

CHAPTER -ONE

INTRODUCTION

This chapter 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 key terms.

1.1 Background of the Study

Language is a unique feature of human beings. It is a set of signals by which we communicate our feelings, ideas, opinions, information, and experience. Language is a daily means of communication. Regarding this, Maharjan (2010,p.1) states, “Language is purely human. It is an asset and a possession of man. It is God’s special gift to mankind. It is the most significant aspect of a human being that separates him from an animal and thus animal language.” Language is special capacity that distinguishes human beings from other creatures. Likewise, language is species specific that means language is only possessed by human beings. So, without language, human is valueless.

There are many languages in the world. Among them, English is regarded to be a global language. English language is taken as dominant language in the present day. English language is becoming a foundation of survive not only means of communication. English is the first language for most of the people of the Great Britain, Canada, USA, and Australia. In Nepal, it is used as a foreign language. It was introduced in Nepal with the foundation of Durbar Higher School in 1854 AD. It began to be used formally in higher education in Nepal after the opening of Tri-Chandra College in 1918AD.

As my study, the term status refers to a state, condition, or situation, and standing. It is also person’s or group’s condition, position, standing relative to that of others. Status may also refers to social status in sociology, legal status in law, status of religious freedom by country and political status in international law (<https://www.en.m.wikipedia.org/wiki/status>).

Biswokarma (2010, p. 36) describes Dalit, “Those people are back warded, marginalized and dominated by other higher caste people in educational as well as governmental system. Dalit has been used as a caste, group of people, who are socially vulnerable (weak), economically deprived and politically excluded. They are treated as untouchable since long ago.”

In the words of Upadhyaya (2016, p. 01), “The term Dalit represents struggle for equity and equality in the context of Nepal.” Dalits are struggling to access the mainstream of the nation of government system. They are struggling for avoiding discrimination and untouchability. So Dalits are dominated by upper class people of Dalit caste and other caste. They are generally less educated, marginalized, economically poor, untouchable, and far from main stream of development in remote area not in urban.

This study was conducted in three (3) selected secondary schools of Kalikot district in mid-western region. This study will try to find out the status of Dalit students in ELT classroom in Kalikot.

1.2 Statement of the Problem

Most of the legal provisions have ensured the right to education. Even Interim constitution 2063 and the constitution of Nepal 2072 ensured the right to education. Education Act 2028 and other rules, and regulations have made the provision of scholarship for Dalit students from basic education to college (higher) education. Most of the Dalit people are far from the light of education in the context of Nepal as well as Kalikot district. They don't get the chance to access the education. The educational status of Dalit students was very bad in past but it is improving gradually. Most of Dalit children are working as child labour, house worker etc. Their economic level is also very low. Their parents are illiterate and economically deprived. So, they don't want to send their children in school. Some students are going to school but they do not get equal opportunities in classroom activities as well as school system. Most of parents

of Dalit students don't support their study. They need only earning money rather than learning or other.

Some legal provisions are not implemented properly. Many more students are back warded from educational access or educational mainstream. So, it is needed to study and find out the status of Dalit students in ELT classroom. It is necessary to study how are they participating in ELT classroom? How do teachers behave to them? Do they get friendly behaviour from upper caste students? Many more NGOs and INGOs are working in favour of Dalits but they don't try to improve the Status of Dalit. Seriously, it seems very difficult to improve the status of Dalit students in ELT classroom so this study was conducted to explore the Status of Dalit students in ELT classroom situation.

1.3 Objectives of the Study

This study had the following objectives to complete the research task.

- a) To find out the status of Dalit students in ELT classroom.
- b) To recommend some pedagogical implications from the findings of the study.

1.4 Research Questions

This study searched the answers of the following research questions.

- a) What is the actual status of Dalit students in ELT classroom in Kalikot district?
- b) What are the pedagogical implications of this study?

1.5 Significance of the Study

This study focuses on finding the status of Dalit students in ELT class room in Kalikot district. So, this study will be significant to the English language teachers who are teaching in rural area. This study will be helpful for planner to make the educational plans, policies, and strategies concerning with dalit

students in remote areas. This study will be significant to the local curriculum designers, text book writers, course developers, social workers, and materials producers of rural areas. They can design the course, conduct the programme, produce the materials according to the needs, interests, and the level of dalit students.

Similarly, this study will also be equally helpful to the trainers, counsellors, subject experts, politicians, NGOs, INGOs who are working in favour of dalits. It will be beneficial to the SMC, PTA to make plans, policies, strategies for improving the educational status and achievements of dalit students. At last, it will be more beneficial to real classroom teaching and learning.

1.6 Delimitations of the Study

This study was limited to the following:

1. The area of the study was confined to Kalikot district.
2. The study was conducted in three (3) secondary schools: one in Nanikot VDC, one in Phukot VDC, and one in Syuna VDC.
3. Only Dalit students of each school were involved in this study.
4. Ten (10) students of each school were the respondents. Altogether thirty (30) Dalit students will participate in this study.
5. All the respondents of secondary level school were selected purposively.
6. The data collection was limited to questionnaire. Questionnaire will be both open ended and close ended.
7. This study was limited only to the study of educational access of Dalit students in ELT classroom in selected schools and area.

1.7 Operational Definitions of the Key Terms

The operational definitions of the key terms are given below:

Dalit: Dalit is defined as a community which is economically exploited, politically excluded, socially oppressed, and uneducated.

Status: Status is a state, condition, or situation.

National Dalit Commission: National Dalit Commission is the central organization, works in favour of Dalit.

Stakeholder: Stakeholders are the persons who are directly and indirectly involve in particular work.

DNF: DNF (Dalit NGO Federation) is an organization which has been empowering, encouraging and raising the awareness of the Dalit community.

CHAPTER – TWO

REVIEW OF RELATED LITERATURE AND CONCETUAL FRAMEWORK

This chapter consists of the review of related literature, review of related empirical literature, implications of the review of the study and conceptual framework respectively.

2.1 Review of Related Theoretical Literature

A language is a systemic means of communication. Human beings are sharing their feelings, ideas, thought, emotions, desires and opinions with each other by the use of sounds or conventional symbols. It is the code we all use to express ourselves and communicate to others. Language is a communication by word of mouth. It is the mental faculty or power of vocal communication. Language is a system for communicating ideas, specifically human speech, and the expression of ideas by the voice and sounds articulated by the organs of the throat and mouth is a language. Language is the written and spoken methods of communicating words to create meaning used by a particular group of people.

Rechards et al. (1991, p.196) define, language as “The system of human communication which consists of the structural arrangement of sounds (or their written representation) into larger units, e.g. morpheme, words, sentences, utterances.” Likewise, Crystal (2002, p.1) says, “A particular variety or level of speech / writing may also be regarded to a language.”

2.1.1 History of English Language Teaching in Nepal

In our country, English language was introduced in school level education system 1854 when Janga Bahadur Rana had returned from the visiting of the Great Britain. The history of English language in Nepal goes back to the 17th century, when King Partap Malla ruled over Kathmandu. The role of King Prithivi Narayan Shah to suspected missionaries on supporting information to

east India Company as a business enterprise play an important role to enrich the status of the English language. Likewise, during the Rana regime there was autocratic rule over Nepal, the prime and rich family hired Bengali or English tutors their children.

Regarding the English Language development, Mr. Ross and Mr. Canning were the first ELT teachers in Nepal who were brought from Britain. Later another Rana Prime Minister Bir Samsar Rana opened the door of English education for public. In 1971 National education system plan (NESP) was implemented by Panchayat regime in 1971. After implementation of NESP English Language teaching and learning was expanded throughout the nation. English was prescribed from primary level to higher level as a core subject. After the reinstatement of democracy second time in the country, National Education Commission the nation expanded English Education better than previous.

In 1918 the first college of Nepal, Tribhuvan-chandra was established. After the revolution of 1950 in Nepal, a drastic change occurred in the field of education because many educational institutions were established throughout the whole nation such as establishment of Tribhuvan University in 2016 BS and many new plans, policies were made. English has been taught as a compulsory subject since the establishment of Durbar school in Kathmandu. Different plans policies and rule, act and regulation were made to improve the educational status of the country such as Education Act 2028, National Education Commission 2047, Education Regulation 2059 and SSRP, etc. These plans, policies, programs were made to uplift the educational status of the country. Some changes were seen in school system, then English subject become compulsory from one class to higher education after 2063BS. But, the private schools had been teaching English in K.G and Nursery class.

