and were traders in-woollen goods and glass bangles. The largest group of Muslims migrated into Nepal after the Sepoy Mutiny (1857-1859) in British India. In the western Terai, they are farmers and usually speak Urdu. Those who lie in the towns and cities of Nepal, as traders and shopkeepers, usually speak Nepali as their mother tongue.

Muslims of Nepal are a religious minority group. Being a closed as well as minority community, they prefer living in areas where their populations are relatively high. Banke, Mahottari and Rautahat are districts with the highest Muslim Concentration; the Muslim population has not been evenly distributed. The concentration has been found in the Southern parts of these three districts. Muslims constitute more than 10% of the local populations. The Muslim populations of these districts are as follows:

**Table No. 1**

**Districts having more than 10% Muslims (Zonewise)**

Zone	Districts	Muslim population in %
Kosi Janakpur	Sunsari	10.9
	Mahottari	13.5
Narayani	Bara	13.4
	Parsa	15.4
	Rautahat	19.5
Bheri Lumbini	Banke	21.1
	Kapilbastu	19.4

[Source : Census Report, 2001]

**1.1.8.1 Socio-Economic Status of Muslim Community**

The main objective of this study will be to find out the attitude of Muslim community towards English language learning. The socio-economic status of any community is one of the many factors which directly influences the study area.

**a. Social Status**

The social status of a particular community is determined by different factors: economic, caste, decision making, educational and job. The main determinant of social status is power status such as work in different posts in VDC, DDC and other social organizations. The VDC-wise representation in the different positions of decision making is as follows:



**Table No. 2**

**Representation of Muslims in Decision Making Positions**

Categories	Jaispur - 6		Puraini - 7	
	Muslim	Non-Muslim	Muslim	Non-Muslim
VDC chairperson	1	-	-	1
VDC vice chairperson	-	1	-	1
Ward members	7	2	3	6
DDC member	-	-	-	1

[Source: Status Survey, 2004]

**b. Economic Status**

The economic status of any community in rural areas can be measured by their assets and the occupations they follow. The assets which can be used as indicators of economic status in rural areas including land holding, crop production types of houses etc.

The land holding of Muslim families are as follows:

**Table No. 3**

**Land holding size of the respondents/household**

Categories	Banke	
	Jaispur - 6	Puraini - 7
Landless	70	120
Below 10 Kattha	27	5
11-30 Kattha	19	2
31-60 Kattha	9	-

[Source: Status Survey, 2004]

**c. Educational Status**

The educational status of the Muslim Community is only concentrated on spreading knowledge about the Quran, *Islamic values* and *Code of conduct*. Again Urdu is the cultural language of the Muslim community. Many Muslim

girls would be interested in English language learning but their parent's emphasis was on religious education. They preferred sending their girls to Madararas instead of the mainstream schools.

## **1.2 Review of Related Literature**

Many researches have been carried out the research on attitude towards the English language in the department of English language education. Most of them have chosen the institutional sectors for data collection. However, the present study is different from those studies in the sense that a minority group or a specific Muslim community is selected including literate and illiterate. In this regard, this study is a little bit specific in nature.

Awasthi (1979) in his unpublished masters' thesis entitled "Attitudes of different groups of people towards the English language in secondary schools of Kathmandu district" aimed to find out the attitude of different groups (students, parents, English language teachers, headmaster, supervisors) particularly being limited in the secondary level within the Kathmandu valley. He used six different sets of questionnaire as a tool in his methodology and selected 207 samples using stratified random sampling on the lottery basis. His sets of questionnaires are based on different aspects (subject, teaching, learning, opinions, positive and negative) including alternatives to the English language, if any. His final finding was positive attitude towards the English language. Similarly, Karki (1989) conducted a research entitled "Attitude of Campus Students toward English Language". The main objectives of the study were: to compare the attitude of students towards English as a foreign language from technical and non-technical institutes and to compare the attitudes of students from different levels i.e. Proficiency Certificate Level (1st year) and Diploma level (2nd year). In order to collect the data for the study a questionnaire were used. The respondents were randomly selected for the study. The researcher found that the students had positive attitude towards English. They did not feel that English is unnecessarily imposed on them. They

were not satisfied with existing curriculum, textbooks, and methods of teaching and evaluation system. Likewise, Khanal (1999) has carried out a research entitled "A Study on the Attitude of Secondary Level Students towards Learning English". The main objective of the study was to find out the attitude of secondary level students towards learning English. Sample population was selected by using random sampling procedure. Two sets of questionnaires were prepared to elicit data from the students and teachers. The researcher found that the students were positive toward learning English. But the students had negative attitudes towards the material, methods and the examination system. In the same way Poudel (2004) has carried out a research entitled "A Study on: Students' Attitudes toward Learning Compulsory English". The main objective of the study was to find out the attitude of PCL first year students towards learning compulsory English in terms of current textbooks, method of teaching, instructional materials, students' behaviour and existing system of evaluation and examination. The researcher adopted survey method for this study. The sample population was taken by using stratified random sampling procedure. Questionnaires were used to elicit data from students. The researcher found out the PCL 1st year students were fully positive towards learning English. They were not satisfied with present curriculum, textbook and existing system of evaluation. They were in favour of communicative English and literary texts from the national context. Similarly, Pandey (2008) has carried out a research on "Attitudes of different minority groups towards English language learning and teaching." This research is a non-institutional research study. The main objectives of the study were to find out the attitudes of different minority groups toward English language learning and teaching. Sample population was selected purposively. She found positive attitude of minority groups towards English language learning but they do not have equal access to learn language like majority groups because they do not have equal representation/opportunity. So, the people of minority groups were deprived to get any chance of national policy making.

