Basic Level Teacher Education and Pedagogical Practices: Contentions in Multilingual Context

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A Thesis for the Degree of Master of Philosophy in English Education

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Dedicated to

My Lovely Late Mother Mrs. Lali Khatri

Abstract

Nepal is a plurilingual and multilingual country. Here, almost all urban and semi-urban communities are multilingual. Reflection of society in education in terms of language is the most essential but challenging issue in Nepal. There are various issues in language policy and planning for education to integrate linguistic sub-nations in the Nepalese nation at the political level and mother tongue investment in learning at the pedagogical level.

This research first aimed to explore the Basic Level early grade teachers' experience in teacher education and pedagogical practice in terms of language. Its second attempt was to evaluate alignments and contentions among three entangled nexus: language policy, teacher education and pedagogical practices in multilingual contexts. Its study areas were target teachers' experiences and language policy in education. It was a phenomenological study including document analysis. Thirteen teachers teaching in ECD and up to grade 3 were purposively sampled and interviewed. It has also included three classroom observations and three follow up focus group discussions. Policy documents related to language policy in education formulated by the governments and schools were duly analyzed to assess the degree of alignment and contention between policy and practice. By policy and practice with some exceptions, the education system has been a monolingual for a long. However, recent educational policy has induced multilingualism as socio-political reflection. Specifically, the teachers, in early grades, are facing challenges facilitating and dealing with multilingual children's learning. The teachers reflected the lack of an academic degree on how to teach language and deal with language issue in other subjects. Many students and teachers, in early grades, do not

understand each other's languages. However, both teacher and student have attempted to turn multilingual naturally for academic purposes.

There are huge gaps in teacher education, pedagogical practices in multilingual early grades, and language policies. First, teacher education, language policy in education and pedagogical practice do not align with each other. Second, the teachers have been practicing unplanned multilingual pedagogical approaches in the multilingual classes. However, they have hardly been supported by their teacher education and language policies made by governments and schools. Third, schools have introduced an EMI policy but teachers have not been educated, trained, prepared and oriented for this. Fourth, there are mainly two types of teachers from a language perspective: monolingual and bilingual/multilingual, excluding the English language. The teachers, naturally multilingual or newly turned multilingual, are practicing multilingual pedagogy relatively smoothly whereas other monolingual teachers are facing various pedagogical barriers due to language. Fifth, the teachers have experienced challenges implementing EMI policy in early grades. It has two reasons. First, the teachers are not sufficiently competent in English to run EMI classes. Second, the students in the early grades with diverse home languages cannot be immersed in the English language without using their home languages in class at least up to grade 3. Sixth, they are in need of and desire for multilingual teacher support education and training for effective pedagogical practices to bridge diverse home monolinguals and a few multilingual early graders to other additional languages. This is a due pedagogical approach in which children turn and scaffold multilingual to immerse themselves into English and Nepali, the prominent medium of instruction in the education system of Nepal till the date.
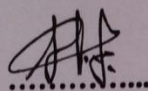
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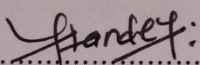
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September 25, 2022

Recommendation Letter

The undersigned certifies that I have read and recommended to the Faculty of English

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Education and Pedagogical Practices: Contentions in Multilingual Context"

submitted by **Laxman K. C.** in partial fulfillment of requirements for the degree of

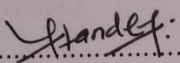MASTER OF PHILOSOPHY IN EDUCATION WITH SPECIALIZATION IN

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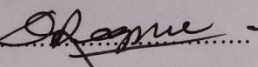Associate Professor Gopal Prasad Pandey, PhD

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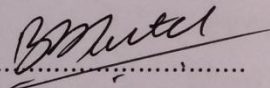
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The undersigned clarify that we have read, approved and recommended to the Faculty of

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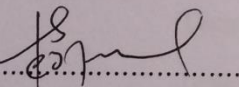
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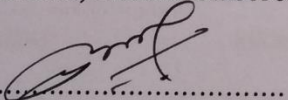Prof. Danraj Regmi, PhD

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List of Abbreviations

B.Ed.:	Bachelor of Education
CBS:	Central Bureau of Statistics
ECD:	Early Childhood Development
ELL:	English Language Learner
EMIs:	English as a Medium of Instructions
ENG+Nep:	English plus Nepali
FAT:	Free Association Test
GSE:	Graduate School of Education
IPA:	Interpretative Phenomenological Approach
ITM:	Indigenous Tribal Minority
KAL:	Knowledge about language
L1:	Language 1 or First language
L2:	Second Language
L3:	Language 3/ Third Language
L4:	Language 4/Fourth Language
LKG:	Lower Kindergarten Group
M. Ed.:	Master of Education
MDG:	Millennium Development Goal
MLE:	Multilingual Education
MoEST:	Ministry of Education, Science and Technology
MoI:	Medium of Instruction
MT:	Mother Tongue

MTB-MLE:	Mother Tongue Based Multilingual Education
MTM:	Mother Tongue Medium
NATO:	Northern Atlantic Treaty Organization
NEP+Eng:	Nepali plus English
NGOs:	Non-government Organizations
NMI:	Nepali Medium of Instruction
NNS:	Non-Nepali Speaking
NPCCBS:	National Planning Commission Centeral Bureau of Statistics
PCL:	Proficiency Certificate Level
PDP:	Professional Development Program
PhD:	Doctor of Philosophy
PLCs:	Professional Learning Communities
PTs:	Preservice Teachers
QUAL:	Qualitative
SDG:	Sustainable Development Goal
SLC:	School Leaving Certificate
SMC:	School Management Committee
SQR:	Self-Reported Questionnaire
TL:	Target Language
TPD:	Teacher Professional Development
TSC:	Teacher Service Commission
TU:	Tribhuvan University
UKG:	Upper Kindergarten Group

UNESCO: United Nations Educational, Scientific and Cultural Organization

UNICEF: United Nations International Child Emergency Fund

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CHAPTER-I

Introduction

This introduction section has laid the groundwork for the first section of this study. It has discussed the background, statement of the problem, rationale, objectives, research questions, delimitations, and operational definition of the key terms of the research. In the background, it has discussed three aspects of multilingual education: multilingualism, multilingual education, and multilingual education issues and illusions in Nepal. In stating the problems, it has discussed what the situation and gaps are in the research area. The rationale of the research has amplified the significance of the research and its findings. The research navigation has been reflected in the research objectives and questions. Similarly, the delimitation section has reflected the boundaries of the research, including its various means and practices.

Background of the Study

Nepal is a country of natural "plurilinguals" (Ziegler, 2013) as well as fluctuating multilinguals. Many Nepalese people can speak more than two languages. They are mostly plurilingual speakers no matter if they do not have equal attainment because it is difficult to "master two or more languages identically well" (Rezepova, Stepanenko, & Guseynov, 2018, p. 112), and many speakers can use communicative skills and language repertoire shaped by natural and institutional multilingual development as multilingual speakers due to their socio-cultural interactional territory from a long past in her civilization and state's educational, political, policy and ideology nexus of language practices. The 2011 census report reported that 123 living languages (Government of Nepal NPCCBS, 2012) are used in communication practices, with status ranging from endangered groups to language of

public administration with official recognition in the constitution. For example, Nepali with Devnagari script is the language of public administration, but even other local majority languages can be made official by making a law. The province shall be given the authority to establish provincial language policy. All the mother tongues spoken in Nepal are national languages. Nepal has declared herself a multilingual nation (Government of Nepal, 2015). These languages do not have equal developmental status. It is because there are in sufficient linguistic properties that are supposed to be in modern academic languages in terms of their writing scripts, vocabulary, and grammatical systems.

Language in education is a complex and ever-evolving issue in the world. Language in education is a right (UNESCO, 2003) or a means of negotiating one's identity (Waller, Wethers, & De Costa, 2017). Language in education is a cross-cutting issue, including access to knowledge or education through mutual semiotic negotiation in the teaching-learning space. In terms of language competency, performance, and interdisciplinary content knowledge, they are the tool for cognitive investment and constant re-softwaring phenomena.Languages are not only useful tools for teaching and learning, but they can also be barriers. Education is the most basic need and right of people or citizens and the prior duty of the state in the contemporary world. However, there are limitations and parameters due to the state's developmental and economic efficacy.

Several researchers have claimed that policies concerning language education and the language of instruction can create disparities among learners. "Clearly, the Nepali-only medium of education has perpetuated inequalities... " (Awasthi, 2004, p. 287). Some of the learners could benefit, whereas others are docile bodies (Banovcanova & Masarykova, 2014). The learners, whose languages are used at schools and in classrooms and cannot

understand the language used in the class, remain passive. They are less or zero-learning learners because of the use of language in the class as the medium of instruction. This situation of language disparity leads to benefits for some and docile situations for others. The others might be disadvantaged if their home language and cognitive investment are not recognized and allowed at schools. Many children in Nepal are unable to continue their education due to a variety of factors, one of which was language (Taylor, 2010; Awasthi, 2004). Children who do not speak their home language at school or in the classroom face a variety of challenges, including learning, psychological devaluing, and being unidentified and unrecognized null persons (Banerji, 2017). These linguistically marginalized children cannot invest their full potential, which could help them with educational enhancement (Norton, 2015). Language in education and language of instruction are issues linked to language ideology and delivery tension (Piller, 2015). Many state systems want to provide education in multiple languages, but they face challenges with resource management (both human and non-human) and incorporating content from various languages and cultures.

Education in one's mother tongue or a different language is a highly sought-after subject. In Nepal, we have poor infrastructure and institutional development in education. They (education in the mother tongue and in other languages) are therefore struggling with even poorer monolingual educational service delivery due to low budget allocation (UNICEF, 2021) and an international donation-based educational research and budget system in education and its development. In 2007, the government of Nepal attempted multilingual education through the Department of English Education, Faculty of Education, TU, with government technical assistance and the monolingual bias mindset.They had implemented monolingual mother tongue education, with the majority of local language

speakers ignoring other home language speakers. Even if it is claimed asmultilingual education, it was monolingually biased. It is also, to some extent, plurilingual education. In Nepal, mother-tongue education has long been a problem. Nonetheless, the Nepalese government has attempted to provide plurilingual (however, the government has used the term "multilingual") education; however, this is no longer a catchy issue because Nepalese communities are undergoing metrolingualism. It is as a result of urbanization, migrant urbanization, and traditionally inter-immersed societies.

In terms of day-to-day communication, some rural villages in Nepal still have poorly distinct natural monolingual communities, but the line between monolingual and multilingual is blurring. Plurilingualism is being shaken, whereas multilingualism is bearing a new fruit. People, whether in rural or urban areas, use multilingual communicative characteristics like accents, vocabulary, code-switching, code-mixing, and code-messing from several languages, but they do not communicate as well as 'ideal speakers' (Chomsky, 1957) of a particular language with so-called language purification. These multilingual situations have been stipulated by different factors like technology, media, the formal education system, an individual's new lifestyle and living, and job hunting far from their village and country. Multilingualism is constantly reshaping the lingua franca, which is blurring the distinctive differences among languages in the use and the thinking of people.

Multilingualism and Multilingual Education

Multilingualism has been defined differently in different contexts however it has a seminal aspect that multilingualism is a linguistic situation where several languages are in existence and communicative use. "Multilingualism can also be regarded as the co-

existence of several languages within a society," (Lyons, 1981, mentioned in Okal, 2014, p. 223). If several languages are in co-existence in society is a multilingual situation that develops multilingualism. There are different forms of multilingualism like the ability to use several languages separately and ability to use several languages in combination as a hybrid form. "Multilingualism, i.e. the command of several languages, enables children to communicate with family members belonging to various nationalities and cultures," (Stavans & Hoffmann, 2015 mentioned in Markowska-Manista, Zakrzewska-Olędzka & Sawicki, 2020, p. 65). Multilingualism from the speakers' perspective is the ability to have command over several languages. "Multilingualism refers to speaking more than one language competently," (Okal, 2014, p. 223). If any person speaks more than one language competently, it shapes multilingualism. This definition of multilingualism seems traditional because a speaker may have ability or competence over several languages but not equal. Multilingualism in education has some differences from other areas of language use.

Multilingualism in education has two approaches natural and tutorial of language learning and use. "A multilingual classroom is one in which there are students who know and use two or more languages in their home or community. It is also one where students are expected to learn two or more languages," (British Council, 2019, p. 11). Multilingualism is first in the community and it needs to be reflected later in school. Including other purposes of multilingualism in education, the most essential purpose is multilingual pedagogy for effective teaching learning. If social multilingualism is reflected in the class, the children can experience homely environment which amplifies teaching learning efficiency. Multilingualism is also considered as lingua franca. Multilingualism is the situation of language repertoire which is used by learners as needed in communication

or languaging. "Languages are so deeply intertwined and fused into each other that the level of fluidity renders it difficult to determine any boundaries that may indicate that there are different languages involved," (Makoni & Pennycook, 2012, p. 447 cited in Routledge Tylor & Francis Group, 2014, p. 1). This is more developed and practical concept of multilingualism. In depth languages cannot be compartmentalized. They share common grounds. So in multilingualism, languages are interwined and fused. They are like different color water which deserve same chemical quality with different physical appreances. When thses languaes are used in multilingual contexts, first they are visible with different identity but later they make a new combined color as multilingualism.

Multilingual education is the entire process which enables learners to learn integrated interdisciplinary contents by investing multiple semiotic repertoires. For teachers, it supports to create the teaching-learning space including learners' cognitive investment, investing multimodal, multiliteracies, multi-identities, diverse cognitive assets and social justice approaching language ideology as the pedagogical practices for learners. This is practiced in collaboration with abiding state's educational policy, language policy, language policy in education codified in the prevailing constitution, supplementary laws, international protocols and commitments (Taylor, 2010) as the party with its ratification for obtaining educational goals set by the world community. Government of Nepal has committed to the targets and goals made by international agencies like UNESCO, UNICEF and programs like Millennium Development Goal (MDG) 2000-2015, Sustainable Development Goal (SDG) 2016-2030, (Government of Nepal National Planning Commission, 2017).

Nepal, like many other countries of the world, is a traditionally natural plurilingual and multilingual country and nation as recognized by the constitution. Natural plurilingualism fosters multilingualism in the true multilingual sense. There are two processes: monolingual to plurilingual and multilingual, and plurilingual to multilingual. They are learned and acquired with two modes formal as through formal educational processes and non-formal as through other sociocultural processes (Nijoroge, Mwangi, Ndungu & Orwenjo, 2014; Waller, Wethers & De Costa, 2017) in general in Nepal. Multilingual education includes multiculture, multi-identities, multi-ideologies, diverse contents and multiple voices of the society in its curriculum which indicates inclusiveness in education. "…there is potential to not only expand the multicultural education curriculum to include a focus on language identities and ideologies but also to build in opportunities for PTs to examine their beliefs and practices in relation to linguistic diversity" (Lew & Siffrinn, 2019, p. 376). Multilingual education lifts up not only linguistic plurality but also the socio-cultural superdiversity.

Multilingual education is not only theory but also the practice of teachers' beliefs, attitudes, behaviours, and ideology towards linguistic plurality and socio-cultural diversity and their importance and attributions in education. The era of globalization has amplified the academic and institutional plurilingual and multilingual settings in almost all states of the world (Garcia, 2008). The cross and constant linguistic, cultural, economic and political emersion of the societies has germinated a new dimension in the field of education and language in education. Almost all the languages of the world have become the units of thread in the net or spectrum of the world languages whereas some of them are very much sparkle and lighting to catching the eyes of many but some many are discolored, and being

disappeared and fossil archive. The more, on the one hand awareness of indigenous, endangered and minority languages is being a rampant issue, the more languages and their status on the other hand are being disappeared and on the verge of decay. Globalization has awarded worldwide chasing cheque to some languages like English, French, Hindi, Spanish, and Mandarin. Contrarily, many other languages with culture as their mother languages are being sterilized and given the non-claim bouncing cheque even if they are in soul free living, with the metaphoric vaccination of globalization. They are not the victims of direct policy but in the quagmire of activities like technology, capital, and information delivered by globalization.

Multilingualism in Nepal is being more complex due to globalization, trans-societal and trans-geographical or trans-regional population flow. Traditional monolingual communities are also being reshaped demographically, and socio-culturally. Their language status situations are frequently being rescaffolded and reshaped. Mass media spread of new communication technology in the education system, migration and migratory labour within the country and across the country are the main factors for rescaffolding and reshaping societal as natural and agency as formal institutional multilingualism. "This is largely due to the significant linguistic, cultural and demographic changes that have been ushered in by globalization, transnational population flows, the spread of new technology and the changing political and economic landscape of different regions of the world," (Martin-Jones, Blackledge & Creese, 2012, p. 1). There are somehow factors extending the world in reshaping multilingualism, and multilingual literacy is an area of growing interest internationally. Research in multilingualism have been carried out in different kinds of sociolinguistic spaces: in local neighbourhoods; across transnational diasporas; in

multilingual workplaces; in complementary schools, community classes and mainstream educational settings; in health care centers, religious gatherings, legal settings and in bureaucratic encounters; in the mass media and on the Internet (Martin-Jones et al., 2012).

In Nepal any speakers of any national languages are with their choice, intention and nationality with confidence. It is their fundamental right to use language not the gifting/ merciful so-called facilities as it is in United States of America and other European countries where humanitarian laws are in prevail with good practices. The most of the researches have been carried out on the population they have blurred nationality and inferior confidentiality toward their basic human rights. They are living as second grade culturally, politically, economically, socially, psychologically, legally and linguistically categorized citizens as they have been protected by their domestic and international humanitarian laws. But in Nepal except some particular situation, almost all Nepalese entertain to these rights. Nepalese ethnic and indigenous language communities are being marginalized more because of poor institutional development in education and educational policy.

Nepal's Multilingual Education Problem and Illusion

Language, including multilingual awareness, is increasing among the young indigenous tribal minority (ITM) people due to the dominant role of Nepali and English in mass in Nepal. It is attributed to plurilingual society, multilingual society, and pedagogical practice in multilingual classes in school education in general. So the indigenous and others whose languages are not included in education as subjects or mediums of instruction are aware of and advocating for the inclusion of their languages in education. In the past, not all but several other languages were not included in the education system, but UNESCO

(2011) has used the term "exclusion." Including all the languages in the early grades in a heterolinguistic situation is the most challenging issue in education. Similarly, the provision of the constitution regarding giving education in the mother tongue up to grade three seems impractical because how can we use several languages separately as the European plurilingual approach in the same class? There are various issues and challenges with using several home languages in school. They are, for example, teachers, teacher education, materials, languages, and other infrastructures or possibilities and facilities for using several languages separately in the same grade. There is an overlapping illusion between the plurilingual and multilingual concepts in education. By the nature of its policy, Nepal's so-called multilingual approach is similar to the plurilingual approach in Europe. On the contrary, in practice, teachers are practicing unplanned, need-based, multilingual pedagogical practices like in the USA.

There are other illusions about multilingual education. For example, all languages can be included in education, and all parents and children want their languages to be included in education regardless of grades. All languages, for example, have qualities or properties that allow learners to improve the quality of their education and become qualified global citizens. Another myth in multilingual education is that any teacher who speaks any of the children's home languages as a second or first language can teach the same language without any education or training in it. Some other monolinguists may believe that children's other home languages cannot be used and hamper or interfere with the learning of other languages and content. Other issues and misconceptions about multilingual education may exist. It is the bitter truth that all the languages do not have the same level of power and qualities in terms of education and wide acceptability. All the

languages do not have access to higher education or international lingua franca status, but they are influenced by language ideologies and other hegemonies. But we ought not to exclude the home languages of the children in their early grades for pedagogical purposes in order to immerse them in other widely accepted majority educational languages like Nepali and English in the context of Nepal.

Absolute justice and equality cannot be applied equally to all languages. They all, excluding the ideological and social construct reality of language recognition, do not have equal properties and power in terms of their theoretical linguistic panorama and language practice landscapes like vocabularies, scripts, and grammatical versatility like meaning, discourse, and style, which could offer a wider range of grammatical structures. These linguistic properties, if sufficient, negotiate communicative semiotic systems in the broader ranges of local and global society's socio-cultural, socio-economic, socio-political, and world connectivity dimensions. On the other side, we can encourage speakers of minority languages to use it in their home environments and in their speaking situations as a source of pride in their identity and belongingness. We can facilitate, encourage, and let them use their home language at school, fostering a plurilingual, multilingual, and multicultural school community. It is the reflection of a lived-out, natural society, which could offer positive effects over teaching English and other languages. The more rejection and non-inclusion of home languages in educational settings that can suppress children's home languages, the more opportunities for "cognitive investment" in their home language that will shape the new shape of home language. It might have two positive vibes. The first is that the learner would be encouraged and accepted as a member of a historical body of

learning with various identities and ownerships. The second is that the learner's home language would be extended and incorporate new properties from other languages.

Statement of the Problem

Nepal, as the constitution states, is a multilingual nation. In terms of numbers, Nepal has 123 spoken mother tongues (Government of Nepal, NPCCBS, 2012). Since Nepal is a naturally and institutionally plurilingual country, regardless of the parametric variation in the sociolinguistic situation in the different demographic distributional territories, people in some social contexts speak more than two languages as plurilingual speakers. As bilingual or plurilingual learners, students at schools study Nepali, Sanskrit, English, and some other indigenous languages like Nepal Bhasha, Tharu, Rai, Kham Magar, etc.

Even if Nepal is known as a multilingual nation, the formal policies and practices have still not introduced multilingualism in teacher education and preparation. However, the government of Nepal has recently introduced an education policy. It has formulated a policy of multilingual education (MoEST, 2019), although its understanding and practices are still monolingual or plurilingual. Since the teachers are not educated through the multilingual approach, how multilingual classes are practiced is the main gap between teacher education and teachers' pedagogical practices. How multilingual students with different home languages are taught, facilitated, and progressed in their early grades for their learning investment, learning engagement, "cognitive and linguistic transfer" (Ploger & Putjata, 2019, p. 217), and knowledge or learning experience scaffolding.

Teachers and students in schools practice intensive multilingualism in the early grades, which state and school language policies do not recognize. By policy, several

languages are taught at universities and schools with a monolingual bias. The construct regarding multilingual education, which has been made by several institutions and research scholars, is the act of teaching and learning multiple languages in formal educational classrooms (UNESCO, 2006; Lotherington, 2004), rather than multilingualism as hybrid use of several languages in the same class as multilingual education. It seems like a more traditional and prescriptive conceptualization, which does not explore how languages interact in the community. But the plurilingual approach could not reflect the natural occurrence of multilingualism, which could be a more effective approach in multilingual early grades. In the natural community, speakers of different languages living in harmony respect and share each other's linguistic and language repertoires in their real lives outside of the classroom or school. As part of the multilingual education process, the children practice and invest their multilingual or home language repertoire as naturally as possible in their real class to scaffold their new language repertoire through multilingual pedagogical practices. Teachers and students in school classrooms use two or more languages, even in monolingually biased educational institutions.

The first state's language policy in different language subjects is monolingual, as it usually happens in the plurilingual approach. The second is the explicit use of multiple languages for mutual instruction among students and teachers, referred to as "multilingualism," as the classroom implicit language policy agencing. They use two or more languages, blending the syntax, vocabulary, and, to some extent, suprasegmental features as hybrids, and blending forms of languages as multilingualism. The teachers teaching multilingual or heterogeneous home languages to early-grade students seem to need multilingual teacher education (Ploger & Putjata, 2019). It may not be equally

important all over the country but could be applied with language mappings. It is a step forward for multilingual education for more naturally multilingual beginner children in Nepal. The panorama of multilingualism in education has not sufficiently been visible and is a matter of interest in its policies and practices regarding multilingual teacher education and pedagogy in school education in Nepal. Such teachers may not have been researched or have been less researched on the language issue to explore their lived experience using languages in the classroom if they are teaching at the basic level in early grades where plurilingual and multilingual students are enrolled.

Rationale of the Research

The research rationale refers to the dimensions of scope, utility, relevancy, and consequence for the agencies and institutions involved. Since I have analyzed the policy documents regarding teacher education with reference to multilingualism, it might draw the attention of policymakers to the need for linking policy, practices, and needs in multilingual teacher education. It has revealed the lived experiences and pedagogical practices of the teachers, and other teachers will have access to interact in such experience sharing, which could support their professional development as need-based multilingual teachers. On a short-term basis, government agencies in various fields may educate and train teachers who are experiencing instructional challenges in multilingual and multicultural classes enrolling from a plurilingual and multilingual socio-cultural background.

Other researchers, practitioners, and policymakers may use it as a starting point for further research as the act of restructuring multilingual teacher education and multilingual pedagogical practices in elementary classes where students from heterogeneous

metropolinguistics [multilingual and plurilingual situations in a metropolitan context] and metrocultural backgrounds enroll. It may reshape the attitudes, beliefs, and practices of the concerned individuals and agencies in multilingualism, multilingual situations, plurilingual situations, multilingual pedagogy, multilingual pedagogical practices, and learners' cognitive investment. They may be prone to scaffold learners' holistic learning investments, including proximal cultural, social, linguistic, and cognitive aspects, to ensure learning justice and learners' recognition of the justful learning space, and entertain the differences to explore the likeness among the differences to ensure the learners' affinity and belongingness to the just learning space.

If this research is able to germinate buds of knowledge, it will set the stage for institutional and policy-level reformation and transformation, which could ensure and enhance the learning opportunities of marginalized and minority language community children. This due process will amplify the learning opportunities and reduce the "drop out" rate (UNESCO, 2006) due to language in education and language/medium of instruction. Children whose home language is used as the medium of instruction at school will have a different attitude toward their classmates whose languages are not used as theirs. They may have all scaffolded their experiences of interacting with the differences and similarities; they may have all initiated a collaborative and harmonious learning culture among the differences, leading to deference.

Objectives of the Study

The research had set out the following objectives:

- To reveal the teacher learning experiences of Basic Level early grade teachers in terms of medium of instruction and language use while being prepared to be teachers.

- To explore the pedagogical practices and lived experiences of the teachers teaching at Basic Level early grades (pre-school and up to grade 3).

- To analyze the alignments and contentions among language policy in education, teacher education, and pedagogical practices in a multilingual context.

Research Questions

This research addressed the following research questions:

Q.1: How were teachers teaching in multilingual and plurilingual classes in the Basic Level early grades (pre-school and up to grade 3) educated or prepared to be teachers in terms of the medium of instruction and language use in classrooms?

Q.2: What are their experiences regarding their own teachers' pedagogical practices in terms of language use in the classroom?

Q.3: What pedagogical approaches have these teachers been practicing in terms of language as the medium of instruction or classroom communication in a multilingual context?

Q.4: What are their lived experiences with and practices of multilingualism in multilingual classes?

Q.5. To what extent do language policy in education, teacher education practices, and classroom pedagogical implementation practices concur with each other and among themselves?

Delimitations of the Research

By means of resources, time, objectives of the research, access to data, coverage of data, sample population, sample size, purpose of the research, implied methodological procedures, theoretical and philosophical consideration, and the research paradigm, I made boundaries under the above-mentioned ingredients of this research. These actions had led me to a more in-depth investigation of the research. This research has been delimited into the following constructs:

- The study was delimited to the data collected through interview, focus group discussion, and class observation from Basic Level Early Grades' (13) purposively selected teachers in multilingual context schools in Dang district in Nepal for the research purpose.

- The underlying methodological worldview was phenomenological methodology.

- The study was based on an analysis of policy documents: the present constitution of Nepal, other prevailing laws related to language policy and language policy in education in Nepal, like the prevailing education act, education rule, education policy, child right act and teacher education history documents.

- Its study area is delimited to three aspects: language policy, early grade teacher education practices, and early grade teachers' pedagogical practices in terms of language in multilingual classes.

Operational Definition of Key Terms

Some of the terminologies, which are defined and explained in brief for the purpose of making clear sense in the research, are as follows:

Language Awareness

It refers to a teacher's language knowledge, which includes the basic language system and skills about what to teach and how to teach and learn, as well as other subjects in which their medium of instruction allows for effective negotiation of content in the formal classroom using the best language awareness practices. It is the most important competency for all teachers who work with students whose learning is greatly influenced by language issues such as mother tongue, first language, target language, second language, foreign language, home language, language of instruction, and so on. The linguistically aware teacher is supposed to be exposed to such matters and facilitate learners' efforts to overcome the learning challenges created by language and communication barriers.

Multilingual Awareness

Since language awareness is knowledge about language (Bartels, 2011) and language teaching and learning, multilingual awareness is language awareness in teachers on what multilingualism is, what a multilingual teaching approach is, what multilingualism is in the class, and how multilingualism can be used to optimize learners' learning opportunities and their linguistic rights. Moreover, the pedagogical strategies in which the learners get opportunities to invest their cognition, which they have already developed in their home language, for their classroom-based formal learning. For Garcia (2008, p. 385), multilingual awareness for teachers comprises "...three understandings: about language, its teaching, and its learning...". In a practical pedagogical sense, having a multilingual

awareness means being aware of the various social, cultural, and psychological states of learners, better understanding them, and allowing them to pursue their cognition and identity in the classroom, whether it is language or content.

Plurilingual Society

A plurilingual society is one in which people of various linguistic nationalities naturally speak several languages or multiple languages. The languages and their speakers may have different statuses, like marginalized, minority, majority, and ethnic language communities and languages. The various languages that can have at least spoken forms separately in their entire territorially bound community for basic natural communication. All the languages may not have equal development and status in terms of vocabulary, grammatical systems, literature, and recognition as mediums of instruction in education, languages of public administration or judiciary, and languages in media and information technology.

Multilingual Society

It refers to the society or linguistically diverse community where people have three layers of languages for communication: the first are different ethnic languages; the second are national or regional level languages with a vast number of native and non-native speakers; and the third is a naturally and educationally developed hybrid variety of language (Garcia, 2008). It emerges in the plurilingual society as the result of natural or educational plurilingual negotiation and forms a multilingual society. A third layer of language communication exists in a multilingual society. In a multilingual society, the speakers are from different ethnic and native language backgrounds. They communicate by mixing up different segmental and suprasegmental features like vocabulary, accents, code-

mixing, code switching, miming, gestures, and cultural nexus communication symbols like bowing and moving the head, eye contact, nodding hands for greeting, and offering hand palm and feet for being greeted by juniors. As multilingual speakers and multilingualism in communication, they use multimodality and multiliteracies of constantly scaffolding repertoires of language for communication.

Multilingual Classes

Children in multilingual classrooms have the same language characteristics as children in a multilingual society. They are always in the multilingual scaffolding phase, but it makes no difference which parts of different languages are in the multilingual repertoire.

Monolingual Children and Plurilingual Classrooms

In this situation, there are different home language children in the same class. Almost all children are monolingual with their home language because they have just been enrolled in school and their language development in their first (home) or native language is in the nursery phase, which is a rapid developmental stage but still very fragile. They can understand and receive better language data in their home language than they can produce language for communication, even if it is in their home language. But they cannot understand other languages except their own for long periods of time, and they become docile bodies in the class. They cannot communicate with teachers or other linguistically diverse classmates, nor can they participate in the learning designed by their teachers if their language is not used at a minimum level in the classroom. Plurilingual classrooms are those that include children who speak multiple languages in the same classroom. They have still not been scaffolded in multilingualism, the monolingual children in multilingual

classrooms. They have different languages but they do not understand each other is the plurilingual situation.

Basic Level, Early Grades

According to the current education act, Nepal has three blocks of school education structures: pre-school early childhood education (ECE), the basic level, and the secondary level. By government policy, ECD is a one-year preschool as a preparation class, but all private schools and many public schools have a three-year kindergarten level under ECD. Another block of the education structure is the basic level, grades 1–8. Because of the nature of the curriculum and course weighting, this Basic Level has been divided into two groups: grades 1-5 and grades 6-8.This Basic Level structure sub-block for grades 1–5 is named here as the Basic Level early grades. In this research, the participant teachers were those who taught at the Basic Level in early grades (1-3) and ECD (kindergarten). The participant teachers were interviewed on the issue, referencing up to grade 3.

CHAPTER –II

Review of Literature

In this chapter, I reviewed the related literature on multilingualism, multilingual teacher education, and multilingual pedagogical practices from theoretical and practical, or empirical, perspectives. In addition, I have outlined the conceptual framework of my research here.

Review of the Theoretical Literature

Related theories on multilingual education, multilingual teacher education, and multilingual pedagogical practice with monolingual teacher education in the multilingual classes were reviewed here in detail. Human activities interwoven with scientific innovation have greatly accelerated social movements, changes, and reforms. Culture, social customs, norms, values, traditions, practices, languages, and other phenomena existing in any geographical compartment in the world at present do not more or less remain isolated, virgin, uninfluenced, and pure (Fairclough, 2006). They were believed to be in the long past, because there are temporal, spatial, attitude-related, and communication barriers. Nowadays, these boundaries and barriers have been reshaped as the link to connect the world to local phenomena and vice versa, but there are some conflicting situations. Some of these phenomena are enjoying global status, whereas others are struggling for existence and identity (Rogers, 2014) as they were in the past. Some are being erased, reshaped, and given new identities. All these dynamic fluctuations in the identity, status, and existence of the socio-cultural, socio-economic, socio-political (Taylor, 2010; Garcia, 2008), socio-psychological, socio-ecological, and socio-linguistic are the result of globalization. The world has become a global village (McLuhan, 1962), and there

are many common socio-economic, socio-cultural, socio-psychological, and socio-linguistic interests and practices that are entertaining globally. As the rescaling occurs, globalization has many facets, including economic, political, cultural, social, media, power and hegemony, environmental, military, terrorism, and language and communication (Fairclough, 2006).

Since globalization has rearchitected almost all socio-cultural and socio-economic phenomena, new concepts and doctrines in language policy, second language learning, language education, language in education, education in mother tongue, monolingual education, bilingual education, language and nationality, language and identity, language and culture, multilingualism, multilingual education, teacher education, multilingual teacher education, and multilingual pedagogical practices are constantly being reshaped and reidentified. The minimum communicative competency for individuals in society to adjust as active members and contribute to and be benefited by society as local or global members is multilingual literacy of vocal semiotic interaction (Sharifian, 2013). Since societies are multilingual, language policy in education should definitely be multilingual to address the needs of learners and their learning opportunities.

Education and Language Issue

The history of formal education is very long. In education, language is a means, an issue, and an evolving phenomenon from the past. Language in education is, to some extent, a construct of power hegemony and ideology (Lew & Siffrinn, 2019). In the context of India and Nepal, or the Indian subcontinent, they had different education systems and used different languages like Sanskrit, Pharashi (Farsi or Pharasi), Arabic, or Urdu in the ancient and medieval periods. After the emergence of the industrial revolution in Europe,

which originated and developed in Great Britain during the late 18th and middle 19th centuries, a modern era of development took place. This was the initiation of globalization, even if it took different forms than those we have at present in the 21st century. In terms of colonization, market extension, raw material extraction and exploitation, and the spread of their culture, language ideology, and languages in many Latin American, North American, African, and Asian countries, European countries such as the United Kingdom, France, Persia (Germany), Italy, and Russia were fierce rivals. Their irrelevant, unnatural, unjustified, so-called supremacy-oriented, and ego-centric rivalries resulted in two devastating world wars. These European colonization acts established two facts about language and education systems. First, they introduced modern education systems in colonized and colonized-proximal countries like Nepal, India's neighboring country. Second, they included their own languages, like English, French, and Spanish, and excluded or somewhere suppressed the local language in the respective colonies. After the Second World War, many or almost all colonized countries in Europe and elsewhere gained independence. New countries were made, and some of their nation-founding criteria were languages. The ex-colonial counties left the political colony, but the colonization of languages and education systems had already been a compatible phenomenon of culture, society, and their education systems. It therefore caused linguistic conflict, or "language war in Bangladesh" (Chowdhury & Kabir, 2014), among and between local languages and colonial languages, leading to communal tension.

In the modern globalization era, the situation has changed such that people are aware of their languages and cultures, and on the other hand, they enjoy the prestige and pride of being globally recognized as global citizens with global languages and cultures.

There may be several measures to protect, promote, and develop languages; it does not matter whether they are local, national, international, or of any other status. In the modern era, any particular language can be protected, promoted, and developed if it is used by its speakers in day-to-day communication, in media and technology, in formal education, and in public administration or governance systems (UNESCO, 2006). Globalization has projected duality and great disparity among the languages, such that some of the languages, like English, French, German, Chinese, Russian, etc., are acquiring the status of world languages, while in contrast many other languages in the world are struggling for existence (Mufwene, n.a.; Watson, 2016).

Education with a Multilingualism Approach

Here, our primary concern is language in education. There are various doctrines and assumptions on language issues in education, like mother tongue, first or home language, monolingual, multilingual, plurilingual early learning for better learning, home language or first language interference, first language transfer, language threshold, plasticity, language fossilization, and so on. Since most societies naturally exist in the world, both traditionally and in modern times, with globalization turning less or more dominant, almost all societies and speech communities are plurilingual, pluricultural, multilingual, multicultural, and hybrid cultures and languages (Taylor, 2010; Garcia, 2008). Human societies are becoming more complex in terms of social, economic, and cultural sharing, including language and language use, as globalization transforms human civilization and global human development. Its direct impact is in education on the selection of a medium of instruction, addressing the multilingual needs of society, ensuring the preservation, promotion, and development of all languages available in society, and providing language education in

several languages, including local, national, and international. Societies, by any means, whether by interest or imposition, are multilingual. They require multilingual education to reflect linguistic sociology and linguistic landscapes, as well as to allow learners to invest their cognition in their native languages. They enjoy their linguistic rights and socio-cultural identity and learn in a social justice-oriented learning space. In the 1980s and beyond, several applied linguists began to advocate multilingual education, initially teaching two or more languages monolingually as language teaching. Nowadays, the concept of multilingualism has been extended to entire education systems or as the medium of instruction, not just language teaching. The concept of multilingualism has been reframed to include the concept of using multiple languages, cultures, practices, ways of language use, ways of communication, language styles, and diverse segmental and suprasegmental features from several languages in a purposeful and planned way in the classroom. The multilingual classroom seems more natural and purposeful than monolingual or plurilingual; it reflects the real sociolinguistic landscapes of real life communication practice. The classroom is a reflection of society. So the students, from all socio-cultural and linguistic backgrounds, can enjoy multi-faceted learning investment and learning attainment with a collaborative learning culture of learning from others—teachers and peers—and letting others learn.

The concept of multilingualism has been deconstructed and scaffolded frequently. The scope of multilingualism, with reference to education, has also been extended to other domains of knowledge like mathematics, social science, culture, and the arts. The need for multilingualism is not only confined to language teachers but also extends to teachers of other content subjects. Other content subject teachers are in need of communication with

the students while presenting their contents in languages that might be better accessible to the learners than the language that is generally used as the medium of instruction in the classroom. Since language is a semiotic system that includes suprasegmental properties of language and communication to negotiate meanings (K. C., 2020), we can refer to it as the teaching-learning space; many more contents and knowledge are coded and symbolized differently, unanimously, and uniquely indifferently by language and culture. Even if the contents belong to a specific language, they must be negotiated more or less equally among all students in order for them to gain the knowledge that they contain. Even mathematical and scientific symbols codified with language semiotics, such as one, two, three, four, pie, theta, beta, right angle, triangle, parallelogram, sigma, reflection, refraction, and so on, even if some of them have universal axiomatic symbols such as Π, θ, %, $>$,$<$, $=$,$\sqrt{}$, $\sum$,¼, ¾, ß, ½, $\propto$, ∞, $\angle$, $\triangle$, $\square$, 'G', 'g' etc. sub cultural way of communication. There are unlimited

concepts, thoughts, ideas, objects, and goods that remain unrevealed, unidentified, undiscovered, and un-codified as the knowledge is beyond human capacity.

Communication subcultures could be added to the communication beyond language because different cultures have unspoken and unwritten meanings and messages through language; we can refer to them as multicultural communicative supra-language tools. Language and human communication systems are methods or means of negotiating knowledge rather than ultimate sources of knowledge. Teaching and learning are acts of skill, knowledge, and cultural negotiation as a practice of communication with immediate and long-term goals in various knowledge domains ranging from very practical to highly theoretical. Language can better channel and direct all of these acts and practices. Because all teachers and students cannot share a single language use and background, their block of

knowledge and experience is stored and interconnected/solidified as a multilingual blog (containing knowledge as a single, featuring differences in the one) in society's plurilingual compartments and individuals' multilingual repertoires.