The present condition of English language is widely accepted as lingua-franca. It has gained the state of the first language or mother languages. It is regarded as a foreign language in some other countries. The latest and most advanced

discoveries and inventions in science and technology are being made in the many Universities. Now, teaching English is regarded as developing of four language skills listening, speaking, reading and writing.

2.1.2 The Status

Status is the relative social, professional or other standing of someone or something. The term status derived from the Latin word 'stare' which means to stand. The term status was used in 18th century. Status is the position of an individual in relation to another or others, specially, in regard to social or professional standing (www.dictionary.com/browse/status).

Likewise, according to British Dictionary, status is a social or professional position, condition or standing to which varying degrees of responsibility, privilege, and esteems are attached (www.dictionary.com/browse/status).

Wikipedia defines status as, "Status refers to the relative rank that an individual holds, this includes attendant rights duties, and lifestyle in a social hierarchy based upon honor or prestige. (Source: <http://www.en.wikipedia.org/wiki/social-status>)

Status is taken as the position of an individual with in a group or of a group within a society. Status reveals the personal situations or conditions. Status is categorized in two types as ascribed status and achieved status.

Ascribed status can be defined as those that are fixed for an individual at birth. It exists in all societies include those based upon sex, race ethnic group and family background.

Achieved status means also what the individual acquires during his or her lifetime as a result of the exercise of knowledge, ability, skill and/or perseverance. Occupation provides an example of status that may be either ascribed or achieved; it can be achieved by one gaining the right knowledge

and skill to become socially positioned into a higher position of that job, building a person's social identity within the occupation.

2.1.3 Dalits: An Introduction

Dalits are the people who are marginalized, backwarded, and untouchable in the societies. They are discriminated people by the communities. Dalits have been considered as a caste, group of people who are socially vulnerable (weak), economically deprived and politically excluded. They are treated as 'untouchable' since long ago.

The term Dalit for the first time was used in India in 60's as the group of further stratified 'Sudras', were considered as untouchable. But in Nepal, Sinkhanda (as cited Bishwokarma, 2010, p.37) views that Dalit word was in practice from 2024 B.S. because Nepal Rastrya Dalit Janabikash Parishad was established. Bishwokarma (2010, p.37) defined Dalit as, "The word Dalit is widely used for the various meaning and context. Literally, Dalit is the person or group of person or community who is suppressed." In the words of Koirala et al.(2061 B.S.), " Dalit refers to a group of people who are religiously hated, socially oppressed, economically hard pressed, politically silent and educationally illiterate who could belong to different language and ethnicity groups and Dalit is not a caste group." Similarly Bhattachan et al. (2009) present some terms such as, Paninachalne (water restricted), aqchhoot (untouchables),doom, pariganit, and tallojat (low caste) are derogatory while other terms, such asuppechhit (ignored), utpidit (oppressed), sosit (exploited), pachhadipareka (lagging behind), bipanna (down trodden), garib (poor), nimukha(helpless), simantkrit (marginalized), subidhabatabanchit (disadvantaged), alpasankhyak (minorities), banchitikaranmapareka (excluded), harijan (God's people), are non derogatory.

Similarly, NNDSWO (Nepal National Dalit Social Welfare Organization)(2009, p.1) says, "Dalits in Nepal are as historically state victimised, disadvantaged who have been compelled to lag at the bottom of the

social structure and excluded from the national development mainstream due to the caste system and extreme Hinduism for centuries.”

On the other hand, NDC (National Dalit Commission), (2059) describes Dalit as:

Dalit community means the race community that is the most back ward in social economical, educational, political as well as religious sector due to racial discrimination and untouchability and is abstained from enjoying human dignity and social justice. Theracial untouchability means any discriminatory behave with the community discriminated in Nepalese society as untouchable caste or race or community (p.3).

NDC has identified 22 Dalit castes, among them 5 from Hill and 17 from Terai. Although, 10 caste including Badi and Mushar, have single caste name, and 12 caste including Gandarva, and Chamar. Some Dalit castes, such as Viswokarma, Pariyar and Sarki of the Hill and Chamar of the Terai have multiple names. Some Dalit castes such as Mushar and Bantar of the Terai have single names e.g. Viswokarma has become a common caste name that refers to Kami or Lohar or Sunar or Wodor Chunara or Parki or and Tamatta. Dalits of Nepal can be examined in three broad regional groups, as follow: 1) Dalits in the Hill areas, 2) Dalits in the Newari community, and 3) Dalits in the Terai areas.

In general, the presence of Dalits in Nepal seems as follows;

A) Dalit Castes in Nepal by the Origin

There are mainly two categories of Dalits in Nepal by origin as Hill /Mountain and Madhesi/ Terai region. Bhattachan et al.(2009, p.4) present Dalit caste by hill/ mountain origin as Gandarva (Gaine), Pariyar (Damai, DarjiSuchikar,

Nagarchi, Dholi, Hoodke), Badi, Viswokarma (Kami, Lohar, Sunar, Wod, Chunara, Parki, Tamatta), and Sarki, Mijar, Charmaka, Bhool)

Similarly, Bhattachan et al (ibid 2009, p.4) present Dalit caste by Madhesi origin as Kalar, Kakaihiya, Korikhatik, Khatbe (Mandal, Khanka), Chamar (Ram, Moche, Harijan Rabidas), Chidimar, Dom (Marik), Tatma. (Tanti, Das), Dusadh (Paswan, Harijan), Dhobi (Hindurajak), Pattherkatta, Pesi, Bantal, Mushar, Master (Halkhor), and Sarvanga (Sabaraiya).

B) Dalit Caste in Nepal by the Settlement

Dalit castes in Nepal by settlements is also found, according to National Census Report, CBS (2001) the following caste are categorized.

a) Hill / Mountain Dalits

Kami, Damai, Sarki, Badi, Gaine, Sunar, Chamar etc.

b) Terai Dalits

Banta, Chamar, Chidhimar, Santal/ Sattar Doom, Dushadha/Paswan, Dhobi, Halkhor, Jangar, Khatwe, Lohar, Mushar, Totma etc.

c) Newar Dalits

Chyame, Kasai, Kuche, Pode etc.

2.1.4 Status of Dalits in Nepal.

According to Lamsal (2012, p.4), "Dalits have been economically have been economically deprived, socially discriminated against, politically underrepresented, and excluded and treated as untouchable for centuries." Dalits are understood as less educated in comparison to other caste group so they rarely help each other in their economic, educational as well as social problem. On the one hand, they are deprived of other so called higher class communities and on the other hand, they themselves are deprived of other Dalits. Dalit community has two types of discrimination such as, inter caste and

intra caste. Dalits are very few or rare involved in every sectors of Nepal. Education is the main factor of this problem. Therefore, we can guess that less number of Dalits children go to school for the study and they have low English language proficiency in comparison to the children from the other castes.

In the context of rural area, Dalit children are not encouraged to get education due to their different problems but in urban area, dalit children are going to school easily. They are treated equally like other children. The educational background, their socio economic situation plays a vital role in their achievement in education. Because of their poor socio economic condition, they are always neglected in their teachers and communities which are also the barriers to their education where so called high caste teachers do not want to interact with them comfortably and high class children also do not want to interact and participate in friendly environment in ELT classroom. Because of their occupation like blacksmiths, goldsmiths, tailors, shoemakers and street cleaner, leather work etc. They are counted as discriminated and hated in their classroom and society too. So their poor socio economic situation, educational background etc. Which play vital role directly and indirectly for their achievement in ELT classroom.

Likewise, IDSN briefing paper (2012) states as Dalit in Nepal, the literacy rate of Dalits increased from 17 % in 1991 to 33.8% in 2001. At the same time the national literacy rate had increased to 54%. At present, literacy rate of dalits (6 years and above) is 52.4% compared to the national average of 65.9%. The enrolment of Dalits people in Nepal is also lower than their population size. Their educational status is very low with only 12% of Dalit women literate, as opposed to 33.9% for men.