In conclusion, all aforementioned researches have the positive attitude of different groups of people towards the English language, but nobody has done research on the attitude of Muslim community yet. For this reason, the present study is entirely different from the previous researchers. This study is related with the attitude of Muslim community who are the inhabitant of our country. The researcher is very much eager to know the attitude of this group which has a different language, culture, religion and strong cultural norms and values of their society. The researcher is also eager to pinpoint their problems such as language learning difficulties, causes of learning English, social impact, cultural impact, economic impact and religious impact.

### **1.3 Objectives of the Study**

The objectives of the study were:

- a. to find out the attitude of Muslim people towards the English language learning.
- b. to suggest some pedagogical implications.

### **1.4. Significance of the Study**

In the context of Nepal there are different religious groups such as Hindu, Buddhism, Christian, Jain, Muslim etc. Such religious groups have their own socio-economic status. Among these religious groups, Muslim is also a religious minority group. This group is deprived of getting different facilities including primary needs such as, education, food, cloth, residence, and such others. It is no doubt, unless and until this group is brought in the central point of education, particularly the English language education; the nation always remain under developing country. So, the central aim of this study is inclusiveness in nature and to find out the attitude towards English. So, that the major findings will be helpful for curriculum designers, textbook writers, trainers of ELT, English teachers, policy makers, and parents, other organizations and individuals who are related directly or indirectly to teaching and learning activities.

## **CHAPTER-TWO**

### **METHODOLOGY**

To fulfil the sets of objectives of the proposed study, the following method was adapted:

#### **2.1 Sources of Data**

The researcher used the both kinds of sources of data. So, the study was based on the following sources of data.

##### **2.1.1 Primary Sources of Data**

The primary sources of data were collected from the Muslim people of Nepalgunj Municipality and the students of Madarasha.

##### **2.1.2 Secondary Sources of Data**

In addition to the primary sources of data, the researcher consulted different books, articles, journals, papers, related research report. The major sources were Awasthi (1979), Krashen (1985), Brown (1994), Harmer (2001), Lowe and Graham (2001), and Prawez (2003), (2004).

#### **2.2 Sampling Procedure**

The sample population of this study was taken from the Muslim people of Nepalgunj Municipality and Madarashas of Banke district. The number of people sampled was 20 from each group literate and illiterate. So, the total size of the sample was 40 altogether. The sampled respondents were selected by using quota sampling procedure.

#### **2.3 Tools for Data Collection**

In this research the researcher used 'interview', i.e. structured interview where the researcher elicited data by preparing 'interview schedule'. Moreover, the researcher used Focused Group Discussion (FGD) that suggests eliciting data by using key informants.

## **2.4 Process of Data Collection**

The researcher followed the following procedures to collect the data for the research work:

- a. The researcher visited the selected area and built a friendly relationship with the Muslim community.
- b. The researcher contacted the sample population.
- c. The researcher established rapport and made a list of population of literate and illiterate separately on the basis of availability of the population.
- d. The researcher asked questions on the basis of 'interview schedule' and recorded their responses by using tape-recorder simultaneously.
- e. The researcher made them engage in Focus Group Discussion (FGD) and recorded their discussion.

## **2.5 Limitations of the Study**

The limitations of the study were as follows:

- a. This study was bound to the Muslim people of Nepalgunj Municipality and students of Madarasha.
- b. Two groups (literate and illiterate) were the respondents of this study.
- c. The collection of data was limited to structured interview.
- d. The interview schedule was limited to the following aspects;
  - ) Language learning difficulties
  - ) Causes of learning English
  - ) Social impact
  - ) Cultural impact
  - ) Economic impact
  - ) Religious impact
- f. Data was taken only from 40 respondents.

## CHAPTER-THREE

### ANALYSIS AND INTERPRETATION

This chapter is mainly dealt with the analysis and interpretation of the data. The data collected from the informants were analyzed and interpreted to find out the attitudes of the Muslim community towards the English language learning.

Interview was used as a research tool where there was a set of open and closed-ended questions in the interview schedule. Most of the closed-ended questions were to be answered with a five alternatives, i.e. strongly agree, agree, uncertain, disagree and strongly disagree numbers as 'a', 'b', 'c', 'd', and 'e' while analyzing the data the total number of respondents for each response was counted and the total number of response was changed into percentage. Thus, simple statistical tool i.e. percentage was used in the study. Generally, if the response 50% or above it was considered as positive attitude and below it as negative attitude towards the particular questions. The options 'strongly agree' and 'agree' were combined together as agreed responses or positive attitudes. Likewise, the options 'strongly disagree' and 'disagree' were combined together as disagreed responses or negative attitudes. The interview schedule was divided into six categories. They were 'English language learning difficulties' causes of learning English, social impact, cultural impact, economic impact, and religious impact. The analysis and interpretation of attitudes of Muslims was presented by using different types of statistical tools.