Multilingualism and Education in Nepal

Nepal is a multilingual nation by its situated ontology and as stated in the constitution, Article 3 (Government of Nepal, 2015). Because the number of languages spoken in Nepal was 92 in 2001 A.D., 123 in 2011 A.D. in the respective census years (Central Bureau of Statistics [CBS], 2001; 2011), and 131 in 2021 A.D. (Bhattarai & Pandey Bhandari, 2021, p. 21), Nepal is still in the process of language enlistment. Lewis (2009) recorded that 126 languages are spoken in Nepal; Yonjan-Tamang (2005) argues that 144 languages are spoken within the territory of Nepal (UNESCO, 2011, p. 9). From the government level, sufficient studies on languages in Nepal have not been conducted, other than counting and listing them in the CBS report via the CBS's periodic census act. Some other individual and institutional research has been carried out for academic purposes and, to some extent, as independent research work. However, as the linguistic landscape changes as a result of globalization, other exotic languages such as English, Chinese, Japanese, and Korean, as well as their orthographic systems, are becoming more widely used in formal and informal settings. Other cities in other countries, like Nepal's metropolitan cities and other rural tourist destinations, have multilingual landscapes for the wider purpose of communication with multilingual speakers from the country and abroad, including language orthographies and superalangauge semiotics. Only nine languages have been designated as literature languages: Nepali, Newari, Maithili, Limbu, Bhojpuri,

Awadhi, Urdu, and Bhote/Lama (Tibetan), all of which have long been spoken and written in Nepal (National Languages Policy Recommendation Commission, 1994).

Nowadays, because of trade diversification, the need for foreign employment, the growing attraction to study abroad, diplomatic relations, and the gradual uplift in the tourism industry, many other exotic languages are also being taught and learned formally and informally, publicly and privately, in Nepal as part of the multilingual wing of globalization. Teaching English and using English as a medium of instruction began in Nepal with the establishment of Durbar High School in 1853 AD, during the premiership of Janga Bahadur Rana. It is still the most widely used and fascinating language in Nepal as a medium of education and an international language.

Nepal is, by the constitution, a multilingual nation (Article 3; Government of Nepal, 2015). This provision, which outlines a plurilingual and bilingual policy in Article 7, has been induced to use Nepali as the public official language in the federation, possibly for cost effectiveness and uniformity in public administration record archives. Provinces, on the other hand, have the authority to designate additional majority languages used in the province or in local units within the province as public official languages. This adheres to the pluralism in article 7 and language rights justice for local majority languages. Despite the legitimization of Nepali as the official language in public administration, English is widely used in many public institutions like universities, hospitals, police offices, military offices, and civil service offices.

Even though English was taught in Durbar School as early as 1853 AD, there was no legitimate language policy during the Rana regime. When Durbar School was relocated near Ranipokhari, Ranodip Singh introduced Sanskrit, and Dev Shumsher established

Sanskrit Pathashalas (Sanskrit Schools) in 1900 AD; English/ Hindi, and other languages were taught at Tri-chandra College (1918 AD) by Chandra Shumsher (Wood, 1965) because it had affiliation with Indian universities. But many other local languages, like Newari, Maithili, Bhojpuri, Tamang, Gurung, Awadhi, and others, might have been used by different individual educators. They were/are known as Jaishi/Jyotisa (astrologers) and Pandit (a Hindu religious or spiritual activity performer, particularly in the Brahamin and Kshetri communities). Others were or are Guvaju (Newari religious or spiritual activity performers), Lama/Ghayabre (Gurung/Tamang/Lama religious or spiritual activity performers), Balmansa, and Matau (Tharu/Chaudhary religious or spiritual activity performers). Others used to perform in accordance with their ethnic cultures in their individual efforts, as in the Gurukul and other systems of non-formal education. During and after the immediate period of the Rana regime, there were six different types of schools: "the gompas," "English schools," "Sanskrit schools," "basic schools," "vernacular schools," and "national schools" (Wood, 1965, pp. 36–40). According to Wood (1965), there were various types of schools that did not have national level curriculum and standards; instead, they were based on various curriculums of India and Britain, as well as various languages, which were used abroad rather than as their mother tongues and contents in Nepal on a daily basis. Such historical language and medium of instruction issues still need to be researched. As a result, we can see plurilingualism and multilingualism in education; however, many other local and vernacular languages were not included in the education system at the time. It was, to some extent, an appreciable language practice in education.

After and onward the Rana regime, there was a revolution in education. Thousands of schools and dozens of colleges were established for educational development after 1950 A.D. and Tribhuvan University in 1959 A.D., but all people did not have equal access to education due to poverty, spatial inaccessibility, lack of awareness, and the limitations of educational institutions in comparison to the population to be served (Wood, 1965). According to some researchers, the Phanchayat regime was the darkest period in terms of language policy. The Panchayat System (1960–1990) is "…the darkest age in terms of language policy." "The slogan '*ek desh, ek bhasha, ek sanskriti/dharma, and ek bhesh'* (one nation, one language, one culture/religion, and one dress) was the doctrine adopted by the nation-state for 30 years" (UNESCO, 2011, p. 9). Whatever it was, whether policy or a sophisticated antidemocratic dictatorial populist slogan, that made people blindly follow the Panchayat system, we can independently say that it was promotion of Nepali rather than Hindi, English, or other international or exotic languages. From the beginning of the Rana Regime and the Durbar High School at Thapatahli until Laxmi Prasad Devkota's education ministership in 1957 AD, they dominated the Nepalese education system more intensely. Unfortunately, many other Nepalese languages were not precisely included in the educational system. The SLC Board, first established in 1933 A.D., was first affiliated with the Indian education system (Wood, 1965). Paradoxical and conflicting scenarios were present in policy and practice, for example, at the Bishwo Bhasha Campus, where several foreign languages were and are taught and learned as the constituent campus of Tribhuvan University and Mahendra Sanskrit University (now renamed Nepal Sanskrit University, 1987). Despite the inability to include many local and indigenous languages in the education system during the Panchayat era (1960-1990 AD) or, as some researchers

claimed, the policy of demoting other local and vernacular languages as nation-state policy in Nepal during the Panchayat era (1960-1990 AD), there was widespread and intranational plurilingualism and multilingualism as ingredients of a sub-nation for intranational solidarity. No doubt, it was a good initiation to germinate the blending of inclusive and wide-ranging nationalism and nationality. Moreover, it was the beginning of Nepal's own independence and original education system, which included language in education; however, there are several weaknesses.

With the restoration of democracy in 1990, Nepal entered a new political era. Nepal was legitimized as a multilingual kingdom. The Nepali language and Devnagari script were designated as the national and official languages. All other languages spoken as mother tongue in various regions of Nepal's territory were legitimized as national languages under Articles 4 and 6 (His Majesty's Government, 1990). Moreover, since 2005, there have been radical transformations in socio-political phenomena. There were tremendous movements, campaigns, and communal and indigenous activist agitation for the recognition and legitimization of their language, culture, and identity rights for social justice, inclusive participation, ownership, and mainstreaming in the state systems. Mother tongue education, multilingual education, and the preparation of mother tongue teachers were all recommended by the National Language Policy Recommendation Commission (1994). Language, among other things, is a component of nation and nationality that contributes to widespread and solidified national unity and solidarity. Both the Interim Constitution of Nepal (2007 AD) and the Constitution of Nepal (2015 AD) are silent on language from the standpoint of the state. In terms of nation, Nepal has been legitimized as a multilingual

nation, recognizing equality as the language of the nation for all the languages spoken in Nepal as mother tongues (Government of Nepal, 2007; 2015).

Regarding language in education, "Each community shall have the right to operate schools up to the primary level in its own mother tongue for imparting education to its children," article 18 (2) (His Majesty's Government, 1990). Each community, in accordance with provisions in law, shall have the right to get education up to the basic level in its own mother tongue (Government of Nepal, 2007). Article 31(5): "Every Nepalese community residing in Nepal shall have the right to get education in its mother tongue and, for that purpose, to open and operate schools and educational institutes, in accordance with law" (Government of Nepal, 2015). The prevailing constitution is more abstract on mother tongue education than the other two. The provisions in articles 4, 6, and 7 and in article 31(5) are not consistent since Nepal is legitimized as a multilingual nation and should promote multilingualism in education. Multilingualism cannot be addressed and promoted only through the provision of fundamental rights to monolingual basic education in the children's mother tongue. In the upper grades, no policy documents have proclaimed the strategies and procedures for how mother tongue education is bridged to education in other languages such as Nepali and English.

Except for a few rural villages, almost all urban areas are multilingual and plurilingual; in such cases, providing education using a monolingual, mother tongue-based approach may not be practical. How many mother tongues could be used practically in linguistically diverse classes to ensure language justice for all students in the class? It is a lack of fundamental rights for multilingualism in education. Education and public administration are the key agencies to promote multilingualism as a multilingual nation.

Steps toward multilingualism in education have not been made in policy or materialized in practice, but some recommendatory steps have been taken by the Language Commission. It has suggested "preparing a multilingual education framework for the preservation of mother tongues" (Language Commission, 2018, p. 3). It implies that education is the most convenient means of mother tongue preservation, promotion, and development.

Multilingualism: The Demand for Time in Early Education

Teaching and learning are acts of skill, knowledge, and culture negotiation as the practice of communication between learners and teachers with immediate and long-term goals. In various knowledge domains ranging from very practical to highly theoretical, teachers and students, or any other communicators, can only communicate and negotiate skills and knowledge if they share mutually eligible semiotics, primarily language. We cannot claim that communication has perfect mutual eligibility, but it should have eligibility beyond the basic communication barriers, such as multiple communicative semiotic systems and cultural communicative discourse (Kramsch, 2014). Multilingual education, or multilingualism in education, is a language ideology. Language ideology refers to a "set of beliefs about language articulated by users as a rationalization or justification of perceived language structure and use" (Silverstein, 1979, p. 183, cited in (Lew & Siffrinn, 2019, p. 377).

If educational agencies such as children, parents, teachers, schools, and government agencies have a positive ideology toward the use of various home languages of students in education in the early grades for the purposes of pedagogical lifting up and mainstream language bridging; multilingual education will be an opportunity rather than a challenge for both teachers and students. Nepal, with its rapid urbanization and reshaping sociolinguistic

superdiversity, is in desperate need of multilingual education. In multilingual settings, children in the early grades bring only their home languages. They must immerse themselves in the educational mainstream languages Nepali and English in the early grades, using a multilingual pedagogical approach that includes children's different home languages. Multilingualism and the multilingual situation in Nepal have geoecological influences. Mountain, hill, and terai multilingualism differ from one another. Nepal's linguistic diversity is under threat. Issues of mother tongue education, mother tongue as subjects, and mother tongue as a medium of instruction at the primary level had been discussed in the 1990s (National Languages Policy Recommendation Commission, 1994). This report has just discussed the issues of mother-tongue education and multilingualism. It has not discussed the way to implement it in education. It is difficult to use one's mother tongue in diverse multilingual contexts, such as in terai. The model of multilingual education could be diverse in accordance with the multilingual situation and the particular geo-ecological context.

In the context of Nepal, many ethnic community people experience inferiority while using their mother tongue instead they and other feel powerful and elite while using Nepali language. So there are psychological and ideological constructs that discourage using ethnic languages in education with teachers, parents and students. Awasthi (2004) has concluded the need of mother tongue medium (MTM) in primary level. There is injustice in education to non-Nepali speaking (NNS) students or ethnic language community children. With the data, he has discussed the mother tongue medium education and preparation of teachers, giving priority to local indigenous women. Various language policy making and policy execution agencies lack negotiation, collaboration and practice

the mind set of only Nepali. They feel elite and powerful while using only Nepali. On the contrary, NNS students experience that their mother tongue is nothing because it is not used in education and does not have value as Nepali language has at different dimensions social life. According to him, there is gap between state's language policy orientation and school curricular orientation. His research has not discussed the pedagogical model (teaching-learning) in multilingual classes by monolingual teachers and the model of multilingual education. His research finding can be applied in plurilingual approach where dominant ethnic language can be used as medium of instruction in early grades.

Multilingualism in the World and Nepal

The multilingual situation in the world does not have uniformity. It has different trends in developed and developing countries. Globalization has a greater impact on developed countries than on developing countries. Trends in developing countries are shifting from global to local, whereas in developed countries, the speed of globalization's reshaping may be overlooked. Migration of people as students and workers from developing or least-developed countries to developed countries is the prime cause of the constant scaffolding of multilingualism. Developed countries like the USA, the UK, and Japan have global multilingualism, but developing and least developed countries like Nepal, Indonesia, the Philippines, Sudan, and Kenya have local multilingualism in their societies, and using English as a medium of instruction in schools is globalizing multilingualism (Oduor, 2015; Spronk, 2014; Okal, 2014; Burton, 2013; and UNESCO, 2011).

Research on multilingualism in Nepal is still masking this phenomenon. Research in multilingualism and multilingual education in Nepal is different from that in other North

American, European, and Australian contexts. Multilingualism in Nepal is a traditional but gradually reshaping phenomenon rather than one influenced by globalization, except for English as a foreign language. Except for the widely used lingua franca languages English and Hindi in Terai, Nepal has approximately 131 living languages. Many people, as students or language learners, are learning many other foreign languages like Japanese, Korean, German, French, Hebrew, Chinese, and others for the purpose of foreign employment and higher studies at the Vishawbhasha Campus of Tribhuvan University and other private language institutes. Because I am interested in multilingualism in education, my focus in this study is on how children at the beginning level practice multilingualism through the eyes of their teachers' lived experiences.

Teacher Education Development: A Multilingual Overview

Teacher education in terms of language is a widely manipulated issue in the world. Since Nepal is a traditionally multilingual and naturally plurilingual country, language in education is the most pressing issue. The entire education system is influenced by language. There are two issues of language in education: the language of the teacher and the language of the students. The language of students, including their inclusion in school as a medium of instruction or language subjects, is being debated loudly by the target language community to educational policy-making agencies. On the contrary, the language of teachers has not been reported to be discussed to the extent it ought to be. The government of Nepal has introduced multilingual education policy through its various policy documents with the goal of including different indigenous languages in the education system rather than a pedagogical bridge-building purpose. Several indigenous languages have begun to be taught as mother tongue language subjects. The mother tongue

teachers are teaching these subjects without any language awareness or multilingual awareness (Bartels, 211; Garcia, 2008), which is the most common for teachers who are teaching multilingual children.

Language teacher education, which can be less or more generalized theoretically, is "…how people learn to teach languages—and thus has helped to reframe many of the conventional dichotomies, such as theory and practice or content and process" (Burn & Richard, 2009, p. 17). The educational process is where learners learn and acquire the different knowledge bases: pedagogical knowledge, content knowledge, and pedagogical content knowledge (Shulman, 1987). The learners are educated; let them practice on what, why, how, whom, when, how much, and to what extent to teach. Teacher education is for the purpose of knowledge development in the teaching career and professionalism (Furlong & Maynard, 1995). Teachers for schools could be generally educated and prepared in two ways. The first is that they could be educated in the contents, pedagogical content, and practices of the integration model as part of their academic career. The second way they could be exposed to additional pedagogical competency is sometimes called "training as pre-service training. They obtain it after completing their primary academic career as professional additional education or training for specific purposes in order to pursue a career as a school-level teacher. Teacher education is for personal and practical knowledge (Clandinin & Connelly, 1987), including social, cultural, and political dimensions in the contemporary era of the teaching profession. This is a must for multilingual teachers. It is a section of professional development, Johnson (2006, 2009) refers to "a professional self-definition" (cited in Crandall & Christison, 2016, p. 3).

The more the issue of multilingual education becomes rampant, the more we are in need of multilingual teachers. Only multilingually educated teachers can teach multilingual children better than monolingual or native speakers of the target language community without any multilingual awareness or multilingual teacher education. In Nepal's traditional education system, we comprehend limitations in the delivery, access, and availability of educational opportunities. Prior to the establishment of the first English school in Nepal, education was not the responsibility of the government, and only Pandits (members of the Bahun/Brahamin community) and families from the elite class may have had access to it. There was elite access and religious dominance in education before 1953 (Wood, 1965). Even if a negative era of educational history occurred during the Rana Regime in Nepal, there were some remarkable turning points in education, for instance the establishment of Durbar High School in 1853 AD and Tri-Chandra College in 1916 AD. These are the glimpsing cornerstones of modern education in Nepal. Even if, in the beginning, these institutions only provided access to a small number of people, they were better than nothing; it didn't matter who got an education, and they were all Nepalese citizens. At that time, even literacy education was beyond the capacity of common people. So multilingual education was a pipe dream.

After the establishment of democracy in 1951, many schools were established throughout the country, and Tribhuvan University (TU), the first university in Nepal, was established in 1959. The teachers in the initial phase of modern education were hired from abroad, and some of them were from Nepal but educated in India. Before 1959, there was a college of education that was established in 1953 at Tahachal Kathmandu. Perhaps this is the first college that was established to educate and train the teachers who were prone to

supply school teachers. After the establishment of the TU, one faculty was set up to educate teachers. Initially, government agencies and other international donor countries and their agencies, such as the United States and the United Kingdom, trained other university students and school-level (basic school-level) passers, as well as literate individuals in rural areas, as teachers. In school, the medium of instruction was Nepali, but in higher education, there was English, Nepali, and somewhere Sanskrit and Hindi (Sellar, Sprague, & Miodema, 1981; Wood, 1965).

Almost all textbooks and reference materials were in English and Hindi, including some in Sanskrit. So many indigenous people were deprived of education, and its negative effects are still being felt in their economic, social, and political backwardness. Teaching methodologies were more teacher-centered and centered on memorization-based learning activities. Except for some habits and behaviorism, these methods were not closely associated with any specific theories of learning. In the way that people in higher education were educated, anyone with any educational background, regardless of faculty, was requited as teachers with the same due process that they had.

The teachers used the methodology as they had been taught in their university classes by their professors. Since any individuals who had a certain level of academic degree were eligible to join the teaching profession to some extent related to their subjects, individuals educated in other faculties than education joined teaching at school without pedagogical and methodological awareness as novice teachers, even if they might have good command over their subjective content matters (Sellar, Sprague, & Miodema, 1981; Wood, 1965). In the year 1971, school education was reconstructed with the introduction of the Education Act (Government of Nepal, 1971). It recognized and managed educational

administration as a distinct section of public service delivery. School education curriculum, textbooks, different level-wise examinations, and level wise learning outcomes were practiced following the provision in the very act. Various institutional developments like the Department of Education, Curriculum Development Center, Human Resource Development Center, Examination Control Office, Regional Educational Directorial Office, District Education Office, and School Management Committee were set up to direct, control, and facilitate school education under the Ministry of Education.

This act is known as a milestone for the development of original, independent, and standard school education in Nepal. Even though there were many flaws in Nepal's school education system, it had ensured national uniformity through legal, institutional, structural, and capacity-building management. Our school education system is still based on the foundation established by the provisions of that act. Nonetheless, multilingualism was not explicitly taught in schools. Many other mother tongues had communication barriers among their community members. This situation may lead to language decay and death.

With the 7th Amendment to the Education Act (1971), new policy was introduced after 2002 AD. To be eligible for candidates of teaching license examination; the candidates shall have an academic qualification with the faculty of education or a ten months training for others who do not have education faculty background. Then teaching at the school level was made specific and distinct academic dimension.

Teachers for school levels are currently educated with two types of courses: core courses (such as Nepali, English, and other languages), psychology, and core education; and specialized interdisciplinary courses such as mathematics, science, history, and economics. Except for language subjects, English and Nepali are the mediums of

instruction in university classes. As we attend university classes, we are educated by policy monolingually and by practice close to bilingual immersion, regardless of their level of immersion with each other, as a form of translanguaging (Garcia & Lin, 2016) to facilitate both teaching and learning as a need and obligation. It might be the emergence of initial multilingual education as bilingualism. "One important contradiction concerns the individual language-teaching professional who supposedly works in favor of multilingualism yet has usually been trained as a specialist in one language" (Ziegler, 2013, p. 2). Regarding language education, several languages are taught monolingually. Both the future teachers of other content subjects and language subjects are educated monolingually. As a consequence, they cannot run multilingual classes duly at many schools. The monolingual mindset of language teacher education is still prevalent in Nepal. It has two broad results. For starters, the teachers produced by language teacher education are ideologically guided by monolingualism's principles and procedures. Secondly, classrooms with linguistic heterogeneity are misunderstood or ignored.

As a teacher, and based on data in policy documents, I have observed a significant gap between learning to teach and learning from teaching experiences. This is the issue that must be addressed in order to provide broad learning opportunities for linguistically marginalized and disadvantaged groups. The educational and language in education issue that should be addressed is allowing them. Particularly those who are novice learners in formal education or school education, to invest their prior knowledge before school, can invest with their home languages. "Teachers need specific development and learning programs to be able to teach pupils who are learning the language of instruction, especially in primary settings and with NAMS." (European Commission, 2015, p. 73). On a basic

level, the language of instruction must be dealt with. The teachers should be exposed to language and pedagogical issues together. It is a futile pedagogical effort if teachers cannot effectively play with the language of instruction and students' home languages, and students do not understand the language of instruction, especially in early grade multilingual contexts. Language of instruction and home language are relatively more critical issues for beginner children than for other senior levels because the children do not have the same choices as others have in their senior levels. Early-age children are in the language developmental phase with their home language; if they are exposed to the new language, they can experience difficulty learning the newly exposed language, and their home language development would be fossilized and derailed. This may result in learning disadvantages for the children whose home language in their classrooms is strange. All teachers, no matter what subjects they teach, need to have sound knowledge of the language(s) for effective teaching and learning. This critical analysis of teacher education from a multilingual perspective has not been noticed or planned. Lack of multilingual teacher education has the consequences of low learning achievement and high dropout rates in early grades rather than in higher ones. This has gone unnoticed not only now, but also in the past. But the time has come to act.

Pedagogy in Practice

Traditionally, it was assumed that children arrived at school with little life experience, or, as some behaviorists put it, a blank slate. But at present, this paradigm of thinking has gradually shifted. Approaching quality presentation methods of learning experiences while considering children's learning needs, interests, and environments based on appropriate learning theories is pedagogy (Wang & Dennett, 2014). Thus, teachers are

expected to practice and replicate their theoretical experiences in real classrooms as teachers in pedagogical practices.

Several studies in Nepal suggest that pedagogical practices in the medium of instruction and language of education are diverse. By policy, teachers are educated monolingually, and they also seem to follow the same policy in their pedagogical practices as with "monolingual norms" (Furstenau, 2015, cited in Plogr & Putja, 2019, p. 215), but by practice, they use their autonomy and abide by language policy rules made by schools and local governments enforcing policies. These issues are still in need of research to understand how learners and teachers are experiencing such divergent pedagogical practices regarding their teaching-learning efficacy, identity, social justice, access, and continuation of educating and being educated. The National Language Policy Recommendation Commission (1994) proposed the flexible multilingual approach in multilingual or mother tongue education at the school level to overcome and address this diverse situation and its impact on the school education system."The medium of instruction can be either the language of the nation or the national language, or both, based on the availability of the teaching materials and the willingness of the local communities" (National Languages Policy Recommendation Commission, 1994, pp. 37–38). Nepal, not only by her natural socio-cultural trajectory but also by her supreme law, is a multilingual nation (The Government of Nepal, 2015). The explicit definition and broad theoretical and practical inherency of multilingualism in public administration, school education, and, if necessary, higher education, as well as language policy and planning that replicate our multilingual trajectories, are still lacking.

By policy, some plurilingually dominated and monolingually biased "Mother Tongue Based Multilingual Education" (MTB-MLE), so-called multilingual education in some districts of Nepal, as a pilot project. It was supported by the government of Finland (UNESCO, 2011) and has been implemented in Nepal. Because of the hegemony and so-called prestige of English language (Ping Tan, 2015) and the demands of many parents, many institutional and community schools have adopted an English-only or binary English and Nepali medium instruction policy, with some schools also adhering to local government policy (K. C., 2020). The monolingual orientation, whether in the name of English only or a binary section-wise instruction medium policy in schools, shapes individual linguistic development rather than multilingual development. It may lead to language rejection, which can cause monolingual bias and injustice (Blommaert, 2010; Irvine & Gal, 2000, cited in Ploger & Putjata, 2019). On the other hand, many teachers use multilingual pedagogical practices such as translating, translanguaging, code-mixing, and code switching in their day-to-day communication outside of their formal school premises (Garcia, 2009; Slembrouck & Rosiers, 2018 as cited in French, 2019, p. 22). "Viewing L1 as potentially valuable teaching and learning resources instead of a mere source of interference opens up greater pedagogical space and hence may bear constructive implications for L2 instruction, especially in homogenous contexts where both teachers and learners share the same MT and TL" (He, 2012, p. 1). By internalizing the living situation as needed and using the students' home language during class support rather than interference, the teacher can strive for the best practice for effective teaching-learning. The teachers can also use "cross-language activation association of excessive L1 use" (Woll,

2020) in the classes where children are from homogeneous monolingual communities if the teachers and students have the same language community.

Monolingual Pedagogy: Wide Practice as Redundancy

Language is a means of accessing to knowledge because knowledge can be communicated primarily through a primary language communication code. In the field of teaching and learning, teachers and learners are supposed to interact epistemically through language semiotics. The best mutual understanding and sharing in language semiotics among teachers and learners in their classrooms is required for the best efficacy in learning and teaching to occur. This is a natural hypothesis and axiomatic proof of effective communication with mutual language semiotics among the communicators. It looks, to some extent, axiomatic because the better the speakers and listeners share the best level of mutuality in the language they communicate through, the better they share and exchange their ideas, feelings, emotions, and epistemic knowledge effectively.

It is never possible for teachers, students, and learning resources in the classroom to share the same semiotics. Such learning experiences might sometimes be in the language of semiotics, in which both teachers and students may not have good command. Several research explorations suggest that this situation could create hurdles in the pedagogical process. More or less, societies are plurilingual, and it is a very challenging factor to choose language(s) as the medium of instruction in education, especially at the beginning level of schooling. There are several issues for choosing the language of instruction in education, like local languages, national languages, international or foreign languages, and second languages and mother languages. Teaching language monolingually and using language of instruction, even if any, monolingually, for example English language teaching

in a monolingual approach (Phillipson, 1992; Crystal, 1997) or "monolingual principle"
(Howatt, 1984, cited in Cummins, 2007, p. 223) are the dominant assumptions in teaching
English as a second/foreign/international/additional language through as direct method in
many countries of the world. The monolingual approach has mentioned, "…emphasizing
the avoidance of translation and the direct use of the foreign language as the medium of
instruction in all situations" (Yu, 2001, p. 176); "Communicative language teaching and
task-based learning methods have no necessary relationship with the L1…" (Cook, 2001, p.
404); "low use of L1 increases TL use" (Duff and Polio, 1990); and "using students' L1 in
L2 classroom may decline the L2 use on the part of both teachers and students" (Turnbull,
2001), (paraphrased and cited in Cummins, 2007, p. 223-225). The monolingual
instructional approach dominates and guides contemporary methods of second language
teaching, such as the direct method, audio-lingual method, communicative method, and
task-based method, despite the fact that they face various psychological, cognitive, and
procedural questions in language teaching and learning. The monolingual approach, in
particular, is an "ideological perspective" (Phillipson, 1992; Auerbach, 1993) that, rather
than relying on cognitive, social, and pedagogical evidence, may create inequalities in
society.

 As mentioned by Cummins (2007), there are three monolingual instructional
assumptions: "…(a) the target language (TL) should be used exclusively for instructional
purposes without recourse to students' first language (L1); (b) translation between L1 and
TL has no place in the language classroom; and (c) within immersion and bilingual
programs, the two languages should be kept rigidly separate (p. 221)." These assumptions
can be applied in parallel to teach any language or use any language as a medium of

instruction without including or ignoring learner languages, as the monolingual instructional approach does. This approach has not valued the cognitive, social, identity, pedagogical and learning space, and linguistic resources of L1. Phillipson (1992) claimed the following assumptions to promote teaching English monolingually, which could be applied to almost all monolingual pedagogical instruction:

- English is best taught monolingually.

- The ideal teacher of English is a native speaker.

- The earlier English is taught, the better the results.

- The more English is taught, the better the results.

- Standards of English will decline if other languages are used for any significant amount of instructional time. Cummins, 2007, p. 225 (as cited)

These claims are not so strong because they have been poorly supported by empirical evidence. These assumptions, according to Cook (2001), are based "on the dubious analogy with first language acquisition, on a dubious compartmentalization of the two languages in the mind, and on the goal of maximizing students' exposure to the second language" (p. 4 02).It looks more plausible than the contrary, because there are various parametric differences between first language acquisition and second language learning, for example, amount of exposure, learning and acquisition settings, pre-linguistic repertoire with second language learners, and so on.

Educational dynamism should follow and lead social dynamism (Jean-François, 2015). Otherwise, all-round upliftment of individuals and the entire society lags behind. To lead social dynamism through need-based education, educational programs, language policies and practices in education, teacher education and professional development, and

pedagogical practices should all take the same path. Almost all teachers are prepared

monolingually, and they also practice monolingual pedagogy, which may not meet

pedagogical practices from a language or medium of instruction perspective. Pritchard

(2011-12) documented in California the struggle of monolingually prepared teachers

practicing pedagogy in multilingual or bilingual classes with the gap between teacher

education and pedagogical practices in classrooms with culturally and linguistically diverse

students. He further stated:

> Nonetheless, there are still districts in the state where teachers who have earned an
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> EL authorization as part of their basic credential program are struggling to adapt to
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> changing demographics, a lack of resources, and an inability to implement in the
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> classroom the instructional methods they learned in their teacher education
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> programs. (p. 195)

Monolingual teacher education cannot deal with the multilingual classes, yet state

authorities have been enforcing monolingual education. They have not considered teachers'

experiences in culturally and linguistically diverse students' classrooms and "teachers'

developed knowledge for teaching" (Desimone, 2009). This may result in educational

outcomes challenges.

Many monolingual teachers are using different strategies to support bilingual or

multilingual learners on their own. They have been changing themselves in their

pedagogical practices. Monolingual teachers need various supports to fulfill their

classroom pedagogical practices and students' learning needs. Bastian (2001, p. 3) shared

experiences in a project-based theses: "As a monolingual teacher, this project was born out

of my own feelings of inadequacy regarding my English Language Learners (ELL). I felt I

was not doing enough for them, especially in the area of reading." This indicates that there is a shortage of bi- or multilingual teachers, and that monolingual teachers, monolingual teaching practices, and unsupportive teaching and learning are common even among monolingual teachers and bi- or multilingual students in developed countries. It is a more backbone-shaking problem in developing and underdeveloped countries. The shift in teacher education from monolingual to multilingual is being noticed by educational policy-making authorities and university or college professors. (Towell & Wink, 1993) shared their monolingual and bilingual teachers and students team teaching and learning study: "Teacher preparation programs throughout the United States are struggling to prepare professionals to work in a more linguistically and culturally diverse society than we have previously known" (p. 3). This has created a practical gap between teacher education and pedagogical practices in terms of language use or medium of instruction at school. Because of the monolingual teacher's education or preparation, as well as the need for multilingual classroom instruction, neither teachers nor students are satisfied with their performance.

Empirical Literature

Several research works have been carried out in the area of multilingual teacher education and its pedagogical practices. Since we accept a multilingual society, we should adore the multilingualism in education, focusing on beginner learners because they begin their schooling in their developmental interlanguage phase. Despite the fact that Nepal's supreme law recognizes her as a multilingual nation, it has not been materially realized in public administration or school education, where it should be. The first condition of multilingual teaching is multilingual teacher education. If teachers are not multilingually aware, educated, or trained, they are not able to teach multilingual classes effectively and

efficiently. To demonstrate the situation in which multilingual and monolingual teachers practice their teaching in multilingual classes with a focus on beginner schoolchildren and others, I have reviewed the following empirical research works:

Multilingual class situations

Teaching in multilingual classes is different because the children in multilingual classes are from different home language backgrounds. They do not have the same level of proficiency in second or target language learning due to their language and cultural diversity in different situations than they have at school. English language learners (ELLs) who are reading in a second language have been actively engaged in reading by Kim (2011) using a qualitative case study method. Examining English language learners' meaning-making processes while they read and how they generate meaning within specific contexts were the two main goals that bound the research together. Participants in this study were four second- and third-grade ELLs from different ethnic backgrounds who shared a classroom at a middle-class, urban public elementary school in the southwest of the United States: Hiroki, a seven-year-old Japanese American; Jaewon, a seven-year-old Korean American; Maria, an eight-year-old Mexican American; and Evert, a nine-year-old Swede. The data were collected using observation, interviews, verbal protocol reports, and papers.

The researcher concluded that when reading, cultural knowledge encouraged readers to pay close attention to their own cultural experiences and enriched emotional connections to provide context for the text. The ELLs used their L1 literacy abilities and loud voices to speak as though they had actually experienced the narrative as they were reading it. ELLs gradually absorbed reading materials that contributed to their

understanding of the text's meaning in context, their comprehension of its main ideas, their acquisition of new knowledge, the emergence of new ideas, and the development of their own beliefs about the text as their efferent reading. They improved their vocabulary, syntax, and conceptual understanding, and the reading process gave them access to fresh knowledge. Using his cultural background knowledge, literary information, and global knowledge, the ELLs' intersexuality created a mosaic of the text. They employed their inferential skills, which were further helped by their use of cognitive knowledge processing while reading and evoking their dialogic thinking experiences, and their knowledge of the world, the text, and their cultural background. They regularly questioned, assessed the stories they were reading, found key concepts, determined relevance, and assessed the text's quality in order to create meaning from reading via a critical lens. Language is not just a tool for communication; it also leaves significant psychological traces in the minds of those who speak it in the form of affinities, beliefs, and feelings of belonging. Although multilingual classes seek multilingual approaches, managing human and other resources can be challenging.

Multilingual classes are not the problem; they are the sources of semiotics. Since languages have knowledge, multilingual interaction is, in one sense, the interaction of multiple knowledge repertoires. Allowing multiple languages in various forms in the classroom promotes learners' multiple intelligences, including languages. Okal (2014) conducted a research on the "Benefits of Multilingualism in Education." It focused on three aspects from various texts, written materials, and personal experience in educational matters: multilingual practices, consequences, and elucidating some key benefits. In Africa and across Africa, multilingualism is both official and unofficial. Its consequences range

from linguistic to socio-linguistic: lingua franca, development of mixed languages, creation of slang, code-switching, code-mixing, creation of diglossia, cross-cultural communication, and discourse competencies. Benefits of multilingualism include: knowledge of more than two languages; sharing of knowledge with the help of languages; knowing an indigenous language, which is believed to provide access to a vast reservoir of wisdom, expertise, knowledge, and skills contained in the bodies of speakers of the languages concerned; speakers' knowledge of the official language and the indigenous language synthesize knowledge; multilingualism opens doors to quicker and easier communication; intellectual creativity and flexibility in communication; a wide range of thinking; a competitive edge in today's job market; multicultural nature; human capital; and national unity within the value of togetherness through lingua.

Multilingualism in education cannot be avoided since people are living in a globalized world. Parents want their children to be educated in different languages in addition to their native language. Children who are exposed to their native language in school are more likely to benefit than those who are exposed to a new language. In terms of vocabulary, syntax, and language accents, children learning a language other than their native language are unable to express themselves as clearly as they can in their native language. Schoolchildren, too, prefer familiar language. Mistakes are common in multilingual classes. Overcorrecting mistakes may discourage target language use, and learning may get derailed. Lefebvre (2012), a student at the University of Oregon in the United States, wrote his thesis on "Students' Attitudes Toward Multilingual Education" and extensively covered this issue. Although 52 students from kindergarten through fifth grade whose home languages varied from English, including Bambara, Czech, French, German,

Greek (both ancient and modern), Italian, Japanese, Lao, Latin, Russian, Spanish, Tagalog, Thai, and Urdu, were observed, interviewed, and participated in group discussions, in addition to teachers and parents from Marie Curie Elementary Multilingual School in English, French, Japanese, and Spanish. A survey of thirty parents revealed that 22% spoke three or more languages, 47% spoke at least two languages, and 31% spoke just English. The researcher used the child-centered study methodology since the participants were very young children, as they "are pure witnesses without agendas, political attitudes, and defined images to defend" (Kozol, 2005; cited in Lefebvre, 2012, p. 32). To gather their experiences and opinions, she has utilized a variety of methods, including formal and informal interviews, surveys, group discussions, focus groups, letters to parents, participant observation, and more.

He drew the conclusion that the necessity of learning a second language, the location, the parents' understanding of French, globalization, the potential to acquire Spanish later, reputation, science and research, family heritage, and other factors encouraged parents to enroll their children in a multilingual immersion program. Since the majority of their peers only speak English, the majority of the students who were interviewed, who were reported to be speaking English, remarked that it would be pointless to use French. They rarely used French and were unable to give an example in the language. The students' incentives for studying French were based on a cognitive assent for "good," but in everyday practice, they used English because it was more convenient and since French was not officially required. English was used as a lingua franca by native speakers as well as other speakers.

Multilingual situations are not always similar. It might be different due to learners'
age, academic level, linguistics, and sociocultural aspects. Pedagogical practices in
multilingual classes are situation-based models because neither all nor any one theory of a
multilingual pedagogical approach can function ideally. Immersion of children in the target
language from their various home languages is more difficult in a formal or tutorial setting
than in natural settings. Research on "Multilingual and Multicultural Challenges in a
Hungarian Kindergarten" was conducted in Hungary by Kitzinger (2015), and the findings
raised a number of problems that must be addressed in multilingual teaching and learning
settings. The study was guided by seven research questions that covered the following
topics: major theories of language education, materials, languages in use and their
development, pedagogical methods and the teacher's role, children's nationality and
language, including social relationships and various cultures, teaching philosophies
commonly used by teachers, and significant benefits and drawbacks of multilingual and
multicultural kindergarten education. Regarding language and early childhood
development, six hypotheses were put out. Children from six other countries, including
Sweden, Bulgaria, Poland, Norway, the Netherlands, the United States, and Hungary,
attended the kindergarten, which was called Fáy András Kindergarten Pápa. Nearly
majority of the parents were young NATO personnel with a variety of national
backgrounds. Mixed and multimodal methodologies, including qualitative (QUAL+quan),
and various data validation procedures were employed to elicit multiple data to address
many difficulties outlined in the study topics.

The researcher thinks the focus should change from "what age" to "how" at any age.
This is because all the hypotheses, such as Chomsky's (1968) innate hypothesis,

Lenneberg's (1967) critical period hypothesis, and Cummins's (1976) threshold hypothesis, are still debatable. The staff, administration, local self-government, and other relevant entities all work extremely hard in collaboration and mother tongue support to improve the pedagogical environment. In a multilingual kindergarten, language instruction techniques including integrated, immersion, and submersion are used. All participants in the kindergarten's multilingual, multicultural education must overcome linguistic, cultural, and educational hurdles, with some parametric disparities, especially those from minority groups whose mother tongues have not been included in the lessons.

In this study, Kitzinger (2015) came at five major relevance conclusions that she named the "Papa Model." The "Papa Model" in this context refers to a kindergarten curriculum for bilingual kindergartens. The first is the provision of fresh interpretations of phenomena in early childhood language education. The second is bringing together innovative techniques in early childhood language pedagogy research. The third one is the one that demonstrates the cohesiveness and coherence between the many players, such as linguistic, social, and cultural phenomena. The theory and practice of early language development as well as the identification of the requirements and accountability of the participants in early multicultural education make up the fourth topic. The fifth segment examines the advantages and disadvantages of multicultural, bilingual education.

Because of globalization, English has become a global language, and it is not only taught as a foreign language but also as a second language in an increasing number of English-language institutions in western or eastern parts of the world, more or less. However, the issue of how to teach and learn English monolingually (Phillipson, 1992) or multilingually (Makoni & Pennycook, 2007), and what and how teachers and students

perceive and experience the issues, is an ongoing research topic in ELT or language teaching. Suppression of L1s in multilingual classes, or a lack of awareness of multilingual use in multilingual classes, can pose more challenges than opportunities in language pedagogy. If L1s are allowed to be used in the class, it seems to enhance learners' identity, comprehension, learning collaboration, and reduction of learning pressure and anxiety. Thinking about the situation Ping TAN (2015) used a case study approach to conduct research for his or her master's thesis at Massey University Palmerston North, New Zealand, on "Interactions in the Multilingual Classroom: A Case Study of Teacher Beliefs and Students' Attitudes on L1 Use in Multilingual Classrooms." Four research questions guided the researcher's design of the study: language teachers' perceptions of the use of first languages in English-medium classrooms for speakers of other languages; influencing factors in these perceptions; and ways in which these perceptions were put into practice in the classrooms.

It was determined to combine various research techniques. 60 students and two groups of teachers from a university—English language teachers and topic subjects teachers (number not specified)—were research participants. To gather trustworthy data, it was necessary to use focus groups, non-participant observers, structured classroom observations, instrument triangulation, and questionnaires. Due to the mixed research design, both parallel and combined qualitative and quantitative data analysis approaches were applied. Some teachers, according to reports, think that L1 use strategically could be advantageous, encouraging meaningful communicative practices, while others think that English should be the language of instruction and that students should use their L1 for better English language development in order to access higher education.