On the other hand, political involvement is very low as well decreasing gradually. In 1st constitutional assembly of Nepal (2064), 49 Dalit representatives had represented in 2nd constitutional assembly of Nepal (2070), only 40 Dalit representatives had took part in construction process of Constitution and present time they are representing in Parliament. The past

representation percent was 8.15% but present is 6.65%. It shows that the political involvement of Dalit is very low. In bureaucracy system, the involvement of Dalits' rate is generally growing due to conservation quota. They are getting the chance to enter in police, army, and teacher service by the help of reservation system. In this way, one Dalit leader became a minister of government of Nepal recently. Some political leaders are leading as higher post of political party such as, P. B. M.

2.1.5 Status of Dalits in Kalikot District

Kalikot is located in a mountain region of Mid-western Nepal. There are Thakuries, Chhetries, and Brahmans even of the population of Dalits in this district is moderate, it is higher than other districts. The population of Dalits in this district is 39,353, among them 19,022 people are female and 20,311 people are male (Dalit ParswoChitra 2070, p.10). In this district, only one people passed the Master Degree, 15 people passed Bachelor Degree, 258 people passed 10+2 , among them 36 people are female and 222 people are male and 1066 people passed S.L.C, among them 369 are female and 697 are male(Dalit Parswochitra 2070, p.37).

In academic year 2072, 16,044 children were enrolled in class 1 to 10, among them 8136 were boys and 7908 were girls (D.E.O. Kalikot). But the researcher could not find the people, enrolled in higher education (10+2, Bachelor, and Masters Level). The population of Dalit employee was not found. But, only nine Dalits are teacher (Dalit ParswoChitra 2070, p.40).

2.1.6 Status of Dalit in Nepal

Regarding the educational access of Dalit, Dahal et al.(2002) say

In the past, the schooling system was based on the Varnashram model during the Vedic and past vedic and there was restriction in access to schooling to Sudra (Dalits) especially, paninnachhalne groups in

varnashram system of education because their prescribed duty was to serve to people of other caste(p.29).

On the other hand, historically Hindu religious books (Vedas, Purans, Upanishad, Mahabharata, Ramayan, Bhagawatgeeta, Manusmriti) legitimated and made the caste system stronger (Bishwokarma2010, p.19). Interesting matter, Buddhist value based monastery schools did not permit Dalits to enter into their school although Buddhist Philosophy is based on equality(BishwokarmaIbid, p.2).

Before 1971, there were few schools and a large section of society including Dalits had no access to schooling. There was in fact general prohibition for Dalits in participation in education. After the political change 1951, both the number of schools and schools enrolment increased rapidly. There was no formal prohibition of Dalit participation in education but sociology of education, literature with indicates that disadvantaged/Dalit in general did not participate in or benefit from schooling compared to other caste due to the hierarchical caste system and the practice of untouchability in the schooling.

Dispite the effort to make access education to all group of people, Dalit children faced a number of problems while getting admission in the school sitting and eating together with other students at school.

But at present, educational access of Dalits is gradually increasing rather than past. Different programs, policies and provision as well as political movement and many more organizations are much more responsible for bringing change in educational access of Dalits.

2.1.7 Legal Provisions

The Interim Constitution of Nepal (2007) declares that no one is superior and inferior on the basis of their caste, sex and religion and such type of division is punishable. It has ensured the right against untouchability and racial discrimination (Article 14) as fundamental rights

As stated in Article 26 of the Universal Declaration of Human Rights (1948):

Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(Source [http://: www.Wikigender.org/wiki](http://www.Wikigender.org/wiki)).

There are many more legal provisions, some are among them as:

A) The Constitution of Nepal – 2015

The new constitution of Nepal – 2015 has guaranteed right against untouchability and caste discrimination as fundamental right as stated in the article No. 24 and has declared caste discrimination as a punishable crime. Similarly, it has ensured the right to education in the article No.31. The clause - 2 of the article No 31 has also guaranteed the right to education as every citizen shall have the right to free education from the state up to the secondary level.

Likewise, it has guaranteed the right of dalits in the article No.40. the clause No-2 of the article no-40 clearly states about the right of detail in education as the provision of free scholarships shall be made for Dalit students from primary to higher level of education as provided for in law. Special provision shall be made in law for Dalits to pursue higher education in technical and professional subjects.

B) Education Act and Regulation

Education Act (1971) describes as, the government of Nepal has ensured free primary education to all children including free text books and Rs.400 per year to all dalit students. Likewise, private schools need to provide free scholarship to 10% of all students in the school. However it is not in implementation. On

the other hand, Dalit Upliftment Development Committee has been providing scholarships to selected dalit students for higher study. At present time, all dalit students get Rs.500 as scholarship per year in Karnali zone. Education regulation has also guaranteed for free education and free cost of textbooks by the government. Section 11(O) and 16(D) of the Education Act 1971 (2028BS) reads as follows(7th Amendment 2007):

Rules of Fee Structure:

- 1) The education provided by Community Schools up to the Primary level will be free, and the students enrolled in such school will be provided free of cost textbooks by Government of Nepal.
- 2) A provision of free education will be made for girl children and the students from the Dalits and the tribal class that fall below the poverty line.
- 3) Once the schools charge admission fees to the students while getting admitted to a particular grade, the same school cannot collect any kind of tax from the same student while getting re admitted to another grade.
- 4) The school will not be allowed to collect any kind of fees towards building the physical infrastructure of the school from the students.
- 5) The fees that a school is to collect from the students should be decided only with the permission of Government of Nepal or the person authorized. The permission of the fee structure will be based on the classification of schools.
- 6) The concerned authority must make the school return the fee provided that the school has collected fees from the students against this Act.
- 7) The concerned authority can punish the school with a fine of up to Rupees Twenty five thousand provided that school has collected fees against act.

As well as the Rule No 152 of Education Rules-2002 (2059BS) reads as follows:

Free Education to be provided:

- 1) Community school shall make provisions for providing free education to the students living below the poverty line, ethnic and Dalits community students and female students.
- 2) For the purpose of providing free education in accordance with sub-rule (1) the school shall publish notice at the school for submitting application form such free education.

C) Education for All (EFA) Programme (2004-2009)

Inspired from the collection commitment expressed in the Dakar Framework for Action (DFA) 2000, Nepal adopted the Education for All Plan of Action (NPA EFA) 2001-2015 in 2003. As a strategic programme document for implementing NPA EFA, the Education for All Programme 2004-2009 was developed, which is being implemented since 2004 with the financial and technical assistance of different donor agencies including DANIDA, DFID, Finland, Norway, World Bank, ADB, JICA, UNESCO, UNICEF, WFP, etc. The essence of the programme warrants that each child has a right to receive quality basic education and nation has the obligation to ensure that no child is denied with such education.

Despite the legal provisions and government policy, caste based discrimination continues to be practised.

2.2 Review of Empirical Literature

A number of related research works have been reviewed and summarised as below.

Bishwokarma(2010)had carried out a research on “Caste Based Discrimination in School: A case of Ramechhap”, to explore caste based discrimination exercised in society and in school and to examine how it affects to education of Dalit students. He had conducted the research in qualitative in nature. He had

selected 478 schools in Ramechhap among them 9 primary, 2 secondary (one private) and purposively 3 secondary schools were selected as population. He had collected the data by using the interview, observation and documents. He found that the practice of caste based discrimination still existing in the society although it is constitutionally punishable and the impact was observed in school. And yet the Dalit students had felt some form of discrimination in school.

Likewise, BK. (2011) has also carried out a research on “Readingcomprehension Ability of the Dalit students in Sankhuwasava district” to find out reading comprehension ability of the Dalit students. He had used the random sampling procedure for the selecting the sample population. He selected 6 different schools took out 6 students including 3 boys and 3 girls from each school for the population of the study. Test item was the main tool for data collection. He had analysed the data by using statistical tools such as mean, standard deviation and t-test. He found that reading comprehension ability of Dalit students is not satisfactory and the boy’s performance was better than girls.