#### **3.1.1 Attitudes towards English 'Language Learning Difficulties'**

In this area, there were altogether 5 questions. Out of them, three questions were of Likert type, one was Thrustone scale type with sub questions, and the remaining was open-ended. Here, the researcher primarily wanted to find out whether learning English is really difficult than Urdu or not. The responses were analyzed and interpreted in turn as follows:

**Table No. 1**  
**Attitude towards English Language Learning Difficulties**

Responses	1		2		3	
	No. of Rps	%	No. of Rps	%	No. of Rps	%
Strongly agree	10	25	19	47.5	3	7.5
Agree	3	7.5	6	15	1	2.5
Uncertain	5	12.5	7	17.5	0	0
Disagree	14	35	3	4.5	27	67.5
Strongly Disagree	8	20.0	5	7.5	9	22.5
Total	40	100	40	100	40	100

Regarding the statement No. 1 'Learning difficulty in English in comparison to the Urdu language', the above table vividly shows that 22 respondents out of 40, i.e. 55% disagreed that the Urdu language is difficult than English because the English language is used in many sectors but Urdu is not used. So, respondents were positive towards the English language learning while only 13 respondents i.e. 32.5% agreed that the English language is difficult to learn.

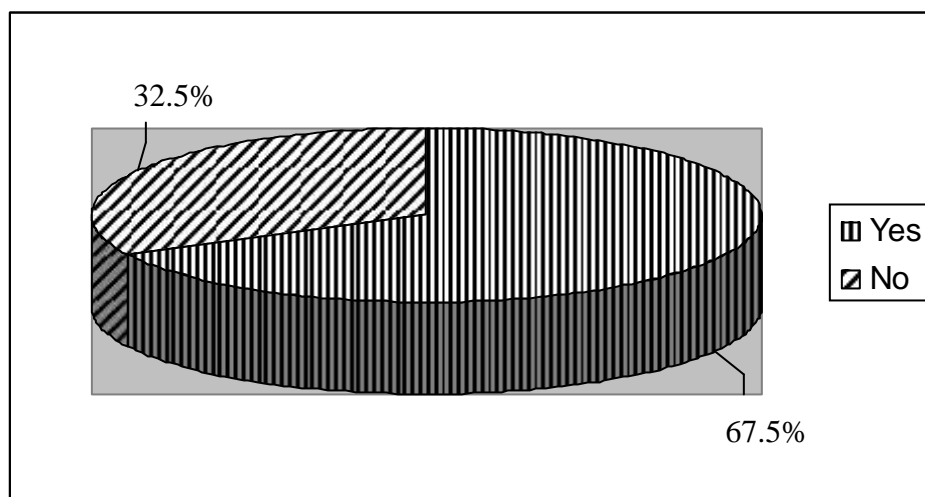
Similarly, for the statement No. 2 'interest in learning English', the above table shows that out of 40, 25 respondents, i.e. 62.5% agreed that they had strong desire to learn the English language while only 7 respondents i.e. 17.5% remained uncertain and 8 respondents i.e. 20% disagreed that they did not have interest in the English language learning.

Likewise, the statement No. 3 was 'translating English text into Urdu in English classes'. Nobody was indifference towards the statement and was strongly rejected. The high majority of respondents (36 out of 40, i.e. 90%) disagreed that it is better to translate English text into the Hindi or the Nepali instead of the Urdu language. Only 4 respondents i.e. 10% accepted the statement.



Question No. 4 was 'switch off their Radio/ TV when English news/ programmes are broadcast'.

**Diagram No. 1**  
**Listening to English news/ programmes/ films**



The above pie-chart shows that the majority of respondents i.e. 27 (67.5%) replied for 'Yes' and they opined that they did not listen to English news and watch such programmes on TV. Mainly they were interested to see Hindi programmes. The informants who responded 'Yes' were mostly from illiterate groups and (32.5%) from literate groups. Thirteen respondents i.e. 32.5% said that such English programmes help them to increase their ability to learn English language.

**Table No. 2**  
**Reactions towards understanding the meaning of English words**

Q.No.	Responses	No. of Respondents	Percentage
<b>5</b>	Positive	23	57.5
	Neutral	3	7.5
	Negative	14	35
	Total	40	100

The question No. 5 was related to 'feeling of respondents if they could not understand the English words used by their friends.' The above table shows that the maximum number of respondents (23 out of 40, i.e. 57.5%) opined that they feel humiliation and wish to learn English very well. Such attitudes were mostly drawn from literate respondents of Madarashas. Only 3 respondents i.e. 7.5% were neutral. Mainly, Muslim women were neutral and 14 respondents i.e. 35% said that they did not have any idea about English words.

### 3.1.2 Attitudes towards 'Causes of Learning English'

In this aspect, there were altogether five questions. Four questions were Thrustone scale type with sub-ordinate questions and one question was Likert type. Here, the researcher constructed such questions to find out the respondents' reasons or causes of learning English.