Identity and cognitive investment in one's native language

A first language or home language has an identity in terms of political rights or nationality, and it has cognitive investment in terms of learning. At present, languages are in different situations. For example, some of the languages are going extinct even in their place of origin, while others are being globalized. From the post-medieval to the post-modern periods, the global whim of political colonization had traced political, cultural, religious, economic, and linguistic colonization in many countries around the world. Other forms of colonization, mainly political direct colonization, had been removed up until post World War II, but educational and linguistic colonization ideologies have been intensively rooted and extended in the pre-political colonized and neighboring nations. Such extended linguistic colonization has killed many indigenous languages of the world, and other living ones are striving for their survival within the swallowing pressure of the colonizing or, at present, global languages. This situation has created tensions in language policy and language policy in education. Several empirical studies have concluded that allowing students to use their native languages in the classroom or on school grounds ensures full body participation or investment in learning other new languages. Similar to this, Njoroge, Witkop, Ndungu, and Orwenjo (2014) discussed about post-colonial language policies in African contexts and criticized them for failing to alter but continuing colonial language policies. They have outlined the many benefits of multilingual education, such as the promotion of multilingual competences over immersion programs, effective teaching and learning in natural and participatory ways, the transfer of cognitive and linguistic knowledge, accuracy in assessment, and the strengthening of affective domain, confidence, self-esteem, and identity. Children's fundamental right to receive an education in a

language in which they can communicate; minority language groups' right to preserve and advance their native tongue not just as a part of their cultural legacy but also as a means of communication.

If the target language or a foreign language is used or imposed as the medium of instruction in the early grades, it likely creates multiple drawbacks in language teaching and learning. Children cannot communicate and negotiate meaning in other languages as well as they can in their own. Multilingual education in the early grades connects students from their home languages to the language of instruction. In their study, Kioko, Ndungu, Njoroge, and Mutiga (2014) detailed this element empirically. Learners become frustrated when the language of instruction is another language. In their native tongue, children develop their verbal and cognitive abilities more quickly. The curriculum' contents become inaccessible due to inadequately developed reading abilities in a foreign language and other languages other than the learners' mother tongue. They just replicate meaningless symbols from a board or book when they write. Many Kenyan, Ugandan, and other rural African parents have the misperception that their children might fall behind children in urban situations who begin school in English and their native tongue (Muthwii, 2002, cited in Kiko et al., 2014). Another misunderstanding regarding multilingualism is that it is a dividing factor that weakens racial cohesion.

The researcher came to the conclusion that mother tongue or multilingual education facilitates a seamless transition between home and school, fosters emotional stability that contributes to cognitive stability, expands economic opportunities, and improves learning and memory. Children can certainly benefit from learning and utilizing

their native tongues from a variety of angles, but the fundamental issue we are trying to solve is how to do it in real life.

Education in multilingual education includes the efforts of parents as well as teachers and students. The attitudes and roles of the parents influence how much multilingual education benefits and facilitates multilingual learners. Parents who are aware of the importance of other additional languages for their children, whether through personal experience or hearing about it from others, may have an important role and responsibility in preserving their home languages and teaching their children additional languages. Learning new languages does not mean abandoning one's home languages, which reflect one's identity and cognitive repository. A case study on "Multilingualism in the Upbringing and Education of Children in Multinational Families: A Case Study from Poland" was conducted by Markowska-Manista, Zakrzewska-Oldzka, and Sawicki (2020). The goals were to: a) examine the advantages of speaking more than one language; b) describe the situation of raising and educating children in bicultural families using various language strategies chosen by parents when communicating with their children in two or three languages; and c) call attention to difficulties associated with dominant and non-dominant languages. There were 17 kids and 24 adults among the participants. In addition to meetings held in families' homes, on playgrounds, in parks, and in the offices of non-governmental organizations, a thorough interview with parents was also done. The parents engaged their kids in play.

They came to the conclusion that the majority of the parents came from multicultural and multilingual families in Africa and desired for their children to learn their mother tongue so they could communicate with their grandparents at home. They (parents)

wanted their children to have a bilingual or multilingual upbringing and education (Polish, English, French, and others, including their own African languages), and to be able to communicate in several languages with members of a nationally and linguistically diverse environment because they (parents) had faced various challenges in their lives in terms of language fluency and competency. The formation of parent-child relationships is still a key component of educational practice, and cultural polyphony offers opportunities for the growth of all parties involved—students, parents, teachers, and administrators.

Multilingual Teacher Education

Since education is one dimension of human development, education should promote social reality. Because of globalization and other factors, societies are both newly and traditionally multilingual, making multilingual practice a reality. However, languages may have various dimensions; from the perspective of education, language has pedagogical practicability. If societies are multilingual or plurilingual, we have an obligation to provide multilingual education, at least at the basic level or in the early grades. Many societies and states around the world have faced the challenges of multilingual education. Preparing trained and educated teachers for multilingual education is a daunting issue, not only for developing countries but also for developed ones. Europe is claimed to be the better place in terms of language policy formation and implementation, but it has its challenges.

Multilingualism and the Landscape of Language Education: Challenges for Teacher Education in Europe was the topic of research by Ziegler (2013). The interview and discussion involved a group of stakeholders and language teacher educators (N = 106). The study's conclusion is that multilingualism is a crucial component in training language teachers. In-service training, intercultural competency, multilingual teacher education,

diversity integration, the usage of the European Portfolio for student language instructors, and other topics are some of the concerns they bring up. Identity against profession, knowledge versus principles, multilingualism versus languages and knowledge versus valaues are the other issues of the discussion. The study created plurilingual education with a focus on multilingual teacher preparation and the growth of language teacher identity, taking into account not only material and procedures but also context-bound queries like "who adopts what, where, when, and how?" (Markee, 1997, p. 82 mentioned in Ziegler, 2013). The researcher's conclusion states that multilingualism should be comprehended in the broad sense and teachers should be prepared or trained incorporating various aspects multilingual education. Multilingual teacher education cannot be universal in terms of nation because contexts of multilingualism are not unanimous however the research not presented exact teacher training models for multilingual teachers. Only the theoretical concept it has flashed.

Language policy in education is dynamic and, in a sense, unstable because of a plurilingual natural society and global or international language influence or interference in national education policy in terms of language in different nations in the world. Excluding or not including local languages in education cannot give meaningful outcomes; instead, it creates multiple drawbacks and challenges in the educational development of the particular nation. To demonstrate the erratic nature of language policies and the use of several languages by educators, Oduor (2015) performed qualitative research in Kenya under the title "Towards a Practical Proposal for Multilingualism in Education in Kenya." The responders were 18 primary and secondary school teachers. In order to better implement language policy and increase the economic worth of indigenous languages, it has been

suggested that multilingual education take place in which indigenous languages are employed alongside English as the medium of instruction. Kenya's linguistic regulations are under flux. The Gachati Report (1976) advised using the mother tongue from grade 1 to 3, the Omid Commission (1964) recommended using English as the medium of instruction from grade one, and the Koech Report (1999) put more emphasis on expanding the use of the mother tongue.

Kiswahili is a required subject throughout the entire educational system. Teachers reported using the children's mother tongue to explain the difficult concepts they realized were for students in secondary level, but in most national schools both teachers and students prefer using English at all times. In primary level, teachers were using various models of multilingual instruction as they realized and were comfortable with. All subjects are taught in the English language, with the exception of Kiswahili, a required subject taught in its own language. With their proper reasoning for utilizing and not using mother tongue in education, the instructors' responses varied. Some of them asserted that, particularly in metropolitan areas, the use of mother tongue in subjects like social studies should be avoided in an urban setting where the school has a global outlook. However, other people advocated for the promotion of local or indigenous languages in rural areas by using the mother tongue. Kiswahili is now more commonly spoken throughout the nation than it was when it became a required subject. In order to properly execute language policy in Kenya, the researcher has suggested that English, mathematics, and science be taught in an English-medium setting; social studies be taught in Kiswahili; and other cultural and religious subjects be taught in other mother tongues. Their language policy, which were developed by various commissions throughout time, first prioritized the use of English in

the classroom but eventually expanded to include other regional tongues like Kiswahili. However, reports on the pedagogical methods of the teachers varied. teachers in schools who don't just work with young students but also adopted a bilingual strategy at the secondary level, even if their policy documents did not acknowledge it.

Their language policies, put into place at various points by various commissions, first concentrated on using English in schools but eventually expanded to incorporate other regional languages like Kiswahili, though it was noted that teachers' pedagogical methods varied. Teachers at schools employed a bilingual approach, both in the primary grades and at the secondary level, although it was not acknowledged in their policy documents. According to the study, their policy documents make no mention of teachers' training for multilingual teaching. Although they are required to have EMIs, in actuality they have been using a number of students' native languages. Language prevented the researcher from considering the use of local knowledge or indigenous technology in their schooling, which could have suppressive effects.

Multilingual teacher education is undeniably necessary, but once completed, it is insufficient because unexpected events can occur in practice. Multilingual teachers who have a culture of collaboration and collegiality can implement the multilingual approach successfully. For her PhD dissertation at Walden University, Schwab-Berger (2015) used a case study methodology to conduct qualitative research in Switzerland on "Teachers' Perceptions of the Implementation of a Multilingual Approach to Language Teaching." The research has succinctly described the multilingual teachers' actual experiences using this pedagogical strategy. Eight teachers who teach in Grade 5, which has seen the introduction of English as a second language at all primary schools in the six Passepartout cantons since

August 2013, participated in the study. They also underwent a professional development program (PDP).

The overarching research question was, "What are teachers' perceptions of and experiences with the implementation of the multilingual approach in their classrooms in the first year of the new Passepartout program when English is taught as the second foreign language at Grade 5?" Three stages of the project were separated: Professional learning communities (PLCs) were the focus of phase 1; phase 2 consisted of three modules with various PLC-related activities; and phase 3 involved competency-based instruction and an emphasis on evaluation in the Passepartout curriculum. It had three long-term and one short-term goals.

Eight English primary teachers were specifically chosen for the researcher's sample. The researcher asserted that she had conducted eight teacher interviews and at least one class observation while adhering to Patton's (2002) fieldwork criteria. The researcher asserted that she had examined all of the information, addressed all conceivable competing interpretations, and concentrated on the most crucial component of the case study as she looked for themes within each case and throughout all eight cases. According to the findings of this study, bilingual teachers still faced a number of other novel difficulties even if they had undergone PDP prior to working in a bilingual classroom.

They carefully followed the instructions in a teacher manual to adopt the multilingual approach, but they needed additional time to conceive the teaching and learning materials and to work with other languages. If teachers in PLCs have time for reflection, collaborating with colleagues, and strengthening classroom practices, they will have a favorable impact on students' academic progress. Teachers that possess the

information, abilities, and attitudes necessary to instruct multilingual pupils are essential for the successful implementation of a multilingual approach. One issue with multilingual education and multilingual teacher preparation, in my opinion, is the top-down approach to educational policy. If teachers are given autonomy and required to conduct practice with proper discipline based research; multilingual education could be more successful.

Schools and other educational facilities serve as linguistic negotiating agents. Multicultural and multilingually educated instructors and personnel are better able to influence bilingual education. Ploger and Putjata (2019) conducted a collaborative qualitative study on "Embracing Multilingualism in School Through Multilingual Educational Staff: Insights into the Interplay of Policies and Practices" in a secondary school in Hamburg, Germany, and presented the empirical evidence of it. As they asserted, Germany does not have an exact statistical record of children and young adults growing up bilingual, except from some indirect so-called immigrant backgrounds. However, they used the school as a linguistic market and the multilingual personnel as change agents. Unsatisfied with this partial record, they held that German, like any other language, embraces a wide range of cultural expressions, many sociolects, regiolects, and linguistic registers. They acknowledge multilingualism as a social reality.

Students arrived to Germany to enroll in a one-year bridging German session in preparation for learning German as a second language. They hired a bilingual cultural mediator in 2015 and a multilingual educational consultant in 2018, respectively. Three study issues have been posed by them: the motivations for and expectations around employment; views of multilingualism in the traditional educational system; and strategies for utilizing their multilingual toolkit when working with recently arrived students. They

made use of information from an ongoing dissertation study that was researched in the field by conducting qualitative interviews, informal chats, and participatory observations with students, teachers, and other educational professionals. The data gathering and sourcing procedure involved five people, each of whom represented a teacher from the preparatory class, the school's cultural mediator, the educational consultant. Involved in the process of gathering data and finding sources were the head teacher, the director of the department of refugee education, and informal conservation. They have said that they used grounded theory coding techniques to analyze the data.

They have come to the conclusion that multilingual employees can be crucial to the growth of a multilingual school. They demonstrated the necessity for more significant adjustments at multiple levels of agencies, starting with persons as policy and decision-makers in some circumstances and school development as a whole structural process in others. To accept multilingualism from a standpoint of language capital, these adjustments should include multilingual teacher education and multilingual repertoire management. As Bourdieu said, acquiring a second language in school may help students find employment and advance their careers, but I believe that every child has the right to receive an education in their mother tongue. Basic language and other languages are two separate ideas; nevertheless, in the globalization era of development, neither other languages nor children's native tongues can be excluded from education.

There are different types of bilingual or multilingual teachers. Some of them are naturally bilingual and multilingual, but others are artificial. According to research, natural multilingual teachers are more likely than artificial ones to teach multilingual and multicultural students. At the Plekhanov Russian University of Economics in Russia,

Rezepova, Torosyan, Stepanenko, and Guseynov (2018) conducted a research on "Modern Educational Domain: Bilingualism and Multilingualism in Teaching Foreign Languages" and provided empirical support. According to the theory, "in a contemporary educational context, a teacher who is naturally bilingual and multilingual can be significantly more effective and impactful than an artificially bilingual and multilingual one." With the aid of information from the students and teachers, they sought to reach that conclusion. There were 220 participants, 118 of them were university C1 English level first-year students and 102 third-year students. They discovered 21 naturally multilingual people who had simultaneously learned the first three languages, 126 artificial bilingual people, 73 natural bilingual people, and , as well as 21 students who are naturally multilingual (acquiring the first three languages simultaneously and a fourth language afterwards). Thirteen of the teachers were artificially bilingual or multilingual speakers, ten of them were natural bilinguals but were also artificially multilingual speakers, and three were native multilingual speakers.

Data were gathered using a free association test (FAT) for students and a self-reported questionnaire (SQR) for teachers with a cultural-linguistic context. Two sessions of these activities were held over the course of about a year. Students' opinions and knowledge of the idea of common teacher competencies as well as their attitudes about the cultural-linguistic framework of a teacher as a sub-competency were elicited from them using FAT. Natural bilingual and multilingual teachers are able to exist in two or more conceptual dimensions where the experience, traditions, and values of one culture are not used to filter or distort the view of that culture. Their innate cultural competency functions

well in multicultural environments, enabling them to take on active reflective mediator roles and create a variety of social and academic networks.

The hypothesis was fully confirmed. It was reported that students' awareness and willingness to be more engaged in the educational process in the format of joint research and learning activities with natural bilingual or multilingual teachers were better than those conducted by artificially bilingual or multilingual ones. In the words of researchers:

> Many participants confirmed a shift in concept structures toward indirect ones after the second session (with natural bilingual or multilingual teachers), noting the development of metalinguistic abilities, the strengthening of metalinguistic awareness, the enhancement of cross-cultural flexibility, the amplification of cross-cultural communication, and tolerance. Moreover, the participants showed a clear motivation to be involved in the educational process with natural bilingual and multilingual teachers who are able to apply various culture-centered sensitive teaching techniques and strategies, thus ensuring adequate insight into students' perceptions, values, beliefs, and social interactions in multicultural classes. The demonstrated metalinguistic and cultural awareness of such educators, which is evidently a result of being natural bilinguals or multilingual, assures their efficiency and uniqueness in a classroom and academic environment.

<div align="right">Rezepova et al. (2018, p. 8)</div>

Multilingualism in Education: Policy, Planning, and Mapping

Multilingualism is a complex issue in education. How and what languages are selected in education is the critical question in educational language policy planning. Language policy in education includes the concepts of inclusion, social justice, language rights, fundamental rights, child rights, and cultural rights. In a multilingual society,

policymakers consider a variety of factors when selecting and incorporating languages into education, but it is a difficult task.

Similarly, Spronk (2014) has presented a vivid, reflexive picture of principles, practices, and planning for multilingual education (MLE) in South Sudan. South Sudan, having a diverse multilingual context, faces difficulties in the implementation of its education and language policies. These language plans and policies were made on the basis of data collected from the workshop involving 96 participants representing 30 language communities, including 94 participants from state ministries of education and 2 from education-related NGOs. The data was collected about "who speaks what language to whom and when (and where)" with a series of workshops that included participatory mapping exercises, domain analysis, and language assessment questionnaires. The Department of National Languages in the Ministry had recommended several criteria and processes for language choice in any given community. The use of language in various domains—home and family, school, mass media, business and the other market, government, and cultural and religious activities—was analyzed. In each domain, at least two languages were used: data on the environment, systemic, and resources. Language mapping was acted out through the participants' knowledge of where and how languages are mixed.

Children before entering school did not know English; instead of their mother tongue, they used a local variety of Arabic and other Southern Sudanese languages in a mixed way as the lingua franca. The constitution, education act, and other various government commission reports enacted the guidelines for multilingual education, and each of the languages would be used in education with few obvious resources; however, it

does not take long to realize that is not practical. Three groups were made, including four languages covering 65% of the population, 10 languages covering 80% of the population, and 20 languages covering 90% of the population. The second group of 10 languages was made the medium of instruction in basic education. It has been facing complex challenges in the materialization of policy and planning, teacher education or training, and material development. For me, it is very difficult to include all the languages in education as mediums of instruction or subjects because schools cannot teach only language subjects. However, because not all languages have the same educational content coverage property, they cannot be included as a language subject or medium of instruction. As part of multilingual pedagogical practices, such other languages can be allowed to be used by their speakers in their early grades and by their teachers to make the learning contents clear in the children's home language. Localized language policies in education may be preferable to national ones in complex multilingual nations.

Mother-tongue-based multilingual education (MTB-MLE) is one approach to multilingual education. This policy is not free of limitations because it needs certain bases to be implied, e.g., a small and manageable number of mother tongues, teachers' awareness and basic level competency in those languages, and the educationability property of those languages. The policy of MTB-MLE seems sound in theory, but it is bound by a number of challenges. Burton (2013) investigated the policy and practice contention using a mixed-case study research design for her doctoral dissertation on "Mother Tongue-Based Multilingual Education in the Philippines: Studying Top-Down Policy Implementation from the Bottom Up" at the University of Minnesota. The study focused on the Philippines' government's MTB-MLE policy as well as teachers' and parents' perceptions, beliefs, and

practices regarding it. It is entirely based on four research questions that address teachers' and parents' knowledge, beliefs, practices, and challenges in implementing MTB-MLE. Data had been collected using four sources: focus groups, surveys, classroom observations, and individual interviews with multiple tools. Three elementary schools were purposefully sampled. The researcher collected data from 163 parents via survey, 37 parents via focus group, 3 parents via individual interview, 19 teachers via survey, 8 teachers via focus group, and 4 teachers via individual interview.

Data were analyzed and interpreted in three steps: the first was quantitative, the second was qualitative, and the third combined quantitative and qualitative. The findings are presented here. Teachers possessed more technical knowledge about the policy than parents, and they focused on straightforward translation for transfer as the practical aspects of the policy to support the rationale for MTB-MLE. Both teachers and parents agreed that MTB-MLE is better for first grade students, particularly those with learning disabilities, but not for students above the basic level.The parents and teachers appeared to act out policy differently at school and at home, but these actions were based on their perceptions of what would benefit students the most. The research findings reported three challenges: those regarding the multilingual environment (teachers were unsure how to teach a particular language when their everyday life was a blend of multiple languages), difficulty translating academic language (the large number of technical terms that cannot be easily translated into Bikol, a local language), and a lack of materials. To some extent, children benefit from MTB-MLE; however, the teachers face challenges. Without proper mapping of the multilingual situation, teacher education and training, and proper development of

multilingual materials, the policy of MTB-MLE imposed with a top-down approach seems less effective.

What we believe and practice as language policymakers, pedagogical practitioners, and school administrators as language ideology in multilingual education is another important factor that influences the success rate of multilingual policies and education. If policies bounded by ideology are formulated for various dimensions of multilingual education concerns, they seem more effective than so-called expert domain policies. To justify this reality, Warren (2017) has carried out qualitative research in Sweden and Australia as her PhD dissertation at Stockholm University, Sweden, on "Developing Multilingual Literacies in Sweden and Australia," consisting of four studies. The four backgrounds were: the mother tongue situation in Sweden (curriculum analysis and classroom experience); multilingual study guidance in the Swedish compulsory school and the development of multilingual literacies; monoglossic echoes in multilingual spaces: language narratives from a Vietnamese community language plan; and heterogeneity and heteroglossia in mother tongue instruction and the development of multilingual literacies.

Three research questions guided the study: the characteristics of language ideologies in the investigated settings with regard to the use and development of immigrant languages; the way immigrant languages impact opportunities for the development of multilingual literacies in the investigated setting; and the way informants in the investigated settings use and talk about language and language development. Three school and organization leaders, five mother tongue teachers, 22 students, and a diverse range of other teachers and staff members from various schools in Sweden; two education officers, a former education officer to gain historical perspective on the setting; the president and

former president of the advocacy group; the principal of a Vietnamese school; and students in informal settings in Australia participated in the study. The data were collected through a focus group, a formal or informal interview, class instruction observation, and participation in various formal and informal programs, e.g., a family fun day, a fundraising dinner, an award ceremony, and a singing competition organized by a Vietnamese school in an Australian setting. The data was analyzed using a mixed quantitative and qualitative approach at the same time.

She came to the conclusion that organizational management for multilingual education performed better in Sweden than in Australia, and ideologies that view language as a resource in mother tongue instruction received more support in Swedish contexts than in Australian contexts. In both countries, they found flexible use of linguistic resources and translanguaging strategies that shifted ideological and political implications in a multilingual setting. Multilingual students draw on their whole linguistic repertoire when speaking in the classroom and reported on using both languages, sometimes together, sometimes separately, to communicate and learn in spaces outside of the formal learning situation. The tension between developing standard varieties of languages and the heteroglossic varieties spoken in classrooms was revealed. Multilingual literacies can be explicitly created by valorizing the linguistic practices associated with families, communities, and the sociolinguistic realities of learners. The concerning ideological and implementation spaces created through top-down and bottom-up/fusion approaches, which constitute the dynamic cycle of ideology, organization, and practice, can be said to optimize opportunities for the development of multilingual literacies. Research- and need-

or practice-based policies appear, in my opinion, to be more successful than top-down policies. Warren's (2017) research has validated this practical reality.

Multilingualism as Language, Translanguaging, and Crosslinguistic Pedagogy

There are different language processes in multilingual development. For children, they do not have sufficient language development in their own home language too, so they are developing their language at home, at school, and in other social settings. When a child is exposed to multilingual environments, he or she begins to use his or her home language data to learn new languages and translanguages the language data with the help of L1 data. From the standpoint of pedagogical practices, multilingual education is the procedure of crosslinguistic pedagogy. Both teachers and students need to process various linguistic segments and suprasegments from different languages in a single setting of teaching and learning as part of cross-linguistic pedagogical practices. Some empirical research has been revived here. Gynne (2016) has carried out ethnographic research in Sweden on "Language and social positioning in multilingual school practices." The aim of the research was to explore young learners' language use, including literacy practices and their relation to meaning-making and social positioning, abiding by sociocultural and dialogical perspectives comprising four studies: ethnographic fieldwork includes an institutional educational setting and social media settings, and empirical studies incorporate micro-level interaction and meso-level discourses. Teachers were among the research subjects or participants, as were 18 students from classes 5 and 6, consisting of 10 girls and 8 boys aged 11 to 13, who were multilingual, primarily in Swedish-Finnish but also in other combinations such as German-Swedish-Finnish, Spanish-Swedish-Finnish, and Chinese-Swedish-Finnish.

Formal and strategic bilingualism and biculturalism are fundamental prerequisites for instructional design that fosters the students' bilingualism and biculturalism. Surrounding factors affect pedagogy, and practices seek to value diversity and student equity through the consideration of the varied linguistic and cultural backgrounds of the students. It has presented an analysis of daily communicative practices inside and outside classroom settings. Further, it has discussed the linguistic and cultural landscapes of the students.

The interaction of dynamic, creative, and traditional languages, including literacies that emerge multivoicedness and heteroglossia, promotes translanguaging space, which is the essence of multilingualism. Double monolingualism makes multilingualism a somewhat problematic issue within a focused educational setting. Multilingualism is unproblematic if it comprises complexity, creativity, elements of entextualization and resemiotization, and human beings' language practices that are dialogic, multilingual, and multisemiotic. Identity and social positioning are local and temporal accomplishments focusing on the intricate interrelationships of linguistic and other semiotic interactions. Multilingualism includes not only the learners' language but also multiple cultures and identities, which let the learners invest fully in their bodies for learning.

Multilingual learners use their multilingual awareness. The greater multilingual learners' multilingual awareness, such as metalinguistic awareness of different languages, the better they learn language and other content subjects. Holst (2018) has carried out empirical quantitative research in Norway on "Language awareness and multilingualism in lower and upper secondary schools in Norway" to show how multilingual learners use multilingual metalanguage and metalinguistics as multilingual awareness to amplify their

learning. Multilingualism is the presence of multilingual learners in a language environment. "Multilinguals are experienced language learners who use three or more languages without necessarily having equal control of all domains in all their languages" (Kemp, 2007: 241, cited in Holst, 2018, p. 5). Similarly, "the term language awareness shares associations with several other terms, such as metacognition, linguistic awareness, metalinguistic awareness, or metalinguistic knowledge and knowledge about language," according to the researcher (p. 12). The research participants were a total of 84 schoolchildren: 52 females and 32 males, 28 from each grade between 8th and 10th grade, and Vg2 (second year of upper secondary school). The research was carried out with three dominant hypotheses: number of languages and language awareness; duration of language contact and language awareness; and motivation and language awareness. A five-point Likert scale and other general bilingual (Norwegian and English) 10-category questionnaires were used to elicit data from the participant children in order to test hypotheses about language awareness and multilingualism among them. The data has been analyzed using SPSS software.

Students were reported to use multilingual competence in language learning by comparing, seeking similarities, and identifying potential for language knowledge transfer from one to another by using metalanguage and metalinguistic awareness. Regardless of the length of language contact, "a greater awareness of the potential to draw on multilingual competence in all language instruction can develop language awareness among multilingual students" (Jessner & Kramsch, 2015, p. 5 cited in Holst, 2018, p. 104) stated that a multilingual pedagogy can encourage greater student participation in language teaching while also improving students' learning potential. Multilingual learners do not

perceive their languages as completely separate, although a monolingual emphasis is often observed in language instruction. For me, even if multilingual pedagogy encourages greater student participation in language teaching, its installation, preparation, and management are complex and full of challenges for the schools or governments that are operating in vulnerable economic conditions.

We as teachers and students have the mindset that if teachers use only target language in the entire class, s/he is a good teacher; otherwise, s/he is a bad one. That limits teachers' teaching and learners' learning efficiency if the target language is a second or foreign language for both teachers and students. The intentional use of L1s by both teachers and students verbally and mentally in learning a second or target language should not be measured in terms of success or failure. In multilingual education and contexts, it is a pedagogical requirement. Woll (2020) has presented a report on a pilot study, "Towards crosslinguistic pedagogy: demystifying pre-service teachers' beliefs regarding the target-language-only rule." This report has clearly presented that pre-service teachers have a monolingual mindset and that they get changed only after they have been exposed to multilingual tasks. Translanguaging is a common aspect of multilingualism, and another concept of crosslinguistic interaction or pedagogy is an equally important emerging issue against the target language (TL) only ideology in the field of multilingualism. In this report, the potential of adopting a cross-linguistic approach to second or foreign language teaching has been presented. The prevalent monolingual approach to teaching a second or third language prevents students and educators from connecting to the prior knowledge of other languages that most learners bring with them, but cross-linguistic interaction appears to have positive effects. Its focus is on the benefits of learning and using multiple

languages instead of focusing only on the obstacles. It is set on three theoretical foundations: (1) a conceptual-terminological aspect that concerns the diverse contexts and applications for translanguaging; (2) an ideological aspect that multilingual approaches challenge the monolingual principle; and (3) an empirical aspect that the approach must be circumscribed not only for its pedagogical content and learning goals but also for other benefits. How these three theoretical foundations in multilingual education are undergoing a paradigm shift has been explored in detail.

It has three research questions: (1) What are student teachers' perceptions of the cross-linguistic awareness-raising activities in which they engage as learners throughout the course? (2) What are the participants' perceptions regarding monolingual vs. multilingual classroom practices, before and after experiencing a cross-linguistic approach to language teaching? (3) Does the pedagogical intervention have immediate and delayed effects on the participants' pedagogical stance regarding cross-linguistic pedagogy? The participants of the study were seven pre-service ESL teachers, some of whom had already experienced language teaching, and they were involved in focus groups, interventions, semi-directed interviews, questionnaires, and vignette-based questions. The data were analyzed using thematic analysis, which included other techniques.

Conclusion: The participants assume that teachers who use English exclusively and at all times are doing their jobs properly, while resorting to the students' native language is perceived as a failure. They also acknowledged the need to challenge their own monolingual and monocultural mindsets after having implemented multilingual tasks in their own classrooms. Pre-service teachers need to become aware of their own beliefs and develop new strategies to deconstruct the "folkways of teaching" (cited in Lortie, 1975, p.

62). They reported underlying structures in different languages for a deeper understanding of the TL and L1 in the other languages and associations of learners' positive feelings during their engagement with language to explore their multilingual repertoire. Conscious activation of linguistic and cognitive resources has the potential to boost learners' confidence in their abilities as learners as well as specific knowledge of other languages that could be used to scaffold further learning in accordance with the contexts of learners' age, affect, motivation, content, and discipline for cross-linguistic pedagogy. As the participant reported multiple voices adhering to various ideologies and considerations through their anecdotes, using L1 depends upon the pedagogical context. For example, for the beginner, L1 can be used to ensure their understanding, but only the target language can be used to let them imitate since their brains are sponges. To challenge the monolingual principle, the predominant discourse about language teaching must somehow be deconstructed. The concerned agencies, like teachers, students, parents, and others, need to be oriented towards the concept and importance of multilingualism in education. Before implementing a policy of multilingual education or multilingualism in education, we need to prepare people psychologically, ideologically, and practically.

Conceptual Framework

I developed the following conceptual framework to investigate after intensive reading of the reviewed literature, receiving insights from it, and drawing on my experiences as a teacher. After reviewing the literature, I developed a conceptual framework that reflects the thematic area of the research. Because it was phenomenological research, the subjects were humans (basic-level early-grade teachers). The gap that this research attempted to explore is the relationship between monolingual teacher education

and its pedagogical application in multilingual contexts. The objectives were established to investigate the research gap, as the problem statement was teachers' experiences on how they were educated or prepared and were or are practicing pedagogy in the early grades in terms of language use in the classrooms. Interviews, document study, field visits, group discussions, and classroom observation were conceived as information gathering techniques to study and explore the details of the phenomenon. These other techniques triangulated and supported the data collected through interviews. This information was interpreted through the thematic categories of the phenomena. On the basis of this thematic interpretation, the meaning and essence of the phenomena have been explored.

Basic Level Early Grade Teachers' Experiences in Terms of Multilingualism

Semi structured Open Ended Phenomenological Interview

Basic Level Early Grades 13 Teachers

Teacher Education | Multilingual Classes | Teaching Learning Materials | Pedagogical Practices

Multilingual Teaching Learning Context

Policy Documents

Different Home languages

Document Study

Field visit/Focus Group Discussion/Classroom Observation

Phenomenological Interpretation

Teachers' Teacher Education and Multilingual Pedagogical Practice Experiences Exploration

Figure 1. Conceptual Framework

Focal point of this research is multilingual teaching learning context. Teachers, teacher education, multilingual children or classes in Basic level early grades, teaching learning materials, pedagogical practices, different home languages of children, and various documented language policies related to basic level education are the areas of studies under the focal dimension of the research. This research has devised phenomenological research methodology. Primary data were collected through semi-structured open ended interview, class observation, and focus group discussion. 13 Basic level early grade teachers were interviewed with open ended questions to elicit their lived experience regarding teacher education, pedagogical practices and language policies reference to teacher education and pedagogical practices. Secondary data were also used through documents analysis to assess the policy and practice consistencies and contentions language in education. This research has attempted to explore the multiligual teaching learning.

CHAPTER-III

Research Methodology

Research Design

On the basis of the nature of the data in the research, the research design is categorized. In my research I had opted for a qualitative research approach. There are several research designs under qualitative research approach like case study, ethnographic, grounded theory and so on but these designs could not meet the objectives of my research because prime objective of my research was '…to obtain a deeper understanding of the lived experiences of the phenomenon' (Beteta, 2008, p. 50) by the teachers in ealy grades. The phenomena of this research are teacher education and pedagogical practices in multilingual classes in relation to language in classes as medium of classroom communication and MoI. The phenomenological research studies the human experiences in the particular research phenomenon by nature it is qualitative since human behaviours and experiences are easy to qualify rather than quantification. The main sources of data for this research were language in education policy documents like constitution, education act, bylaws, rules, teacher education and language in education policy documents, basic level early grade school teachers and educational language related government reports and publications. The documents were also consulted to compare and link the policy and practices to language education or MoI.

Phenomenological Research and its Methodology

Phenomenology is the discipline to study of structure of experience as experienced by first person point of view in object or issue by virtue of its content and meaning together with appropriate enabling condition. It comprises of intentionality, consciousness, qualia,

and first-person perspective in the philosophy of mind. The experiences are shaped and influenced by various influencing factors (Atkinson, 2017). The same events, objects, things or phenomenon can differently be sensed in the life world lived by different individuals. It is often characterized as sensation qualities to various kinds and more meaning things in our experience, the significance of the objects, events, tools, the flow of time, the self and others, the things arisen and experienced in our life world. " Basically, phenomenology studies the structure of various types of experience ranging from perception, thought, memory, imagination, emotion, desire, and volition to bodily awareness, embodied action, and social activity, including linguistic activity" (Smith, 2018). The experiences (structure of consciousness) have the various forms: temporal awareness, spatial awareness, attention, the self in different roles, embodied action, purpose or indentation in action, and awareness in action. It concerns to the conscious experiences that we experience, live through and perform them in the particular phenomena. Phenomenon is the totality of objects, external world, experience and realities. The awareness of experience is the trait of conscious experience that gives experience a first person lived character on the object of study.

It is the area of philosophy which studies the structure of experiences in the lived world on various phenomena, whatever the fields having the various provinces of meanings and the negotiation of meaning (Vandenberg, 1997 mentioned in Groenewald, 2004; Atkinson, 2017). It attempts to draw the meaning of the experience lived what they experienced and it was experienced not only by first persons but also by others (Neubauer, Witkop & Varpio, 2019). Even if human beings are apparently remarkable to their disinclination to learn from experience of others, by its unique nature and qualities,

learning for human beings can take place from the experiences of others. It has been extended as the study of human behaviors that they practice, interpret and make the meanings. "Phenomenological study looked at human behavior, what they say and what they do, is as a product of how people do their own interpretation of the world" (Umanailo, 2019, p. 1). Different individuals experience the lived world differently and, react and interpret differently even with same experience space. The experience of the people lived world is the product of interactions of the behaviors they practice. The objects do not exist in the external world independently and the information about objects is not reliable but their realities and meanings are dependent to the individuals who experience them (Husserl mentioned in Groenewald, 2004). Reality in the phenomenology is constructed and shaped socially as a part of the perspective that people bring to negotiate the meaning. "Similarly, phenomenology assumes a reality that is socially constructed to make sense of a material world," (Atkinson, 2017, p. 31).

Since phenomenology studies the experience of 'lived-world' (Heidegger and Husserl) and 'in terms of an average existence in an ordinary world' (Lebenswelt & Schwandt, 1997 as cited in Groenewald, 2004), the phenomenological methodology is the way of study of what and how individuals experience lived world in the phenomena. It attempts to reveal what and how the study population living through the phenomena through which knowledge is built on the phenomena. "Phenomenology is a form of qualitative research that focuses on the study of an individual's lived experiences within the world," (Neubauer, Witkop & Varpio, 2019, p. 6). Its study population is human being who can only have and share the lived experience in the particular phenomenon and information is in quality rather than in quantity. It aims at deep description and

understanding of phenomenon as socially constructed reality by exploring the people's lived experience. The caution that should be taken in this methodology is capturing rich descriptions of phenomena and their settings (Bentz & Shapiro, 1998; and Kensit, 2000 cited in Groenewald, 2004). Since phenomenon is bounded by social setting, we as researchers should have the depth understanding on contextual situation of the phenomenon which is experienced by individuals as their lived world. "Similarly, phenomenology assumes a reality that is socially constructed to make sense of a material world," (Joshua, 2017, p. 31). The researchers sometimes need to assimilate to the participants to live their living experience in their living world which could install the base for living corpus of data on the phenomena to explore the depth description with wide understanding. This helps for in-depth exploration of the lived experience on the phenomena with the qualitative information. "… the scholar is able to gain a deep understanding of the socially constructed reality experienced by people and groups (e.g., Kvale 2007; Brinkmann and Kvale 2014; Manning and Cullum- Swan 1998)," (Atkinson, 2017, p. 31).

As a methodology, it has four characteristics descriptive, reduction, essence and intentionality. Phenomenological methodology is at its core an approach featuring: investigating philosophical concerns, from below, the instances as the subject of observation for exemplifications, revision until making the sense of the requisite of phenomena, and focus of normal contextual practices (Kira, 2016). More precisely, it investigates theory of knowledge, approaches from the very basic aspects and related people with the normal contexts they live, and is rigorous and repeated till reaching to satisfaction level of requisition on the phenomena. It needs long time, people living the

experience, frequent or constant living or assimilation with the people constant and fluctuating reading, writing, eliciting ideas, revising and repeated restructuring of the study design, sometimes disfiguring us ourselves as they are, sometimes bearing huge financial commodity and so on.

"In this way, in the practice of phenomenology, we classify, describe, interpret, and analyze structures of experiences in ways that answer to our own experience," (Smith, 2018). We need to make the taxonomy of experience with various disciplines within the phenomena for depth description and interpretation as the process of data analysis to draw the composite meaning. It is not hard and fast that only qualitative design is devised but qualitative design is dominant. The knowledge or the meaning we abstract from the lived experience of other individuals both in terms of what was experienced and how it was experienced (Neubauer, et al., 2019) is theory that is mutual to some extent to the people living and experiencing more or less similar lived world. Since my research has basic level early grade teachers as research population and their experiences in their own teacher education and pedagogical practices as the phenomenon; phenomenology ought to be more compatible research methodology for this research.

Research Paradigm

The research is generally careful, rigorous and planned investigation for the purpose of finding the solution of curiosity that action ultimately reveals and develops the knowledge. "Ultimately research is about unlocking the doors of aspects of the world hidden from us by crafting a compelling story that is useful, rigorous and credible," (Barnacle, 2001, p. 41). A research is a scientific process for production of new knowledge on unexplored or semi-explored area of knowledge. Research paradigm as ingredient of

research is an intensive crafting of research process considering various world views on research being, value, procedure and reality. Paradigm is a 'worldview' (Creswell & Clark 2011; Lincoln 1990; Patton 2002; Rossman and Rallis 2003 cited in Kaushik &Walsh, 2019, p.1) on particular issues or subjects regarding what reality is; what the nature of knowledge is; what the worth or relevance of knowledge is; and how the knowledge is acquired or resulted. The word paradigm has been derived from the Latin word paradeikunai which means show side by side. The literal meaning of the word paradigm is a set of assumption about reality. The term paradigm was first introduced by Kuhan (1970) to refer to the set of common beliefs and agreements shared between scientist about how problems should be understood and addressed. In the very research, multilingual teacher education and pedagogical practices in multilingual beginning classes is the main area of research so what multilingual teacher education and pedagogical practices are; what its nature is, how it is accessed and what its exploring process and product relevant or worth is a set of philosophical assumptions as the paradigm of the research.

Here in my research, my assumption of reality or belief as ontological orientation was the most of the communities or urban area of Nepal is being multilingual rapidly. Almost all teachers who are teaching in basic level early grades have the monolingual teacher education and they are experiencing difficulties in their pedagogical practices with low multilingual awareness by policy and practice. Worldviews influence basic beliefs of who informs, who forms and who benefit from the inquiry and also influences mode or strategy or research tradition. In this research, my epistemological stand was teachers are educated monolingually and they are experiencing different context in their pedagogical practices where children are from plurilingual and multilingual community.