Similarly, Bhattarai (2012) conducted a research on “Participation of Dalit students in ELT Classroom Interaction”, to analyze and describe Dalit students’ participation in ELT classroom interaction. That was a quantitative study based on multi-method approaches, descriptive and narrative analysis. He selected 40 Dalit students of grade 9 and 10 and four teachers from government school in Tehrathum district. He used two sets of questionnaire and a set of checklist tools for data collection. He concluded that the participation of Dalit students was passive and inactive in ELT classroom and communication is the key of success.

DNF (Dalit NGO Federation) (2012) had also carried out a research by the help of three people, Narendra Kumar Singh Sunam, Hem BdrLamsal and SanchitaMaharjan. The topic was “An assessment of the situation of Dalis in Education policy, gaps, challenges and prospect”. Its main objective was to

assess the overall situation of education of Dalits in Nepal. That study was based on mixed method (quantitative and qualitative). Kailali and Saptari districts were selected as population. Altogether, two districts and six VDCs were selected where, as 10 ECD and 10 schools (primary and secondary) were also selected as sample. Survey design was mostly used in that research. Findings of that research were Dalit parents, many of the parents did not send them to school. The parents and home environment are responsible for the Dalit children's unsatisfactory result. The boys are provided liberty in comparison to their siblings. Due to the feeling of inferiority, Dalit students don't want to continue their study instead they prefer to drop and work or go for search of jobs. Many Dalit children are found to drop out when they reach at the age of 12 and above pass grade5.

In the same way, Yadav (2012) has conducted a research on "Attitudes of Dalit students Towards Learning English" to find out the various attitudes of Dalit students regarding English Language Learning and aimed to some pedagogical implications. He used primary and secondary data to carry out the research. He selected ten community secondary schools as purposive non random sampling from Siraha district. He selected five Dalit students from each school. The number of total informants is 50. He used questionnaire for data collection. He concluded that Dalit students extremely positive towards learning English and they opined that all the students must change themselves in learning English. He analysed data based on percentage and presented using Para-orthographical modes.

Finally, Upadhyaya (2016) had also carried out research on "Factors Affecting Accessibility of Dalit students in English Language Teaching and Learning" to identify the affecting factors in accessibility of Dalit students in ELL/ELT and to recommend some pedagogical implication from the finding. He had used survey research design and non random sampling procedure, and used two sets of questionnaire as the main tool for the data collection. And sample population was 20 Dalit students and 10 English teachers from lower secondary and

secondary school in Doti district. He had analysed the data with the help of simple statistical tools, computation and represented in tabular forms. He had got as, untouchability, caste discrimination, poverty, low level of awareness and parents education are the major affecting factors in accessibility of Dalit students in English Language Teaching and Learning.

2.3 Implication of the Review for the Study

In literature review, our central focus is to evaluate and examine what has been before on a topic and establish to our own research. Out of the different studies reviewed, my central focus is to examine and evaluate what has been before on a topic and establish relevant information to my own research. This review of the study is taken from various books, reports, journals and previous researches etc.

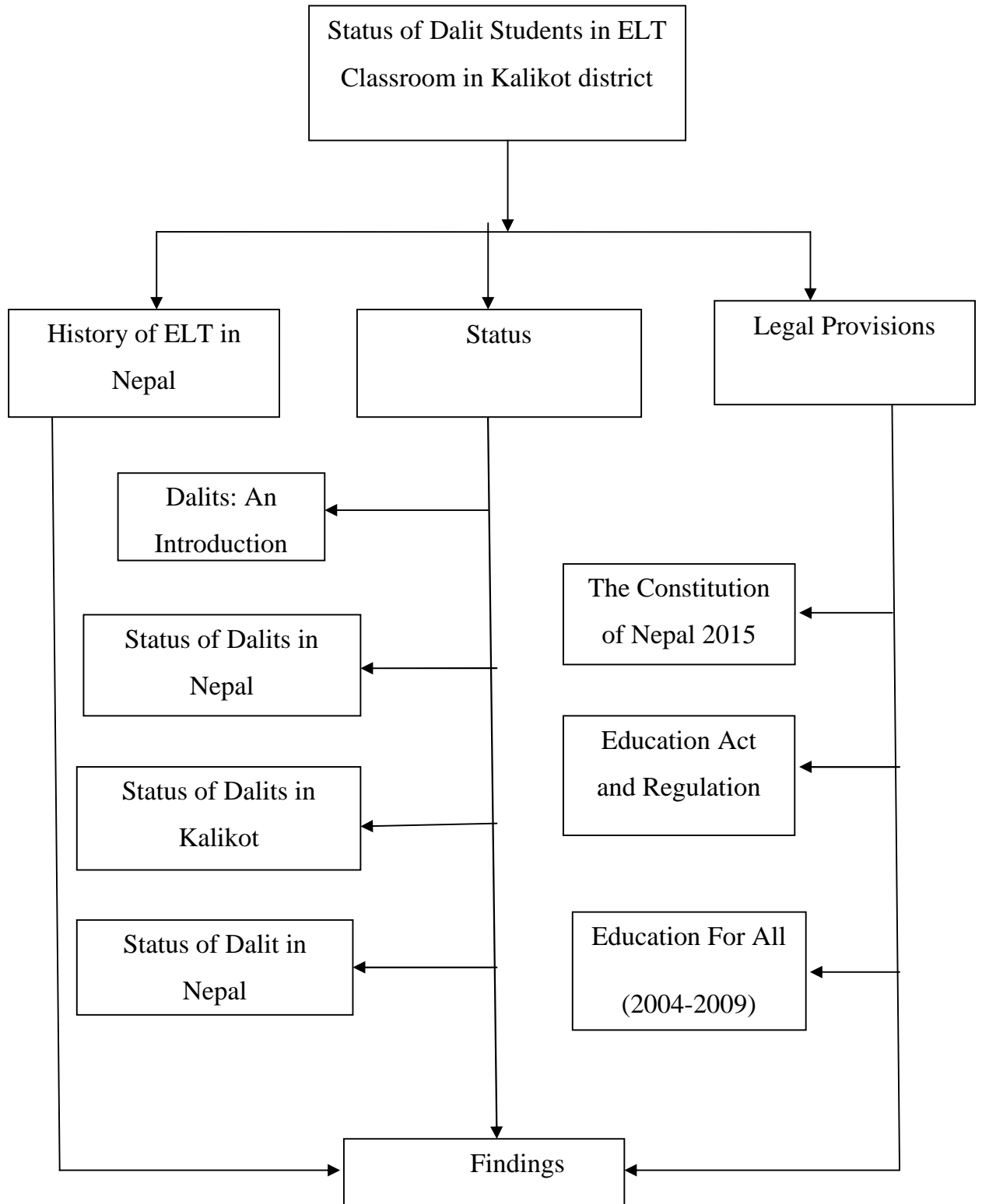
The researcher got the ideas related to sampling procedure, selection of population and definition of Dalit from the reviewed thesis of Bishwokarma (2010).

Similarly, the researcher reviewed a research conducted by DNF, received information about how to choose the research design and data collection procedures. In the same way, the researcher got the useful ideas regarding formulation of research objectives and writing the background of study from the thesis of B.K. (2011). The researcher found the useful information about the educational access of Dalit in ELT classroom, preparing the research tools and ideas regarding the collection, analysis, and interpretation of data, writing the findings, conclusion, and recommendations from those researches carried by Yadav (2012) and Bhattarai (1012).

These entire sources help him to bring the clarity and focus on the research problems, selecting the proper research designs. The researcher got the ideas related to sampling procedures, how to review the related literature? How to select the data collection tools? And how can we construct the tools? Ways of data analysis and interpretation, finding the other problems related to the research topic. Literature reviews help him to make this study more effective, purposeful and meaningful. So, the researcher selected the topic to study on Status of Dallit students in ELT Classroom in Kalikot district.

2.4 Conceptual Framework

The study on Status of Dalit Students in ELT classroom in Kalikot District was based on the following Conceptual Framework.



CHAPTER – THREE

METHODS AND PROCEDURES OF THE STUDY

The following methods and procedures were adopted to carry out this research study.