**Table No. 3**  
**Causes of Learning English**

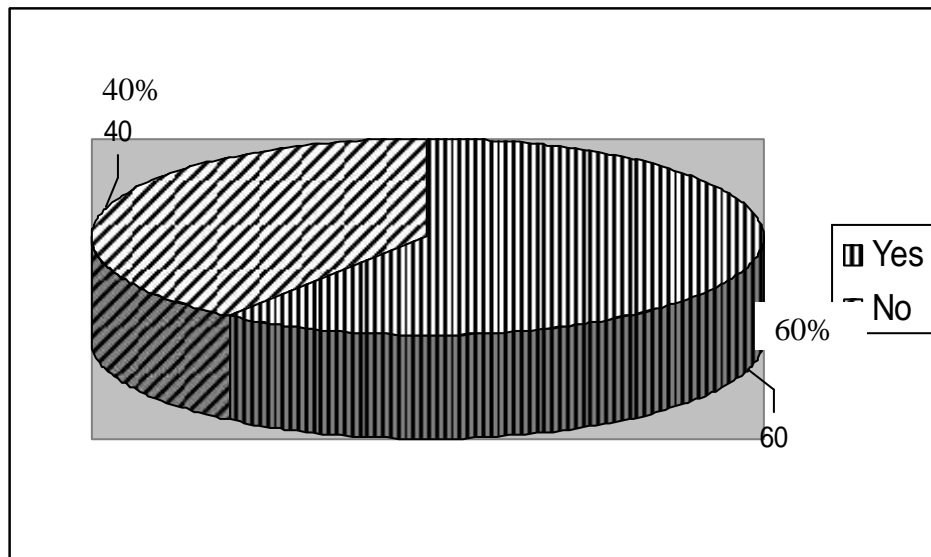
Q.No.	Response	No. of Respondents	Percentage
6	Yes	29	72.5
	No	11	27.5
7	Yes	13	32.5
	No	27	67.5
8	Yes	24	60
	No	16	40

The question No. 6 was 'learning English is important or not.' The above table shows that the maximum number of respondents (29 out of 40, i.e. 72.5%) said that learning English is important because it is a universal language. Only 11 respondents i.e. 27.5% opined that learning English is a way to forget their culture and religion. Similarly, the question No. 7 was 'Opinion of guardians to encourage their children to learn English.' The above table shows that 27 respondents (67.5%) said that they encourage their child to learn the Urdu or Arabic language and the knowledge of Islamic tradition while only 13

respondents (32.5%) said that their guardians encourage them to learn the English language.

Likewise, the question No. 8 was 'Interest of Muslim children in learning the English language.' At least 24 respondents out of 40, i.e. 60% replied that Muslim children were interested in learning the English language to make their future bright and English is an important language used in the world while only 16 respondents (40%) said that their children were not interested in learning English, who were mostly from illiterate group.

**Diagram No. 2**  
**Children's' interest in learning English**



The question No. 9 was 'why are most of the people interested in learning English?' out of 40, 25 respondents, i.e. 62.5% said that the English language is an international language and it functions as a bridge between different languages. This shows that many respondents were familiar with the English language.

The statement No. 10 was 'we must teach English to our children since it is a matter of prestige in the society'. Further, we can clarify attitudes by using the following table.

**Table No. 4**  
**Teach English to their children for prestige in the society**

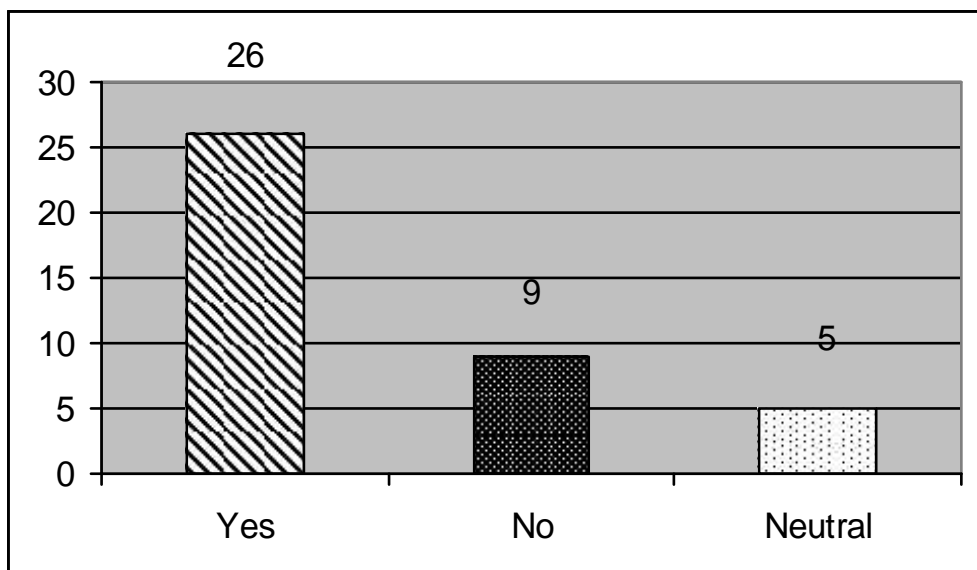
Statement No.	10	
Responses	No. of Rps.	Percentage
Strongly Agree	7	17.5
Agree	5	12.5
Uncertain	3	7.5
Disagree	11	27.5
Strongly disagree	14	35
Total	40	100

The statement No.10 was 'the necessity of teaching English to their children due to the matter of prestige'. The majority of respondents (25 out of 40, i.e. 62.5%) disagreed that learning English is not a matter of prestige than the children who are learning the Urdu and Arabic language. Only 12 respondents i.e. 30% were positive towards the statement. This shows that they had negative attitude towards English language learning.