Teachers' experiences and pedagogical practices through interview, observation and interaction in focus group discussion were collected under the phenomenological approach. Since it focused on the gap between theoretical aspect of teacher education and practical dimension in pedagogy through pragmatic approach, how the teachers in beginning level classes experiencing and practicing multilingual classes with monolingual teacher education background. Moreover some of the teachers with poor language and multilingual awareness are teaching the children with multilingual fragile situation which could stop the learners' learning because of poor treatment of language and lack of recognition of the learners' home language not only in language subjects but also in other content subjects.

In this research the axioms of research have been confirmed that sources of data were teachers who are teaching in multilingual background children of the beginning level. Data were collected from the field where those teachers are teaching at schools and authentic data through interview, interaction and observation deserve the value of sources and data. It might glimpse the light on the present trends of monolingual teacher education and pedagogical practices in multilingual classes which seems controversies between theory and practices. It may attract the attention of the language policy makers in entire education system primly on multilingual teacher education and its pedagogical implication. This research has reserved the three levels of pioneer values viz: policy level, theory level and practical level of multilingual teacher education and its pedagogical practices the present trends and the future possible reflections.

Research Ecology: A Reflection

Ecological area of this research was Dang. There were two reasons to choose this side for research. The first there are two main ethnic languages: Tharu and Awadhi with

large number of speakers. The second there are other migrated ethnic language community Kham Magars, and Hindi. Since Tharu and Awadhi community people are in prominent situation, they are still using their home languages dominantly in their community in their day to day communication. Therefore their children are grown up with their home languages and go to school. But at school language policies are different so they have lived through academic deficit. Dang district has two valleys: Dang and Deukhuri. From the language community point of view, it can be clustered into two as it has its natural topography. I was sure that if I sampled schools from two geographical belts, it would represent the entire Dang district.

I sampled Shree Secondary School Rajhena Gorahi Dang where students were from Tharu, Hindi, Kham Magar and Nepali home language community. Out of them some children were monolingual and others were multilingual. I sampled other four schools from Deukhuri area. Aadarsh Secondary School Deupur Lamahi Dang, where majority of the students were from Tharu language community and others were from Nepali, few Awadhi and others was another school in Deukhuri. I sampled Janata Secondary School Gadhawa Dang where majority of the students were Tharu and Awadhi community, and others were from Nepali and other language communities. There were other two schools: Shree Secondary School Maurighat Rapti Dang and Aadarsha Secondary School Lalmatiya Rapti Dang. These two schools have the same feeding community. Students were from Tharu, Nepali Language, Hindi, Awadhi, Magar, Kham Magar communities. These all were community schools and had recently and few years back introduced EMI policy with three years Kindergarten education. These areas have still ethnic language, culture and social rules in practice so the children are exposed their home languages rather than Nepali

language. The teachers who are teaching in such schools have shared their lived

experiences.

Population and Sample

In this research, I had early grade basic level teachers who are teaching in

multilingual community background students' classes, and language in education and

language policy documents as the subjects of the study. The schools, university and library,

government offices, law book publication committee and concerning documents were the

study site of the research. There were purposively selected 13 early grade Basic Level

school teachers. The sample size was flexible on the basis of research needs.

Research Tools

Different semi- structured open-ended guiding questions (Appendix 1) to interview

the respondents were the main tool for the research. I had designed semi-structured open-

ended question with two objectives. First the semi-structed questions guided me to shape

my interviews with participants from prespective of time, resource and content body of

information. The second is it helped me to elicit in-depth information through interview.

The questions were of narrative, structural, evaluative, leading, probes questions (Smith,

Flowers, & Larkin, 2009). I designed semi-structured question for in-depth interview since

"the aim of an interview is largely to facilitate an interaction which permits participants to

tell their own stories, in their own words" (Smith, Flowers, & Larkin, 2009, p. 59). The

interview allows the dialogic situation where both researcher and participants enter natural

interaction and sharing from initial artificial situation which lets more in-depth information

'…to make meaning' (Barnacle, 2001, p. 42). There were three coverage areas of semi-

structured open-ended questions. The first coverage category was related to teachers'

academic back ground/ warm of rapport and initiation for interview. The second type was of teachers' experiences on how they were educated for their academic career and in course of teacher preparationin terms of language: monolingual, bilingual and multilingual or plurilingual. The third category question was of two types: the first teachers' experiences on language (monolingual, bilingual and multilingual) use in the natural and tutorial multilingual early grades as medium of instruction and classroom communication for learners' supports to enhance learning experiences as the best as they can. The second of the third category was as the extension, of teachers' experiences how and why they are using multilingual instructional pedagogy in spite of being incongruous of language policy in education was another phenomenon of the study. Living natural classroom observations was another tool for data collection to evidence researcher's self eye-witness on how students and teachers use various languages as became and becoming multilingual users by the context needs. The last but not least, focus group discussion was another tool for data collection to elicit the information to support or triangulate the information which they imparted through interview.

Data Collection Procedures

Study subject of phenomenological research is human being and their living experiences on a phenomenon. By nature, data are qualitative in phenomenological research. There are different techniques and procedures on phenomenological research to bring out "…world of everyday human experience… lived and described by specific individuals in specific circumstances" (Pollio et al., 1997, p. 28 cited in Barnacle, 2001, p. vi). According to Hermanowicz (2002) "Thus, qualitative research frequently relies on interviewing as the primary data collection strategy," (mentioned in (Starks & Trinidad,

2007, p. 1375). Here in the way I had also opted purposively for interview. These interviews guideline questions, along with observation, field visit, focus group discussion and interaction with the respondents were the data collection tools. Library study, electronic material consulting and other documents consulting were the other procedures of data collection.

Preparation for Research

First, I prepared my research proposal under the guidance of my thesis supervisor including semi- structured interview open ended questions then proceeded for proposal defense viva in Graduate School of Education (GSE) Tribhuvan University, Kirtipur, Nepal on15th July, 2021. It was online team-meeting module due to world thrilled covid-19 pandemic. With approval and consent for thesis writing from GSE after proposal viva defense I visited Dang district of Nepal to scan research sites and research participants in last week of October 2021. For a week, I visited different schools which were assumed having multilingual children in the beginning grades (pre grade to grade 3) with the help of my former campus colleagues teaching in different campuses in Dang district. I had basic knowledge about multilingualism/plurilingualism in Dang because I had taught there in a campus for couple of years and it was traditionally and recently a becoming metrolinguistic city as metrolingualism (Otsuji & Pennycook, 2010 cited in Gynne, 2016, p. 36). Its socio-cultural and sociolinguistic ecology was constantly evolving. The attributions of fluid and constant evolution in sociolinguistic phenomena were traditionally multicultural, multilingual or plurilingual society; boarder link to Indian territory and migration from different mountain and hilly districts like Gulmi, Arghakhanchi, Rolpa, Salyan, Pyuthan,

Rukum (east/west) and from other districts of Nepal and many Indian people residing there for business and employment in informal sectors.

Rapport Building

In the first round, I visited head teachers of 9 schools; developed rapport and attempted to language use landscape situation in schools including language policy they made and different language use contexts at schools. Some of the head teachers were in suspect over allowing me to collect data. My collegues also helped me to convince them and I assured them that the data which I would have collected, would not be used against interest and 'avoidance of harm' (Smith, Flowers, & Larkin, 2009, p. 53) of school, participant teacher or any concerning abiding the due procedures of research ethics. In the second round, I visited schools and the participants. I was able to have interview to some participant on the first visit of the second round but with some others it was impossible due to their rushing schedules, not being ready because it was first experience for most of them, hesitation and poor confidence to talk to strange persons although they were much experienced in teaching profession. But in my experience, it was very much friendly to develop rapport with and interview to them more than I used to think. Additionally, I realized and learned that rapport development could play the vital role for effective and in-depth information through interview. The participants seem to develop their attitudes towards us as the researchers during rapport development. If our rapport development is well crafted, the more they enthusiastically unmask the deeper level of information with condense meaning ref through their vicarious narration. First I talked informally about their teaching experiences, about children, languages in classes, challenges they were living with, and their efforts and imaginary expectation of support from different concerning

agencies for professional development to overcome these challenges and so on. I shared various short narrations about teachers' struggle with languages English and other locals. These all informal talks were out of paper and digital record except memo words which could be used in coming interview schedule. During such informal talks for amplifying rapport development; more or less at different level by their responses, facial expressions and communicative enthusiasm made me learn that they had reached to confidence and convincing level to narrate their lived experience story as much as they lived through. Some of them were very much excited for interview and misfortunately expected the improvement in their lived situation honestly speaking it is beyond the access of researcher's competence nonetheless the research exploration might be referenced and implied at policy formulation and practice execution spaces. They also reminded me their expectation of improvement at post interview time.

Data Collection

I used three main techniques: in-depth interview, focus group discussion and class observation for data collection. Their due procedures that I had gone through have been presented as follow:

In-depth Interview. In phenomenological research to elicit the in-depth information in participants' lived experience on the phenomenon, we need to conduct in-depth interview.

It is better to use 'multiple interview formats to revisit the participants' experience' (Groff, 2010) but, because of time and resource constraint I had conducted only semi-structured interview. I selected semi-structured interview for first I was a novice researcher even if experienced teacher, second I had limited means and resources, third participant

could not offer me such long formal and non formal time because they were busy in their professional activities and personal life, fourth only semi-structured interview could elicit the information as the best level or 'in engaging in fuller, deeper disclosure' (Smith, Flowers, & Larkin, 2009, p. 58) rather than other techniques of data collection within such time, resource and research experience limitation, fifth it could make easy to me to manage the interview and data collection more condense, informative and rich data rather than roaming in large field and small extracting less meaning more information (Baudrillard (1988 cited in Barnacle, 2001, p. 41). Semi-structured interview can generally be conducted one to one, structured interview may not encourage the participants, semi-structured one to one interview is easy to manage and develop rapport for a researcher and gives 'space to the participants to think, speak and to be heard' (Smith, Flowers, & Larkin, 2009, p. 58).

I had a digital audio recorder and a list of 28 questions. Firstly, I used to take their introduction including their residence address, academic qualification, teaching experiences and their own school and college education and so on. In the second phase, we used to discuss their teaching experiences in multilingual classes, learning difficulties learners were living with, teachers' experiences on how they cooperated such challenges, teachers' narrative story on how they learned learners' home languages and ensured learners' identity, cognitive investment for learning strange languages in their early days of schooling and how differences the teachers were experiencing in their early monolingual and later self and non-institutional or informal bilingual or multilingual scaffolding. Thirdly we discussed policies and practices of classroom pedagogy in terms of language and the gap between policy and practices. "It was important to balance the discomfort with

communication and the requesting of information so that participants remained comfortable and the information exchange remained smooth," (Beteta, 2008, p. 51). Some of the participants were not so enthusiastic to share experiences however others were very much. Sometimes some of them used to state that their narration would take long time, and then I requested them to keep telling. Sometimes I used to talk informal out of the record then they used to recall and state their experiences. I used to stay long time in the class, let the participants manage their classroom activities in some cases not all. As much as possible, I ease them to reveal the information.

  Focus Group Discussion. Two focus group discussions were conducted at two schools. First group had four interviewed participant teachers. The second group had three participant teachers. That was conducted for extended information at post interview time. They had shared some additional information which they were not able to recall in individual one to one interview and focus group discussion let them reveal more. "Focus groups allow multiple voices to be heard at one sitting, drawing a larger sample into a smaller number of data collection events," (Smith, Flowers, & Larkin, 2009, p. 71). Focus group discussions were more flexible. It was easy to conduct because they were experienced, self regulated and cooperative teachers. It helped me to get further information on the research issue. It was not recorded in digital audio recorder but written notes with important points were taken. Matter of discussion was their pedagogical practices, experiences and efforts they made for effective pedagogical practices in multilingual early grade students and their classes.

  Class Observation. I had observed three classes grade 3, 2 and upper kindergarten (UKG). It helped me to triangulate the data what participant teachers shared during one to

one interview. Second it supported me to explore how multilingual students and teachers in such multilingual classes were using language and communicating in the class rooms as MoI or classroom communication among students and between students and teachers. I was a participant observer. I had already taken the permission from the respected teachers. I used to stay in the class, moving here there helping students' activities and sometimes I used to talk to teachers. At the beginning the students were silent when teachers began to talk using different languages separately and in hybrid form languages like Nepali, English, Tharu, Hindi, Awadhi; they began to communicate using their mother tongue with confidence and happy mode. That use of several students' home languages in the same classes seems to increase the students' activeness and participation with identity and cognitive investment. Students in UKG class seem to communicate in Nepali and other local languages even if the class was in so called English Medium. The teacher most of the time used Nepali words including some English words and words in other local languages if needs.

Document Study. I had used data from policy documents related to language issue in education: The constitution of Nepal (1990, 2007 and 2015), Education Act (1971 with latest amendment), Education Bylaws, National Education Policy (2019), Local Government Operation Act (2017), National Daily News Papers, National Planning Commission Document (2020), The Act Relating to Children (2018), Language Commission (2018, 2019), National Languages Policy Recommendation Commission (1994), Documents related to Nepal's education/ teacher education development, web sites (Tribhuvan University and its related constituent campuses, University Grand Commission of Nepal, MoEST, Teacher Service Commission of Nepal), and other related documents.

Data Analysis Procedures

The data collected from the 13 sampled teachers, class observation and focus group discussion have been analyzed through the thematic approach based on the research questions and objectives. As I have already mentioned, I have collected data with three processes and these data were first in digital audio record and others were in field notes. The written field notes were few so they were not typed instead they were kept in file. Three Focus group discussions were not recorded but some important points were noted as the forms of words, phrases and memo sentences. Carefully recorded thirteen in-depth interviews ranging from 11 to 20 minutes duration were first transcribed in Romanization English orthographic alphabet in Nepali Language including English words or sentences frequently used by the teachers. Unnecessary discourse markers, pausing and repetition were not transcribed but some suprasegmental features like tone, intonation, laughing, facial expression, serious tones if they might be meaningful for making meaning, were mentioned wherever they were realized while I was contextualized from decontextualized phase during audio listening and transcribing the digital records. Since my thesis writing language is English, I had sense translated it in to English however there are several challenges in translation and meaning making. There were several challenges of bilingual data use and their meaning making processes (Halai, 2007) however I as bilingual speaker, tried the best to translate Nepali language data sense in to English with some losing and leakage of cultural bonding of languages that could not have equivalent properties and cannot be translated fully. First of all the whole data were categorized into two main thematic categories. Out of two the first one was how teachers were prepared/ educated for future teachers during their tertiary education and school education as students in terms

language use in the classroom by their teachers and themselves. The second one was how

they (early grade teachers) are practicing the pedagogical approach in terms of languages

as medium of instruction or medium of classroom communication. Further these main

categories were elaborately extended into teaching learning materials, language policy,

language practices, experiences, medium of instruction and policy awareness. I finally

practiced through repeated reading and iterative interpretation process, the meaning making

and exploration of experiences on the thematic approach. For this, I had gone through

Interpretative phenomenological approach (IPA). I had analyzed the policy documents to

check policy alignments and contentions to policy and practices in multilingual contexts

through analysis process.

Ethical Considerations

In the phenomenological research without participants and their significant

information, the research cannot be carried out; the participants are the most valuable asset

for both research and researcher. In the name of research, we have no authority to harm

their personal and professional life and interest is the ethical issue. Before data collection

and during the rapport building the purpose of the research was imparted precisely. I

assured 'avoidance of harm' (Smith, Flowers, & Larkin, 2009, p. 53) due to publication

the personal identities and information however, some of the participants stated assurance

if their names and information were published, it would not matter them. They claimed that

they stated reality and lived factual experiences. If anything gets published once it is public

asset with copy right that is why not considering the ethical aspect may matter in the future

even if it does not matter at present. "Once data was collected, all identifiable information

was eliminated," (Beteta, 2008, p. 52). The respondents and other identifiable information

like school names and others were anonymed for the confidentiality consideration. They were requested for final consent on the information that they had provided. Since the issue of the research is not so sensitive, I did not think necessary to have the written consent. All participants were adults therefore their oral consents to give interview ensured legal value to use the information for research purpose.

Teachers' Profile

The profile of the teachers has been prepared based on the given information during interview.

School	Teachers	Academic Attainment	Major Subject	Teaching Experience	Teaching Subject/ Grade	Language Competence	Remarks
A	Tara Hamal	I. Ed.	Nepali	28 years	Grading Teaching (ECD)	1, 6 (#)	UKG
	Chandra Prabha Paudel	I. Ed.	HPE	16 years	Grading Teaching (ECD)	1, 2,5,6 (#)	LKG
	Gauri Aryal	SLC	----	20 years	Grading Teaching (ECD)	1,2, 5, 6 (#)	LKG
	Sarita GM	+2	Nepali	11 years	Grading Teaching (ECD)	1, 6 (#)	Nur
B	Parvati Chaudhary	B. Ed.	Pop	14 years	Basic Level Soc/Sci	1,2, 3,5, 6 (#)	Nur
	Chandra Prabha Chaudhary	+2 (*)	-----		Grading Teaching (ECD)	1,2, 3,5, 6 (#)	Nur
	Srijana Khanal	MA	Nepali	1 year	Basic Level Eng/Nep	1, {2, 3, 6-#}	Upto 4
C	Krishna Sharma	+2	HPE	34 years	Basic Level Nep/Math/Sci	1, 2, {5, 6- #}	
	Bindu Gyawali	+2	HPE	36 years	Basic Level Social/Eng	1, 2, {5, 6- #}	
	Aasha Sharma	+2	HPE	35 years	Basic Level Nep/Math/Sci	1, 2, {5, 6- #}	
D	Kanchan Dangi	B.Ed.	HPE	22 years	Basic Level Nep/Eng/Sci	1, {2, 6-#}	
E	Shyam Bahadur Giri	I.Com	Mgt.	32 years	Basic Level Nep/Eng/Sci	1, {2, 3-#}	
	Romharsh Adhikari	+2	----	32 years	Basic Level Nep/ Eng/Sci	1,2, 6 (#)	

Note I: 1= Nepali, 2= Tharu, 3= Awadhi, 4= Kham Magars, 5= Hindi, 6= English, # = poor competence in the particular language

Note II: A= Shree Secondary School Rajena Ghorahi, Dang   B= Janta Secondary School Gadhawa, Dang   C= Aadarsha Secondary School Lalmatiya Rapti, Dang   D= Aadarsha Secondary School Lamahi, Dang   E= Shree Secondary School Maurighat Rapti, Dang

CHAPTER –IV

Analysis and Interpretation I

The qualitative data, collected using different research data collection techniques or procedures like interview, observation, focus group discussion and interaction with the target population was first categorized leading to various themes based on research questions and objectives. Some noted meaningful insights which were offered by the respondents was collected during and after the data collection process was also used to enrich the depth insights from the data. Interpretative phenomenological approach (IPA) is the leading analytical approach in this research. Since "… human beings are not passive perceivers of an objective reality, but rather that they come to interpret and understand their world by formulating their own biographical stories into a form that makes sense to them" (Brocki & Wearden, 2014, p. 3); here in this research teachers' experience have been interpreted to explore the depth and extract the knowledge on the phenomenon. Phenomenological research data analysis process is more flexible and versatile approach to attempt for depth exploration through the analysis of respondents' experience occurring in their conscious. Interview records have been transcribed on which thematic codes have been set. Transcripts have been coded in considerable detail, with the focus shifting back and forth from the key claims of the participant, to the researcher's interpretation of the meaning of those claims. To control the influence of the researcher over the knowledge on the phenomenon with the researcher's past knowledge, the best effort of bracketing has been implied. "The researcher is required to adopt a phenomenological attitude and bracket or put aside past knowledge or presuppositions," (Tuffour, 2017, p. 2). This section of analysis and interpretation has been divided into two sections on basis of two broad

themes: teachers' preparation/ education and their pedagogical practice in multilingual early grade classes. The first part has been analyzed and interpreted in the same section here. The second part has been analyzed and interpreted under chapter V.

This section has discussed how teachers, who were the participants of this research, were prepared and are being prepared at present. For this, information from the interviewed teachers and policy documents have been analyzed and interpreted simultaneously. Teacher education and pedagogical practices are shaped with long experiences so a short historical and present account has been discussed in brief. Since the target of this research is Basic level, how basic level teachers are educated has also discussed. Furthermore last but not the least; teachers' teacher education experiences have been interpreted to link it to pedagogical practice to assess the consistency and contention.

Teacher Education Development: A Historical Flash in Nepal

Teaching is a profession with professional ethics and standards where teachers are supposed to have certain educational, professional and social standards. Teaching can be defined differently with different ideas. Several teacher educators and language teacher educators have defined teaching differently however; some of them might be fit in one context and others in others. Teaching is believed as the teacher's reflection including various aspects. "…*reflective teaching* is 'a recognition, examination, and rumination over the implications of one's beliefs, experiences, attitudes, knowledge, and values as well as the opportunities and constraints provided by the social conditions in which the teacher works'" (Zeichner & Liston, 1996, p. 6 as cited in Bailey, 2012, p. 23). In the modern or post-modern era of human civilization, teachers are supposed to enhance the defined level or standard of academic qualification with efficient theoretical and practical skills. The

teachers are expected to plan and manage of learning; to develop quality bench marks; to 'use a variety of instructional strategies and resources appropriately' (Katz & Snow, 2011, pp. 66-67) . For these, they need to be educated/ prepared before and during teaching profession. These sorts of formal and recognized educational degrees for teaching professionals are generally offered by formal educational institutions like schools and universities. Teachers are educated with specialized domain of knowledge to support the education system of a country based on the needs of contemporary social settings of the country.

> Teachers were now seen as actors in two fields of activity: with students in classrooms where they taught and, in formally unstructured settings of professional training, from short courses to full postgraduate degrees, and non-formal settings, such as internships or professional development schools where they learned.
> (Freeman, 2011, p. 13)

Teacher education is the core dimension of the entire education system of a country. The more the teacher education is planned well and practiced better, the more the education system of a country can offer quality, innovative and nation building friendly education. It is redundant fact that the states which are able to well plan their education including teacher education, have superficial or luring human development index. Development of a state depends on what education system it has and how education system is planned and formulated. The education system is shaped with how teachers are educated for teaching profession, how they practice their professionalism and pedagogical praxes, what portion amount of national budget is invested in education, what courses are offered to teacher education and entire education system.

Nepal's formal education system history does not have long traces. How and formal education system was first introduced does not have any clear historical signposts. Nepal with various fragmented states and principalities in the ancient and medieval periods had diverse but very limited education system delimitated to certain ruling classes. In the modern period after the unification and foundation of modern Nepal by the late king Prithivi Narayan Shah and his successors, there are also various fluctuations positives, negatives, strengths and weakness in the education system. Before and during modern up to Rana Regime, there were some traces of communal and religion domain education like Hindu community mostly by Barhamin community and ruling family like royal family, and Newari, Rai, Limbu, Gurung , Tamang/Lama, Tharu and other community can be traced with poor historical evidences. The education practices were more informal and individual based pedagogical and learning practices. By all these scenarios we can say that state did not have the responsibility in education for all people upto early Rana Period in Nepal. First Rana Prime Minister Junga Bahadur Rana founded modern Nepal's first formal school in English Medium named Durbar School in Thapathali Durbar premises in 1853 for Rana family children's English education. Later, Dev Shamsher also founded some Sanskirta Pathashala (schools) for general public in various parts of the country. With the establishment of durbar school foreign teachers who might have been educated formally for teaching profession were recruited might have led to education for teachers. In the late Rana regime period with international and national pressure, many educational institutions were established like various primary and high schools and tertiary educational institution like Tri-chandra College and others.

In 1956, college of education was established in Basantapur Kathmandu as the pioneer institution first time in Nepal for preparation of teachers and teacher education which is as present one education faculty leading constituent campus of Tribhuvan University at Tahachal Kathmandu (Mahendra Ratna Campus Tahachal, 2021). After the democratic political revolution in 2007 VS (1951AD), democratic government focused on education as the responsibility of the government with the establishment of ministry of education however it did not have clear legal and national education provision system. Tribhuvan University was established in 1959 and began national level tertiary education with its own autonomous body. It had established various constituent campuses with various faculties. It had incorporated various other colleges and campuses as the constituent campuses which were already established during Rana and post Rana regime. The college of education which was already established as the normal school to train and educate teachers was made the education campus later and onward as the constituent campus of Tribhuvan University.

Contemporary Teacher Education Context

Present situation of teacher education here for this research purpose can go back upto 10 years from the year 2022. Upto 2013 AD the minimum qualification to be a teacher in primary level was SLC. The candidates, who had completed their SLC, could be eligible to be a candidate of primary level teacher. When the policy of Higher Secondary Education (HSE) as 10+2 in school level education was materialized in 1991 with the concept of Proficiency Certificate Level (PCL) of then university education phasing out, this HSE had offered the similar types of courses as it was being offered by Tribhuvan University in its PCL. At present, teacher service concerned authority Teacher Service Commission (TSC)

of Nepal has fixed the proficiency certificate level (PCL) in education faculty or equivalent academic qualification with 10 months teacher training or grade 12 passed in education stream to be a candidate of Primary level and lower secondary level teacher (Teacher Service Commission, 2021). For secondary level upto 10th grade, minimum academic qualification for being a candidate of teacher is bachelor (B. Ed.) in respective subjects (ibid). Here it is easy to conclude that there are two types of education institutions viz school and university to offer teacher education in Nepal.

About 25 years from its foundation, 10+2 had its own institutional setting under the department of education. There were many such +2 colleges which did not have lower level school structure rather they were, mostly in urban area, within bachelor campus structure. At present by policy with some exceptions, they all have come under school structure and the PCL has been phased out in 2009 (Himalayan News Service, 2009). By education policy at present, all responsibilities to produce teachers for basic level (upto now primary and lower secondary level (Teacher Service Commission, 2021) is with School level education. On the other hand, eight universities out of total eleven universities are offering teacher education from bachelor to PhD level (University Grants Commision , 2021) . Out of them, Tribhuvan University, with its 26 constituent and 590 affiliated campuses (Tribhuvan University , 1959), is offering teacher education and preparing school level teaching human resource in the largest portion. Similarly others: Kathmandu, Pokhara, Midwestern, Nepal Sanskrita, Purbanchal, Farwestern and Nepal Open Universities are also contributing to teacher education.

They have both annual and semester systems in different disciplinary subjects in four years/ 8 semesters Bachelor of Education (B. Ed.), four semesters master (M. Ed.) and

3semesters MPhil and 6 to 8 semesters PhD. They have educated students for teacher education in mainly to area of subjects: content area and pedagogical area in the related subjects. They generally educate/prepare teacher in subjects which are supposed to be included in school education like mathematics, science, health, population, computer, social studies, Nepali language, English language, and other language subjects and so on. They opt for theoretical and practicum classes and examination with the university developed standards. They have offered students both theoretical and practical portions of learning so the students who are studying education faculty are known as the pre-service teachers. They have been bounded by the national educational policies made by the government of Nepal following the policies and directive principles of the state and other provisions of the prevailing constitution (MoEST, 2019).

Still there are, mostly in rural area, many primary level permanents teachers who are with lower level academic qualification than the minimum provisioned academic qualification to be a teacher at present time in primary or at present basic level. There are still a few numbers of teachers at primary level who have just passed 8th and some others 10th grade or SLC. Out of various aspects, 'lower teacher quality' (MoEST, 2021, p. 92) even they have higher level of academic qualification is the most challenging issue in basic level. Even if they have good experiences of how learners learn better and what the challenges they both teachers and students have in pedagogical practices, they might have been left behind their academic upgrading and professional development excluding various in service trainings facilitated by the government, non-government and collaborative agencies' trainings. This might be one issue to be addressed to acquire quality education and quality foundation of child education which will be brought up to secondary and

tertiary education in the near future. Research findings suggest that there is "…low level of students learning outcomes …due to poor quality teaching" (MoEST, 2021, p. viii). For this, the teachers can, no doubt, play role of mile stone if they are well educated and trained to coop the versatile situation of teaching learning at schools.

Early Grade Teacher Recruitment: Language and Qualification

There are 35,055 schools in operation in Nepal (MoEST, 2019). The new data tell us that there are 33,404 Child development center and preprimary schools, and 34,361 schools (class 1-10) at presents. Out of them 33, 881schools are only upto primary level (1-5 class) (MoEST, 2022). The most of the teachers in Primary level were recruited during Panchayat system or early democratic restoration period. The teacher service commission did not recruit teachers for long time therefore many teachers served as non permanent teachers for long time and some them were recruited as permanent through teacher service commission competent examination open and internal but some of the such non permanent teachers were dismissed from the service with golden handshake fund. Such poor management of teachers for long time has left the long term negative traces in the history educational development of the country. Low financial investment, blockage of creation of new quotas and redistribution of existing posts for teachers for language time, political instability and interference, donor agency driven educational policies, poor economic status of the parents and low teacher quality have caused the various challenges in the school education sector.

In the previous vacancies made by TSC and prevailing education act and rule for primary had not determined the subject wise academic qualification. If any person had SLC qualification including others aspects, they would be eligible for primary teacher. Before

the implementation of teacher license system in 2002, pre-service training was not compulsory. Teachers who were recruited during this situation and many teachers who were made permanent through so called internal process with the minimum pass marks criteria are in large number at present in primary schools. With political changes in the People's Mass Movement II, access to higher education was reached upto rural area where teachers with minimum and poor academic qualification used to teach and produce low quality teacher through community campuses affiliated to Tribhuvan University. Tribhuvan University and others were not fully able to control quality.

Teachers without specific subject specialization and with minimum qualification supported poorly the primary education in Nepal. They were supposed in the curriculum to develop elementary language skills, basic mathematics skills and social skills and behaviours in the students. They are with poor skills and knowledge supported by their minimum academic qualification, pre-service, in-service trainings and their own experiences of how and what to teach mathematics, languages, socials skills, and scientific skills and behaviours. Most of the teachers in primary level (at present Basic level 1-5) and ECD/PPE are found educated in schools SLC and 12th grade and from Tribhuvan University including other national and international equivalent educational institutions. My own experience and information given by respondents during my research suggest that many teachers not all at primary (Basic 1-5) level have SLC, some +2 with mostly major health, population and Nepali language subjects, occasionally English language and Mathematics/ Science. But our education system urges them to teach any subjects regardless of their major subjects. We here easily infer that how they struggle and to extend the education system policy and practice confluence and go away each other.

Nepal is plurilingual and multilingual state where 123 and language are spoken. By ethno-communication practice and prevailing laws, Nepal is multilingual and plurilingual country but in formal education and public administration the concept of multilingualism has not been satisfactorily materialized. Behind it there might be various challenges political, social, economic, language limitation or insufficiency and practicality. Including others, management of human resources with multilingual competency is the most shocking issue in the field multilingual or plurilingual practices. There might be different models of multilingual practices in public administration and school level education with some policy level common foundations. Multilingualism and use of mother tongue in education to some extend accepted by the contemporary education policy (MoEST, 2019). It is sound to hear at political and policy level but there is a bending narrow risky road to reach ahead to the destination of multilingual education or use without preparing multilingual teachers. Here now how Basic level early grade teachers were educated and prepared to be a teacher during their school and tertiary education.

Teacher Education/Preparation Context and Experiences

This thematic diagram reflects five dimensions of teacher education/ preparation contexts. The first reflection is how the Basic Level early grade teachers, who are teaching at schools in natural multilingual classes at presents, were educated and prepared teachers in terms of language use by their tutors. The second it reflects is what and how teaching learning materials were used in the classrooms in terms of language support. The third it reflects is what and how learning strategies reference to language the present teachers, as they were students in the past in their school and tertiary education, employed in terms of language and content learning.
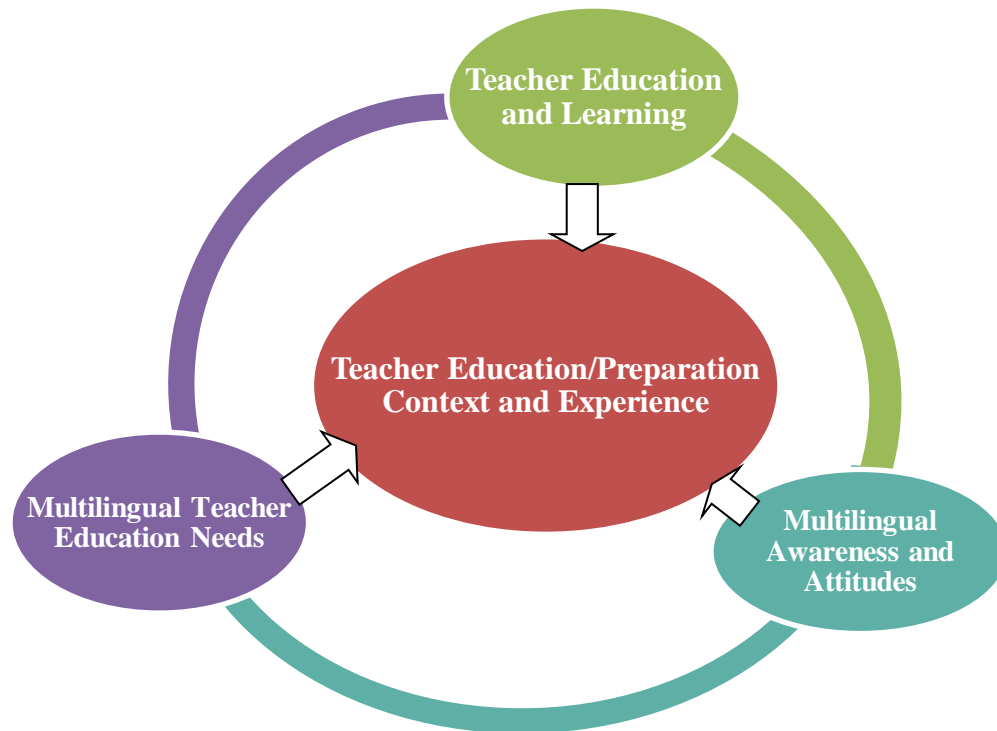
Figure 2. Teacher Education in Terms of Langauge in Nepal: An Analysis Framewok
Teacher Education and Learning

Teacher Tutors' Language Use Practices. Learning can happen at any time in any circumstance and from any individuals. It is redundant that almost all teaching theories and strategies are based on learning theories and strategies. School teachers' tutors are the role models for them because they have learned various styles, behaviours, practical strategies and academic cultural practices in teaching from their tutors. They have learned many strategies and styles of teaching from their teachers however they might have reshaped them with their new learning, experiences and policy governed situations. Teacher learning is the process of learning professional input including knowledge and skills which are applied through the activity of teaching (Freeman, 2011) . Since Nepal is natural plurilingual nation, multilingualism is realized everywhere in the field of education.

Language is an essential issue for teacher education. The teacher educator should be attentive on the issue of learner teachers' language diversity which is important aspect of teacher learning or education. Here I want to focus on is how teachers were educated by their tutors partially reflects how and what they are practicing pedagogical approach in terms of multilingual use in their teaching profession at present. "In the course, teachers-in-preparation engage in language lessons as learners (input stage), then they analyze and evaluate the lessons as professionals (processing stage), and finally they develop their own lesson plans (output stage)," (Kamhi-Stein, 2011, p. 95). The respondent teachers shared their lived experiences as the responses of guiding questions how they were educated reference to language use for classroom communication and medium of instruction.

Eleven participants have Nepali as their first language or mother tongue. Other two have Chaudhary (Tharu) mother tongue. Except some like Teacher 4 "Malai Nepali matrai aaunchha aru khi aaundaina (*I know only Nepali*)"; others are gradually being multilingual. Teacher 5 stated "Tharu aba aphno matri bhasha bhayo, Nepali bhayo, ali ali Hindi pani aaunchha, tyo madheshi local (Avadhi language) haina, ali ali English pani *(Tharu is my own mother tongue, I know Nepali, little bit Hindi, that local Madheshi (Awadhi Local) and little bit English)*". More or less with different level of competence or 'not equal attainment', they are able to communicate in three plus languages. Their level of multilingualism is different. Some of them who were grown up in natural multilingual or plurilingual community are good at their multilingualism but others are little behind. Teacher 12 shared "Maile duiwata bhanauki? 3 wata bhannus na chaudahry language pani janya chhu yahanko. Nepali Nepali bhai halyo, kamchalau yo English pani kahile kanhi (*Whether do I say two? Let's say three, I know Chaudhary language of here, Nepali is*

itself, basic for functional purpose this is English sometimes)". It took long time them for multilingual turning.

As much as possible their tutors at school and colleges used to teach mostly in monolingual approach by their choice but when they realized that their students did not understand their lesson, and then they used to translate English lessons in Nepali. They stated as Teacher 10 "Nepali bhashama nai padaunu hunthyo. English padaunda English Nepali misayerai garnu hunthyo (*They used to teach in Nepali language. They used Nepali and English in mixing form while teaching English)"; Teacher 6 *"School level college level maa sir harule eutai bhasha Nepali bhasha paryog garnu bho anne bhasha paryog garnu bhayena *(At school and college level, sirs did not use other languages but only one language Nepali.)";* Teacher 7 "Sirharule Nepali bhaye pachhi Nepali nai paryog garnu bhayo English bhaye pachhi neplai English sathsathai paryog garnu bhayo (*Sirs used only Nepali in Nepali but in English, they used Nepali and English simultaneously.*)"; Teacher 12 *"*Ma vidhyalaya pahadmai padhya haun sir. Padheko hunale tyaha khasai dobhashe vidhyarthiharu hundainathe khasai, sabai rastriya bhasha Nepali bhasha bolne bha hunale hamlai padhaune guruharule pani tyahi dhangale nai unharule nepali bhashama jod garnu hunthyo (*I studied my school level in Hill sir. There were generally not bilingual students because of hilly region. Since almost we spoke Nepali National language, our gurus (teachers) used to focus and give priority to Nepali language)".* They rarely used other languages in the classes except English and Nepali. If the teachers were familiar with other ethnic languages, they occasionally used these languages partially. By the respondents' sharing, we can say that their tutors used to teach their students with monolingual mind set but by pedagogical needs they used bilingual pedagogical approach with their due practical

pedagogical consciences not by the policy backing up. They reflected that bilingual pedagogical practice was more effective and efficient than the monolingual one that is why they had used it. The bilingual strategies which their tutors practiced might be the practical sources of inspiration for bilingual or multilingual pedagogical practices which at present the respondent teachers are practicing. Other subjects including Nepali language were taught in monolingual approach using Nepali and English Language subject was taught in bilingual approach English and Nepali.

One noticeable thing they shared is teaching learning situation while they were taking education was different from the educational system at present while they are teaching. Some of the teachers who have been teaching for long times shared that only limited number of people had access to education before some 40 years ago. There might be various reasons like poor economic condition of the state, large amount of population below the line of poverty, limited number schools or educational institutions, poor level of awareness toward the education, scattered population and ethnic people etc. Teacher 8 shared her experience:

"Paddhakheri ra padunda kheriko pharak chha sir. Tyeti bela yo, Nepali bhasha padinthyo tetibela, tharu samjka ketiharu padhdainthe tetibela, ketaharu pani kamai padhthe. Nepalimai padhi hunthyo (The situation of studying and teaching is different. At that time, we studied Nepali Language, Tharu community girls did not use to study. Only few Tharu students used to study. Teaching was in Nepali)". Maile padhda kheri ta chaudhary thiyenan. Sabai Nepali bhasha mai padinthyo ahile aayera sabai bhasha padhaunu parchha. Sabai bhashikaka bachchaharu aaka hunchhan ahile *(There was no Chaudhary when I used to study. All were taught in*

Nepali Language. Now, all languages need to be taught. All language backgrounds'

children have come to school at present).

It suggests that in the past when the present teachers were students, the issue of language was not so complex because almost all students were from Nepali language speaking community so they did not have problem of language in education. But at presents about 95% children have been enrolled to school including plurilingual, multilingual and ethnic monolingual backgrounds. On the other hand the issue of language in education or medium of instruction which need to be addressed has emerged from policy to practice level and from political to pedagogical dimensions with expansion of educational opportunities. They have reported various in service pedagogical trainings like Montessori, Teacher Professional Training with monolingual approaches in terms of language subjects and other content subjects but no multilingual pedagogical approaching training and teachers' education they received. Some of them reported ethnic language training with monolingual biased approach. This training might be beneficial for monolingual ethnic community but not in plurilingual or multilingual community. One teacher reported that she had taken multilingual teacher training for fifteen days and she found different after the training. It was not clear what the model of this multilingual teacher training was. Teacher 8 said, "Bahubhashik bhanne talim lechhu… (*I have taken multilingual training…*)". She further added, "Talim liyi sake pachhi, pahila pahila ma paryog garthen bhasha ta sir. Class ma jun kisimka vidhyarthi chhan tyo bhasha paryo gari rahanthe maile ta ajha talim liyera aayepachhi ajha mali sajilo bho ke sir (*Previously, I used to use different languages in accordance with students' languages. After training, it is easier to me sir*)". Teachers strived hard to teach their students in different languages as

they had the competency in different languages however language was so cross cutting issue as it is at present with educational expansion and socio-political upliftment and awareness.