3.1 Design and Methods of the Study

In course of this study, the researcher adopted survey research. This study was based on the values, norms of survey research design. It followed the steps of survey research design. Survey research design is much more famous research design in social fields as well as educational fields.

In this regard, Khanal (2015, p.49) says, “The survey is a research technique in which data are gathered by asking questions, observing and interviewing.”

Similarly, in the words of Kerlinger (1986, p.7), “Survey research is a kind of research which studies large and small population or universe by selecting and studying sample chosen from the population to discover the relative incidence, distribution and inter-relationship of social and psychological variables.”

In the words of Bhatta (2015, p.70), “Survey is mainly carried out to find out people’s attitudes, opinions and specified behaviour on certain issues, phenomena, events and/or situation.”

Survey research is also called census. Its findings can be generalized in large population. Survey research design tries to study both large and small population by selecting and studying sample in order to find the present situation or present activities. So, this study was strictly based on steps and procedures of survey research design.

3.2 Population, Sample and Sampling Strategy

The Dalit students of secondary level schools in Kalikot district were the population of this study. The researcher used the purposive non random

sampling procedure to select the sample. Three secondary schools of Kalikot were selected as sample. All students constituted the sample of this study. The required sample was selected from secondary schools in Kalikot district. All these respondents were selected using purposive non random sampling procedure.

3.3 Research Tools

The main tool of data collection for this research was questionnaire. The questionnaire was related to educational status, situation of Dalit in ELT classroom as well as materials parents' support. Questionnaire was used as the tool for collecting the required information. It was both open ended and close ended. It was provided to the respondents only.

3.4 Sources of the Data (primary and secondary)

The researcher used both sources of data.

(a) Primary sources of the data

The selected Dalit students were the primary sources of this research.

(b) Secondary sources of the Data

The researcher consulted the books, journals, reports such as, IDSN briefing paper (2012). The researcher also consulted the theses as Bishwokarma (2010), Lamsal H.B (2012). Moreover, the researcher searched the websites and links as, www.wikigender.org, edglossary.org.

3.5 Data Collection Procedures

The researcher had applied the following procedures to collect data for this research purpose.

- 1) At first, the researcher visited the selected school of Kalikot district.
- 2) Then, the researcher explained the purposes of visiting, asked for permission with the authority and build rapport with the concerned people.

- 3) After getting permission, the researcher provided the questionnaire to the selected students.
- 4) After the allocated time is over, the researcher collected the distributed questionnaire from the students.
- 5) The researcher thanked the authority and the respondents.

3.6 Data Analysis Procedures

After the data collection, the data analyzed and interpreted with the help of simple statistical computation and presented in tabular forms. In this study, data analysis involved breaking the data into manageable themes, patterns and relationship to understand various elements of raw data collected in course of the study. The questionnaire was used as primary tool of data collection. The collected data have been putted under different headings and then analysed and interpreted descriptively.

3.7 Ethical Considerations

This part should be taken into account while conducting the research on any event or issue. Therefore, the researcher will maintain the ethic in the following steps of a research.

- 1) Prior to conducting the study: The researcher will keep in mind regarding the permission of the selected schools and the participants. He will give due respect to the selected side without thinking short terms benefit to the study.
- 2) Beginning the study: The research identified the research problem that was as much as practicable to the participants to sign on the consent form as their interest, not compulsorily. He will value to each aspect of participants.
- 3) Collecting data: First of all, the researcher made participants sure regarding the confidentiality of the name and fame and get the data by respecting their individual potentiality while answering the questions. He will make them little disturb avoiding the unnecessary information. Furthermore, he will reward the

participants in order to get the required data if the context will be on appropriate.

4) Analyzing data: After collecting the data the researcher has to analyze the data objectively by maintaining the privacy of collected information between the researcher himself and selected participants

CHAPTER –FOUR

ANALYSIS AND INTERPRETATION OF DATA

This chapter consists of analysis of data and interpretation of results. While interpreting the data, the researcher adopted quantitative and qualitative approach to interpret the data.

4.1 Analysis of Data and Interpretation of Results

This section mainly concerns with the presentation, analysis and interpretation of collected data. The thirty (30) students participated in data collection process as the respondents with the help of questionnaire. For this study, a set of questionnaire was used and the data obtained from the respondents have been presented, analysed and interpreted as follows:

4.1.1 Ethnicity of the Respondents

In response to the question no. 1, *What is your ethnicity?*, Sarki, Tamatta, Tiruwa, Kami, Damai/Darji, Luwar, and B.K. are the ethnicities as they responded and responses are given below:

- (i) Nine students responded as Sarki.
- (ii) Eight students responded as Tamatta.
- (iii) Four students responded as Tiruwa.
- (iv) Three students responded as Kami.
- (v) Three students responded as Damai/Darji.
- (vi) Two students responded as Luwar.
- (vii) One student responded as B.K.

It can be analysed and interpreted that most of students are Sarki and Tamatta others are low in number. We can see the variation in Dalit caste in Kalikot district.

4.1.2 Definition of Dalit in the Context of Kalikot District

Regarding the question no. 2, *In the context of Kalikot district, Dalits are less educated, unemployed, back warded, low political involvement, and culturally discriminated.* The responses are given the table below:

Table 1

Dalit in Context of Kalikot

Q.N.	Contexts	Responses							
		Agree		Strongly Agree		Disagree		Strongly Disagree	
2	Definition Of Dalit	Ss	%	Ss	%	Ss	%	Ss	%
		8	26.67	16	53.33	6	20		

Legends: Ss= students, % = Percentage

The above table shows that 8 (26.67%) students response as agree with this definition and 16(53.33%) students response as strongly agree whereas 6 (20%) students response as disagree with this definition. None of the student response strongly disagree. From the tabulated data, most of respondents are strongly following this view and low percent of respondents are not following this view. It shows that Dalits are less educated, unemployed, back warded so on in context of Kalikot.

4.1.3 Status of Dalit Students in ELT Classroom in Kalikot

In response to the question no 3, *Status of Dalit students in ELT classroom in Kalikot district is good.* The responses are given in the table below:

Table 2
Status of Dalit Students

Q.N.	Contexts	Responses							
		Agree		Strongly Agree		Disagree		Strongly Disagree	
3	Status of Dalit Students	Ss	%	Ss	%	Ss	%	Ss	%
		9	30	12	40	2	6.67	7	23.33

Legend: Ss= Students, %= Percentage

The presented data shows that 9 (30%) students agree and 12 (40%) students strongly agree with this question whereas 2 (6.67%) students disagree and 7 (23.33%) students strongly disagree with this question. Combining agree and strongly agree, it is revealed that 21 (70%) respondents viewed as good status of Dalit students in ELT classroom but 9 (30%) respondents viewed as status of dalit students in ELT classroom is bad.

4.1.4 Dalit Children Are As Child Labour

Concerning the question no.4, whether *they are working as child labour in their community*, the responses are presented in the table below:

Table 3
Dalit Children at Work

Q.N.	Contexts	Responses			
		Yes		No	
4	Dalit Child Labour	Students	Percentage	Students	Percentage
		27	90	3	10

The presented data shows that 27 (90%) students responded ‘yes’ and rest 3 (10%) students responded ‘no’ for the Dalit children are working as child labour.

It can be interpreted that 90 % children are working as child labour in their community and 10% children are not. Majority number of Dalit children is labour.

4.1.5 Encouragement of Parents

Regarding the question no. 5, *your parents encourage you to go to school regularly*, the responses are given in the table below:

Table 4
Encouragement of Parents

Q.N.	Contexts	Responses			
5	Encouragement of Parents	Yes		No	
		Students	Percentage	Students	Percentage
		27	90	3	10

The above table shows that 27 (90%) students are going to school by the encouragement of their parents but 3 (10%) students are going to school without encouragement of their parents. It can be interpreted as 90 % Dalit students need the parents’ encouragement to go school and on other hand, 10% Dalit students do not need encouragement. It also shows that majority numbers of parents of Dalit students are aware to their children.