### **3.1.3 Attitudes towards 'Social Impact'**

In this category, there were altogether five questions. Out of them two were in Thurstone type with sub-ordinate questions other two questions were Likert type. The central target of this category was to find out how the whole society had treated learning of the English language. First question was open-ended.

**Diagram No. 3**  
**Difficulty in learning English due to the society**



The question No. 11 was 'Is there difficulty in learning English due to the society?' The above bar chart shows that the maximum number of respondents (26 out of 40, i.e. 65%) said that their society does not fully support English language learning. Mainly girls were unable to learn the English language because they had to follow the Islamic norms and values. Even the girls were not encouraged to study at mainstream schools and private schools. Five illiterate respondents (12.5%) did not say anything and 9 respondents (22.5%) put positive opinion that there is not any difficulty in learning English due to the society.

**Table No. 5**  
**Social impact in language learning**

Q.N.	Responses	No. of res.	Percentage
<b>12</b>	Yes	17	42.5
	No	23	57.5
<b>13</b>	Yes	11	27.5
	No	29	72.5

Question No. 12 was like 'Does the Muslim society neglect learning of the English language?' out of 40, 23 respondents, i.e. 57.5% opined that their society is positive to learn the English language. Only 17 respondents i.e. 42.5% said that their society neglects the learning of the English language because women were not allowed to see any person and to talk with them.

The question No. 13 was 'Is there good environment of learning English in their locality?' The majority, i.e. 29 respondents (72.5%) said that there is not a good environment for English language learning due to the influence of local languages. Only 11 respondents out of 40, i.e. 27.5% said that there is good environment in their locality to learn the English language. They added that they had good knowledge of the English language.

**Table No. 6**

**Social impact on the English language teaching and learning**

Statement	14		15	
	No. of Res.	%	No. of Res.	%
Strongly Agree	2	5	3	7.5
Agree	12	30	11	27.5
Uncertain	4	10	17	42.5
Disagree	5	12.5	4	10
Strongly Disagree	17	42.5	5	12.5
Total	40	100	40	100

The statement No. 14 was 'the Muslim society is totally unknown about English language learning'. Maximum literate respondents 22 (55%) disagreed that they were interested to learn the English language. Only 4 respondents, i.e. 10% did not say anything and they were illiterate. But only 14 respondents i.e. 35% agreed that they did not have any idea about the English language.

Statement No. 15 was that 'the whole society should have positive attitudes towards learning and teaching English for the prosperous society'.<sup>14</sup> 14 respondents out of 40, i.e. 35% agreed that the English language should have wide coverage in their locality for bringing prosperity in the society. But 17 respondents (42.5%) were undecided towards the statement. Only 9 respondents i.e. 22.5% strongly disagreed that only the English language is not a means to make a society prosperous. To be a prosperous society, every sector should be balanced. From this analysis, it is found that they were not ready to accept that the English language makes the society prosperous.

### **3.1.4 Attitudes towards 'Cultural Impact'**

In this section there were altogether 5 questions. Three questions were Thrustone type. Two questions were Likert type. All the questions were about respondents' attitudes towards 'cultural impact'. Each and every question was analyzed and interpreted separately as follows:

Question No. 16 was 'Are they interested in English culture?' This table shows the clear cut attitudes towards the related question.

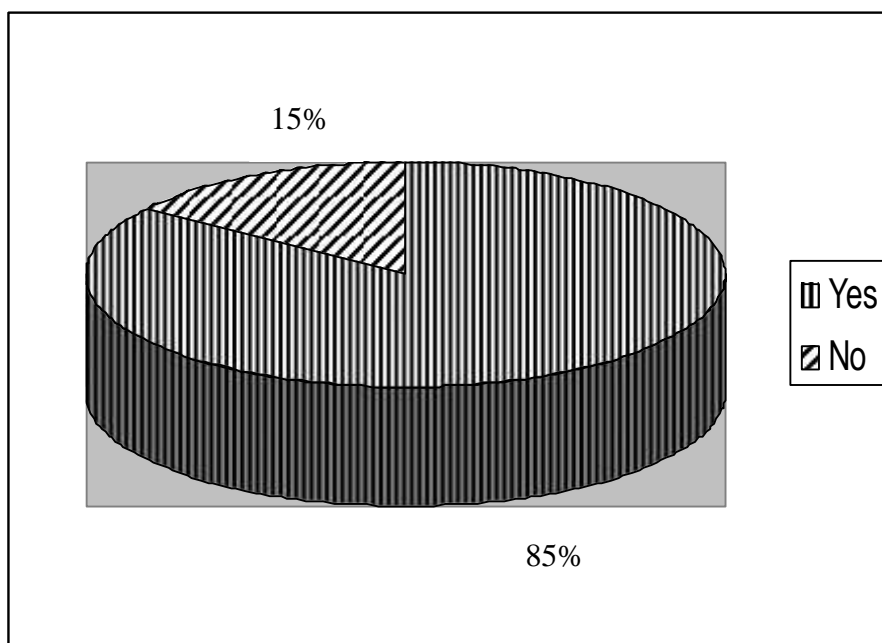
**Table No. 7**  
**Interest in English culture**