Teaching Learning Material Practices. Since language is born, developed, in existence and decayed in the society, language contexts for both teachers and students are in the contemporary society and language use contexts that, at formal educational institutions like schools and colleges where formal/tutorial teaching learning takes place, can partially supplied by teaching learning materials. Various cultural and ethnic means, materials and meanings reference to languages are important means and resources of language teaching and learning. The well saying 'A single picture speaks thousands of words' signifies the teaching learning materials. During the research data collection this issue of how and what teaching learning materials teacher tutors used was not included as the separate question but the teachers shared within other questions, off the record discussion and focus group discussion that they totally had to depend on teachers, rarely available bilingual dictionary, teachers' dictated bilingual vocabulary and other simple materials. They did not have such teaching learning materials which could support bilingual or multilingual learners. Since their methods were traditional to some extend GT method in case of English language, the students were suggested rod learning rather than materially equipped learning as present time teachers and students can entertain. Teacher 10 shared her teacher teaching and her learning strategies while she was student, "Basha sambadhi padunda kheri ta sabbhanda ta chitrabata jun kunaile pani, hamro palama ta rod ni thiyo sir. Yeti phath padera aau yestari padha bhanni ani class maa ayera sodhe pachhi yeti path yad chha chhaina bhanera sodhni yad chha bhane sir le sodhepachhi buje nabuje

pani sir le bhanda bhane bhayo *(Teaching related to language, anyone by the figures/pictures; in our time we had rod learning sir. Sir instructed us to rod lesson and asked to say it in the class. If we had rod, we could have say when teacher asked, it did not matter whether we understood or not)*".

Still, many teachers feel secure in translation and bilingual approach in English language teaching in early grades. They find this approach is effective without other alternative pedagogical approach they have still been exposed. This is safe and beneficial approach for students in early grades who are taught English as a subject with bilingual or multilingual approach as something is better than nothing. The teachers, who have minimum academic qualification and non-English specialization academic subjects, poor modern teaching learning multilingual material access and competence to coop multilingual classes; can experience tranquility in early grade pedagogy.

Learning Strategies applied by Teachers. Learning strategies, in terms of language learning, refer to the set of techniques, tricks, plans, processes, steps, stages and activities that a language learner employs while learning familiar or strange language like English as foreign language. "Learning or language learning strategies refer to "techniques, tactics, potentially conscious plans, consciously operations, learning skills, cognitive abilities, language processing strategies, problem solving solving procedures" (Wenden, 1987, p. 7 cited in Goh, 2012, p. 68). In fewer words, language learning strategies or learner strategies refer to the entire composition of learners' learning planning, processes and activities. There are diversities of learners' learning strategies shaped by different variables. Learners' learning progress might depend on the learning strategies employed by learners. Use of cognitive and metacognitive strategies for learning languages by L2

learners is the part of effective learning (Oxford, 2016, p. 125). Here our concern of analysis and interpretation is how and what learning strategies the teachers, who are teaching in early grades at present, have been practicing while they were learning English and other languages when they were students. Since language learning can be influenced by various factors, teachers' teaching and learners' learning strategies are also important factors. In one sense, by teacher, teaching is also an act of sharing of learning strategies. Teaching is to some extent, a 'strategy training' which offers opportunities for and 'lead to greater sensitivity to the learning process' (Nunan, 2016, p. 133) . How teachers' tutors shared their second or foreign language learning strategies influences how teachers are imparting language learning strategies to the students at present. There is no doubt learning strategies are reformed and influenced with the changes of time, context and contemporary language teaching learning trends.

Summing up. While the participant teachers were students under the process of their academic attainment with which they are in teaching profession at present; Nepali language was in domination as the medium of instruction and classroom communication. The teachers used Nepali language in high portion in English class too. They did not use teaching learning materials except textbook. Their teaching methods were like GT method. One important thing in the past was there were few ethnic language community children. Their focuses were reading and writing. Their learning was of reproduction rather than creation. They used to rote the lesson without understanding. They focused on rote reading and writing. Both teachers and students were oriented towards how to pass the exam in any cost for English subjects rather than learning language.

Multilingual Awareness and Attitudes

Language awareness refers to the knowledge of language, language system and metalinguistic knowledge. "They define language awareness as 'explicit knowledge about language, and conscious perception and sensitivity in language learning, language teaching and language use' (Association for Language Awareness 2018)" (Holst, 2018, p. 13). It is better to have multilingual awareness in the teachers who are teaching in multilingual classes. If they have the multilingual awareness, they can compare contrast languages; apply various pedagogical approaches and have the conscious reflection of language systems. This section discusses the teachers' multilingual awareness.

Teachers' Education Level, Language and Pedagogical Reflection. We have already discussed that most of the teachers have minimum academic qualification and some of them have taken in-service pedagogical training but they do not have any special academic qualification to be teacher. Some of them have completed their +2 level for the sake of fulfilling their minimum academic qualification as the government of Nepal introduced teacher license system in 2058 VS. All teachers whom I interviewed did not have English as their major subject but they have been teaching English in early grades upto 5th grade. Some teachers are with major Nepali subjects who are teaching English whereas most of them if they have +2 or more academic qualification; they have health and population as major subjects. From this situation, we can say that they have low level of language awareness in terms of metalinguistic awareness/ knowledge but they are aware of multilingual pedagogical awareness.

By the evidences they have shared, we can say that more or less they are aware of multilingualism as better pedagogical approach in multilingual early grade classes. They

have been practicing their multilingual pedagogical approach as their tutors used to teach them. They know the needs and importance of multilingual education in multilingual early grades. For this they shared their experiences that they need multilingual education, training as the part of teacher education for the teachers who will be deployed in the schools where multilingual children are enrolled. Teacher 1 shared:

> Bahu bhashik ta ati aavashyak dekhchhu maile, bibhinna thaunbata samudayeka bibhinna jatajatika vidhyarthiharu aauchhan. haina? teska lagi shiksyakharulai pani testo bahubhashako talim dinuparchha vanne mero anubhav (*Multilingualism is very much important for me. Different ethnic students come from different community and place, don't they? For this, I have the experience that teachers should be trained in multilingualism.*)

They shared one important thing is the children first should be exposed in their mother tongue then gradually they should be exposed other languages. If they are exposed in their mother tongue in their early days then they gradually turn in multilingual scaffolding. It looks the practice against policy of EMI in early grades. As they said many schools have devised the policy of EMI. But in practice they have multilingual or bilingual pedagogical approach in multilingual or plurilingual classes because they found it is good alternative otherwise teaching learning would not be effective and efficient. Using of multiple mother tongues in the same class is their pedagogical obligation because it has multiple pedagogical, psychological, cognitive investment and identity paradigm addressing benefits.

The question regarding needs and importance of multilingual education has attempted to explore teachers' opinions or ideas on multilingual education. They have

shared ample of insightful lived experience what they have the ideas and opinions on multilingual education.

They, except Teacher 3, are in favour of multilingual education. Monolingual approach in multilingual classes does not work because there are the students of different linguistic background whose languages are not formally used in the classrooms. They are severely disadvantaged if the teachers do not approach the multilingual pedagogical approach in the multilingual early grades. The children in the early grades come to school with poorly developed home language data, if they are exposed second or third language, they cannot understand which may lead to negative consequences like drop out, irregularity in the class, and not doing or completing home assignment. As they shared multilingual education is necessary for pedagogical effectiveness, learning efficiency, inclusive teaching learning, maximization of learning activeness and participation, the bridge to second and third language exposure.

Multilingual teachers are better but if it is not possible, the teachers should be trained and educated for multilingual classroom handling. Another significant lived experience they shared is important. The first the teacher should turn in multilingualism and the second the teacher can practice multilingualism in collaboration with students who have different home languages. Teacher 13 shared:

> Aha diyata ramrai ho tyo vidhyarthi batanai parichalan garna sakinchha. Aba tyo vidhyarthiharubatai parichalan garna sakinchha. Vibhinna bhasha bolni vidhyarthi bata nai yo vishyavastulai timro bhashama ke bhanchhan bhanera yasari sikayera chanhi vidhyarthiharulai ekaapasma ekarkako bhasha chanhi sikauna sakinchha. (*Here, it is good to give. Students can be mobilized for this. Asking different*

language speaking students what it is called in your language, teaching in the way

we can teach students' each other's languages.)

At present it is the era of multilingual education in Nepal. The present constitution and has asserted that Nepal is multilingual nation and educational policy has introduced the concept of multilingual education. Its reflection has poorly been practiced in education. There are various reforms and upliftment in the education but it has been operated with traditional limited access to education and traditional monolingual pedagogy. Teachers who have been teaching for years are still struggling in the multilingual classes with traditional and not upgraded pedagogical approach. There is no doubt we need multilingual education in early grades to bridge them to second Nepali as the government official language and third English as international language for their upper grade school and tertiary education. Teacher 8 expressed:

Bahubhashik nai dinuparchha sir kinabhane ahile ta shikshyko ua dherai phatko mari sakyo aba harek bhashaka bachchaharu pardhnuparchha bhanne dharanama chhan. Sabai aaunchhan sabai bhashaka ghar chhodera aa hunchhan bharkahrai tiniharuko bahu matri bhashaharu hamle boldim bhane uniharulai ghar chhodeko school aayeko dherai bhan hundaina. Khushi hunchhan tyesaile mero dharana maa ta bahubhashik bhasha janerai janu parchha class ma. Tyo bhayo bhane sahj hunchha padhnalai bujahnalai. Ramro lagchha (*Multilingual should be given sir because there is great upliftment in education so there is a concept that students from diverse languages should be taught. All come, from all languages they have come to school just from their home. They do not feel they have left their home. In*

point of view we should go to the class knowing multiple languages. If it is, it will

be easy to teach and to make them understand. It is good.).

Teachers' Perception and Experience for Multilingual Education. The question related to worldwide demands and advocacy of multilingual education in multilingual society has attempted to reveal the teachers' attitudes on multilingual education. Language has become the most attention catching issue of the world in education and politics. Because of globalization many languages are being globalized and localized but some other minority languages are going to reach at the verge of extinction. Each and every community has the due faith and deeply rooted affection towards their native /mother language. They therefore are struggling for their protection. On the other hand they are in need of learning other several languages L2s and L3s to keep up them adjusted with global dynamism through languages. Languages have the commodity value. Minority language community people are at the midst of learning L2s/L3s and preserving their own native language/ mother tongue. Public administration and education are the most prominent means to protect, develop and promote the various ethnic and minority languages. Ethnic languages in education definitely ensure the ethnic children's linguistic rights from the political sense. In addition, it optimizes those children's learning space from pedagogical perspective. The world has passed with different ups and downs regarding language policy in education like monolingual, bilingual, multilingual. In the context of Nepal, after 1950 about three to four languages were found to use in education like Hindi, English, Nepali, Sanskrita, somewhere Pharashi however, many other ethnic languages were rarely found to use in education. Nepali was made compulsory language subject in school education in 1958. One thing upto 1971 was that Nepal did not have nationwide education system

clearly. Tribhuvan University, the first university of Nepal was established in 1959 and it attempted to Nepali language as medium of instruction otherwise Hindi and English were the dominant languages in initial years of Tribhuvan University.

At the present situation almost people (minority and others) are aware of the importance of their ethnic languages as identity, culture and ancestor's property. With this ground reality, Nepal has also formulated multilingual policies. As the state's policies through constitution in the article 51 c (6& 7) are: "To preserve and develop the language, texts, culture, literature, arts motion pictures and property of different castes and communities, on the basis of equity, while also maintaining the country's cultural diversity. To pursue the multi-language policy." (The government of Nepal, 2015)

Teachers are the frontline educational policy implementers so how they conceptualize and have the experience and the attitudes towards multilingual education can shape the situation and success of multilingual education in multilingual classes. Here in the research, question 28 has attempted to reveal the teachers' attitudes and experience on multilingual education ahead.

> T 11: Tyo ta teacher haru tyastai khalka tayar garyo bhane ta sangrakshyana
>
> hunchha sir bhasha (*If teachers are prepared in the way, the language will be*
>
> *preserved, sir*).

They all are in favour of multilingual education in early grades where multilingual children are enrolled. As they have experienced, they have focused on three dimensions of multilingual education: teacher preparation, advantages of using multilingual approach in multilingual early grades and role of concerning agencies. Multilingual society is the source of multilingual children and class in school. Multilingualism is relatively natural

phenomenon so it better to adopt rather than taking it as problem. As various research findings suggested multilingual children are better learners but one condition is how the issues are dealt. Multilingualism is the demand of time. It needs policy and program to achieve the policy. Including other infrastructures we need to prepare teachers. As they shared, there might be two models of teacher preparation: upgrading, updating, training and educating the teachers who are in service at presents; and next model is recruiting new multilingually educated teachers giving priority to local language community teachers with multilingual pedagogical education. Many of the respondent teachers suggested that they should given the opportunities to learn other languages in which many children coming to school belong to. They can learn other local additional languages with minimum standards made by concerning agencies that it ought to be sufficient for teaching multilingual children in early grades. When they learn other additional languages, then it will be easy them to handle multilingual class and it will give them professional satisfaction. They were educated almost monolingual. They got chance to use little bit English under Nepali language domination during their education; they therefore are facing various challenges in teaching English even in junior classes. For instance they have shared their lived experienced as.

T2: Yesto lagchha sir, sabbai bhasha mishayerai jo shikshyakle jane pachhi bachchalai padhauna ati sajilo hunchha (*I think sir, if the teachers know the mixing of many languages, it will be very much easy to teach the children*).

T3: Mero bicharma nyaya pani tesari dinuparchha kinbhane kunai kunai ta gharma Nepali bhasha boldai nabolni Nepali bhasha nabolni aaphno matrai bhasha bolni ketaketi harulai garo ta garo hunchha hola (*In my opinion, it should be taught in*

the way because it might be difficult to the children who use only their mother

tongue at home).

Education is basic right of children and joint duties of government and parents. Not only education but also quality, accessible, affordable and learnable education in their own or mutually understandable language is also child right. Children have the right to use their language in education if possible upto higher education if it is not at least till the time unless they are turned multilingual scaffolding from their home language. The children should be free and be facilitated to use their home languages in their early education which let them invest their knowledge they before school or out of school. If the children are motivated to use their home language, they invest their prior knowledge or metalinguistic awareness, face low effective filter while immersing in additional languages, use their whole personality in learning, avoid learning barriers due to language barriers, reduce learning disparity among the learners, enhance learner identity, and fast adopt the new learning space.

> T1: Aba bidhyarthile kkehi na kehi kura ta sikekai hunchhan sir gharmai pani. Janekai hunchhan yeha aayera arko bhasha padhda kheri ta ali kehi navako zero bha jasto hunchha. Bahu bhashik padhauna ekdam uchit chha (*The students have learnt at least some thing at home. They have definitely learnt something. They seem they have not learnt anything and they are at zero when they are exposed with totally new language at school*).

> T4: aba hamlai bhasha sikna jatiko garo aba hunchha siknali sikna lagyeun bhane bachachaharulai tetikai garo huni ho. Bachachaharuta sano chhan tiniharulai ta jhan garo nai hunchha (*The more difficult we might have to learn any new*

language if we start learning new language, the more difficulty the children have to learn new language).

T6: Katipaya class haru ke hunchha sir bahubhashik bhayena bhane uniharuko bhasha anusar bhayena bhane uniharuko classai chhodchhan sir, schoolai chhodchhan sir. School drop out hunchhan ani yestai gardai 'maita nai jain school' bhanchan ani yesto chha usto chha bhanchha uniharu gharai basna chhodchan. school chhodchhan sir (*What here happens is if we do not have multilingual class, the students leave their class; they leave school sir. There is school drop out. In the way they say "I don't go to school" then they don't stay at home and leave the school, sir*).

T 12: Tallo class ka vidhyarthiharu kunai pani bhashabata jhanjadbata mukta bhaidiya mathillo class maa janda uniharu talent bhayera jana sakchhan (*If the children in the lower/ealyr grade are free of language bothering of language barrier, they might be talent in their upper grades*).

Responsibility of Different Agencies in Multilingual Education. Different agencies should have the different levels of responsibilities and duties. The first the parents can coordinate to schools and teachers to promote children's multilingualism using home languages and other language as much as possible if they know. The second the teachers can practice multilingual teaching approach at optimum level to promote multilingual children's learning languages and contents. The third various government agencies and other education related agencies could play guiding roles through policy, program and planning formulation. Different levels of governments, more prominently local level government can play the pivotal role to promote multilingual education.

T3: Tyo ta sir sake samma, bhashai nabujhni samudayema ta testo avsar

hunuparchha sir unko bhashabatai sikauni type ko absar sarkarle ni testo niti

lyayera tehi anusarko talim diyera hunchha ki, athwa unkai samudayabata

teacherharu... garera hunchki vannuna testo kisimko opportunities haru

upalabdh agaraunda ramro sir (*Regarding this, this opportunities ought to be*

there sir for those who do not understand language at all by teaching in their

language, teacher training in thierlanguage with government policy for such

language or teachers from their community…say like that it is better to provie

such opportunities, sir).

T 12: Marni bhayo bhasha. Tyaskaranle unhako pariwarko bachchale jhan ke sikos

ra tyasari babu nabole pachhi (*Language dies. Therefore, how can their*

children speak hteir language if the father does not speak it).

Mother tongue education is not the right way in the school in multilingual

community, it does not matter whatever the local language in majority there could be.

There are different home language children in the same class so if any one home language

is selected as the language of medium of instruction in the name of mother tongue

education in multilingual context, it will be another injustice for other ethnic minority

children since several mother tongue teachers cannot be managed in the same class to

educate different children in different home language. Multilingual education can reduce

the language injustice rather than mother tongue education in multilingual community

because mother tongue is another monolingual biased approach which can promote one

majority language and do not include other minority ethnic languages. Only multilingual

approach can, to some extent include all.

T10: Mero raye pani tyahi chha kinabhane sappailai bujana ra sametna ko lagi ta bahubhasha nai chahinchha (*I have the same view point because we need multilingualism to include all and for letting all understand*).

T7: Tyo ta sambhavai hundaina. Misayerai paryo garnu paryo. Jasto chaudhary ko euta avadhiko euta group ta sambhavai hundaina (*This is not possible. We should use by mixing it. It is not possible, for example having separate group for Chaudhary, and another for Awadhi*).

T8: matri bhashabata bahubhasha aa hunale euta matrai bhasha sambhava hundaina bahubhashik aa hunchhan yesma ta bahubhasha nai padaunu parchha sir (*Since multiliguas have come from various mother tongues, mother tongue is impossble so we should teach in multlinual*).

T 9: Hamle bahubhashik kakshya ta sanchalan ta garnu parchha jasto yehan hamro lalmatiya maa tharu bahulyata bhayeko chha bhane hamle tharu kitab matrai lyayer pani hundaina kinabhane yenha kumalharu pani dherai chhan, magar haru chhan (*We should go for multilingual class for example in our Lalmatiya, we have Tharu majority, so we cannot use only Tharu language book because there are many others, many Kumals, Magars*).

Even though there are multiple crosscutting challenges in the application of multilingual education but it can be the last and best alternative among many to ensure education for all. Language is most gigantic issue in early grades where multiple home language children come from natural multilingual society. Multilingual educational policy, multilingual teacher education and teachers, and multiple home languages children and their parents should be integrated for successful multilingual educational operation.

Summing up. Teachers are with minimum academic qualification. They first have low level of language awareness and second similar situation is in multilingual awareness. Schools have implemented EMI policy but teachers do not have English background and English language competency to run classes with EMIs. Natural and newly turned multilingual teachers are aware of using students' home languages in the class for effective pedagogy. On the contrary monolingual teachers are living with various pedagogical and communication barriers. They have realized need of multilingual education for multilingual early grade students and multilingual teacher trainings and education to cope the situation. They are not in favour of monolingual approach or monolingually biased EMI approach due to first pedagogical hurdles and second prior knowledge bracketing for new semiotics learning. They are not in favour of mother tongue education due to planning and management challenges. They have suggested for local government's innovative initiation and local teachers recruitment for early grade multilingual education.

Teacher Education Abiding Multilingualism

It has been already discussed that Nepal is a plurilingual and multilingual nation. With this ground reality, the present constitution of Nepal, education policy 2019 and other policy documents have also given the emphasis on multilingual education. Out of various means and resources to materialize the intention of the policy documents, multilingual teachers' education and preparation is another fundamental issue to be addressed. "Competition for time in both initial teacher education and continuing professional development is intense, due in part, at least to the paradigm shift which has been taking place in education internationally" (Edwards, 2009, p. 116). With changes of demand and expectation of the society, it is reflected in the field of education and directly linked to

teachers' professionalism. The teachers ought to live facing various challenges created by the educational need and demand of the society. "Finally, given the global political rhetoric demanding that all teachers be highly qualified, the next generation of research on L2 teacher education must begin to tackle the thorny question of the relationship between teacher professional learning and student learning" (Johnson, 2011, p. 25). Till the time, while I am writing this research, no policy documents have scripted even the single word for preparing multilingual teachers. I have experienced this gap between educational language policy and preparation of teachers as prominent human resource for policy execution. Here in this section, let's discuss, analyze and interpret the respondent teachers', who have been teaching for ranging 5- 35 plus years, experience and opinion or suggestions on need of multilingual teacher education for multilingual education as the policy documents stated.

Needs of English Language and other languages Empowerment. All teachers directly and indirectly agreed that they have gone with language problems. There are two types of language problems for teachers: English and ethnic languages. The teachers did not report that they had problem in Nepali language because they all can communicate well in Nepali language however, there might be problem in teaching Nepali language to multilingual children. Some teachers, who have good or basic level competency in one or more local ethnic languages, reported fewer challenges in multilingual classes regarding use of children's home language for scaffolding their multilingualism but they deeply concerned on trainings and additional education or support for English language. Moreover, they emphasized that their competency in English language is sufficient to

handle EMI classes. Teacher 9 focused on English language training and further development:

> English haruko yesari padhaunu parchha bhanera pahile dekhi nai talim haruko vyabastha hunuparchha aba aaune teacherharulai pani yeasta kisimka training haru diyera kasari garni ke garni kasari jane bhanera pura training diyera matrai teacher ma nyukati garda dinda ramro hunchha. (*There should be provision of training from the beginning at the time of appointment for the teachers who will come in the future in English about the way of teaching, what to do and how to go ahead.*)

Similarly other teachers, who have language competency only in Nepali language but they need to deal multilingual classes, have two types of language challenges: English and ethnic languages. They have the emphasis on multilingual training and education to make them competent teachers who can handle multilingual early grade classes. Since they do not know children's different home languages, both teachers and students have gone through various teaching learning challenges. They are always in the process of looking for new practices for the sake how they can teach multilingual students better, if they are professionally responsible and ethically honest. "Teachers working in multilingual communities often find themselves reinventing pedagogical practices devised with monolingual, more culturally homogeneous populations in mind" (Edwards, 2009, p. 124). Teacher 11 shared her bitter experience due to not having ethnic language competency in her initial days in the school where she was teaching and Chaudhary students were in majority:

> Sir malai ta anubhava ta pahila ta kasto bhayo kasto bhayo. (*At the beginning what a strange I felt*). Eklo mahasu bhayo pahile ta ma sita kehi bhanna pani nasakini

ahile ta ma sidhai nepalimaa bhannus na   tyo shabda ke bhanchhan nepalimaa pani

yo shabdalai nepali maa ke bhanchhan hajurharu bolirahanu bhachha 'yo ke bhanna

khojnu bha ho?' bhanchhu. (*I used to feel lonely and could not say anything. Now I*

say directly 'say in Nepali what is this word called in Nepali what you are

speaking, what do you mean?')

Impracticality of Mother Tongue Education in Multililingual Context. As they

shared their experience, monolingual biased mother tongue education is nearly impossible

in multilingual situation. Monolingual biased mother tongue education for the sake of

preserving different ethnic language might possible in monolingual ethnic heterogeneous

community but with this approach some of the ethnic parents are not satisfied because they

think that their children remain back if it is used for longue time. For example government

of Nepal with joint venture to one INGO has prepared and materialized bilingual education

in Kham Magar and Nepali in Rukum (east) upto grade 3 social, Nepali and science

subject. As the teachers, who are teaching in this Kham Magar community school

informally, say that some of the parents are not satisfied with this bilingual approach

because they think that if their children are not exposed English language, they will not be

competent to compete in the present society. In the same way the respondent teachers have

emphasized on mother tongue based multilingual education (MTB-MLE). It is impossible

in urban metrolinguistic context where children come with several home languages in the

same class. Teacher 6 and 7 forwarded their opinions on MTB-MLE with reasons:

> T6: Matri bhashama sambhava chhaina bahubhasha tesko lagi teacher lai talimko
>
> aavashyakta chha sir. (*Mother is not possible but for multilingual teacher*
>
> *training is necessary.*)

T7: Ekdamai jasto ahile samajma vibhinna tharika chhan bachchaharu haina vibhinna bahubhashik chha avadhi chha chaudhary hamilai pahile dekhinai tyasari bhako bhaye ta sajilo hunthyo ni ta. Padhaunalai chaudhary, Awadhi, English, hamro pani ramro hunthyo bachchaharulai shikshya dina tyo ramro hunthyo. Pahile dekhi bachelor master tyasari bhako bhaye ekdamai ramro hunthyo. (*Of course, there are different kinds of children, multilingual like Awadhi, Chaudhary from different society so if we had such from the very past, it would definitely be easy for us ('had such'* refers to multilingual education, training and practices). *Our Chaudhary, Awadhi, English would be better to teach and to educate children. From the previous time if it was in bachelor, master, it would obviously be better.*)

The issue of mother tongue education and multilingual education should be made need based and context specific. The aim of both mother tongue and multilingual education should focus on children learning efficiency to bridge the other upper grade instructional languages like Nepali and English, and for the pedagogical shake of teachers but not for only language rights and political ideology. Multilingual education in natural multilingual/metrolingual or bilingual contexts not everywhere, parameters can be made. Sometime where it might be upto grade 3 and somewhere it might be upto grade1/2 or any other depends on how long the school expose multilingualism and the children take time to bridge the main stream instructional languages Nepali, English and maybe any other. The respondent teachers have advocated for multilingual education in junior classes normally upto grade 3. For instance Teacher 8 suggested:

Tallo levelko vidhyarthiharulai padhaune belama ta bahubhasha sanbadhi talim diye pachhi uhanharulai ani tyaspachhi sajilo sahaj hunchha uhanharulai pani ra bachchaharulai pani mero anubhava tyahi chha. Bahubhashik talim chanhi dinu parchha. (*What my experience is if teachers, who teach to lower level students, need to be trained in multilingualism; then it will be easy and relief for both teachers and students. Multilingual training must be given.*)

The teachers have taken various trainings on how to teach and what to teach in different subjects but except few teachers they have not been oriented, trained and educated on how to deal multilingual issues in both not only in language subjects but also in content subjects. Teachers are expected to have smooth and efficient classes. Not all but many language pedagogy scholars have almost unanimous opinion that the teachers should let students use L1. Here our first concern is to let someone use L1 means to understand it by others but if others generally teachers do not understand the students' L1 use, has no meaning of it. The second concern issue is if there are several L1s, how to manage it for teaching learning reference. The third concern issue is if not only the teacher does not understand such several L1s but also students do not understand teachers' language (language of classroom instruction), in such a case there is a big hurdle in teaching learning in multilingual early grade classes. They need not only how to teach English, Nepali and other languages but also how to teach using multiple languages in different models like parallel, simultaneous, and sequential or block parts combination in multilingual classes including content subjects. If such training and education is given then they and others can teach easily and students feel comfortable and understand contents as they are supposed to do. Teacher 4 and 7 emphasized:

T4: Yo anusarko talim diyo bhaneta ta hamilai, sajilo gari padhauna sakthiyeun bujhauna sakthiyeun junsukai bhasha bhaye pani. Aba hamile janni Englsih, Nepali, Hindi yo tinwata bhaasha ko ta hamile sikai ra chham aba chaudhary haru hami jandainau. (*If we are trained, we can teach and make them understand easily any languages.Now, we are teaching English, Nepali and Hindi which we know but we do not know Chaudhary).* Dherai bhasha avsar payo bhane hamile sikauna sajilo hunthyo hola jasto lagchha. (*I think it will be easy to teach, if we get opportunities for many languages (*opportunities for learning many languages*).*)

T7: Hamlai chanhi shikshyakharulai talimko aavashyakta ekdamai chha haina, avadhi chaudhary kasari padhauni bahu bhashama kasari padhuni yesari padhaunus bhanera kasari kasari padhaune tesko niyam haina talimharu ekdami bhaye ekdami ramro hunthyo um kasari padhauni kasari studentlai bujhaune testo kisimko talim haru dinu parni. (*The multilingual training and its rules (rules* refer to policy and methods*) are very much necessary for we teachers on Chaudhary, Awadhi how to teach in multilingual situation and how to make students understand.)*

Initiations Towards Multilingual Education. Teachers, schools and school administrations and educational local or district level agencies have realized that there are various challenges, issues and problems in multilingual early grades with which children and teachers have lived with bitter experiences. This daunting situation has created multiple drawbacks in ECD and early grade basic level education which ultimately has created negative influence in national education goal. Some of them therefore have

initiated some multilingual educational activities. Some of them have facilitated trainings, orientations, and teacher professional development activities. Teacher 12 shared such information:

> Tyo hamro vidhyalayale pani garayo, tara hamro dang dang jilla maa pani yesto chaini hamro vishesh gari chaudhary bhako hunale vishesh garera yenha chaudhary bhashamaa pani talim diyiyekai ho. Chaudhary samudayekoharuko pani yanharule pani vibhinna kisimko awareness talimharu yenharule pani sanchalan garnu bho tyasma shikshyak haru pani sahabhagi banaunu bho tyasma chanhi ma chanhi…
> (O*ur school made that, in our Dang district this training was given since here is the special area with Chaudhary majority.Chaudhary community, they also organized different awreness program and teachers also participated there.*)

If we honestly are in favour of multilingual education as our constitution and education policy have approached, we should have any '*but and if'* to prepare multilingual teachers' considering various parameters of their execution. Government of Nepal, teacher education institutions like universities and other concerning agencies like, NECFN, UNICEF and national and international institution related to education can take the initiation. Obviously it needs further large scale research however, we can do as much as we can with knowledge and information that we have.

      Summing up. Government has introduced multilingual education in its policy; however, it has not spoken for preparation of such multilingual teachers who can run multilingual classes for multilingual education. Teachers have raised concerns for multilingual teacher education for new teachers and for in-service teachers; they should be trained for multilingual pedagogy. As the multilingual students multilingual teachers are

found better in multilingual classes rather than monolingual one. They have experienced

that teaching multilingual class with multilingual approach is better than the use of

monolingual mother tongue education because it multilingual approach supports to bride

diverse home language children to main the main stream education instruction language.

With the realization of multilingual education and teacher preparation for it, different

educations concerning agencies have initiated steps towards it. They are in need of gearing

up with research based exploration on the matter.

CHAPTER –V

Analysis and Interpretation II

This section of the analysis and interpretation discusses the pedagogical practices and experiences in multilingual use by monolingual or newly turned multilingual teachers in multilingual classes.

Multilingual Pedagogical Practice Context and Experience
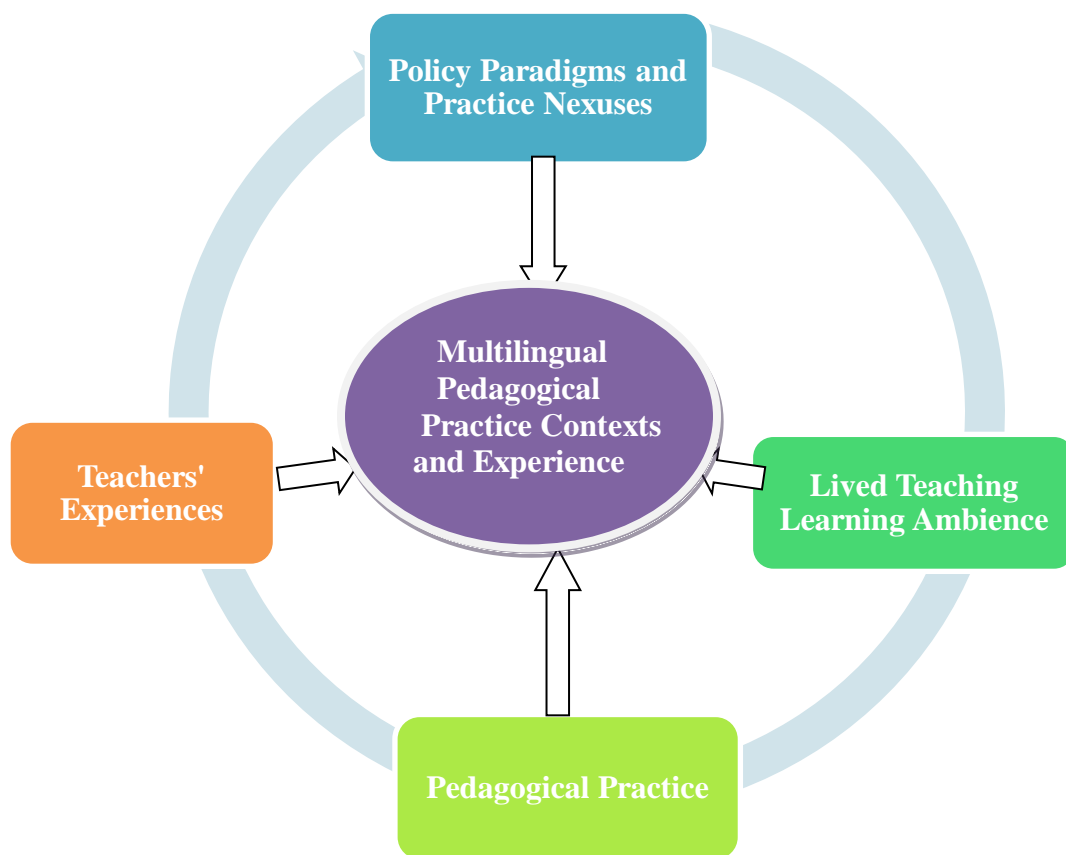
Figure 3. Pedagogical Practices in Multilingual Contexts: An Analysis Framework

Multilingual and plurilingual society has the plurilingual and multilingual children. Contemporary sociolinguistic complex landscapes are reflected in school and classrooms. This has created both challenges and opportunities for both teachers and students. Challenges or opportunities of the plurilingual or multilingual contexts depend upon how teachers are educated/ prepared for it, what policy makers, teachers, school administration have the attitudes towards the contexts and how language policy related to education is multilingualism friendly. Such policy, pedagogical practices and lived experiences experienced by Basic Level early grade teachers are discussed and interpreted in the following themes.

Policy Paradigms and Practice Nexuses

Language policies related to education are promulgated through the prevailing constitution, education act, education rule, sub rules, education policy, ECD strategies at national level. Child right act, sustainable development goal and Nepal's targets made by government of Nepal at international level and other authorized documents are discussed here reference to language use and its context in multilingual classes especially in early grades in schools of plurilingual and multilingual. This section discusses two subdivided themes which are the first is educational language policy and its awareness in teachers; and the second is what they are practicing in practical pedagogy.

Language Policy in Education Paradigms. Fundamental rights article 31 has assured the right to mother tongue education whereas article 32 has assured the right to protect and promote their languages and scripts to every community dowelling in Nepal (Government of Nepal, 2015). Various research findings suggest that if languages are not used in education and public administration and limited only ethnic communication

occasionally; then they decay gradually. In the same way the ethnic or any other minority languages if they are not used in education and other formal situations of the life, neither do they protect their language and script nor do they safe and transfer their culture to coming generation. So protection, development and promotion of the minority languages and scripts are cross cutting issues policy and practice. The education act has four provisions regarding medium of instruction related to our research concern here. They are in the section 7:

> The medium of education in a school shall be Nepali language, English language or both languages. The education up to primary level may be imparted in the mother tongue. While teaching a language subject in a school the medium of education may be the same language. While teaching a compulsory subject of English language, the medium of education shall be English.

> (Government of Nepal, 1971, p. 11)

Prioritized medium of instructions in Nepal are English and Nepali. Primary education can be given in mother tongue but not obligation of the state. There are double standards in English and other language subjects in terms of medium of instruction whereas EMI mandatory in English language subject but flexible for others. This education act has partially been implemented because many power, function and duties have been allocated to the province and local level after the enforcement of federalism since 2015, however some of them shall be exercised in joint venture. As the power, function and duties related to education divided and decentralized, there might be the diversities on language policy in education including of medium of instruction for example Mahalaxmi Municipality Lalitpur has made the same language as obligatory medium of instruction for language

subject (Mahalaxmi Municipal Executive, 2019). Children have rights not only to get education but also to get education 'in a child friendly environment' 'through proper study materials and teaching method according to' their needs (Government of Nepal, 2018). The children can be educated in the child friendly environment when their language, language identity, cognitive investment and cultural identity are recognized and given the due value at school and the teachers let the children use their home language to express or communicate their childish concerns and contents. Moreover if teaching learning materials and pedagogical approaches are child's home language and culture friendly, it ensures and optimizes child rights to education. The next thing we should bear is how teachers are educated and trained to materialize the child friendly educational policy.

Present education policy of Nepali has formulated some policies related to ECD teachers and their minimum qualification, mother tongue based educational materials, mother tongue education, mother tongue based multilingual education, human resource management in ECD and basic level, medium of instruction, child centered and child friendly pedagogy, and authority to the local government and school to develop curriculum at local and school level with the priority of mother tongue (MoEST, 2019). It has confined school level education (class 10) or equivalent academic qualification for ECD teacher which may not sufficient and another thing it has not speak about sex and age of the ECD teachers which matters to teach in ECD. It talks only about management of the number ECD teachers proportion to number of students but not about the teacher professional development and multidimensional competencies to achieve the 'holistic development of all children' (Government of Nepal National Planning Commission, 2020) in ECD. The policy further talks about single mother tongue education in homogeneous

community and mother tongue based multilingual education in case of multiple mother tongues in ECD. On the other hand education in basic level the education shall be in mother tongue but the policy document remains muted on how teachers are educated, trained and supplied to materialize such sound in hearing and gigantic execution issue. National education policy, excluding some superficial lighting, has flashed the ray of hope for multilingual ECD education including materials and support at least in policy level however, there might need several further pilings at both policy and practice levels. Monolingually biased kindergarten education has been practiced for long in Nepal by institutional schools. Children in institutional schools receive three years pre-school education whereas community schools provide one year pre-school education (Government of Nepal National Planning Commission, 2020) but at present, there is no unanimity among the community schools because some of them who are ranked as the model schools by government and receive good amount funds, have introduced three years pre-school education as the institutional schools have been practicing for long.

Language Policy in Education Practice Nexuses. What I discussed above is about the policy paradigms related to multilingual education in pre- school and early grade classes in basic level education. Now here I am going to interpret the practice nexus practiced and experienced by my research respondent teachers. Here through question no. 16 and 19, I have attempted to explore the teachers' awareness in policy paradigm whereas question no. 18 is for the lived experienced practice nexus.

Almost all teachers have been reported that they are not familiar to educational language policy under which they are supposed to practice their pedagogy. Some of them have been reported, they have blurred information on mother tongue primary education and

medium of instruction. By their shared experienced we can deduce here is the government of Nepal and its other line agencies related to educational language policy have made the policy but they do not duly orient these policies to their frontline institution and personals like schools and teachers without whom the policies are impossible to be executed. Even if some of the teachers have been teaching for 35 plus years, they have very limited understanding on language policy in Nepal.