4.1.6 Role of Class Monitor

In response to the question no. 6, *Dalit students rarely play the role of classmonitor*; the responses are given in the table below:

Table 5

Roles of Class Monitor

Q.N.	Contexts	Responses			
		Yes		No	
6	Class Monitor	Students	Percentage	Students	Percentage
		9	30	21	70

The above table shows that 9 (30%) students responded ‘yes’ and 27 (70%) students responded ‘no’ for the role of class monitor. The tabulated data can be interpreted that only 30% Dalit students are selected as monitor and play the role of class monitor. On other hand,70% Dalit students are not selected as monitor and they never get role of class monitor.

4.1.7 Dalit Teachers

The question no. 7,(*How many Dalit teachers are in your school?*) is open ended question. So, only ten students responded as only one teacher whereas, twenty students did not response. It can be analysed that Dalit teachers are in low number. It shows that one teacher has been teaching in one secondary school and other two Schools don’t have Dalit teacher.

4.1.8 Teacher’s Support in English Class

Regarding the question no.8,*Does your teacher support you to read and write in English?* ,the responses are presented in the table below:

Table 6
Teachers' Support

Q.N.	Contexts	Responses			
		Yes		No	
8	Teacher's Support	Students	Percentage	Students	Percentage
		29	96.67	1	3.33

The above data shows that 29 (96.67%) students get the teacher's support in English class and 1 (3.33%) student does not get the teacher's support in English Class. It can be analysed that the teacher fully supports all students to read and write in English.

4.1.9 Opportunity in Extra-curricular Activities

In response to the question no. 9, *Do you get the equal opportunity to take part extra-curricular activities?*, the responses are given in the table below:

Table 7
Extra-curricular Activities

Q.N.	Contexts	Responses			
		Yes		No	
9	Extra-curricular Activities	Students	Percentage	Students	Percentage
		17	56.67	13	43.33

The above table shows that 17 (56.67%) students responded as they get equal opportunity take part in extra -curricular activities and other 13 (43.33%) students responded as they do not get equal opportunity take part in extra-curricular activities. It can be interpreted that some students do not get equal

opportunity take part in extra-curricular activities and some get equal opportunity in extra -curricular activities as other caste students.

4.1.10 Teacher's Motivation in Learning English

Regarding the question no. 10, *Does your English teacher motivate you to learn English?* , the responses are tabulated in the table below:

Table 8
Teacher's Motivation

Q.N.	Contexts	Responses			
		Yes		No	
10	Teacher's Motivation	Students	Percentage	Students	Percentage
		26	86.67	4	13.33

The presented data shows that 26(86.67%) students learn English with the help of motivation of teacher whereas 4 (13.33%) students learn English without the help of motivation of teacher. It can be analysed that teacher fully motivates the students to teach English.

4.1.11 Roles in ELT Class

In response to the question no.11, *Do you play the given roles in ELT class?* , the responses are given in the table below:

Table 9
Roles in ELT Class

Q.N.	Contexts	Responses			
11	Roles in ELT Class	Yes		No	
		Students	Percentage	Students	Percentage
		29	96.67	1	3.33

The above table shows that 29 (96.67%) students play the given roles in ELT class and only one (3.33%) student does not play the given roles in ELT class. It can be interpreted that all students play all roles in ELT class given by the teacher. They actively participated in role play activities.

4.1.12 Extra Class or Tuition

In response to the question no. 12, *Are you taking extra class or tuition for learning English?* The responses are presented in the table below.

Table 10
Extra Class or Tuition

Q.N.	Contexts	Responses			
12	Extra Class/ Tuition	Yes		No	
		Students	Percentage	Student	Percentage
		2	6.67	28	93.33

The above presented data show that only 2 (6.67%) students take extra class or tuition for learning English whereas 28 (93.33%) students do not take extra class or tuition for learning English. The presented data can be interpreted that all students learn English without any extra effort. They fully depend on ELT class only for learning English.

4.1.13 Discrimination by Teacher

Concerning the question no. 13, *Does your teacher discriminate you in terms of the ethnicity?* The researcher found the following response as presented in the table:

Table 11

Teachers' Discrimination

Q.N.	Contexts	Responses			
		Yes		No	
13	Discrimination	Students	Percentage	Students	Percentage
		14	46.67	16	53.33

The above table shows that 14(46.67%) respondents responded as teacher discriminates to the students in term of ethnicity and 16 (53.33%) respondents responded as the teacher does not discrimination to the students. It can be analysed that caste discrimination is remaining in School and society. It is impossible to totally avoid the discrimination from the society.

4.1.14 Discrimination by Other Caste Students

In response to the question no. 14, *Are you discriminated by other caste students?* The responses are given in the table below:

Table 12

Students' Discrimination

Q.N.	Contexts	Responses			
		Yes		No	
14	Discrimination by Other CasteStudents	Students	Percentage	Students	Percentage
		17	56.67	13	43.33

The above tabulated data shows that 17(56.67%) respondents are discriminated by other caste students or friend whereas 13 (43.33%) respondents are not discriminated by other students. It can be interpreted that some other castes students equally behave to Dalit students on other hand some other castes students do not behave so.

4.1.15 Disturbing the Classroom Activities

Regarding the question no. 15,*Do your other caste friends disturb your classroom activities?* The respondents gave the following responses as presented below:

Table 13

Disturbance of Classroom Activities

Q.N.	Contexts	Responses			
		Yes		No	
15	Disturbing the Classroom Activities	Students	Percentage	Students	Percentage
		5	16.67	25	83.33

Above table shows that only 5 (16.67%) students' classroom activities are disturbed by other caste friend whereas 25 (83.33%) students do the classroom

activities with the help of other caste friends. It is interpreted as other caste students support the Dalit students in classroom activities.

4.1.16 Students' Problem Solved by Teacher

In response to the question no. 16, *How often do you meet your English teacher when you face any problem?* The responses are given in the table below:

Table 14

Solution of Problem by Teacher

Q.N.	Contexts	Responses					
		Once a day		Twice a day		Depends on situation	
16	Students' Problem	Ss	%	Ss	%	Ss	%
		5	16.67	4	13.33	21	70

Legend: Ss = Students, % =Percentage

The above table shows that only 5 (16.67%) students meet the teacher once a day when get the problem. Likewise, 4 (13.33%) students meet the teacher twice a day to solve the problems. And 21 (70%) students meet the teacher recently to solve the problem. It can be analysed as most of the students more curious and aware to solve the problem or learn the English so they meet their teacher without hesitation.

4.1.17 Dalit Scholarship

Concerning the question no. 17, *Do Dalits get scholarship regularly?* The responses are given in the table below:

Table 15

Dalit Scholarship

Q.N.	Contexts	Responses			
17	Dalit Scholarship	Yes		No	
		Students	Percentage	Students	Percentage
		30	100		

The tabulated data show that 30 (100%) students responded 'yes' for Dalit scholarship whereas no body responses in 'no' option. Above presented data can be analysed as all Dalit students get Scholarship regularly.

4.1.18 No Cost of Textbook

In response to the question no. 18, *You and your sibling are getting no cost of textbook?* The responses are given table below:

Table 16

Textbook

Q.N.	Contexts	Responses			
18	Textbook	Yes		No	
		Students	Percentage	Students	Percentage
		30	100		

The above presented table shows that 30 (100%) students and their sibling get no cost of textbook. They easily get no cost of textbook. Nobody pay the money for textbook.

4.1.19 School Fee

Regarding the question no. 19, *Are you paying the fee in your school?* The following responses were found as presented in the table:

Table 17

School Fee

Q.N.	Contexts	Responses				
		Yes		No		
19	School Fee	Students	Percentage	Students	Percentage	
					30	100

Tabulated data show that nobody responses the option ‘yes’ but 30 (100%) students response the option ‘no’. It is interpreted as nobody pays the fee in school. All students are getting education without paying fee.

4.1.20 Parents’ Encouragement for Homework

In response to the question no. 20, *Your parents encourage you to do homework?* The responses are given in the table below:

Table 18

Parents’ Encouragement For Homework

Q.N.	Contexts	Responses				
		Yes		No		
20	Parents’ Encouragement For Homework	Students	Percentage	Students	Percentage	
			27	90	3	10

The above table show that 27 (90%) students response in option ‘yes’ and rest 3 (10%) students response in option ‘no’. It can be interpreted as all parents are serious about their children’ homework. They are supporting their children to do homework.