<b>Q. No.</b>	<b>Responses</b>	<b>No. of respondents</b>	<b>Percentage</b>
<b>16</b>	Yes	8	20
	No	32	80

This table shows that many respondents (30 out of 40, i.e. 80%) said that they were not interested in the English culture because they had their own Islamic values and code of conduct. But 8 respondents i.e. 20% said that they were interested in English culture to learn the English language.

Question No. 17 was 'Have they found any sorts of similarities between English and Muslim cultures?' The following pie-chart shows the clear attitudes towards the question.

**Diagram No. 4**  
**Similarities between Muslim and English culture**



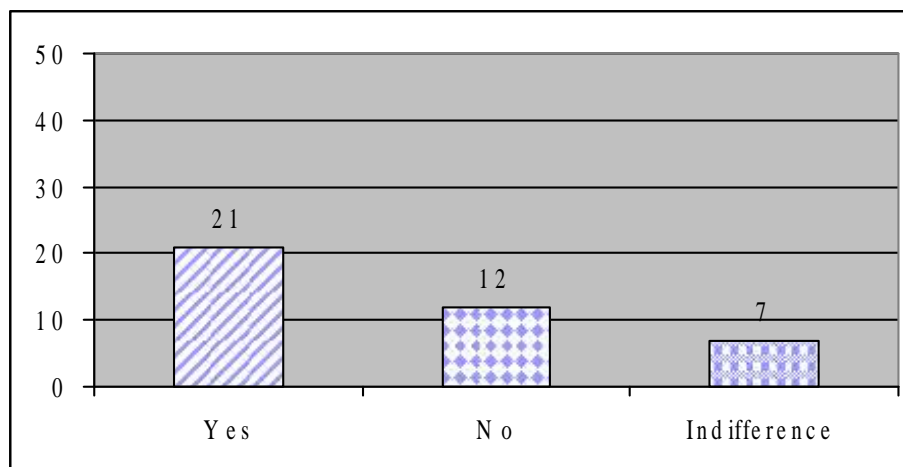
The above pie-chart shows that all the respondents (34 out of 40, i.e. 85%) said that they do not have any similarities between the Muslim and English culture. But 6 respondents, i.e. 15% said that they have some similarities between the Muslim and English culture, i.e. Muslims eat beef and so do English people. This shows the majority of respondents had their own unique culture.



Question No. 18 was 'Is there the negative impact of English culture in their society?'

**Diagram No. 5**

**Impact of English culture in the Muslim society**



This table shows that a high majority of respondents (21 out of 40, i.e. 52.5%) said that they did not know the English culture and do not have any negative impact of English culture in their society. Likewise, 12 respondents (30%) replied the question as 'Yes'. But 7 respondents i.e. 17.5% were indifference.

Statement No. 19 and 20 were in Likert scale. The responses, tabulation and interpretation of the questions are as follows:

**Table No. 8**

**Attitudes towards cultural impact**

Statement No.	19		20	
	No. of Res.	%	No. of Res.	%
Strongly Agree	1	2.5	2	5
Agree	0	0	8	20
Uncertain	4	10	22	55
Disagree	22	55	5	12.5
Strongly Disagree	13	22.5	3	7.5
Total	40	100	40	100

The statement No. 19 was 'following the English culture entirely for learning the English language'. The above table shows that the high majority of respondents (35 out of 40, i.e. 87.5%) disagreed that it is not needed to follow the English culture for the English language learning but only 4 respondents i.e. 10% were uncertain due to the lack of the knowledge of English culture. Likewise, only 1 respondent strongly agreed that everybody had to follow the English culture for English language learning.

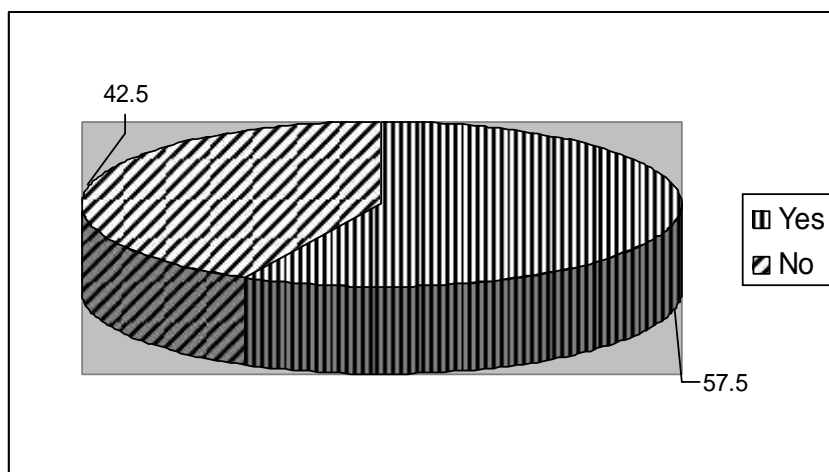
Likewise, the statement No. 20 was 'learning English is difficult than Urdu due to the entire difference of English culture from Muslim'. Out of 40, 10 respondents, i.e. 25% agreed that they had many difficulties in the English language due to the influence of the Muslim culture. Majority of respondents i.e. 55% were uncertain due to the lack of the knowledge of English culture. But 8 respondents out of 40, i.e. 20% disagreed that there is not influence of Islamic culture for the English language learning. So, they were able to learn the English language.