Regarding question language policy and its influence over teaching profession, they have shared the little bit divergence experiences. Some of them shared they have no problems at all due to policy made by different tires of line agencies like medium of instruction, EMI, 3 years ECD classes and so on. The teachers, who were claiming that they did not have problems at all by such local or upper tire policy implementation, were of two types of teachers. First, some them taught in only ECD classes where they used to teach very simple concept, avoid such difficult issues rather than having the remedy and they did not feel good to share in the single interview time. Why I am deducing this is their other colleagues in the same context had shared the problems and they had also hinted such things in other question further. The second there were some respondent junior by service time teachers who were teaching in class 1-5 for long time in Nepali Medium, had long experience and no dithering to share their real lived experience. They put across what they lived with as if they found the right person share their lived experience. Teacher 9 puts across:

> Aru kurama bhachhaina sir, English mediumle dukkha bhako chha kinabhane
> hamle hamra vidhyarthiharu bachchaharu balbchchaharu aaune vibhinna paribeshka
> bachchaharu aaunchhan uniharuko ghar sanskar chhaina, hamile 6 bhant matri

padhaune ho tara uniharule 18 ghanta unha baschhan uniharule kehi pani sikeko hundaina na home work gareko hunchha bolni bhasha chhaina. Aru gyan bhaye ni bhasha sanga nabhayeko hunale English mediumle sarai dukha deko chha. (*No problem in other matter but English medium has created difficulties for us because the children who come here are from different backgrounds and situations and they do not have culture ('**culture**'* here refers to culture of education and educational practice*) at home.We teach them only 6 hours; they stayed home for 18 hours and they have not learned anything; they have done home assignment but they do not have language to speak. Even though they might have other knowledge, English medium is very much difficult for us because they do not have knowledge related to language (*here '**language**' refers to English language*).)

As they shared, mostly they had been falling in problem by policy and directions made by school administration which is led by head teacher and school management committee. Teachers, teaching early grades, are occasionally heard regarding their request, suggestion and complains whatever so. Almost all community schools, in urban and semi-urban area, have implemented EMI policy commissioned at school level and somewhere at local government level with different aims including quality education. The EMI policy have been imposed, without improving institutional development, over the teachers who have been teaching in Nepali medium for long time and have only minimum academic qualification with poor English langue competency in long past not now. There are some sorts of confusion because they opt for EMI but sometimes for NMI. Using EMI of teaching English in Multilingual heterogeneous class is more challenging. They are not

able to balance between two languages. It means it is difficult to have partially simultaneous development among the languages. Teacher 13 states:

> Uta sikchhan yeta bigranchhan. Yele grda kheri aba Nepali bhashabata aba sikni Angreji kamjor hunchha. Uta niji vidhyalayama Angreji bata padhne haru Nepalima kamjor hunchhan. (*They learn one and forget another. Therefore the learners who learn in Nepali are weak in English. There in private school, they who study in English medium are weak in Nepali.*) Balance milna sakya chhaina. (*There is no balance.*)

The teachers have expected their professional development support to catch the instructional and medium of instruction policy. It does not matter whether they are national level or local level policy, they have not been upgraded, oriented and supported except some Montessori and TPD trainings regarding language policy in education to adjust new policies. On the one hand EMI has become the means to convince the guardians for quality education but, on contrary it has decreased quality and quantity of exposure for the children by the teachers due to EMI. For instance Teacher 10 shares:

> …English aba pharphar arko shabda Na aauni jati ratya chha teti matrai bhanna sakini bhayo aba Nepali bata ta hamle dherai udaharnharu dini garera banauna sakinthyo…Yi vishya hami jasari bhaye Pani Je hos hajurlai parbhava parna sakchhaun ke padhyera (***Innocent regretful laughing***). (*… Since we do not have spontaneous alternative words in English, we can teach only to what extend we have prepared instead if it was Nepali, we can teach using several examples… We can definitely convince you by teaching these subjects in any cost.*)

Innocent regretful laughing was really painful for me too but I tried to convince her. Her narration had the meaning that they (she and her collegues) have sound knowledge on content and pedagogy with their long about 35 five years teaching experience but they have been made the docile body with policy on medium of instruction in English. They all had never practiced EMI for about 30 years of their teaching. Some of them have already forgotten their English because neither did they continue for their tertiary education nor do they teach English language subject during their entire teaching career of 30 years plus. She thought me a good evaluator of pedagogical practice and put across that she would influence me with her sound pedagogical practice.

Language Policy and Pedagogical Practice: Contentions. With the analysis of documents related to language policy and multilingualism in the beginning of this section, I can say that there are some contradictions among the documents. For example provision in Education Act (1971), National Education Policy (2019) and ECD Strategies (2020) are not smoothly allied however the Education Act (1971) is soon going to be replaced by the new one which will incorporate the provision of federalism and its spirit in education as guided and directed by the prevailing constitution. Whatever the provision of the policy in national level whether they are new or old; the teacher at schools in their multilingual early grades seem to practice in their own way for long time. This is the issue, we now here are going to discuss. The question, regarding approach they prefer and have been practicing, has attempted to explore the teachers pedagogical practice reference to policy. We try to reveal on the basis of their responses, here what pedagogical approach whether monolingual or multilingual they are practicing.

All schools and classes were reported multilingual. The level of multilingualism is not same in the school. Somewhere there are upto three home languages in addition to English and Nepali in the same class. Almost all schools have been reported that they have implemented EMI however they have been using multiple languages as medium of instruction in the same class. Almost all teachers more or less opt for multilingual pedagogical practice however it is not planned and supported by any scholarly teaching learning theory. They have been practicing it as their tutors used to teach them while the present teachers were students long ago. They incorporate the techniques like translation, using multiple languages. They let children reshape their language repertoire with multilingual unplanned exposure. They take students support like students for students, and let students use their home language in class. They use at least three types of language: English, Nepali and other ethnic local languages. Sometimes there are students having more than three local languages in the same class. Children learn English writing faster than Nepali but good at speaking in Nepali compare to English. We can say that English has easier orthographic and alphabetic system rather than Nepali so students seem to get better soon in English writing. But in case of speaking, children do better in Nepali than English because they have more exposure in Nepali as for some of them home language or for other more frequently exposed language rather than English in their day to day out school environment. Other languages (local and students' home languages) are used for only oral means of communication not for reading and writing as English and Nepali.

Fluctuating Multilingualism: Dimensions and Levels. Hence, multiple languages are used for the medium of multilingual instruction (MMI). There also occurs code messing, code switching, code mixing and translation but these activities are more natural

and spontaneous rather than the planned multlingual instruction. There are different of linguistic backgrounds in the class. Children below grade 1 are mostly monolingual. It does not matter whether they are ethnic monolingual or Nepali monolingual. But children in grade 1 and above are of, in general monolingual and bilingual naturally. Those monolingual children are gradually being multilingual in both naturally and tutorially. They come to school with a language as the first language/mother tongue Nepali or other ethnic language. Then they gradually acquire/learn English and Nepali from texts, teachers and fellow students. Then they become multilingual learners. Some students who are in the community where Nepali and other ethnic languages are frequently used, they can understand and have no problem with Nepali language at school. There are some other children who live in a homogeneous ethnic community and their parents mostly use their own language. For such children both English and Nepali languages are difficult.

The ethnic students are in need of their own home language support in their few initial school years to bridge to Nepali and English languages respectively. Some teachers reported that they do not notice such things and let the learning disparity, among children, exist due to language or medium of instruction not by the learners' aptitude differences. Teacher 2 without any hesitation claims, "Tyo ta testai ho sir, Samasya ta lastai chha, (laughing….). (*It is common happening sir, we have severe problems*)". Here the teacher has obviously accepted that there are problems due to language but it has been ignored. On the other hand, some other teachers reported that they have analyzed and tried to explore the reasons of learning disparity among the children. They found that language disparity is one cause of learning disparity. All the students in the same class do not have the same level of language competency in the language mostly used in the classroom since they are

from different linguistic backgrounds and have had difference in the exposure of languages other than their mother tongues. Some children whose first language is Nepali and others who are more exposed Nepali in their community and at home even if they have their own ethnic home languages, are fast learners due to communication efficiency support excluding other learning influencing variables. The fast learners mean those students who can carry out their learning activities on time because they have relatively fewer communication barriers in the classroom since they have already been exposed to the language out of school which is dominantly used as the MoI in their class. On the contrary, the children whose home language is different and their parents, almost all time use their own language, and their children do not have the classroom language exposure as others. The experienced, learner friendly, learner centered and liberal or democratic approach pedagogy teachers have reported that they have been practicing the activities including learning children's home language, using multiple languages, learning students home language from students and other colleagues, and using students to let the other students in the class be supported to understand the contents in their own language. They have the emphasis on learners' optimum learning efforts in the inclusive way using multiple languages for instance Teacher 10 shared, "Bhasha ta dherai bhasha paryog garera padainchha kinabhane bachchaharulai bujaunako lagi, tinle chandai bujun bhannako lagi (*I teach children using multiple languages to make students understand fast*)". As they shared if they do not use multiple languages or integrated multilingual pedagogical approach, the children cannot understand their presentation and it takes long time to teach the same teaching item.

Using multiple languages in the same class by the same teacher is not an easy job because it consumes time, efforts, materials and sometimes financial asset too. Moreover it tends to seek teachers' multilingual turning. Policy of multilingual education has recently been introduced in Nepali, however it has not been executed with planning and program like curriculum, textbook, and teachers preparation and orientation at schools from the concerning authority. But teachers, at schools for long time, have been practicing multilingualism and multilingual pedagogical approach even if they had been directed and operated under the monolingual approach for teaching language subjects and bilingual like both any one or both English and Nepali in content subjects (Education Act, 1971). This approach has the diversity to use because first it is context and teachers' experience and attitude based. The second, it has not been formally modeled and incorporated by policy of language in education. As they reported, natural bilingual and multilingual teachers have faced fewer challenges and are better to handle bilingual or multilingual classes rather than newly turning multilingual or bilingual teachers. Using multiple languages in a class by teachers and to let the students use various home languages of the students have optimized learners' socialization, intercultural communication, intimacy among different linguistics background children even children are very much junior, multilingual scaffolding, cognitive investment, and learners' identity.

Summing up. Language in education related policy documents are gradually turning in favour of multilingual education. One fact is that education act 1971 which is monolingually biased in its provision is still in practice. Other documents like the constitution, education policy, children rights and others seem in favour of multilingual education. Whatever the language policy in education, the pedagogical practices are in

contention because the government and other educations concerning agencies have not prepared the infrastructures for multilingual education, for example, teachers have not been educated for multilingual pedagogy and ample of policy feedback research have not been carried out which could back for the formulation of multilingual education policy and its successful implementation. The levels and dimensions of multilingual education vary from context to context. In ECD class the degree of multilingualism is dense but its degree gradually decreases with the incensement of students' grade.

Lived Teaching Learning Ambience

Children Hetrogenity Founded by Language. Multilingual and plurilingual society might have several languages within a small territory and population. There are some traditional plurilingual communities whereas others are newly emerging multilingual societies. If the society is plurilingual, the children come to school with different home languages. Some of the languages for many children might be accessible but some others are confined only its native community. In this research, the children come to classes in the school with different home languages but some of them at their beginning time have no knowledge of Nepali (Khash) language. Nor do they have any knowledge on English language which in most of the school in urban area of Nepal is being a language of medium of instruction by local government and respective school language policy in education (KC, 2020). English and Nepali (Khash) are most commonly used MoI for long time in the educational context of Nepal. Both English and Nepali (Khash) languages as MoI (Education Act, 1971) are creating challenges in early grades for both teachers and the students whose home languages are different and they are not in need of using Nepali language in their day to day communication. On the other hand, the students with different

home languages in their beginning years of schooling come to school with poor mother tongue/ first language development and its data. For them, use of EMI and NMI is counterproductive for both teachers and students. In this research as the respondents shared the students come to school with different home languages except Nepali which are: Magar Kham, Chaudhary (Tharu), Hindi, Kumal, and Awadhi.

Honestly I did not ask school administration about the students exact home language records but in the observation and informal communication during rapport building they said they had children with different ethnic community. Moreover the respondent teachers said that they do not have any authentic records of students' home language officially. They have been using multiple languages in the classes as much as they know the various ethnic languages acquiring from their communities where they are dwelling. These types of teachers are natural multilingual teachers. On the other hand, there are other teachers who are newly being multilingual by needs because they are in need of using multiple languages in the early grades to support their multilingual children in their learning. Such diverse home language children have been taught by the teachers who have minimum academic qualification, low language and multilingual awareness experience. Moreover it is praiseworthy in the sense that they have been practicing with better context friendly multilingual pedagogical lived experiences.

Language issue in lower grades is more serious than in higher grades. Students cannot express their concern openly to their teachers as senior graders do. As the teachers reported, children's home languages are not officially recognized to use in pedagogical practices. Instead they enforced EMI policy and one language subject Nepali only in Nepali medium. The haphazard, without any planning and institutional reformation, implemented

EMI policy in lower grades has devalued however teachers are using multiple languages in the class as it happens naturally in the multilingual society. The teachers are doing so for their teacher professional pedagogical ethics rather than child rights, language rights and political ideology. The children have come to schools with different home languages. They have been struggling to maintain the balance among different learners. First it is in terms of language level to bridge learners to new languages. The second is to ensure learners' relatively equal and equitable learnability access to the contents in terms of medium instruction.

From the responses by the teachers, diverse home languages children have been enrolled in school. To let the diverse language background students use their diverse home languages; this let them ensure for their cognitive investment and prior knowledge as their metacognitive language awareness to bridge the new second and third language respectively. In context of Nepal second language further emersion languages are the second Nepali language for homogeneous ethnic language community children and third generally English language for almost all Nepalese children not for others but for only educational or teaching learning purpose.

Language Hetrogenity: A Learning Space. Multilingual classes here refer to the classes where students come to school with different home languages. Such classes are very common in plurilingual and multilingual society. Approximately, all children, who join school at age of 3-5 years in first grade (zero grade like nursery and ECD class for a year), come with very few language data most probably in single language generally mother tongue or first language. When the classes accommodate many children with different mother tongues, there occur several languages in a single class. Various

researches suggest that there age of learners has the effect in learning L2 or any additional another language. If any child is exposed L2 before 2 years old, it seems balance bilingual and if it is after 5 years age, it seems to be non-native L2 learner. L1 transfer is detected in L2 not immediate but after long time (Pinter, 2012, p. 104). For these children, there is disparate learning situation due to language for example the children, whose first language is Nepali, do not have problem in classroom communication but not for other ethnic language children. If there is EMI, in such case Nepali mother tongue/ first language children have difficulty in only one language whereas other children whose first language/mother tongue is not Nepali have to learn two languages Nepali and English since Nepali is the compulsory subject in school. The teachers have gone through such gigantic situation. On the basis of teacher education trends in Nepal for long time, the teachers are prepared in Nepali and English language as language subjects or as medium of instruction in other content subjects excluding other few ethnic language subjects. Nepali and English are the main medium of instruction but both teachers and students use other home language as much as possible because they both feel secure and easy to use other languages in mixture form as code switching, code mixing, code messing, translation, translanguaging as the multilingualism. They have shared different information on it. On the basis of the experience the teachers have shared; multilingual classes are sources of multiple talents. There are multiple issues in multilingual class related language or medium of instruction. Multilingual class is an opportunity for negation of multiple interlingual and intercultural repertoires to maximize the learners' learning space but the challenge is to have prudent and careful planned scaffolding with the visionary infrastructures like policy, strategies, program, planning, curriculum, textbooks, teacher education, and instructional materials

and so on. Multilingual class in one sense is the product of multiculture and multilingual class can be called multicultural class. "Heterogeneity of this kind can be found frequently in a language classroom or academic course and process challenges both for communication between students and teachers and for participation in the classroom," (Hua, 2014, pp. 14-15). The teachers need to teach applying several techniques including several languages for such children with diversity of backgrounds including language, culture, ethnicity and attitudes and behaviours.

Teaching Learning Materials. Teaching learning materials have the great role in content and language teaching in level from zero to tertiary education, however, we need bear various theoretical and practical aspects while preparing, selecting and executing them in the classroom or in self planned learning to facilitate both teaching and learning. There are different types of instructional and learning materials ranging from textbooks to e-sources and other physical materials. "…visual images, rather than being servants or adjuncts of the written words, are actual ways of conveying meaning" (Walker & White, 2013, p. 92) . Different type of audio-visual and other materials have the multidimensional importances in multilingual early grades for the multilingual exposure. Such instructional materials might be prepared by various agencies like corporate commercial material producers, teachers, researchers, parents, and students too. "…we take advantage, not just of print, but also of different audiovisual media, to enrich the classroom learning context" (Crawford, 2016, p. 88). In the early grade, materials are more important because they learn more concrete aspects which are supported by materials rather than abstract concepts and ideas. In the multilingual classes teaching learning materials can reduce both teachers' and students' teaching learning efforts and optimize the teaching learning efficiency. How

they are, being facilitated and practicing multilingual materials based pedagogy to support multilingual children is the main issues of discussion. The appropriately developed, meaningful and comprehensible language materials could maximize language exposure, engage learner in communicative activities for communicative competence affectively and cognitively, activate learners' mental resources (Tomlinson, 2012). If the materials are placed focusing 'on helping learners' learning achieve effect' then they should 'aim at the accuracy, fluency and appropriacy' (Tomlinson, 2001, p. 70) in language. Let me discuss availability of, the using situation of and teachers' preparation culture for pedagogical materials in multilingual class on the basis of the teachers' responses and my observation in the class.

First, not all but most of them have low awareness regarding instructional materials. Some of them think that only figures, charts, pictures and some displaying materials are the instructional materials. Except some charts of alphabet, number, human body, birds and animals; they mostly depend on textbooks. They have different types of textbook in the ECD and grade 1-3 because the first government of has not developed proper textbooks for ECD and few books like English, Nepali, Social (Mero Shero Phero) and Mathematics. The second, most of the community schools as the institutional schools have 3 years kindergarten pre-school system where permanent teachers, rahat teachers (relief teacher-non permanent teacher who was paid initially from the fund donated by international donor agencies agreed with the government of Nepal but now partially by government) for primary level, teachers managed by school with its internal sources and local governments for ECD and primary level, and one ECD teacher from the federal government are teaching. On the contrary government policy knows only one year ECD before grade 1.

They have been using the textbooks in English medium in kindergarten as the institutional schools have been doing for long. In the grade 1 and above they have been using other English medium books in addition to books prepared by curriculum development center (CDC) since they have opted for the policy of EMI. In my observation I found some TVs in the schools which are known as the model school but other such remarkable materials which could support multilingual learning including both language and content subjects. Many teachers reported that they have taken Montessori trainings. During my observation I did not find any children learning labs and other materials which are supposed necessary for Montessori pedagogy where children can play, enjoy and practice child learning activities in child friendly learning environment with trained child friendly teachers. During my interview with them and observation I experienced that first they do not have such materials and second they are not encouraged, supported and oriented to prepare, access and use such multilingual pedagogical materials. They are familiar with the importance of materials but not able to manage and use them. Teacher 2 shared her experience:

> English matrai bachchale bujhdainan sir, bachcha ko lagi pani garnu parni rahechha sir, material haru maa ta sabai hunu parne rahechha. Bachchalai dekhauda kheri mastai kisimka material chahine rahechhan aba chaudhary poshak haru k ho? Chaudhary haruko samajama tyo kasta kasta samanharu paryog hunchhan, aba Hindi ma Muslim maa kasto khalko paryo hunchha? Aba sabai bhasha ka material vayepachhi bachchalai dekhauda kheri hera hai vanera dekhaye pachhi gyan baddai baddai jani rahechh. (*Children do not understand so materials should be for children. We need many different types of materials to demonstrate to children like what is Chaudhary dress? What types of goods are used in Chaudhary, Muslim,*

and Hindi? If we have different types of materials in different languages and demonstrate them and say to look to the children then their knowledge would be increased.)

There are few materials which are only in English and Nepali but pictures are also there. It does not matter the language because they can say these pictures in their own language. Materials are more necessary for multilingual classes because the teachers can present their language and content-based lessons in more objective and participatory way offering maximum number of diverse language background students to be engaged in classroom activities. Materials are means to activate and engage students in teaching learning process. Nepalese education system does insufficient instructional material cultures. Many teachers still let even the junior children recite their learning experiences rather than letting them learn by doing and engaging in learning. By the teachers' responses and my own observation and experience suggest that teachers are using oral multilingualism not the instructional multilingualism.

Summing up. In multilingual context, there are three plus languages in the community. Other languages English and Nepali for ethnic community children are added in schools. There are different types of children in terms of language some of them natural bilingual and others are monolingual whose language at school is not recognized by policy practically. Since students are from heterogeneous language community, its representation is realized in the class. Teachers need to adapt multilingual approach because of need of the situation. Multilingual classes flourish the multicultural interaction which seems to empower the multilingual repertoire in children.

Pedagogical Practice

There are several theories and practices of children teaching. For language teaching and language issue in terms of content teaching are widely concerned crosscutting issues. Teaching children has the purpose of making them comprehend the contents but the means to access the content is language. Langauge is the means of taching learning processing syetem whatever they teach and learn whether content or language subject. Knowledge about language (KAL) has important role in teaching and learning any subject in second language or maybe first language. KAL refers to 'information about language and language learning' however, use of KAL is the second part and teacher later in teaching can use various contextual and paragmatic parameters in pedagogical practice; KAL is essential aspect for teacher professionals, (Bartels, 2011, pp. 125-130). The teachers' pedagogical practice is shaped by language curriculum or entire curriculum. "Conceptions of knowledge base of language teaching have…two components – language on one hand, and teaching on the other…" (Graves, 2011, p. 117). Another is if the MoI instruction or medium of class room communication is not accessible to students and very low level of language competence with teachers, it is a challenging matter against quality teaching for teachers and quality learning for students. As I have already mentioned in the previous sections almost all teachers who have been educated monolingually excluding the translation for students' comprehension purpose, are teaching multilingual classes. They have low level of multilingual awareness and multilingual formal pedagogical skills and competency to deal the language issue of multilingual classes. With the realization of multilingual education and multilingual teacher education, Language Commission has worked in multilingual education and multilingual teacher education as in different

linguistic geoecology of Nepal. "One day councling program has been conducted for teachers from Nagarjun Municipality in Kathamdu and Sunapati Rural Municipality of Ramechhap districts for multilingual education" (Language Commission, 2019, p. 30). How such monolingually educated teachers are practicing multilingual pedagogy is the issue to discuss and interpret here.

Multilingual Pedagogical Flash. Questions related to presention of lesson and language use, class observation, and focus group discussion have attempted to explore the teachers lived experience on their lesson presentation how they treat the issue of language during the lesson. Most of them reported that they have EMI from early grades in their schools. It has further attempted how they have been using English as medium of instruction.

Teachers' main objective and focus is to deliver the contents to the students as the best as they can do. Willing well and taking positive intension for students' betterment are praiseworthy acts however; they need to struggle hard to harvest their good faith. The teachers want to teach the best but their relatively best performance is possible when they are prepared with basic teachers professional needs. They strive for several alternatives to achieve their good faith towards their students' optimum learning enhancement. It does not matter whether they are following the policy, theory and contemporary pedagogical practice. They breeze the rule for good. Even if they are not fully familiar to contemporary language policy for pedagogy, they definitely know that they have to use English in the entire class or lesson since their schools have implemented the EMI policy.

The teachers have to use several languages in the same class because there are students of different home languages. They do not know well even their home language. For them

teachers have to devise and practice different pedagogical techniques to bridge them to

Nepali and English languages which are prominently used as MoI. Pedagogical techniques

in multilingual classes in ECD and in grades 1-3 are different because their language

development levels whether in home language or other additional languages are different.

They still prefer translation not all but many, mostly in vocabulary. They mainly use two

languages in all subjects primly except Nepali language teaching. If they have the EMI

policy in their school, they first use English then explain it in Nepali. As they share their

English explanation has limitation due to their low competency in English language. They

use multiple languages, but not as much as Nepali, to support ethnic language community

students. Language Commission recommended "Teaching learning in mother tongue is

very much necessary because children's cognitive development, regularity in their study in

school, sustainability in study and certainty of educational investment take place; if mother

tongues are learned/ taught in school" [translated from Nepali] (Language Commission,

2019, p. 29). There are multiple benefits of using multiple languages in the multilingual

classes. There is variety in using multiple languages because it depends on teachers'

multilingual competency how many and how much or to what extend a teacher knows the

languages of the students. The teacher are practicing multiple language using model based

on their experience not by their teacher education but as their tutors used to teach them in

school and tertiary education. They found that students learn better if they use several

languages in the same class rather than using only one language like Nepali because they,

almost all, can use Nepali well for communicative purpose regardless of teaching.

Sometimes some teachers use Nepali to English model to bridge the learners to English

language from Nepali language. The teachers feel that they are also safe while using

Nepali because they have limited English language competency. There is no certain rule, about which teachers ought to teach what subjects in Basic Level (1-5) grades. They are teaching Nepali and English but most of them have not studied these subjects as their specialization neither do other subject teachers have like in mathematics, science, social nor others. Some of them have got in-service training in those subjects for pedagogical purpose but it is worthless since they do not have the required level of language awareness in the subjects. Speaking any languages like Nepali, English and any others as their native speakers or second/ third language speaker cannot be the sufficient standard to teach those languages. Ability to speak any native or other language and teaching those languages are the matter of vast differences.   They said they cannot teach all in English medium because even they were not taught in the way. Teacher 5 spoke out her reality:

> Hajur aba hamiharule pani Nepali midem parekole English chahi garo hunchha sir.
>
> English medium chhahi pahile dekhi padhna pako bhaye sajilo hunthyo. (*Yes,*
>
> *Englsih is difficult for us because we had studied in Nepali Medium. It would have*
>
> *been easy if we had studied in English medium form the beginning.*)

 They present their lesson first in English then Nepali and in other ethnic languages. Their schools have implemented EMI policy so it does not matter whether they know or not; they give the priority to English language then they use other language in teaching English language and other content subjects which are in English medium. Teacher 6 narrated her model of lesson presentation:

> Lesson haru dinda kheri sir pahila ta vishyavastu anusar gainchha tesma kaa
>
> kuraharu ketaketile lina skenan bhane yo bhashama yelai yesari bhaninchha bhanera
>
> bujauni ke sir. Teslai tesko matri bhashama teslai kun shabdale paryog garchha tyo

shabdale tyahanera tehi ra ani plus nepali bhashama pani nepali maa pani tyalai bhandini. Nepali maa yo bhanchha timro bhashama yo bhanchha. Duitai eutai ho bhanera bujhauni. Dheraiwata bhashamaa bhandini. (*While presenting lesson, first we do in accordance with subject matter. If they do not understand, we make them understand saying this is called this in this language. The particular word which is said in their mother tongue and later in Nepali. In Nepali it is called this and in your language it is called this. We say in many languages.*)

Children's first languages except Nepali are not in priority but they are the last alternative if some ethnic students do not understand both Nepali and English. This model of using additional third languages of various ethnic language group students is not in all cases but it is mostly for vocabulary items however, natural multilingual and bilingual teachers were found that they used other ethnic languages as means of classroom communication, and mixed multimodal medium of instruction. There are some differences in teaching Nepali and English languages because they have different nature. Teacher 8 stated:

Bhasha padhaunda ta aa-aphno bhasha haru hunchha sir, yo shabadaharu yo ho yesari banchha, yo shabdalai yo bhaninchha. Yo shabdalai yesari lekhinchha. Ani Nepali bhasha padhaunda matraharu bata pharak parni hunchha ani yesari padhainchha. Uka matra, aa kaa matra yeasari janchha bhanne kuro, ee kaa matra. (*While teaching language, they have their own languages. This language is this; this is called this in this language. This word is written in the way. While teaching Nepali language, there are differences because of matra ('matra' refers to adding*

vowel sound in consonant letter like /i, I, u, e, α/') in Nepali, it is taught in the way.

it goes in the way like matra of /a/, /u/and /e/.)

Using materials is better in language teaching. They devise different techniques to make multilingual learners understand Nepali and English language and other content subjects. They make drawings; ask students if they do not know something in their home languages to support other students using their respective home languages. Teacher 10 narrated her techniques:

Class ma padauni belama ta bachchaharulai kehi bujhinan bhane pachhi tyahi aba boardharuma chitraharu banaidiyera, unkai bhashama sodhda kheri pani yo le yo garyachha bhanchhan, aru Hindi maa sodhda pani yo le yo garya chha bhanchhan chitra bata dherai bolirahanu pardain sir. Uniharule paryog garchhan bhanchhan. (*While teaching in the class, if students do not understand, we make them clear drawing figures in the board, ask them what it is said in their language then they can say this has done this, if we ask in Hindi, they say that this has done this clearly. It is very much easy; we need not to speak sir. They use and understand.*)

Some children are naturally bilingual. For these children, teaching Nepali and using Nepali language in the class is not a problem. Nepali language is used as the second language in their community. They can understand and speak relatively equal to or little bit fewer than the native speakers of Nepali language. In such situation, native and second language speakers of Nepali language can learn at equal pace in terms of language regardless of other individual differences; however they do not develop their native language as academic language. Teacher 12 shared his experience:

There are different kenbhane different bhashama pharak hunchha aaphno uniharuko bhasha ra aruko bhashama parak ta hunchha. Sansakar sanskritile pani garchha. Locality kasto chha avastha, uniharuko parivesh kasto pariveshma hurkeka chhan aba tyahan mix social samajharu testo chha bhane uniharle sanaibata Nepali bhasha bujna sakchhan. Particularly uniaruko aaphnai ekdamai aaphnai matrai jati chha bhane unharule bilkulai Nepali bhasha athawa rastriya bhasha bujdainan uniharuko aaphno matri bhasha matrai bujheka hunchhan tyahan near alikan samasya hunchha sir. (*There are different because own language and others languages are different. Culture and customes matter. It depends on the circumstance, in what circumstance they have been grown up. If they have been grown up in multilingual society where they could use Nepali in their community, they can understand Nepali. Particularly if they are in their monolingual community and use only their mother tongue, they do not understand Nepali language at all sir.*)

While teaching Nepali as compulsory subjects to multilingual classes having diverse home language children, they try to teach only in Nepali as far as possible. If students from other home languages do not understand at all then they use different other home languages as far as they know and let the students use other languages in the class. Here Teacher 13 stated his model of Nepali language teaching:

Maile pahile Nepali bhashamai bujaunchhu, bujaune koshis garchhu, yadi Nepali bhashama bujne koshis garenan bhane jole jun bhashama bujne koshis garchha tyahi bhashama bujaune koshis garchhu. (*First, I try to teach in Nepali language if they do not understand in Nepali then whoever understands in whatever the language I try in those languages.*)

Single lesson can take long time because they have to use multiple languages in the same lesson. There are different levels of students due to language level differences they have. As all the students do not have the same level of language competency in Nepali and English because for some of them Nepali is less familiar second language and strange second language; they do not have same level of learning in other content subjects too. Except Nepali all other content subjects and English language subjects, they need to use English and Nepali languages in different models like sometimes ENG+Nep, Eng+Nep, Eng+NEP, EngNep, EngNepNep, EngEngNep…and so on. Teacher 9 explained:

Tyati bela bhasha padunda pahila Nepali bolnu parchha ani tesaiko barema tyaha kun jatiko chha kun sanskriti bata aayeko chha tyo sabailai bujauna euta kuralai pani 3/4 patak bhannu parchha bhasha anusar. Sikaudai gayo bhane ani balla bujchha nai bhane ta bujdaina. Bhasha nabujhe usalai kehi pani gyan hundaina. English padhauna kam garo bhai rakheko chha yehan. Base chhaina gharma pani English boldaina uniharuko practice pani chhaina tyo bhaye po hunchha tyo pani chhaina. Vibhinna kisimka tharu, kumalharu, dalit, janajati chhan hamro school maa tiniharulai English padhuna, bujauna sarai garo chha sir. Meaning uniharulai bujauna, bhasha ta aaphno aaphno bhasha ta bujhi halchhan. Paduna sajilo pani hunchha. (*At that time, first we should use Nepali then the same thing needs to repeat 2/3 times in different languages according to their language and culture. If they do not understand language, they have no knowledge (referring to subject matter).It is very much difficult to teach English here. They do not have base, they do not use English, and they do not have practice; if they have such things, it is possible. We have different kinds of Tharu, Kumals, Dalit, and Ethnic so it is very*

much difficult to them English and to make them understand English here sir. To

make them understand the meaning, they understand their own languages. It is easy

to teach [easy to teach refers to the process where teachers use students home

language it makes them easy but teaching English is difficult due poor base and

practice.].)

From all the responses for question 12 and 13 made by the respondent teachers, the

following model lesson presentation or model of pedagogical practice can be derived.
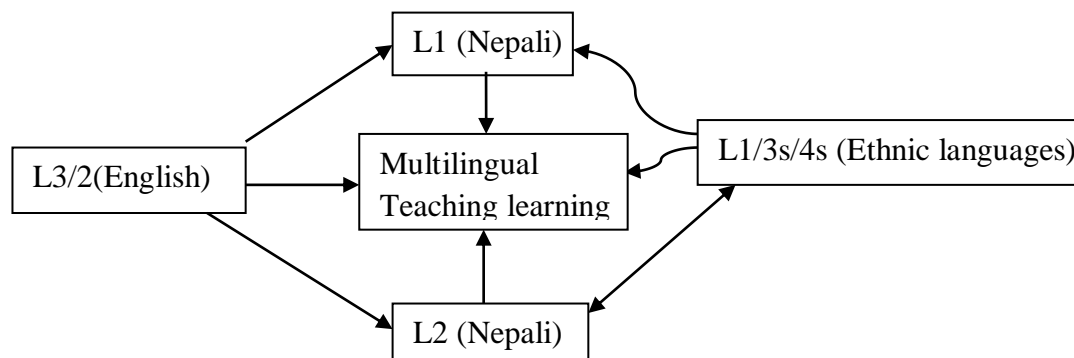
Figure 4. Reverse Multilingual Teaching Model in EMI

Here in the model, there are three types of languages which are possibly less or

more used in the multilingual or plurilingual classes. They are: L1/3s/4s (an ethnic

language for the same ethnic community children this is L1 and the same ethnic L1 is L4s

for other ethnic language children, and L3s is the ethnic languages for Nepali L1 speaker);

L2/3 (English is L3 for all ethnic children and English can be L2 for L1 Nepali children

who do not care or need to learn other ethnic L3s unless other ethnic languages are

formally taught in the class with policy back up); and Nepali is L1 for Nepali native/mother

tongue speaker whereas Nepali is L2 for other ethnic language community children. L4s

refer to many ethnic languages which are L4s for one ethnic language community e.g.

Chaudhary, Awadhi are fourth group of language for Magar language community. One

ethnic language is the fourth language for other ethnic language communities. It is the

model based on the teachers' responses but out of school some Nepali native speaker

children may have any ethnic language as the second language. Similarly some ethnic

community children may have another ethnic L2 if they have in the same territory. But by

our education system practiced in multilingual classes is as the model above mentioned.

In this model, the teachers first present their lesson in English language, second

they present in Nepali then third in other ethnic languages; if the teachers are multilingusal.

There are two types of Nepali language speakers: Native and second language speakers. In

the same way there are two types of ethnic language speakers: some of them speak only

their own ethnic mother tongues and on the other hand, others speak their own ethnic

language as L1 and Nepali as L2. There are some children, who live in natural multilingual

community, speak more than three languages Nepali and other two and plus ethnic

languages. It does not matter; these multilingual children do not have equal attainment in

all languages. I call this model as the reserve model because natural route of language

acquisition is L1-L2-L3 and continue. In this model due to EMI policy, the teachers have

followed the L3-L2- L1 language teaching model which seems reverse to language learning

model.   In this model L1 Nepali speaker learns L2 English and L3s different ethnic

languages. Ethnic language speakers are exposed four categories of languages L3 English,

L2 Nepali, L1 their own ethnic native language and L4 other ethnic languages. The

teachers here use 2 to 4 plus languages at the same time in the same class as the

multilingual practices as in the mix form (multilingualism) not in separate as European

Plurilingual Model. The straight one way arrow refers to one way fluid of language

learning whereas two ways straight arrow refers to two way fluid of language learning and the one way curve arrow refers to weak one way fluid of language learning.