4.1.21 Parents’ Support in Necessary Things

Concerning the question no. 21, *Do your parents buy the dress, bag, copies, pen, etc. for you?* The following responses were found as presented in the table:

Table 19

Parents’ Support

Q.N.	Contexts	Responses			
		Yes		No	
21	Parents’ Support in Necessary Things	Students	Percentage	Students	Percentage
		30	100		

The above presented data shows that 30 (100%) respondents responded in option ‘yes’. whereas, nobody responded in ‘no’ option. It can be interpreted as all parents buy all necessary things (dress, bag, copies, pen, etc) for their children.

4.1.22 Learning Environment At Home

In response to the question no. 22, *Do your parents create the learning environment at your home?* The responses are given in the table below:

Table 20

Learning Environment at Home

Q.N.	Contexts	Responses			
22	Learning Environment at Home	Yes		No	
		Students	Percentage	Students	Percentage
		26	86.67	4	13.33

The tabulated data show that 26 (86.67%) students responded in option ‘yes’ and 4 (13.33%) students responded in option ‘no’ for the learning environment at home. It can be analysed as most of parents are seen very serious about children’ learning so, they create good learning environment at their home. Some parents are not seen serious about children’ learning so, some students do not get good learning environment.

4.1.23 Regularity in English Class

In response to the question no. 23, *Do you take English class regularly?* The responses were found as presented in the table below:

Table 21

Regularity in English Class

Q. N.	Contexts	Responses			
23	Regularity in English Class	Yes		No	
		Students	Percentage	Students	Percentage
		27	90	3	10

The above tabulated information shows that 27 (90%) students responded ‘yes’ and 3 (10%) students responded ‘no’. It is analysed as 90% Dalit students attend English class regularly but 10% students don’t attend English class. It also shows that 90% students are regular in school and 10% students are irregular in school.

4.1.24 Permission to Enter the Office

Regarding the question no. 24, *Do you get permission to enter the office easily?* The responses are given in the table below:

Table 22

Permission

Q.N.	Contexts	Responses			
		Yes		No	
		Students	Percentage	Students	Percentage
24	Permission	27	90	3	10

The above table reflects that 27(90%) students get permission to enter the office easily but 3(10%) students don't get permission to enter the office easily. It can be analysed as all school staffs create the easy environment for the Dalit students to get permission.

4.1.25 Conducting the Teaching Learning Activities

In response to the question no. 25, *Does your teacher conduct the teaching learning activities according to need, interest, and level of learning?* The responses were found as presented in the table below:

Table 23

Conducting the Teaching Learning Activities

Q.N.	Contexts	Responses	
		Yes	No
25	Conducting the		

	Teaching Learning Activities	Students	Percentage	Students	Percentage
		18	60	12	40

The tabulate data shows that 18 (60%) students responded in option ‘yes’ and 12(40%) students responded in option ‘no’. It can be analysed as the teacher conducts the teaching learning activities based students’ needs, interests and level of learning.

4.1.26 Regular Homework

Regarding the question no.26, *Do you get homework regularly?* The following responses were found as presented in the table below:

Table 24

Regular Homework

Q.N.	Contexts	Responses			
		Yes		No	
26	Homework	Students	Percentage	Students	Percentage
		23	76.67	7	23.33

The table reflects that 23 (76.67%) students get and do homework regularly but 7(23.33%) students don’t get and do home regularly. It can be interpreted as the teacher gives the homework regularly and students also do homework regularly.

4.1.27 Homework Checking

In response to the question no. 27, *How many times does your English teacher check your homework?* The responses are given in the table below:

Table 25

Homework Checking

Q.N.	Contexts	Responses					
27	Homework Checking	Everyday		Sometimes		Never	
		Ss	%	Ss	%	Ss	%
		18	60	12	40		

Legend: Ss = Students, % = Percentage

The tabulated data shows that 18(60%) students show their homework in everyday but 12(40%) students show their homework in sometimes. Nobody responded in option never. It can be analysed as the teacher checks homework in everyday. Some students do not bring homework regularly.

4.1.28 Learning English

Concerning the question no. 28, whether they feel easy to learn English? The following responses were found as tabulated in the table:

Table 26

Learning English

Q.N.	Contexts	Responses			
28	Learning English	Yes		No	
		Students	Percentage	Students	Percentage
		11	36.67	19	63.33

The table reflects that 19 (63.33%) students responded in the option 'no' but 11(36.67%) students responded in the option 'yes'. It can be interpreted as majority of the students feel difficult to learn English and minority of the students feel easy learn to English.

4.1.29 Friends' Support in Classroom Activities

Regarding the question no.29 *Are you getting any support from your friend in classroom activities?* The responses are given in the table below:

Table 27

Friends' Support

Q.N.	Contexts	Responses			
29	Friends' Support	Yes		No	
		Students	Percentage	Students	Percentage
		21	70	9	30

The above presented data shows that 21(70%) students get the supports from their friends in the classroom activities but 9(30%) students don't get the supports from their friends in the classroom activities. It can be analysed as 70% students are co-operative in classroom learning and they share their ideas and 30% students are not co-operative in classroom learning.

4.1.30 Authentic Materials in Classroom

In response to the question no. 30, *Do you go to classroom with authentic materials such as bag, books, copies, pen, etc?* The following responses were found as shown in the table below:

Table 28

Authentic Materials

Q.N.	Contexts	Responses			
30	Authentic Materials	Yes		No	
		Students	Percentage	Students	Percentage

		24	80	6	20
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The above tabulated data shows that 24 (80%) respondents responded in option 'yes' and 6(20%) respondents responded in option 'no'. It can be analysed as 80% students come to classroom with authentic materials (bag, books, copies, pen, etc.) but 20% students come to classroom without authentic materials (bag, books, copies, pen, etc.).

4.1.31 Extra Curricular Activities

The question no.31, *In which extra-curricular activities, do all friends support you to participate? Mention in points.* Quiz contest, volleyball competition, cultural programme (dancing and singing), spelling contest, and debate competition are extra-curricular activities as they responded and responses are given below:

- (i) Eight students did not response for this question.
- (ii) Five students responded as debate competition.
- (iii) Three students responded as quiz, spelling contest, volleyball competition, and debate also.
- (iv) Three students responded as debate and volleyball competition.
- (v) Three students responded as quiz contest only.
- (vi) Three students responded as cultural program (dancing and singing).
- (vii) Two students responded as cultural program and quiz contest.
- (viii) Two students responded as cultural program and spelling contest.
- (ix) Only one student responded as spelling contest and quiz contest.

It can be analysed as all students involved in all types of extra- curricular activities and they support each other in these activities.

4.1.32 Participation in Audio Video Material Classroom

Regarding the question no. 32, *How often do you participate in audio video material classroom?* The responses were found as tabulated in the table below:

Table 29

Audio Video Material

Q.N.	Contexts	Responses					
		Everyday		Sometimes		Never	
32	Audio Video Material	Ss	%	Ss	%	Ss	%
				5	16.67	24	80

Legend: Ss=Students, %= percentage

The above table reflects that 5(16.67%) respondents responded in option ‘sometimes’ and 24 (80%) respondents responded in option ‘never’ but only one respondent did not response in any option. It can be interpreted as 80% students never involved in audio video material classroom and 16.67% students sometimes involved in audio video material classroom. Many more students are far from the access of audio video material classroom and they don’t know about audio video materials.

CHAPTER – FIVE

FINDING, CONCLUSION AND RECOMMENDATIONS

This chapter presents the findings, and conclusion of the study drawn from the analysis and interpretation of the collected data and its recommendations on the different levels.