### **3.1.5 Attitudes towards 'Economic Impact'**

In this area, there were altogether 5 main questions. Out of one was Thurstone scale type and other four questions were Likert type. Here, the researcher intended to find out the effect of the economic conditions in learning the English language. The respondents may have desire to teach their children at private boarding schools but they may have the crisis of economy. Thus, it is also known as a search of what sorts of effects they are facing due to economy as the main purpose of the researcher in this category.

The question No. 21 was 'Have they got any sorts of facilities for learning English from Madarasha regarding economic impact?'

**Diagram No. 6**  
**Facilities provided by Madarasha**



This diagram shows that 23 respondents out of 40, i.e. 57.50% said that they have many facilities for the English language learning i.e. they do not have to pay any fee, proper classroom management, qualified trained teachers are teaching. Seventeen respondents, i.e. 42.5% responded as 'No' due to the lack of knowledge.

Statement No. 22, 23, 24 and 25 were constructed on 5 pairs rating scale using Likert scale. The responses tabulation and interpretation of the statements were as follows:

**Table No. 9**  
**Attitudes towards economic impact**

Statement No.	22		23		24		25	
	No. of Rps.	%	No. of Rps.	%	No. of Rps.	%	No. of Rps.	%
Strongly Agree	4	10	12	30	12	30	0	0
Agree	24	66	8	20	9	22.5	9	22.5
Uncertain	4	10	4	10	13	32.5	5	12.5
Disagree	2	5	16	40	6	15	11	27.5
Strongly Disagree	6	15	0	0	0	0	15	37.5
Total	40	100	40	100	40	100	40	100

The statement No. 22 was 'not sending their children at private boarding schools due to low economic status'. Maximum number of respondents (28 out of 40, i.e. 70%) agreed that their economic status is not good so they were unable to send their children at private English boarding schools in spite of their interest. But 4 respondents i.e. 10% were undecided towards the statement while 8 respondents out of 40, i.e. 20% opined that their main problem is not 'economy'. They have to admit their children at Madarash for the religious education. Especially, religious education is important for the Muslim girls.

Likewise, the statement No. 23 was 'buying extra reading materials for better learning English'. Out of 40, 20 respondents, i.e. 50% took it positively and they said that they were interested in learning the English Language. They also agreed to buy extra reading materials for English language learning. But 4 respondents i.e. 10% were uncertain while only 16 respondents i.e. 40% disagreed that they had poor economic status and facing many problems for living life. This shows that the majority of informants were interested to learn the English language.

Similarly, the statement No. 24 was 'providing certain relief quota for economically backward students by private boarding schools'. Out of 40, 21 respondents, i.e. 52.5% strongly agreed that they are economically poor. 13 respondents i.e. 32.5% were uncertain due to the lack of knowledge while only 6 respondents, i.e. 15% disagreed that they were not interested to teach their children in private boarding schools. They are interested to admit their children at Madarashes because of the safe religious education. This shows that majority of the parents were interested to admit their children at private boarding school than the Madarashas.

The statement No. 25 was 'admitting their children at private English boarding schools instead of Madarashas'. Only 9 respondents out of 40, i.e. 22.5% agreed that they were interested to admit their children at private boarding schools. But 26 respondents, i.e. 65% strongly disagreed that the environment

of learning English is good in Madarashas than the boarding schools. Furthermore, they added that there is not weak condition of teaching and learning English in Madarashas. Only 5 respondents (12.5%) were unable to tell because of the lack of knowledge.

### **3.1.6 Attitudes towards 'Religious Impact'**

In this section, there were altogether 5 main questions which determined the religious influence in language learning. All these questions were designed by using the two attitudinal scale. Two questions were in Thurstone scale and 3 were in Likert scale. In this section, the researcher planned to find out whether there is the effect of religion in learning and teaching the English language or not. The responses are tabulated and interpreted of the statement as follows:

Question No .26 was 'Is there any hindrance in learning English due to the Islamic religion?'

**Table No. 10**  
**Hindrance in learning English due to religion**

<b>Q. No.</b>	<b>Responses</b>	<b>No. of respondents</b>	<b>Percentage</b>
<b>26</b>	Yes	9	22.5
	No	31	77.5

The above table shows that the maximum number of informants (31 out of 40, i.e. 77.5%) said that there were not any sorts of hindrances to learn the English language due to their religion. Furthermore, they added that their religion encourages them to learn the English language. Likewise, 9 respondents i.e. 22.5% said that their religion is an obstacle for the English language learning.