The following is another model where all subjects are taught in Nepali medium and English with ENG+Nep model in multilingual classes. In this Nepali language is presented for Nepali L1, L2 and L3 groups. It means that there are three types of students while using Nepali as the first language as medium of instruction. They are students having Nepali as their first language, Nepali as second language and Nepali as null (0- language) means this null group does not know Nepali language at all because the children have just come to school with single home language which is not used as Nepali in school. These three categories of students are first exposed Nepali language including other ethnic languages gradually to scaffold the children from monolingual to bilingual ethnic mother tongue plus Nepali as initial multilingual turning because there are many ethnic languages used including Nepali language. After the development of basic multilingual communicative skills, another English as L2 for Nepali L1 speaker and English as L3 for Nepali L2 (Nepali L2 and new Nepali L2 who were Nepali L0 at the beginning) speakers can now be exposed as new language. Through this model, ethnic language community children and Nepali L1 speaking children can be immersed in multilingual or English language medium.
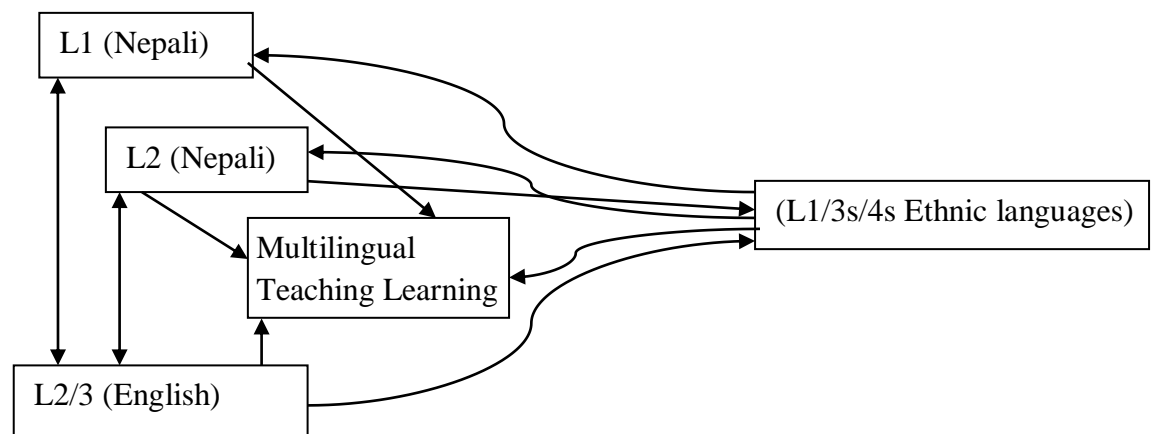
Figure 5. Reverse Multilingual Teaching Model in NMI

In monolingual pedagogical approach policy, both in EMI and NMI model seem unatural because students are exposed Nepali and English language separately and in combination. Both the models do not support the learning of monolingual indigenous learners in their early grades. When I observed two classes I experienced it. T8 who was teaching in grade 3 first entered in the class and started in Nepali language including few English code-switching. The number of students in the class was about 40. While teacher was speaking in Nepali and English code switching, they were silent. When the teacher started to speak in Tharu/Chaudhary, the students began to response in their home language. The class was interactive in students' home language which was not introduced by any language policies in education. Similarly T7 was teaching English in class 4 however her major subject was Nepali in her teacher education. Even if school had introduced EMI policy and textbooks were in English medium, she was using Nepali language more than English in English class. Most of the students were from Tharu language community and others were from Nepali and Awadhi language communities. The students seem gradually immersing in Nepali language rather than English because they get more exposure of Nepali in multilingual community naturally. But for them English is difficult. In the same way, T1 who was teaching in UKG in EMI was using Nepali as classroom communication and textbooks were in English. By practice, they are in multilingual pedagogical approach. If they practice multiple home languages, it seems more natural and practical in early grades. If students' home languages are not used, their cognitive investment and historical body reference to language and previous knowledge. On the basis of the information shared by the respondent teachers in interview, focus group discussion and observation notes, I have purposed natural multilingual teaching model

which is based on natural multilingual acquisition and learning theory. In this model students should be taught in their first language first and gradually bridged to L2 and L3. There are multiple home languages as L1s.
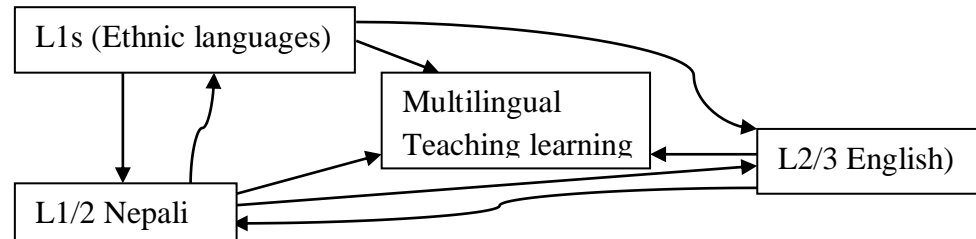
Figure 6. Natural Multilingual Learning Model

Multlilingual Flow: With Teachers' Multilingual Competency. The differences are there in pedagogical practices and its effectiveness due to teachers' multilingual competencies. Some teachers are multilingual, some others are newly multilingual and others are still monolingual except basic level English language competency. The teachers who are monolingual and multilingual have the different pedagogical approach and have the different multilingual development. On the basis of teachers' language/s competency, there are different pedagogical practices in multilingual early grades. Excluding the minor parameters of multilingual classes, there are two types of classes shaped by the teachers' monolingual or multilingual competency however early grade teachers are practicing their pedagogical practice with low level of language and language pedagogy competency and awareness. Here are two models.
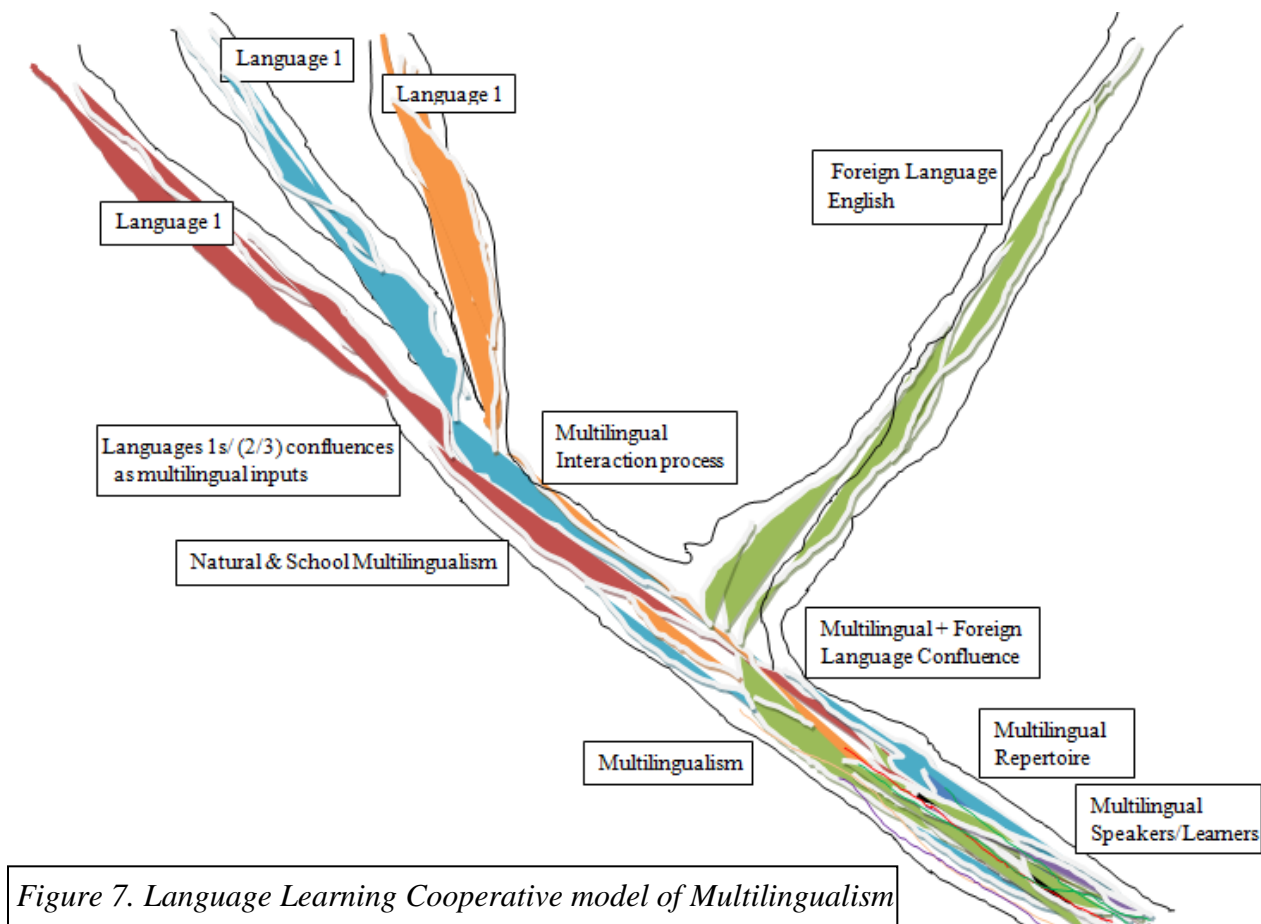
Figure 7. Language Learning Cooperative model of Multilingualism

In this model, the teachers are more or less multilingual and they let all languages follow at the begnining more in classroom communication. Both teachers and students use multiple langauges Nepali, other ethnic languages in the class in the first multilingual confluences and plus English language in the second confluence but they only use Nepali for reading and writing. At the beginning the different languages have different flows but at first confluence they begin to interact and integrate as one is multilingual. Then the second is that the teachers add another language which is English. Then the first step multiligualism intigrates English and makes new shape of multilingualism. At the beginning of the second multilingual confluence there are different color flows which indicate different languages. The multilingual learners are gradually led to bilingual Nepali

and English formal education by the multilingual teachers with multilingual back up. The learners gradually develop English and Nepali in all four skills still they are using other languages in communication slidely but only English and Nepali are in use in reading and writing. Here multilingualism and multilingual back up are used for pedagogical practices to bridge the learners to the main stream of languages in education like English and Nepali in the context of Nepal. This looks more natural multilingual pedagogical practices. This is a purposed model based on the research.

        `**Multlilingual Flow: With Teachers' Monolingual Competency**. In this model, the teachers are Nepali monolingual with English language basic competency and are teaching English and other languages includning content subjects in multilingual classes. The teachers can only support Nepali language speakers while teaching under EMIs policy. Under EMIs, the teachers are supposed to expose English language at the beginning by policy but first they do not have this level of English language competency to instruct the entire class in English medium and the second the chidren in their early grades do not have any English language exposure since English is foreign in Nepal. The language policy in education has clearly stated that teaching English shall be in English medium and EMIs policy made by schools and local government have also assumed that all the classes shall be in English medium. By policy, all other home languages are not allowed to use in the class but by practice teachers let and students use several home languages for their communication convinience which helps teachers to Nepali language and be safe from insufficience English competency. There is division of language flow: EMIs policy assumption flow and classroom multilingual practice flow. This multilingual practice flow is unplanned and more natural. It has variou levels of teaching learning challenges.
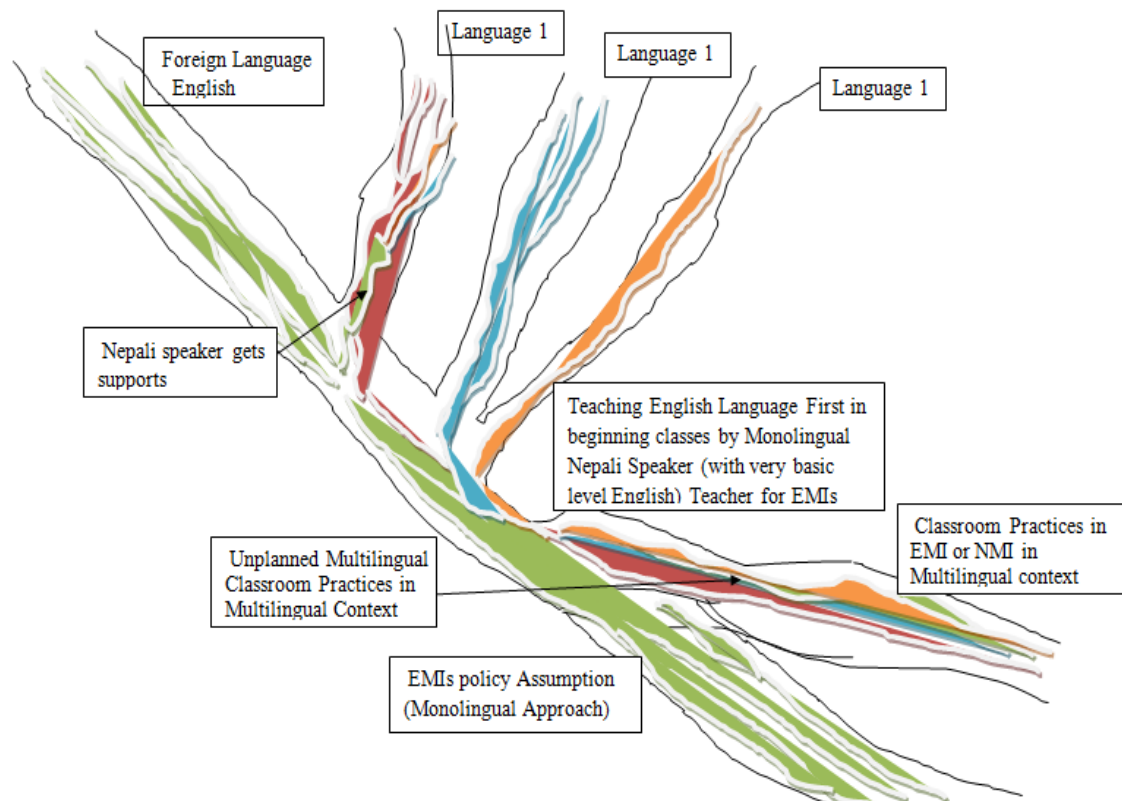
Figure 8. Language Learning Less Cooperative model of Multilingualism

The flow of English language immersion assumtion is left and only another multilingual flow with poor integration of English continues. That results poor both English and Nepali learning which can lead many educational drawbacks.

Policy and Practiced Pedagogical Model Distraction. On the reference to the language policy regarding medium of instruction in the prevailing education act and the most of the teachers who are teaching in schools at presents were also educated monolingually in the sense that as they shared and redundant practice at school level and university level excluding some few other ethnic language subjects teaching learning materials are available in English and Nepali language only. On the other hand, it does not matter however, the teachers use more languages in schools and generally two languages

Nepali and English in tertiary education as the translanguaging process but they use only one language in English language subject in tertiary education because they are supposed to do so. The students, in school and university education are supposed to write in Nepali and English medium during their written and practical examination reference to Tribhuvan University faculty of education however, medium language for questions/ test items except Nepali language subject is English. Many other non English majoring students like Nepali share their bitter experience that they have failed many times in the examination by Tribhuvan University, not because they do not know the answer but because they do not understand English language in the question/test item. Nonetheless, they (Nepali and other majoring subjects' students) need not write in English medium; only question they need to understand. By policy with these references we can claim that the teachers who are teaching at school were monolingually educated and prepared. The question 20 has attempted to explore what and why they have been practicing and whether they follow the policy and directories based on it or not.

They have not used monolingual pedagogical approach. They could not apply monolingual approach as stated in education act for English language subject. It is nearly impossible for junior class children because first they have a diverse linguistic background and the second is most of them have a single very initial home language development data. They use excessive Nepali while teaching English and other languages if need but the first priority. If children, who are in minority in the class with ethnic single language, are not treated well for their learning in their home language; they have to struggle more to catch up the pace of learning as others who have already known the language like Nepali which

is used in the classroom dominantly even in teaching English language or contents subjects in English language. Teacher2 shared the situation of multiple problems:

Tyo ta hunchha ni sir, samasya ta kati chha kati chha hajurle herna saknu hunchha class maa basera, nabujhni ko nalekhniko pachhi rahihalchha. tyo ta testai ho sir, Samasya ta lastai chha, (laughing….). (*That is obviously happened sir. There are plenty of problems; you can observe being here. Those who do not understand and write are certainly left behind. It is common happening sir, we have severe problems. (**Laughing***….).*)

They have to use Nepali sometimes parallel while teaching English. They make children practice basic general communicative utterances orally in the ECD classes with drilling technique but all instructions take place in Nepali language. In case of teaching Nepali language to the children who are from ethnic monolingual background, they practice technique of using two or more languages at the same time. They have to repeat learning items several times because children seem to forget those learning items because they are not in the language in which they are familiar. Children's learning takes relatively long time because of language. The teachers use other ethnic languages while teaching English where ethnic language community children are in majority. This gears up students' learning rather than using English to English. The teacher 6 said:

Kinabhen ketaketi sabbhanda vidhyarthile lina sakdainan. Euta matrai bhasha paryog garepachhi uniharule lina sakdainan. Bibhinna bhashaka aa hunale English matrai paryog garda pani uniharuko bujhna ali garo hunchha sir. English kaa word harulai nai uniharuko bhashama bhandine ho bhane timiharuko bhashama yo wordlai yo bhanchha bhanera bhandine ho bhanepachhi uniharule sajilo sanga

bujchhan. Ti karanle ma eutai bhashama paryo garna sakya chhaina sir (*Because the kids, the children cannot take. If only one language is used, they cannot take. Since students are from different languages, it is difficult to use only English sir. They can only easily understand English if the English words are translated in their own languages and said this word is called that in your language. That is why I am not able use only one language, sir).*

In the schools where ethnic language community children are in majority including other Nepali L1 children who also can understand other ethnic languages, the teachers there use the same ethnic language dominantly as medium of instruction including other languages English and Nepali while teaching Nepali, English and other content subjects. If the teacher is natural ethnic language speaker, it is easy to teach and if the teacher who is natural second language speaker of the target ethnic language, s/he can also easily deal the multilingual class using students' ethnic language, English and Nepali as multilingual teacher in multilingual context. But it becomes daunting issue for the teacher who does not know students' ethnic languages and for the students who do not understand his/her Nepali, English or any other languages well. Teacher7 shared:

Nepali nai paryog garni ho bhane ta hamro student le bujhdai bujhdainan ni. Chaudhary chha avadhi chha usle chadhary mai boleko bujhchha. Matri bhasha paryog hunchha usko jastai thulo class maa ta bujhchha hola 3 class 1class 2 class ulai chaudharymai bujhaunu parchha ani nepalimai bhannu parchha tyo bhanera. Ulai avadhimai bujhaunu parchha ani balla Nepali maa bhannu parchha. Tyasaile hundai hundaina euta matara language paryog garera hundaina. (*If we do not use Nepali language at all, our students do not understand anything. There is*

Chaudhary, Awadhi so Chaudhary understands only speaking in Chaudahry. They

can understand in upper grades but class 3, class 1, class 2 we have to say in

Chaudhary for them and we should say in Nepali saying this means that. They need

to be taught in Awadhi, and then Nepali then only they can understand. Therefore,

it cannot be made possible in any cost by using only one language).

If students do not get progress in their study due to language obstacles; there happen

different problems. As they said it might be possible that fewer problems might occur

while using only one or two languages in the upper grades like 4 and plus. The students in

the upper grades have already been exposed English and Nepali languages for a long times

about 5-6 years which is, in general known as the approximate language learning period.

But in the junior grades it is not so. The teachers have to use children's home languages to

scaffold their multilingualism or bilingualism and socialization because the children with

monolingual initial development phase are with low socialization skills. The teachers need

to integrate various children's learning behaviours through multilingual scaffolding

approach. Teacher 8 stated:

3,4,5 eutai bhasha pani bujchhan bachchaharule paraye jaso, shisu 1,2 maa

sambhavai chhaina ra tiniharulai matri bbhasha maa yedi hami unko matri

bhashama bolinaun hamro nepali bhasha matrai bolyeun bhane tini bidhyarthi haru

dherdherai samasya maa parchhan nyashrow manchhan, school aauna mandaina

aaid karanle garda kheri hami matri bhasha boldinaun bhane sir mam sanga na

aaidini, hajur najikkinnan tiniharu. Ani hami matri bhasha boldim bhane pachhi

bujauna pani sahaj uniharule bujna pani sahaj ra uniharule aaphnai pariwar jastai

manchhan, aama buwa jastai manchhan, sahaj manchhan tyasaile shisu, 1, 2, 3 maa

ta hami…school naaaidini, schoolai chhod dini (They cannot understand while using only one language in grade 3, 4, 5 but it is impossble in ECD and grade 1,2 and for them in their mother tongue. If we do not speak in their mother tongue and speak only in Nepali language; they fell in several problems; they feel loneliness, they show disinterest for school. Because of these reasons, if we do not use their mother tongue, they do not come close to ma'm, and they do not appear near. If we use their mother tongue, it is easy to understand and make them understand and they experience having parents, family, homely environment and feel secure; we therefore… in ECD, 1,2, 3; not coming to school, dropping out the school).

It is impossible to use English to English because the children do not have the base to use only English in upper grades too. They have poor English performance in the upper grades too because they have not well educated in their early grades. As the respondent teacher said some ethnic home language children in early grades (1-3 and sometimes 1-5) request their teachers to let them answer in their own home language during their examination otherwise they could not. Teacher 10 shared the lived experiences:

Parikshyamaa hamle yesma lekhna sakdainau yo bhashama lekhchhan bhanera dherai jaso ketaketile aphno tharu bhasha maa pani lekhdya hunchhan ke uttar tara hamile tyo uttar bujhera number dinchhaun ke (We have to understand and assign marks in the examination even if they write in their own language because they said that they cannot write in that language and many students write answer in their own languages).

If they are permitted, they can write their answer fine in their home language. It means language seems barrier for their learning. If the teachers are strict and do not let the

students use their own language in their learning, it consequences the negative happenings like, no interest in school, no interest in class, irregularity in school, delay and not completing class work or home assignment, drop out and poor socialization like staying lonely, remaining passive with friends and teachers and so on. Using EMI with monolingual approach is difficult because children, in early grades, come to school with their mother tongues only so exposure of English as EMI with monolingual approach seems impossible. The teachers do not use English language in the entire lesson. The first reason behind it is the students do not understand as clearly as using two or more languages. The second reason is the teacher teaching in early grades do not have sufficient competency over English language so they depend on Nepali language while teaching English. Teacher 11 honestly stated teacher's weak point on the implementation of EMI:

Englishmaa English badi paryog, Nepali kam tara Englishai English garda kheri pani firi vidhyarthilai pani sambhava nahuni, teacherlai pani level napugni, vidhyarthile pani nabujhni bhayo bhane vidhyarthiko sikai uplabthi nahola jasto bho. Tyo karanle garda bhaneko kura lagu grna sakya chhaina sir (*It could be better to use more English but less Nepali because if we use only English to English; it is impossible for students and teacher lacks English language level; students cannot understand. Ultimately in such situation, it seems worthless efforts. Therefore, intended program has not been excuted, sir*).

The teachers were educated in the traditional way but they do not have contemporary language and multilingual pedagogical education and methodological awareness. As they said one reason might be there which has caused various challenges to teach in early grades in terms of language. The Teacher 12 suspected himself and stated:

Malai ke lagchha bhada kheri sir hamle katai purano tarikale padhera keni padhaiko tarika nabujera pani huna sakchha. Aaphulai modernize garna nasakya avastha pani huna sakchha. Aaphulai modernize garna nasakya avastha pani huna sakchha… (*What I think is it might be because of old method that we are using or we are unable to understand way of teaching. It might be situation that we are not able to modernize ourselves...*).

Mother tongue based multilingual education (MTB-MLE) is possible if teachers are educated and prepared but mother tongue education is impossible because we have to teach at least three languages in a class even in the homogeneous monolingual ethnic community. Except some rural area, almost all urban areas are multilingual and plurilingual in the context of Nepal. Government cannot manage several mother tongue teachers for a class because for instance in a multilingual class, students are enrolled from multilingual community, there are 3-4 language groups' students and some of them do not share any language group each other. Teacher 13 presented the scenario as:

Yo ta rajyale vyavasta garni kura ho ke. jun bhasha bolne vidhyarthiharu chhan tyalai chanhi chhuttai ek thaun rakhni arko bhasha bolnelai arko thaunma rakhni, garera chaini kharchhilo ta hunchha yo garna sakyo bhanepachhi sambhava hunchha natra bhane pachhi sabai bhasha bhashi ekai thaunma rakhera sabai bhasha bhashi shikshya dina ta yo asambhava chha (*This is the responsibility of the government. It might be possible having different classes and groups of different languages however it is very much expensive so it is better to use several languages in the same class because educating children in different languages separately is prone to impossible*).

In such a case it is impossible to have mother tongue education. There is no doubt that ethnic community people do love their language and want to protect and promote their languages. They are not very much interested to educate their children in their home/native languages. There might be several obligatory reasons behind it like low economic scope of their mother tongue, low political or social power, Nepali as national level language, lingua franca and means of instruction in school, English as dominant international language with economic value, social status and standards of quality education as many people or parents trusted. To address such multidimensional cross cutting issues, the suitable and context tailored multilingual education could be educational policy in terms of language in education with preparation of multilingual teachers.

Next matter here we discuss is the distraction of pedagogical practice from the language policy. Monolingual and bilingual policy at national level refer to Education Act 1971 is in prevail till the present time however, many provisions of Education Policy 2019, The Constitution of Nepal 2015 and The Act Relating to Children 2018 contradict to the education act. In accordance with the provision of the constitution and the education policy, the new widely waiting education act has still not been formulated by the federal legislature regardless of some of the local legislatures have introduced such education act but they have not remarkably gone against the provision of prevailing education act. They (teachers) are, therefore, still bound to use monolingual approach in teaching Nepali and English language. Moreover, many local levels and community schools have commenced the policy of EMI (K. C., 2020). On the reference to these living circumstances, teachers still in ECD, pre-school or basic level (1-5) grades are supposed to opt for monolingual pedagogical approach; on the contrary, whatever the teachers have been practicing the

pedagogical approach in the multilingual class or bilingual class. The question 21 has attempted to explore this issue.

The policy, not only few aspects but also in many, have not been executed. The policy may have its own paradigm, limitations and parameters. The policy may have universal and local features. This policy in education act looks more philosophical less practical. Regardless of levels and contexts, it has said English language shall be medium of instruction for teaching English subjects. It does not matter, the policy can be executed in upper grades because both students have developed English language competency to some extend and for teachers' side, only English specialization teachers are allowed to teach English subject in upper basic (grade 6-8) and secondary level. On the contrary, it is not the situation in early grades. The first gap between policy and practice is there no such circumstance to imply such policy of whether monolingual, mother tongue education, MTB-MLE, EMI or any others like multilingual. Such policy can be implemented differently in different contexts since all the contexts are not universal at national level. The teachers realized as:

Teacher 1: syana class maa ta bhakharai aaka ketaketi nursaray, lkg maa padhne ketaketi ta gharma jun bhasha bolchhan tehi bhashamaa aauchhan school maa. (*In junior class like nursery, LKG; they come to school with the languages which are used at home.*)

Teacher 2: tyo ta testai ho sir, Samasya ta lastai chha (*It is common happening sir, we have severe problems. [**Laughing**....].*)

Even teachers have been practicing multilingual pedagogical approach by their own consensus; they have still been passing through the nostalgic situation. Moreover if they are

forced to go through the policy with their present existing profession skills and level of language awareness, the situation might be worse than it is now. Whatever the policy there is, it is their obligation that they know or do not know does not matter but they have attempted to teach children using several languages as much as possible they know and can do.

> Teacher 3: Mishayera balla bujhchhan ani balla bujhi sake vanepachhi sajilo (*They understand only after mixing then it will be easy*).
>
> Teacher 4: … lagu garna sakya chhaina vidhyarthiharule sar sarti Englsih matrai English subject ma padhako bujhna sakdainan…(…*We are not able to imply; students cannot understand English speaking clearly…*).
>
> Teacher 6: Testo kisimko vatavaran nai chhaina class maa…(*we do not have such type of environment in the class…*).
>
> Teacher 7: …3 class 1class 2 class ulai chaudharymai bujhaunu parchha ani nepalimai bhannu parchha tyo bhanera (*…3 class, 1 class 2 class, we have to make them understand in Chaudhary, then we must say in Nepali this is that*).

Children in their early days at schools seek homely environment because they attend school when they plany on mother's lap at home in the mornings and evenings. They are still in childish language which could be understood by the people like mother, immediate senior sisters, brothers who are more frequently close to them. Such children take relatively long time to adjust at school in new environment. Their teachers are the second parents at schools. How fast a child adjusts to school environment depends upon how teachers treat them. How teachers treat the child depends on how s/he is educated and prepared regarding various aspects including language to communicate affectionately to the

child. One means to bond the quick relation between children and students is their common language through both of them can communicate and understand each other. The more they share mutual language to communicate, the more child gets socialize first to teacher then others in the class and adjusts to new school students. On the contrary, if the teacher does not know and use children's language in the class, it creates distance between teacher and students. Policy of using Nepali in ethnic community children and English or EMI all in the early grades without well planning may be counterproductive. Teacher 8 says:

> 3,4,5 eutai bhasha pani bujchhan bachchaharule paraye jaso, shisu 1,2 maa sambhavai chhaina ra tiniharulai matri bbhasha maa yedi hami unko matri bhashama bolinaun hamro nepali bhasha matrai bolyeun bhane tini bidhyarthi haru dherdherai samasya maa parchhan nyashrow manchhan, school aauna mandaina aaid karanle garda kheri hami matri bhasha boldinaun bhane sir mam sanga na aaidini, hajur najikkinnan tiniharu. Ani hami matri bhasha boldim bhane pachhi bujauna pani sahaj uniharule bujna pani sahaj ra uniharule aaphnai pariwar jastai manchhan, aama buwa jastai manchhan, sahaj manchhan tyasaile shisu, 1, 2, 3 maa ta hami…school naaaidini, schoolai chhod dini (*They cannot understand while using only one language in grade 3, 4, 5 but it is impossble in ECD and grade 1,2 and for them in their mother tongue. If we do not speak in their mother tongue and speak only in Nepali language; they fell in several problems; they feel loneliness, they show disinterest for school. Because of these reasons, if we do not use their mother tongue, they do not come close to ma'm, and they do not appear near. If we use their mother tongue, it is easy to understand and make them understand and*

they experience having parents, family, homely environment and feel secure; we

therefore… in ECD, 1,2, 3; not coming to school, dropping out the school).

As the respondent teachers said they do not have, such situation in which they can

execute the policy for example preparation of teachers in accordance with policy,

development infrastructures, teacher student ratio, context based liberal execution planning,

flash back study of policy and so on. The teachers should be liberal to students not loyal to

policy. Neither can the policy fulfill the teachers' teachability nor learners' learnability.

Teachers do not have formal education and training on how to teach multilingual class

children in their early grades. The policy does not have the strategies to meet its targets.

Teachers experienced:

> T10: Hajur liberal, Garyachha aaphnai bhasha maa lekhya hunchhan katipayale
>
> (*Yes liberal, I did, some of them have written in their own language).*

> T12: Sarkarle policy matrai layako chha pathya pustak pani chain tyas sambandhi
>
> kunai talim pani chhaina, vidhyalayama tyastai kisimka vidhyarthi chhan tyo
>
> sambandhi bhasha janeko teacher chhaina (*Government has only introduced*
>
> *policy but there is no such book, neither is there training; we have such*
>
> *students at school; we do not have language experienced teachers*).

> T13: Nitima kamjori bhayo. Kita tyo ta niti anusar vyavastha milaunu paryo kera.
>
> Paryo, haina sakinna bhanepachhi sabai bhashama ektahunbata dina saknu
>
> paryo (*There is weakness in the policy. Otherwise, there should be managed*
>
> *all the things in accordance with policy. If not so, all the languages should be*
>
> *taught from the same place [using various languages in the same class in mix*
>
> *as multilingualism*).

One teacher opposed that the policies that we have, have been formulated without any depth study of our school contexts like teachers, community and parents, children, linguistic landscapes, financial feasibility and school mapping; and practical strategies like curriculum, syllabus, textbooks and other sufficient instructional materials. Teacher 11here is in her own words:

Malai ke lagchha bhane sir, um mathibata niyam kanun banaunu bhanda tala sthaniya rupama aayera balbalikako sthar anusar gardai gaye ramro hunthyo ki jasto lagchha. Hajur pahila aayera herni tyaspachhi sambhava chha ki chhaina balla mathi niti niyam tayar garni. Anusandhan binaka niti niyam bhaye sir feri shahari shahar tirako ali boarding tirako gayo ni testo sambhava jasto lagdaina malai gaunghartira. Hamro school ta paraya shahar bazar tira matrai chhainan. Kati bigatma chhan sir, bigatka karanle balbalika school jana kati tadha chha. Tyo pani ta herpher garera yeso bachchaharu kun starbata aaho tyo herera niti niyam banuda ali anusandhan tira dhyan diya ramro hunthyo ki jasto lagyachha (*What I think sir is yes rather than making the rule from the upper agency, it is better to formulate policy based on local needs and situation. Yes first they should come and study the feasibility and then only the policy and rule should be formulated.Thye are not based on research study, it might be possible in urban area because of boarding but it does not work in rural area. Our schools are not only in urban area. Many schools are difficult remote area and because of remoteness many children cannot go to school. I think it could be better if they consider such matters and make them based on research*).

In summing up points: teacher education and preparation, instructional materials development, students linguistic landscapes, policy parameters for diverse execution contexts; policy, strategies and program for multilingual scaffolding; strategic planning and program for EMI, two way approach (top down and bottom up) of policy formulation, research and analysis based policy formulation, and policy dynamism are the main gaps between educational language policy and pedagogical practice in the multilingual context of Nepal.

Teachers for Teachers. Teaching is a collaborative act where collaboration is sought among various agencies like among teachers, among parents, among students, among students and teachers, and among teachers and other concerning agencies. They can develop theirm multilingualism through collaborative group (Garcia, 2008). Teachers can learn from friends and can let the friends learn from him/her. Teachers' cooperation and colleagility are important part of teacher development; however, some teachers enjoy isolation. This sort of cooperation and collaboration among the teachers is known as the collegiality. Collegiality among the teachers is one indicator of teacher professional development. "A crucial component of teacher development had been to overcome this isolation with collaborative endeavors both within and beyond the classroom" (Johnston, 2011, p. 241). Collegiality can be practiced not only in the school premises but also the everywhere to the concerning spaces. Hence it is a wider concept of professional development. "…'collegiality' must extend beyod the school to the wider community" (Fullan, 2007 mentioned in (Edwards, 2009, p. 121). Language is an important issue in education. Teachers who are teaching English in early grades with their minimum academic qualification, insufficient level of language awareness and low level of English

language competency; are in need of frequent collegiality for primly pedagogical practice in addition others. Here the question 22 has been used to explore the teacher's experience including, their own and of students in terms of language including EMI in their long teaching career. To some extent it will extend the students collaboration in learning various languages including English as their second and third language at school not in the society because it is international language in the context of Nepal.

All teachers are not competent in several languages. Some teachers are good at one language and others are in other languages. It is more important for the teachers who are teaching in multilingual classes because they have to face new and new language matter day by day. In such a case, for Nepali and English language they might get different reference materials like, books, dictionaries at school but for ethnic languages it is a more challenging matter. Their colleagues are most important sources for it.

They learn different types of contents and methods from different colleagues and contexts. Senior teachers by service period and age not by level were reported that they had good culture of collegiality rather than the teachers who were new ones. Junior grade teachers get supports from senior level teachers in the contents and methodology. Most of the time, they turn by turn go for trainings facilitated the government and other agencies and make note and share to other colleagues who did not attend the training and vice versa.

Sometimes they discuss the matter in the staff rooms to the same level and senior-junior level colleagues and learn necessary matters. As some of the teachers reported they have staff meeting and exchange insightful information. EMI and multilingual situations have made the collegiality more condense because they are in need of frequent supports of languages plus contents which might be in English. Whatever they shared are good things

but one thing none of them has reported that they had been never asked by the policy makers like school administration (head teacher and school management committee members) for feedbacks how and the teachers are going on regarding policy they had made like EMI. They not all but many did not report that they used to involve in teachers professional workshops and conferences for their professional enhancement.

As I experienced and learned from my research data collection processes including interview with teachers and observation of their formal informal communication; I found that culture of collegiality is influenced and shaped by age, nature of job (permanent and non-permanent), race, language, social characteristics (economic status, family backgrounds, religion, region, color, bulling etc), professional character (keen on learning, upto dating, job satisfaction) and least not last personal character (extrovert and introvert personality, socialization ability, enthusiasm, interest etc.) .

Teachers' Multilingual Turning Endeavors. Not all but many students, even from multilingual community, who come to school first time at the age 4-6 years, are monolingual students. If these new students belong to Nepali L1 and school has NMI or does not matter Nepali is widely used at schools, s/he does not find stranger because of language. On the other hand, the students whose home languages belong to any ethnic language and is not used as medium language or communicative language at school, find surprisingly strange at school. Moreover, if school has opted for EMI policy from the beginning class, it is a strange linguistic situation for all Nepalese learners. It does not matter whatever any Nepalese language they belong to. When they come to school, mostly they are monolingual. In context of Nepal, they need to turn multilingual gradually.

I have already discussed that there are three types of teachers in multilingual contexts i.e. in early grades in schools. Excluding their English language, they are Nepali monolingual teachers, natural multilingual teachers and newly multilingual turning teachers. The teachers who are in multilingual community whether they belong to Nepali L1 and any other ethnic language as L2 or they may have any ethnic language as L1 but by the nature of natural multilingual community they have Nepali L2 are natural multilingual teachers. The Nepali L1 teachers who were grown up in Nepali homogeneous monolingual community and did not need to learn other ethnic language during their educational career are Nepali L1 monolingual teachers. Another category of teacher is the teachers who were initially Nepali monolingual then by the situational needs and demands they turned to be multilinguals. Almost all Nepali monolingual teachers who are teaching in multilingual schools have gone to multilingual turning. These teachers first realized that they had to learn local ethnic languages to deal the language challenges in multilingual classes. They learned students' home languages from students and staffs of the same language community or other newly multilingual turned teachers. In this section on the basis of interview question 23, let's discuss how the teachers let such monolingual students scaffold multilingualism.

In the initial days, some of the teachers who are monolingual cannot understand students various home languages at all. Then, they gradually turn themselves multilingual, it does not matter they do not have same level of competency in all languages. They have used various techniques and measures to turn the monolingual children into multilingual to develop access to other languages e.g. English and Nepali which are the dominant medium of instruction in the education system of Nepal. While teaching Nepali language subject in

ECD multilingual classes to some ethnic students, first they use Nepali language then such monolingual ethnic students remain passive for long because they do not understand Nepali language in the class. After some times, they begin to understand as receptive skill. They cannot still response verbally in Nepali language as their productive skill. They also request to ethnic language parents to use and support Nepali language at home which can help the children to learn Nepali language. Teachers shared:

> T1: Yesto ho sir, suru suruma yinka bhasha hamile nabujhni, hamra bhasha yinle nabujhni tara manam uniharuko bhashama ali ali bujhaundai gayo, pachhi bistarai yestari padhnu parchha hai, gharma yo bhasha bole pani school maa ta yo bhasha bolni ho bhanera susta susta nepali bhashama hamle lekni padhnima utprerit garchhaun. Bichma bujhenan vane ta bhanchham, surusuru maa ta tara bistari nepali bhashama laijani ho laijanchham.ekdaimai bujhdai nabujhda ta yinko bhasha paryog garchhaun natra nepali sangasanga laijnachhaun (*This is it sir. In the beginning, we cannot understand their language, neither do they understand ours. Gradually, suppose we teach in their language. Later we suggest them to study it in the way and to use Nepali language at school little by little however you speak your language at home; gradually we write and motivate in reading. If they do not understand, we say in Nepali at the beginning but gradually immersing in Nepali language. In case of not understnanding at all, we use their language otherwise we use Nepali simultaneously).*

> T4: Tiniharuko guardianlai pani hami bhandinchham gharma Nepali bolnus hai yeha garo hunchha hamlai pani hajurle ali ali sikaunu bhayo bhane sajilo

hunchha. Hajurle matri bhasha je bole Pani Jasari hunchha hajurle pani sikaunus sano bachachale ta sikihalchha bhandinchham hamile pani… (*We suggest their parents to use Nepali language at home other if you do so it will be easy for us otherwise we have difficulty to teach them Nepali at school. Whatever mother language you use, it does not matter but teach your children Nepali language at home. The children can learn- we say…).*

Most of the teachers reported that mostly if they do not understand children's home language, due to this they are not able to teach these children.Then they use students of the different ethnic monolingual, sometimes bilingual Nepali children who are in grade1-3, can also use some ethnic languages because of their multilingual and multicultural backgrounds. The ethnic children do not have the same level in Nepali language because there are other several factors like family status, sociocultural setting and cross-cultural practices which shapes second language acquisition of the ethnic children. On the other hand, there are some ethnic children who do not Nepali language as their second language at all in the multilingual class for sometimes. Such both the ethnic bilingual and the Nepali bilingual students can use and understand both Nepali and other many ethnic languages by different but not by the same students. It means that if student A knows Chaudhary and Nepali whereas students B may know Awadhi and Nepali, the student A can help other monolingual Chaudhary children whereas the students B can facilitate other monolingual Awadhi children. Some ethnic monolingual children help both teachers and ethnic students to understand ethnic and Nepali language respectively. In the way, there are different groups of bilingual and multilingual students who can support both the teachers (monolingual, multilingual with few languages and bilingual) and monolingual ethnic

students to teach and learn using different home languages. I found it is very much interesting technique to reshape multilingual scaffolding of monolingual ethnic children. This technique is multilingual turning not only for students but also for teachers. They do not have the same technique to get support for multilingual turning from students. The different teachers, as they have different needs, ideas and attitudes or multilingual pedagogical awareness, have diverse techniques. Teachers shared their techniques:

> T3: ...baru chaudhary samaj ali badhi bhahunale tini chaudhary harulai pani hamle hamro bhasha sikaune bela confuse vaye vane timiharu yeslai ke bhanchhau vane pachhe hamle yeslai yo bhanchham vane pachhi balla aba tyasari ke (*...instead since Chudhary community is in majority when we are teaching our language [refer to Nepali] to them if we are confuse; we ask- what you say this one in your language then they say- we say this to this one, then in the way*).

> T13: Hamale tyasma vidhyarthiharulai aba bharsak aaphai paryash garchhauna usanga tyahi vidhyarthi sanga nai sodhera aaphule najaneka kuraharu pani tini vidhyarthiharubata timlle yelai ke bhanchhau bhanera sodhera arulai hami yo vastulai yo vastulai yo bhanchhan bhanera kakshyabata sikerai kakshyabatai dina sakchhaun hami (*First of all we try from our part if it is not possible we take help from the students of that lanauge community and help other students saying this is called that in your language by learning in the class from the students*).

But some teachers practice this technique a little bit differently where students are asked to discuss in different language and the teachers let them say in several languages as much as possible which motivates children because they find their identity in the learning

space. Finally the teachers brief the class in English and Nepali language which promotes multilingual and participatory learning. They shared:

T6: Ma ta ke garchhu bhane sir kahile kanhi aba ke hunchha bhane uniharulai nai aaphnai bhashama bhanna lagauchhu pahila. Sabailai palo dine ke uniharulai aaphno aaphno bhashama sabai, ani tespachhi maile yo bhashama yo bhanchha, Nepali bhashama yesari, tharu bhashama yo yesari ani tespachhi avadhi bhashama yo bhanchha yesari bhanera sikaidinchhu sir (*What I do is sometime what I first do is I make them say in their own language. I let them say in their own languages first turn by turn then I say and teach in the way that this is called that in this language, it is called that in Nepali, it is in Tharu, it is in Awadhi*).