5.1 Findings

The obtained data from the respondents have been analysed and interpreted descriptively. Some findings are found from collected data, they are:

1. Previous presented data and literature show that the status of Dalit students in ELT classroom in Kalikot is of good level and it is improving.
2. Most of Dalit children (90%) are working as child labour due to poverty and unemployment.
3. Most of Dalit parents (90%) always send their children in School. And they encourage them to do homework. They aware of the study of their children. They buy and give the necessary things (dress, books, copies, pen.) to their children for the study.
4. The English teacher supports them in classroom interaction, solving the problems, and learning English. S/he also motivates them to learn English each and every time because they feel difficult to learn English.
5. The English teacher conducts the teaching learning activities based on their interests, needs and level of learning and they play the given roles in classroom interaction. English teacher always give and checks the homework.
6. In the case of extra-curricular activities, they easily take part in these activities such as, quiz contest, debate, spelling, volleyball completion and cultural program. They get equal opportunity to involve in extra-curricular activities. But, they are discriminated by other caste students in school time.

7. All the Dalit students get no cost of textbook, and scholarship regularly. They don't need to pay the fee in the school. But, some Dalit students are irregular and some are far from the schooling.

8. All Dalit students are far from audio video material classroom.

5.2 Conclusion

The study entitled "Status of Dalit Students in ELT Classroom in Kalikot District." The conclusion could be:

The status of Dalit students in ELT classroom in Kalikot is of good level and it is improving. All the Dalit students go to school with necessary things. They do homework daily and their teacher gives and checks homework regularly. They are encouraged to do homework by their parents. Most of Dalit children are working as child labour in their locality. In the case of getting opportunity, minority students get the role of class monitor. But, other roles of classroom activities are provided equally and they played the given roles. They actively involved in extra-curricular activities. The teacher conducts the teaching learning activities based in their needs, interests, and levels of learning.

At last, status of Dalit students in ELT classroom in Kalikot district is seen at good level and it is improving. All the Dalits children are not accessed in ELT classroom and some children are far from the main stream of the education in this district.

5.3 Recommendations

On the basis of the findings listed above the researcher presents the some recommendations in the following different level.

5.3.1 Policy Related

1. Policy makers should formulate the policy that encourages stakeholders to increase the educational access of Dalits in ELT classroom.

2. Policy makers should formulate the policy that eliminates the child labour and untouchability in the society.
3. Policy makers should formulate the policy that ensures the different educational packages for Dalit adults and old people who are illiterate.
4. Government should generate the rules and regulations that direct support to decrease the dropout rate of Dalit students.

5.3.2 Practice Related

1. The project designers can develop new projects to eliminate the child labour and illiteracy.
2. NGOs, INGOs and other stakeholders should implement the legal policies and provisions to increase the access of Dalits in higher education. Such as, providing the scholarship for Masters Degree.
3. NGOs, INGOs and school family have to formulate a new programme to decrease the untouchability between Dalits and nonDalits.
4. The teacher should implement the reservation and quota system in the selection of any leader such as, class monitor, team leader, and committee leader etc.
5. Teacher and other school staffs should punish to the non Dalit students who misbehave with Dalit students.
6. The school management committee and teachers have to manage the audio video material classroom.
7. School family should organize the different programs to uplift the Dalit students.
8. The local government agencies like ward, VDC, and DDC should organize interaction programme and workshops with concerned with stakeholders in relation to increase the educational access of Dalit students in ELT classroom.

9. The stakeholder should monitor and evaluate the schooling system regularly to decrease the irregularity of Dalit students.

5.3.3 Further Research Related

1. This thesis will provide the valuable secondary sources for the researcher.

2. It will provide new research areas like:

- Causes of low achievement of Dalit students in English subject in Kalikot district.
- Effectiveness of audio video material in ELT class in Kalikot.
- Causes of irregularity of Dalit students in ELT class.
- Causes of becoming the child labour in Dalit society.
- Effectiveness of reservation and quota system in Kalikot district for Dalits, etc.

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APPENDICES

APPENDIX I

PARTICIPANT CONSENT FORM

Supervisor Tribhuvan University

Prof. Dr.Laxmi Bahadur Maharjan

Department of English Education

Kirtipur- Kathmandu, Nepal.

Status of Dalit Students in ELT Classroom in Kalikot District

I agree to take part in this research study. In my giving consent, I state:

I understand the purpose of the study, what will be asked to do, and any risks/benefits involved.

1. I have read the Participant Information Statement and have been able to discuss my involvement in the study with the researchers if I wished to do so.
2. I have got answers to any questions that I had about the study and I am happy with the answers.
3. I understand that being in this study is completely voluntary and I do not have to take part.
4. I understand that I can withdraw from the study at any time before I submit my responses to the researcher
5. I understand that my responses cannot be withdrawn once they are submitted
6. I understand that personal information about me that is collected over the course of this study will be stored securely and will only be used for purposes that I have agreed to. I expect as required by law.
7. I understand that the results of this study may be published, and that publications will not contain my name or any identifiable information about me.

I consent to:

) Completing questionnaire YES NO

Signature:

Name: Date:

QUESTIONNAIRE FOR STUDENT

The questionnaire is a main tool for this study. It will be conducted by Narjung Shahi, student of Tribhuvan University, Kirtipur for the study on **Status of Dalit Students in ELT Classroom in Kalikot District** under the supervision of Dr.Laxmi Bahadur Mahrjan, Professor of Department of English education,T.U. Kirtipur, Kathmandu.

The researcher is interested in your personal opinions. Please, feel free to put your personal opinions asked in this questionnaire. Your opinions will help me to understand Educational Access of Dalit Students in ELT Classroom. Your answers will remain strictly confidential.

NarjungShahi

Researcher

M. Ed 4th Semester

Department of English Education

Tribhuvan University,

Kirtipur, Kathmandu,

Nepal.

Personal Information of Student

Name:

Class:

School Name:

Age:

Questions

1. What is your ethnicity?

.....

2. In the context of Kalikot district, Dalits are less educated, unemployed, backward, low political involvement, and culturally discriminated.

a) Agree

b) Disagree

c) Strongly agree

d) Strongly disagree

3. Status of Dalit students in ELT classroom in Kalikot district is good.

a) Agree

b) Disagree

c) Strongly agree

d) Strongly disagree

4. Most of Dalit children are working as child labour in your community?

a) Yes

b) No

5. Your parents encourage you to go to school regularly.

a) Yes

b) No

6. Dalit students rarely play the role of class monitor.

a) Yes

b) No

7. How many Dalit teachers are in your school?

.....

8. Does your teacher support you to read and write in English?

a) Yes

b) No

9. Do you get the equal opportunity to take part the extra -curricular activities?

a) Yes

b) No

10. Does your English teacher motivate you to learn English?

a) Yes

b) No

11. Do you play the given roles in ELT class?

a) Yes

b) No

- 12) Are you taking extra class or tuition for learning English?
a) Yes b) No
13. Does your teacher discriminate you in terms of the caste?
a) Yes b) No
14. Are you discriminated by other caste students?
a) Yes b) No
15. Do your other caste friends disturb your classroom activities?
a) Yes b) No
16. How often do you meet your English teacher when you face any problem?
a) Once a day b) Twice a day c) Depends on situation
17. Do Dalits get scholarship regularly?
a) Yes b) No
18. You and your sibling are getting no cost of textbooks?
a) Yes b) No
19. Are you paying the fee in your school?
a) Yes b) No
20. Your parents encourage you to do homework.
a) Yes b) No
21. Do your parents buy the dress, bag, books, copies, pen, etc. for you?
a) Yes b) No
22. Do your parents create the learning environment at your home?
a) Yes b) No
23. Do you take English class regularly?
a) Yes b) No
24. Do you get permission to enter the office easily?
a) Yes b) No
25. Do your teachers conduct the teaching learning activities according your
need, interest, and level of learning?

- a) Yes
- b) No

26. Do you get homework regularly?

- a) Yes
- b) No

27. How many times does your English teacher check your homework?

- a) Everyday
- b) Sometimes
- c) Never

28. Do you feel easy to learn English?

- a) Yes
- b) No

29. Are you getting any support from your friend in classroom activities?

- a) Yes
- b) No.

30. Do you go to classroom with authentic materials such as bag, books, copies, pen, Etc.

- a) Yes
- b) No

31. In which extra-curricular activities, do all friends support you to participate? Mention in points.

- a).....
- b).....
- c).....
- d).....

32. How often do you participate in audio video material classroom?

- a) Everyday
- b) Sometimes
- c) Never

Thank you for your co- operation.