Similarly, question No. 27 was 'Does the religion influence in the degree of English language learning?'

**Table No. 11**  
**Influence in the rate of learning English due to religion**

<b>Q. No.</b>	<b>Responses</b>	<b>No. of respondents</b>	<b>Percentage</b>
<b>27</b>	Yes	14	35
	No	26	65

The table shows that many respondents were in favour of English language learning. They said that the religion does not influence the rate of learning English and 26 respondents, i.e. 65% were in favour of the question. According to 14 respondents (35%), the main hindrance of religion in English language learning was that they had to learn many languages i.e. Nepali, Arabic, Urdu and Maithali.

Statement no. 28, 29 and 30 were constructed on 5 pairs rating scale using Likert scale. The response, tabulation and interpretation of the statements were as follows:

**Table No. 12**  
**Attitudes towards religious impact**

<b>Statement no.</b>	<b>28</b>		<b>29</b>		<b>30</b>	
<b>Responses</b>	<b>No. of Rps.</b>	<b>%</b>	<b>No. of Rps.</b>	<b>%</b>	<b>No. of Rps.</b>	<b>%</b>
Strongly Agree	0	0	0	0	18	45
Agree	0	0	7	17.5	9	22.5
Uncertain	4	10	3	7.5	5	12.5
Disagree	21	52.5	13	32.5	2	5
Strongly Disagree	15	37.5	17	42.5	6	15
Total	40	100	40	100	40	100

The statement No. 28 was 'not giving permission for learning the English by their religion'. Out of 40, 4 respondents, i.e. 10% were uncertain and 36 (90%) disagreed that religion is not an obstacle for learning the English language. It shows that religion does not hamper English language learning.

Similarly, the statement No. 29 was 'facing lots of problems in learning English due to their religion'. Out of 40, 7 respondents, i.e. 17.5% agreed that they had to give much emphasis on their religious books than the English language. Only 3 respondents, i.e. 7.5% were uncertain due to the lack of the religious knowledge. Furthermore, 30 respondents (75%) disagreed that they did not have any problems due to religion in language learning.

Likewise, the statement No. 30 was the 'no effect of religion in learning the English language'. Out of 40, 27 respondents, i.e. 67.5% agreed towards the statement while 5 respondents i.e. 12.5% were uncertain and 8 respondents, i.e. 20% disagreed towards the statement. This shows that respondents had positive attitude towards English language learning.

## CHAPTER-FOUR

### FINDINGS AND RECOMMENDATIONS

This chapter includes the major findings of the research. It also incorporates some recommendations, and pedagogical implications, which were made on the basis of analysis and interpretation of the data.

#### 4.1 Findings

After the analysis and interpretation of the data, the major findings of the study are summarized as follows:

- a) Most of the respondents i.e. (60%) showed that their interest in learning English and they were strongly positive towards learning it. Furthermore, the young literate informants said that it is easy to get jobs if they learn English. They accepted that many Muslim youths are interested in learning English.
- b) Most of the respondents i.e. (90%) were not positive to translate English text into Urdu. They opined that English text should be translated into the Nepali or the Hindi language. Thus, translation is inevitable while teaching the English language.
- c) Regarding the 'causes of learning English', the great majority (i.e. 72.5%) of the respondents claimed that English is an important language because it is so widely spoken. Though Muslims are in close society, they are open to learn the English language.
- d) Most of the respondents i.e. 57.5% opined that their society is positive to learn the English language and claimed that the Muslim society does not neglect English language learning. If something is good for them, they are ready to learn.



- e) Most of the respondents i.e. 22 (55%) disagreed towards the statement that 'the Muslim society is totally unknown about English language learning'. This shows that they are familiar towards the English language.
- f) The highest level of negative response i.e. 80% was found towards the category of 'cultural impact' that the Muslim people are not interested in the English culture because they have their own cultural values and code of conduct.
- g) Regarding the 'economic impact', high level of informants i.e. 70% agreed that they are interested to join their children at private English boarding school and poor Muslim people are also interested to send their children to private schools. This shows that Muslims have a desire to send their children to boarding schools for better learning of English.
- h) The highest level of negative response i.e. 90% was found towards the category 'religious impact' that religion does not affect English language learning. They disagreed that religion is not an obstacle for learning the English language. It shows that religion does not hamper English language learning.
- i) Poverty was a main problem for learning the English language. They were not able to pay for the reading materials such as English dictionary, Grammar books and other related materials.

## 4.2 Recommendations

The following points are recommendations made on the basis of the findings of the study.

- a) Muslims are positive to learn the English language. So, proper environment and teaching materials should be managed in their locality.
- b) The founders of Madarashas are interested to implement English medium curriculum as private English boarding schools. So the government should provide them permission for the relevant curriculum.
- c) Provisions should be given by the government for those who are economically deprived of in order to send their children to school.
- d) Madarashas should manage the required books and extra-reading materials in the right time so that the students can grasp the knowledge of English in the right time.
- e) Much emphasis should be given on teaching and learning of the English language since it has been regarded as a 'way of living a life'.
- f) Religion and culture are very sensitive part of social harmony. Learning is a free way for walking. Therefore, the cultural and religious phenomena should not be brought to force while teaching and learning.

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