T7: Jasto suppose hen bhaneko kukhuro ho, haina? Pahile yiniharulai jastai chaudhry harule ta 'murga' ho ki 'murgi' bhanchha avadhiharule pahila 'murga' bhannu paryo, nepalima kukhura bhannu paryo balla English maa 'hen' ani 'hen' bhaneko ke ho bhane pachhi 'kukhura' athawa 'murga'. Yesri balla uniharule bujchha. Avadhimaa 'murgi' bhanchha chaudhary maa tehi bhanchha hola (*For example, suppose hen means Kukhura [kukhura inNepali refers to hen] doesn't it? For example Chaudhary first says 'murga or murgi' [murga and murgi refer to cock and chicken], Awadhi says 'murgi' kukhura [hen] in Nepali only after that we say 'hen' in English then what 'hen' means kukhura or murgi. Only in the way they can understand. It is called 'murgi' in Awadhi; perhaps the same might be called in Chaudhary).*

They have also used cross language cross group techniques where different students groups are formed including the students from different language backgrounds. At the beginning the groups might not seem active but gradually they begin. They are in need of communication so they learn each other's languages more or less and the ethnic language students learn faster Nepali languages in the class. There might be different language nature students like monolingual, bilingual and some multilingual too. It promotes both language acquisition and learning. Ethnic language children might have good chance for more Nepali language exposure. They can communicate in Nepali including other languages too for communication during both the time teachers' presence and absence in the class. They learn not only language but also intercultural communication styles and strategies. Moreover, it harmonizes social, interlingual, and intercultural identity negotiation and reshaping. No students finally feel the matter of superiority and inferiority due to language and culture. It extends their relation more like sharing tiffin, snakes, reading materials and resources and other exchanges. It means that this technique optimizes language use opportunities which ultimately support to language learning. Teacher 11 shared her lived experienced practice:

> Pahilo kura ta sir ketaketilai nepali bujhne sudha nepali bata gharpariwarbata bolne ketaketile neplai nai bujn sakchhan. Ani chaudhary ra hindiharu bolniharu jo chhan ni tiniharulai sathi sanga samuha pani nepali sangai banaidini classma group maa. Crossgroup banaidini language tyasma pani ketaketilai kiryakalap garda kheri aaphule acting garera dekhaide pachhi ali badi, unle nepali najane pani ye yelai yeso bhannu parni rahechha yeso garnu parni rahechhan. Bujauni paryas garya tara yesto huni raichha sir, shudhha nepali bujhneharu jasto chhito bujhna sakdainan ke

(*The first thing is if children are from the family who use and speak Nepali language clearly at home, they can understand Nepali. For others who are Tharu, Chaudhary for them, we should make mix group with Nepali speaking children. We make crossgroup interms of language, acting, miming, and working in team, however in initial phase they do not understand but gradually later they start understanding like this is that, that is this. They tried to understand but one fact is that other non-Nepali first language students cannot understand as good as the Nepali first language one).*

Another technique to participate students, for multilingual turning they use, is first to study or know the students. For example who they are, and what their language, family, cultural, social, economic etc. backgrounds are. On the basis of that information, they can identify different types of students like their home languages, mono/bi/multilingual status, parents and their possible support to their children's learning and so on. They can use students' language information, group them and support them differently as they require different types of teaching learning supports in terms of language. For instance teacher 9 and 12 narrated heir lived experience story in the way:

T9: Tiniharulai bhashama ua nahos bhanera sabai kun star bata aayeko ho tyahi anusar bhasha anusar boldinchhaun, sikaunchhaun maya garchaun ani uniharuko timiharule bujeuki nai yo ke hunchha, timro pariwarko bhani hamile bujne garchhaun. Sabailai rakhera ekainasle paryas garchhaun (*With the intension of including them in learning and reduce learning barriers due to language, we use different languages in accordance with their level, teach them, love them. We ask them whether they understand or not and what it is*

said in their family [means in hteir language]. We keep all of them and try

similarity).

T12: … jun vidhyarthi aaphno gharma aaphno abhibhavak ekdamai talent chha,

sanai dekh bachchalai sikauni padhauni lekhauni garyachha tyo bachchaharu

ekdamai tantho chha. Jo dobhashe vidhyarthi chha, gharma lekha padh

nabhako uneducated family ko bachcha chha tyalai sikauna ekdamai garo chha.

Hami ke garchhaun bhane pachhi, tiniharulai hami baru ekdamai

homeworkharu dine, giraha karya baru matlob kapimai dine lekhna lagaune,

black board maa lekhna lagaune, chitra banayera kunai kisimko kehi banayera

sablai barabar bahayer bujhni garayera lana koshis garirakhyachhaun (*…the*

child is very good at learning whose parents are telent and support them from

their early grades in reading, writing at home in home. It is very much difficult

to teach the bilingual child from the family whose home language is different

and parents are uneducated.In stead what we do for them is we assign more

home works, home work in copy, make them write in copy, in blackboard,

drawing figures in the board. We are attempting to make them understand).

The least but not the last technique they practice while using the instructional

material is they have only bilingual limited instructional materials and they explain these

materials in other languages. They make different types of drawings like figures, match

stick figures and ask and let the students discuss the activities in various languages. As

they said figures and match stick figures support them to teach multilingual children.

Teachers 8 and 10 shared their practice as:

T8: Saman ta English Nepali ma nai hunchha tara hami shabdaharu bolero chanhi vyakta garna bhari sakchhaun. Aru bhashama chanhi chhaina (*Materials are in Nepali and English but we can express using the words. It is not in other language*).

T10: Kasto arulai sikauna? Maile agina bhane ta sir chitrako madhyam bata. Bachchaharulai pani banuna lagauni yele ke gari rakhyachha bhana bhanni, tyastari ispasta parna sakinchha (*What teach others? What I have already said is by means of figures we can make them clear*).

They also get support from other colleagues to support to multilingual teachers. Even some teachers do not understand students' home language, they try to make them close with lovely treatment then it helps the children to come close to teacher and learn teachers' language gradually. All teachers are found that they use students to help other ethnic language students.

Summing up. Schools have introduced EMI policy to address the demands of parents and attract students' flow in the lower grades as in the private schools. The teachers who have been teaching in Nepali medium for long times have been shifted for EMIs but they have not been trained or educated for the new policy. On the other hands, children are from multiple home language backgrounds. They neither understand English nor do Nepali language and teachers not have sufficient English language competency to run EMI class either. They are using several languages in the same class depends on how the learners can intake it and to what extent the teachers have multilingual awareness and competent. They have been using ENG+Nep, Eng+Nep, Eng+NEP, EngNep, EngNepNep, EngEngNep…and so on model. ENG+Nep refers to the use of bilingual model in the

classroom instruction where English is dominant language but Nepali is in lower amount. Similarly, Eng+Nep refers to the bilingual pedagogical practices using both Nepali and English languages more or less in equail amount. Eng+ NEP refers to the bilingual approach of instruction in multilingual class where Nepali is dominant language and English is used less in amount rather than Nepali. Others refer to the various code switching and code mixing forms of multilingualism. EMI policy has been introduced without any pedagogical guidelines. Using English on the first day school for all the children and Nepali for other ethnic language community children who have not been exposed Nepali at all may not be justifiable in any cost. EMI policy suggests this but practices go towards local pedagogical needs. Nepali home language background children seem to be benefited rather than other home language background children because the teachers have good access to and awareness of Nepali language. They have been using unplanned multilingual pedagogical approach. Multilingual teachers seem relatively better in multilingual flow leading to mainstream languages immersion rather than monolingual teachers. Children in multilingual classes get better support from multilingual teachers rather than monolingual teachers. Teachers are in collaboration, cooperation and sharing culture to overcome each other's multilingual pedagogical issues. Experienced teachers seem better in dealing multilingual children rather than novice teachers. Monolingual teachers are striving for multilingual turning learning from colleagues and ethnic students.

Teachers' Experiences

Monolingually educated and multilingually experienced teachers have been teaching for 5 to 35 years in multilingual classes. They have lived with various meaningful lived experiences which could be very much insightful for novice language and content

teachers, educational policy makers, educational language policy makers and other concerning and interested agencies and individuals. They have practiced various good multilingual pedagogical practices, suggested and expected some issues to be addressed on multilingual teacher preparation, education, trainings, skills, materials, policies and others related concerns on the basis of their long lived multilingual pedagogical practice experiences. Here in this section, insightful meanings are discussed and interpreted in detail.

Worthless Monolingual Approach: Teachers' Experience. When policies are formulated on the basis of existing ground reality and possible practical happenings; then the targets and intended outcomes of the policy can achieved relatively in easy way or with minimum expected effort. On the contrary, if good policies are formulated but the grounds or infrastructures for their execution are not framed then the policies remain dethatched from practical reality. Such policy might be named as superficial. As I have already discussed the issue of monolingual teacher education in Nepal; then here on basis of the respondents teachers' shared lived experiences, let's discuss how they are using monolingual approach in multilingual classes or if not why and then what difficulties they have experienced on it. The question, related to teachers' experience on monolingual approach difficulty, has attempted to explore their lived reality.

There are differences at learners' learning level, the students whose language is used at schools, they are fast learners. Teachers agreed that they cannot teach using only one language. They need to use several languages for minimum level of effective teaching otherwise it is impossible.

T1: Yiniharukai bhasha paryog nagari jandai jandaina tehichha samasya (*It is the problem that they cannot understand unless we use their language.*)

T4: Euta matrai bhasha paryo garera bujauna sakidaina (*It is difficult to make them understand using only one language*).

T5: Apthyaro hunchha sir aba sano class maa. Sabbhanda pahila ta ketaketi bujhdai bujhdainan sir (*It is difficult in junior class. The first thing is that the children do not understand*).

T7: First kura ta vidhyarthile bujdai bujhdaina. English mai bolnu parchha nepalimai bolnu parchha suppose bhanyo bhane ta bujhdai bujhdainan. Tehi ho samasya maile padhako bujhdai bujhdainan (*The first thing is that the children do not understand. Suppose if we oblige them to use English only or Nepali only, they cannot understand. This is the problem they cannot understand what I have taught*).

Using only one language is almost impossible in junior class like in ECD or grade 1/2 unless the children turn multilingual and are able to receive and produce information in target languages like Nepali, English. The teachers who do not know even little about different home languages then they pass through various challenges and struggle to teach in monolingual approach in multilingual class because ethnic language children do not understand the languages which are used at school for language time. Such situation gives both the children and teachers painful experience. This situation may lead to ethnic language children's irregularity in school to drop out.

T11: … kunaikunai din ta ma yaha aayera rune pani gareke. Bujaunai nasakni ketaketilai. Suruma pheri Englishai dini bho sir harule. Tyale garda kheri

uniharulai bujauna nasakera ma gharma aayera royen sir. Bholiko din malai

school jana napare hunnthyo bahnthe (*sometimes I used to weep here*

because of being unable to make the children understand. In the sirs

assigned English for me. I therefore wept after school at home. I used to

wish that I would not go school the next day).

T12:   Bilkulai tiniharu chaini Nepali bolnai najanni tyasta vidhyarthi haruko pani

phela pariyo. Suruma mero tyo atyantai aphthyaro kshyana thiyo sir teti bela

(*I found some students who did not understand Nepali at all. This was the*

very much panic time for me).

Nai maile tyan ma padauna janda, duita vidhyarthi 1 mahina samma school

la aayenan. Ani tini kina aayenan bhanera chaini patta lagaundai janda ta

'maile sir le padhko nai bujthu kaa kareka school jaina ho?' 'mai nai jaithu,

kuchhu nai bujthuh' bhanera bhando rahechha tyo bachchale (*Two of the*

students did not come to school for a month while I was teaching there. I

found why the children did not come to school; 'I do not understand sir's

teaching why I should go to school? I do not go, I understand nothing' they

said).

In case of English language, it is very difficult for all teachers in basic level (1-5)

and ECD because not all but most of them have minimum qualification and they were

educated in monolingual approach where they studied English as a subject and passed

hardly. They therefore do not have such fluent and accurate English language competency

with which they can run English and other subjects' classes in English monolingual

approach. They cannot go through the EMI because it is impossible for both teachers and

students. Most of the students do not have English learning environment because their parents could not have any support for their children's English learning. The children totally depend on school; therefore it is difficult to teach them in only English medium.

> T11: Jo badi jaska chhora chhori ramra chhan tiniharu boarding maa gachhan tiniharule janne sarkari school bata gaka chaudhary harule patkkai najanni (*The children who belong to good family and are good, have gone to boarding school and they know better but the chaudhary from public/ government school do not know at all*).

Similarly, teachers cannot run English class because they do have sufficient content and pedagogical competence and metalinguistic awareness in English language to run early classes in English medium. But, even if they have good knowledge on content, they hesitate to express as they feel a lack of sound English communication skills.

There are other psychological and behavioral hazards in using monolingual approach in multilingual class. In multilingual classes there are students from diverse culture, language and social backgrounds. If such diverse backgrounds children do not get friendly environment due language, then they seem demotivated to go to school. They find their do not know, have space, identify, recognize and value regarding their language and problem due to other languages used in the class mostly by teachers and sometimes by other different language students.

> T 8: Aphthyaro ta tehi ho sir, aba ali samaya dherai bujdainan, nyashrowa manni nabolni, ani ekhoro bhayera bashi rahani testo testo feeling hunchha hamilai (*The difficulty is they do not understand for long time, feel loneliness, remain silent, sit isolated and passive, we experience such things*).

T10: Bujdaina, twalla parni, chakchak garni, halla garni khalka hunchhan, tyahi kisimle dherai bhashamaa hamle samjhayaun bhane samjhinchhan ra chakh linchhan, kura sunchhan basera (*they do not understand, seem dull, become restless, make noise so if we use several languages and convince them, they are controlled, take interest and listen us*).

If students' languages are not used, as the respondents teachers said; they are irregular at school, feel loneliness, do not take part in teaching learning activities, remain silent, and look like dull. On the other hand, if their languages are used, the negative situation reversed. The teachers have experienced monolingual approach in multilingual classes and with their lived experience they have incorporated multilingual pedagogical approach with their own experience and conscience efforts. It does not matter, EMI or other monolingual approach can be implemented in upper grades where students have already learned some language skills and have developed metalinguistic awareness, and teachers are subject wise with upper level academic qualification. Students in upper level can share or negotiate their learning issues and problems due to language relatively more rather than the students in early grades.

Ways Ahead for Multilingual Teacher Education: Teachers' Wishes. The teachers whom I interviewed during my field work shared that they have teaching experience from 5 to 35 plus years. No doubt we can say to some of them that they are the living sources of primary level (previously) teaching lived experiences in multilingual classes. On the basis of their lived pedagogical practice experiences, they have shared their wishes and suggestions regarding how teachers should be educated, prepared and trained for multilingual classes including EMI and multilingual teacher preparation and

pedagogical practices. Their live experiences might be the reference to many other novice teachers, policy makers and school administrators. The question related to teachers' expextions and suggestions for ways towards multilingual education has attempted to explore their suggestions on how multilingual education can be imparted and policy of EMI can be implemented duly. Some of the teachers who are new and some others in middle of their teaching career, have expected supports and reforms to upgrade their teacher professionalism to coop the multilingual classes and EMI policy.

Almost all teachers emphasized that teachers teaching multilingual class in early grades should be trained in multilingualism. Multilingual training should be need based, context based and local ethnic language friendly. Multilingual training modules should different for different needs and contexts.

> T3: hamlai talimai ho sir sarkarle testo kisimko talim dinu parchha, jastai kun samudayema kun bhashako bachchharu chhan, tyo anusar ko hamlai talim hunu parchha (*We need training sir, the government should train us for example the training should be in accordance with the children having language majority the related area*).

> T7: Sabbhanda shikshyaklai talim aavashyakta hunchha (*The most important is the training for teachers*).

> T8: Jun thaunma jun bhasha badi chhan tyahi thaunma tyahi bhasha sambandhi talim chanhi dinu parchha jasto lagchha (*I think training should be given in the language which has the majority speakers*).

T13: Tyasta shikshyakharulai bahubhasik bhasha talim paryapta matrama dinu parchha (*Sufficient multilinugal language training should be given to those teachers*).

Multilingual teacher education is necessary for teachers who are teaching in multilingual classes in the early grades. As they shared, the better multilingual practice we do in early multilingual grades, the better monolingual or bilingual immersion would take place in upper grades. The better we are able to teach multilingual to bridge different ethnic home language children to others MoI languages like English and Nepali in early grades, the more better they can learn in upper grades.

T10: Haina, aru bhashama pani hunu parchha. Tallo class maa sir jastai shisu ek dui samma chha ni tinlai tyasari line ho tinbata ta tinle bujhihalchhan (*No, there should be other languages. In lower grades for example in ECD, one and upto two, we should take them in the way; from three they can understand*).

If the ethnic language children are well scaffolded in multilingual turning, they are well bridged to other L2 and L3. If they are imposed with a single language other than their home language from their early grades, neither do they well develop their multilingual repertoire nor do they learn other contents better. Early well treatment of ethnic languages develop positive attitudes towards education, their teachers and schools among the ethnic children which leads to long last positive effect in entire education. How teachers are educated, materials are developed and used, ethnic children and their languages in early grades are treated and valued shape the success rate of education in multilingual nation. Multilingual education in early grades in multilingual context is not only right of the ethnic

children but also it is the pedagogical needs of the teachers who are teaching in multilingual early classes.

> T4: Bujdai nabujhnelai ta aaphule matrai janekole matrai bhayena bujnele pani bujnu paryo (*If we only know, it is not sufficient unless we children understand, they need to undeerstand*).

> T8: Tallo level maa hunhunna sir ahilelai (*It should not be in lower level for now sir*).

> T10: Tallo class maa sir jastai shisu ek dui samma chha ni tinlai tyasari line ho tinbata ta tinle bujhihalchhan (*In lower grades for example in ECD, one and upto two, we should take them in the way; from three they can understand*).

As they suggested, the novice teachers should be prepared, trained and educated through multilingual approach of teacher edcation then they should be recruited. Teachers' capacity of teaching and students' capacity of learning should not be deviated due to language and language policy. At present many respondent teachers reported that they are not able to teach as better as they know in the related subjects because there is language which has limited their performance.

> T6: Teacher haruko lagi, shikshyakharuko lagi education pani bahubhashik rupma kasari class line haina, ani …. (*Multilingual education for teachers like how to teach in multilingual class, isn't it? And then…*).

Monolingual policy regardless of level and context could not lead to the MDG goal of and provision of the fundamental rights of the present constitution for compulsory primary education for all. It does not matter monolingual policy might be possible in upper grades regardless of linguistic rights. The government of Nepal has introduced multilingual education policy but on time it is necessary to develop its infrastructures otherwise it will

also be like the provision of Education Act 1971 in which there is English monolingual instruction policy for English subject but the teachers in early basic levels are practicing bilingual to multilingual instructional pedagogy. Multilingualism should be used in the multilingual early classes, not in obligation but in proactive way to let the ethnic language children optimize their learning as other Nepali L1 speakers do in their early grades. We cannot say that this approach will alleviate the learning disparity among the learners in the early grades due to language. Althoug there are several discriminations of disparity among the learners in the classroom, the multilingual approach of educating teachers and engaging them in multilingual classes will certainly reduce the disparity rooted in uneven use of languages and language inequality. Moreover we can positively hope that it will help soon to weaken the wall of learning disparity between ethnic and non-ethnic children refrence to lanugage.

> T6: English medium maa matrai padhai rakhera ketaketilai dharanai dina sakiyena bhane bujaunai sakiyena bhane tesko ke upalabdhi chha? (*What will be its achievement if we are not able to teach children in only English medium and they are not able to get it?*)

There should be variety of multilingual instructional materials which might local, national, international and technology based. Such materials should be subject wise and need based. The local government should take meaningful initiation for preparing multilingual materials, teacher training and education, local language policy, and supporting program of multilingual education in early grades.

T7: Ani talim parapta shikshyak school maa hos tyo ta sthaniya tahale pani chhanot garos ke (*May there be the trained teachers, moreover may local level recruit such teachers*).

T11: Tyasto sabai sthaniya tahauma sthaniya sarkarle pathya pustak upalobdha garaye jhanai ramro sir. Sabai gaunpalika sabai nagarpalika haruma sthaniya sarkar le tyo gardiya ramro huni ho (*It will be better if all local governments provide such textbook. It could be better if all rural municipality, municipality government do so*).

Teaching Learning Difficulty Experiences Due to Language. The teachers experience frustration or challenge when they do not have good mastery over a language which they are teaching, and if their students have different home languages and do not understand the language which is used in the class. Moreover, students cannot learn both language and content subjects due to strange language and negative attitudes towards the language which is used in the class. Such problems might take place frequently in the situations where students are heterogeneously multilingual, medium of instruction is the language which is not used in their day to day communication and teachers are not competent in the language which is used as the medium of instruction at school. The teachers, as the response to question related to teachers' experience on students' learning difficulty due to language barriers, have shared and narrated the different events and situations which here have been discussed for drawing the meanings of the experience.

Many teachers had narrated their lived experiences children's problem due to language and the teachers' remedies. One thing I experienced here is only a few teachers were able to narrate their experienced story because some of them did not have and some

others could not remember at the movement since I interviewed single time in rush hours. Only few teachers shared their narrations but some of them are mind blowing.

Teacher 1 narrated simple problems which seem happening regularly in multilingual classes. She narrated that children become irregular and less interested in the case when the teacher and students do not share the mutual language at school in the class. She said:

> Tehi ho sir, unko bhasha hamle pani nabujhni hamro bhasha unle pani nabujhni garda kheri class maa bachhaharu aauna man mandainan khali dinbhari royerai ghar janchhan arkandin bata school aaunai mandainan (*This is reality sir. we do not understand their language nor do they understand ours. While they do not understand, they do not show interest to come to the class; they stay weeping entire the day and return house, and from the next day they do not come to school*).

Teacher 6 narrated the context of one Tharu boy. As she reported he remained silent in class 1 for many days where she used to teach Nepali subjects. After sometimes, she inquired why he did not speak and anything in class then the boy began to speak in Tharu language. She identified his problem, later she treated him carefully using his language. The teacher also belonged to Tharu language community. Finally the boy did better in his study. She reflected her experience as:

> Maile gata varshko kura garen sir euta 1 class ko kura ho. Aha tyaha euta tharu bachcha rahechha. Tharu bachcha ho sir, ulai Nepali bhasha bolna ekdamai garo bolanai naauni ani ulai male Nepali teti khera maile nepali subject padhaunthe. Ani ulai Nepali maa bolda kheri ule khi wastha nagarni basi rani, dherai din samma yestai bho, ani kin yesto garchhai bhane pachhi ani tharu maa bolna suru garyo.

Tharuma bolda kheri tele pachhi sabai kura garda kheri class maa ramro bhathyo sir (*Let me narrate one case from last year. It was in one class. There was a Tharu kid. At that time I used to teach Nepali subject and it was one Tharu kid who could not speak Nepali at all. While I was speaking in Nepali, he used to stay without paying any attention. For several days it was so. Then I asked why he did so and then he started speaking in Tharu. After he was allowed to use Tharu, he progressed better in the class later, sir*).

Teacher 7 reported that several times she consulted to other ethnic native speakers when she does not understand language of the students. Similarly, Teacher 8 stated that in the past there was high dropout rate because of language problems but now it has gone down.

Teacher 11 reported that ethnic students are slow in classroom activities and home assignment because of the language problems. When she inquired why they did not do exercises and home assignment, they answered that they had not done because they had not known many things due to language barriers. But latter the teachers attempted to teach and make them understand in the children's home language (Tharu/Chaudhary), and then the situation got changed. She narrated in her words:

Maile gata varshko kura garen sir euta 1 class ko kura ho. Aha tyaha euta tharu bachcha rahechha. Tharu bachcha ho sir, ulai Nepali bhasha bolna ekdamai garo bolanai naauni ani ulai male Nepali teti khera maile Nepali subject padhaunthe. Ani ulai Nepali maa bolda kheri ule khi wastha nagarni basi rani, dherai din samma yestai bho, ani kin yesto garchhai bhane pachhi ani tharu maa bolna suru garyo. Tharuma bolda kheri tele pachhi sabai kura garda kheri class maa ramro bhathyo sir

(Let me narrate one case from last year. It was in one class. There was a Tharu kid. At that time I used to teach Nepali subject and it was one Tharu kid who could not speak Nepali at all. While I was speaking in Nepali, he used to stay without paying any attention. For several days it was so. Then I asked why he did so and then he started speaking in Tharu. After he was allowed to use Tharu, he progressed better in the class later, sir).

Teacher 12 had narrated the most mind bloing story of languae problem for an ethnic language speaking children. The event was of about 32 years ago. It had happened in Pyuthan. The child was a boy who belonged to Magar Kham language community. He continuously failed three years and remained in the same class in 1. One day a man, who was father of the boy and an Indian army, came to school and beat him mercilessly to the situation of being bloody injury. The narrator teacher requested his father to stop beating and called SMC Chair. While the man was beating, he was using his own language that is why other teachers did not understand and find cause of beating. Finally the SMC Chair came and convinced the man. He had beaten because his son failed three times in spite of investing good amount of money. After these all the happenings, teachers at school began to give him special care. In the same year, the child boy secured the first position in the class and kept it up. The main cause of event was boy's failing in the class not only single year it was for three years. The cause of his failure was Nepali language which was not his home and no teachers at school used to speak his home language (Magar Kham). One pertinent issue was that the boy's family was the boy's family was newly migrated to Pyuthan where Magar Kham language community was in minority perhaps 3/4 families from Rolpa. For instance beginning parts of his narration in his own words is as:

46 salko kura garchhu sir, arghkhanchhiko tyaha phurke salli bhanne paduthe sir, tya totally rolpaliharu aayera baseko kham bhasha paryog huni, tyaha chaini male suru garen tyo school. Tyaha pani euto vidhyarthi tapaiko bilkulai 3 barsha samma maile 46 maa suru gare 46,47,48 samma 1 ko ekaima bho tyo vidhyarthi. Haina tyo passai garna sakena tyasko babu chaini Indian army rahechha tyasle chaini ekdin aayera tyasle yesari bhaka bhak usaiko bhashama kura garera bessari kutya chha hai. Maile padhai rakhyan thyan usle aayera usle aaphno chhoralai keke sodhyo. Chorale najane pachhi yesari kutyo ki sir mukhbata ragat aayo tyo bachchako. Malai ekdamai dar lagyo…(*I am talking about year 46 [2046 VS], I used to teach in Phurkesalli of Arghakhanchi. I started teaching there where almost all people migrated from Rolpa speaking Kham language. One student who failed and repeated 1 class for three years, year 46, 47, 48; I started teaching there in the 46. One his father, who was Indian army, came to school and suddenly began to beat him brutally scolding in their own language. I was teaching, he came and asked his son some thing what. He beat him in such cruelty that he vomited blood through his mouth. I was deeply frightened…*).

There are such several stories of the children and teachers who are learning and teaching in various language diversity contexts with monolingual approach. The narration, the teachers made during my field work, seems like fable but to live with such critical situation is the matter in which language and language policy geminates inequalities and ignites the social instability and conflict against humanity and social justice. We shall commit to minimize learning disparity and teaching barriers due to language however,

there are millions not solved issues on it. Our single positive contribution will add one positive result and eradicate one negative hurdle.

     Summing up. The experienced teachers shared that monolingual approach NMI or EMS creates learning disparity among multiple language background children. The children who do not have the access to classroom language are left behind rather than the children who have access. English only policy cannot be practical so multilingual approach to bridge education in English can be enhanced. As they suggested for this pre-service and in-service multilingual teacher education and trainings should be managed. If we and our educational language policies are oriented to monolingual approach in early grades, it can cause several negative consequences like dropout, learning disparity, poor learning proficiency and worthless academic investment in educational journey having multilingual children. Both teachers and students have gone through very hard process of teaching and learning living with the experience of high efforts but low outputs achievement.

Exploration Discussion

     First thing about language policy is that language policies are monolingual regarding MoI in Education Act 1971 (with 9th amendment) as education regulating main law. The Constitution of Nepal 2015 has provisioned multilingualism and Nepalese communities' right to open school to educate their children in mother tongue up to grade 5 in accordance to the law. To materialize this spirit of law, other complementary laws like education act, education bylaws and others are necessary but such complementary educational laws have not been introduced and prevailing education act has not been amended either. The first challenge I experienced with the conclusion of this research is of policy formulation and materialization to ensure the constitutional provisions of

multilingual nation, mother tongue in basic education, social justice and inclusiveness. Materialization of constitutional provision will ensure the consideration of empirical needs of multilingual education which optimizes multilingual beginning or early grade children's learning. The National Education Policy 2019 has introduced the concept of multilingualism in education but still it seems to have aligned to plurilingual approach rather than multilingual one and is silent about how teachers should be prepared for multilingual education. Controlling, directing and operating the educational system have been divided in different tires of the government. The constitution has given the authority of basic and secondary education to local government but its right has been shrunk in the local government operation act 2074 VS that authority has been given only to basic level (upto grade 8) (Government of Nepal, 2017). There are diversities among the educational policies which determine the language policy in school in different local levels. Some of the local levels have formulated educational policy including language policy but some of them are still relying on old federal level education act 1971. Some of the local levels and most of the schools in urban and semi-urban area have made the EMI policy with legal provision or simple school level administrative decision as a means of quality education however there are some opposition views against EMI policy, parents are in attraction to EMI.

The second challenge is of institutional development with vulnerable educational physical and human resource management capacity with low national budget allocation. Many public schools have been graded as model schools. Their one base out of many others is EMI for being a model school. Many schools have introduced EMI policy with institutional capabilities which were practiced during NMI. Most of the teachers who are

teaching in basic level early grades have minimum academic qualification, low level of language awareness, low level of formal multilingual awareness, only occasional language teaching short term training, Montessori training and others. It is the fact that the teachers in early basic level need to deal the language issue intensively however unfortunately they have not been educated and trained well in language and language teaching. Those teachers teaching in multilingual classes are in lived panic pedagogical practices. They have not been duly understood, facilitated and supported by school administration, local government, and other higher level government agencies to enhance the pedagogical skill development while formulating and implementing language policy at schools.

The third dimension is almost all teachers in multilingual classes are practicing multilingual pedagogical approach. There are diversities of multilingual pedagogies. The diversities have been shaped by teachers' language awareness diversities and needs of the classrooms. They are not doing such because they have been guided by policy and educated by their teacher education system instead they have been practicing this approach for effective need based pedagogical practices. Two main reasons behind it are: first to let the learners engage as far as the best in their learning investing their home languages and the second to be safe from pedagogical failure in teachers' side due to insufficient language exposure and awareness in the target language like Nepali and English. They are using several languages in the same multilingual class to facilitate teaching learning in diversity. They, with their long lived pedagogical practices found that using multilingual approach in early grades is more effective pedagogical practice which reduces teachers' effort and optimize learners' learning opportunities. The multilingual children are relatively benefited with multilingual and plurilingual teachers in comparison to monolinguals. Multilingual

flow and bridging to main stream languages in the multilingual class with multilingual teachers seem more cooperative rather than monolingual and low level language awareness teachers.

The fourth is both the teachers and the students have constantly been reshaping their language repertoire with multilingual scaffolding. Monolingual teachers have been turning to multilingual through teacher-learner language collaboration, teachers' collegiality and teachers' need based multilingual learning. They have been practicing multilingual approach; however it is not planned and based on particular authentic teaching leaning philosophy, theory and principles.

Multilingual pedagogical approach has multidimensional positive influences over teaching and learning however it does not align with many educational policy documents and formal teacher education system in terms of language in multilingual context. It does not matter whatever the other political, legal and policy orientation and influence at policy level; multilingual approach in education in early grades practiced by respective teachers is the most valuable issue for pedagogical orientation and teaching learning practicality point of view. The teachers' first reasonability and virtue is to engage the learners at optimum in their learning that is why their efforts and practices are appreciable. Their practice and lived experiences should better be recognized, made pedagogical commodity and referenced in the education and educational language policy in the days to come. Language policy in education, teacher education in terms of language and pedagogical policy in terms of language are in need to revisit by the concerning stakeholders.

CHAPTER- VI

Conclusions and Implication

This chapter has discussed the conclusion and some possible implication of the research exploration in brief. The research has studied three dimensions of multilingual teaching learning: policy, theory and practice of teacher education, and pedagogical practices. Chapter I, II and III have set the foundations of the research as introduction, literature review and methodology. Similarly chapter IV and V have analyzed, interpreted data and explored the alignment and contention among policy, theory and practice of multilingual teaching learning in Basic Level multilingual early grades in Nepal.

Conclusion

This research aimed to explore early grade teachers' experience on teacher education and pedagogical practices in multilingual context. In addition, it aimed to analyze language policy in education reference to teacher education and pedagogical practices in multilingual early grades. It was phenomenological study. Data were analyzed and interpreted through Interpretative Phenomenological Approach (IPA).

The teachers in Basic Level early grades have been educated monolingually. As the teachers shared their lived experience from teacher learning to pedagogical practices; multilingualism is in practice from long past in education in unplanned way. In formal education system by policy teachers are educated monolingually. In multilingual context, multilingualism is widely used but level and situation of multilingual practices are different. The diversities of multilingualism are shaped by teachers' language awareness, plurilingual and multilingual awareness, and multilingual situation. The teachers in Basic

Level early grades are using several languages in the same class in hybrid form as much as they have the plurilingual/ multilingual competency.

By policy schools are supposed to practice two policies in terms of language: Nepali as Medium of Instruction (NMI) and English as Medium of Instruction (EMI). Both of them seem impractical pedagogical practices in multilingual early grades. Most of the indigenous students in early grades come to school with poor or no Nepali language data. All children start their ECD and kindergarten classes with no English language data. Exposing English or Nepali monolingual approach in early grades seems almost impractical so that the teachers are practicing multilingual approach to make teaching learning effective and bridge the students into mainstream languages for immersion

. There are two multilingual models: Language learning cooperative model and language learning less cooperative model of multilingualism. In language learning cooperative model, teachers are multilingually aware and use several languages of the students in the class. Students enjoy the classroom activities because they are allowed to use not only their language but also their cognitive asset in their learning process as the historical body. Then gradually they are bridged to new Nepali and English languages as pre-immersion phases. With the transitional L1s dominating and L2s introducing practice, they gradually reduce the amount of L1 exposure and increase the amount of L2 exposure when they develop the initial level of L2 development. In less cooperative model, teachers are monolingual and Nepali speakers with very basic level English language competency. Even if there are multilingual teachers, they have monolingual approach. Generally they do not allow the students to use their mother tongues so that the students are taken as null bodies. Only Nepali L1 students can get support in learning English rather than others. In

this, model EMI is initially exposed. It aims to lead to (English/Nepali) monolingual development approach however there are two EMI assumed and classroom practiced patterns of development.

There are contradictions among the policy documents the constitution, education policy, education act, education bylaws, commission reports and other various levels' policy documents. There are contentions among teacher education, pedagogical practices and language policies in education. These three dimensions of multilingual education in early grades are in need of rethinking for consistency and effective policy practices and reformation.

Implication

This research has focused and delimited in three dimensions: language policy related to education, teacher education trends reference to language for basic level early grades and pedagogical practices employed by those teachers in multilingual classes. Thus its implication may go at three levels: policy, theory and practice level respectively of language as medium of instruction and language teaching in multilingual contexts. Nepal is plurilingual and multilingual state and nation where more than 123 languages are used in communication by different speech communities. Some of them are used and given the status of language of public administration, court, media and education but many others are deprived of such status. Needs and demands of education in mother tongue are widly raised. There are various issues on language in education. Not the last but the first alternative might be multilingual pedagogical approach in multilingual class in early grades. For this preparation of multilingual teachers is the most essential aspect of multilingual pedagogical approach. It might have the following implication.

- There might be the further research on the issue for further exploration on policy and practice feedbacks.

- Multilingualism and multilculturalism have been a strong reference in framing language education policy (-ies) and programs, and material development and teacher learner activities in the classrooms.

- Policy making agencies like three tires of government: Local, provincial and federal government, and schools might consider this issue and amend and formulate policy, laws, rules, plans and programs.

- Teacher education agencies like universities might revise and introduce curriculum and syllabus for multilingual teacher preparation especially for early grades in multilingual contexts.

- Government agencies and school administration might consider for the issue of teacher preparation including pedagogical education and training reference to language for multilingual early grade classes.

- The teachers who are still teaching in multilingual early grade in different parts of Nepal and other countires might be benefited from the lived experiences shared by the participant teachers in the research.

- Various organizations and agencies involved in developing reference materials including textbooks need to be oriented to incorporate the multilingual and multicultural resources so that the children with their language background can be benefited in their learning.

- Demand of mother tongue education might be addressed and incorporated in the multilingual approach which could reduce the various challenges of basic level

education like drop out, irregularity, students' enrollment and ultimately low inclusive social progress and economic growth as SDGs assumed.

- The language and content teachers, in multilingual context, might use its exploration to make their teaching effective reference to languages in all subjects to overcome their pedagogical hurdles due to language barriers.

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Appendix-1

Questions for Interview with Teachers

Teachers' Educational Background and Experiences in Teacher Education

1. Please your brief introduction and academic qualification

2. What is your major subject?

3. What is your first / mother language?

4. How many languages can you speak? Good / better/ basic.

5. How long have you been teaching?

6. How were you taught in terms of classroom language? Can you please share your experience in learning language at school and college?

7. What were the languages that your teachers used in the class rooms?

8. What experience do you have regarding language teaching and teaching using particular language?

9. Have you taken any special teacher education or training for teaching language?

10. What concept do you have about multilingualism?

11. What is your opinion or ideas on multilingual education?

12. How do you present your lesson in the class from language perspective?

13. Teaching English or other languages, how do you teach as medium of instruction?

14. You should be taught/ educated multilingually then only you can handle multilingual classes. What is your opinion on it?

15. What types of teacher education, or training do you expect to make you a good multilingual teacher?

Teachers' Teaching Experience and Pedagogical Practices

16. How much are you familiar to educational language policies? If you have please mention.

17. What are the home languages of the children who are in your class?

18. Which approach monolingual or multilingual do you practice in your class? Which one do you find more effective? Why?

19. How do policy making agencies like school administration, local government, federal education ministry and its offices, and any others influence your teaching trough language perspective?

20. You were educated monolingually and by policy you are supposed to use monolingual approach in teaching in the classrooms. Do you follow all the instructions and directions strictly? If no, why?

21. What gap between language policy in education and pedagogical practices have you experienced in your long teaching professional experience?

22. What experience do you have in sharing pedagogical practice experience among teachers as you?

23. How do you integrate learning of the children, as the beginners who are with different home languages?

24. What types of teaching materials and resources do you use? Do they support multilingual approach?

25. What difficulties are you experiencing with monolingual approach in multilingual class?

26. What teacher education, educational materials and language policy in education do you expect/ wish which could promote your multilingual teaching?

27. Do you have any lived experience with the children whom you taught and whose home language is different from the language used in the class and this causes learning difficulties?

28. Many scholars are raising the voice against monolingual approach in education because it cannot ensure the learning opportunities and linguistic diversity justice to the children who have different home languages. What is your experience and opinion on it?

Appendix- 2

Pictures of Participants and Classroom Observations
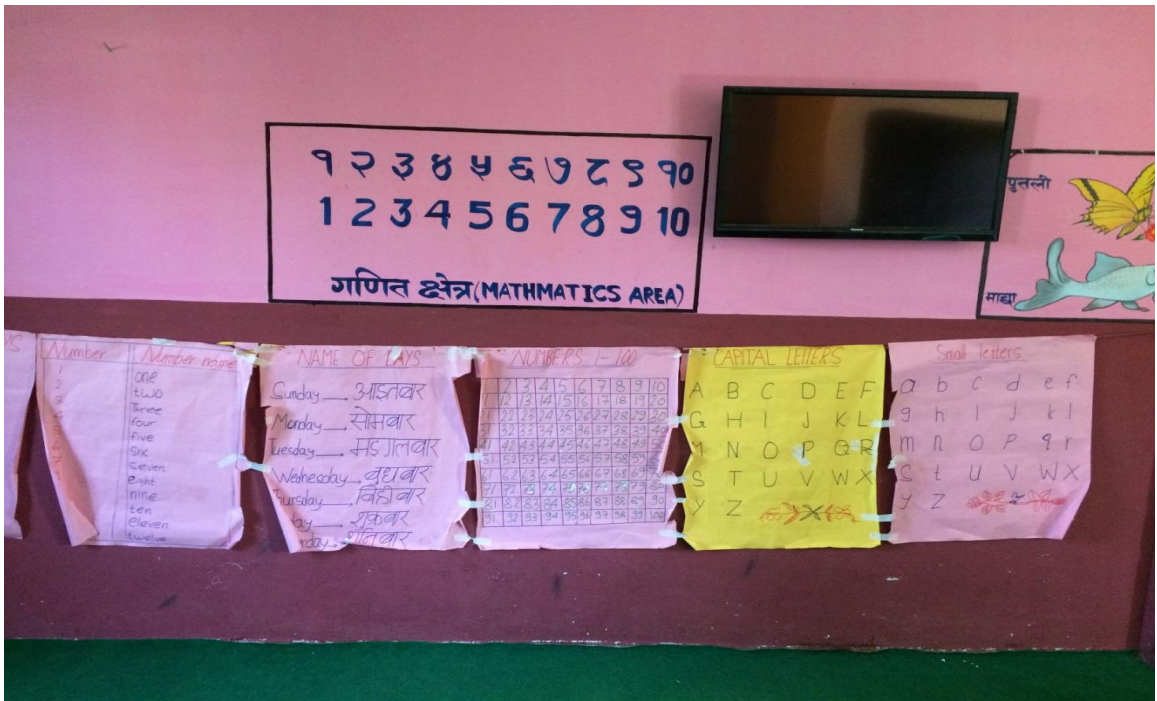
Bilingual Materials in multilingual ECD class at Rajena School

Multilingual Materials 2

Teacher in Multilingual class (Grade 3) at Gadhawa School

Teacher interacting with multilingual children in the class at Gadhawa School

Teacher managing teaching learning at Gadhawa School

Teachers at Secondary School Rajena

Teachers who have been teaching for more than 35 years after interview with the researcher

The researcher after interview with participant teachers

Appendix-3

Pedagogical Practice: A Sample of a Theme

RQ12:	How do you present your lesson in the class from language perspective?
RQ13:	Teaching English or other languages, how do you teach as medium of instruction?
AT1:	Vidharthilai ta sake samma kasari janne garauni yinlai kasari bujhuni bhanni hunchha hamro udeshyata. haina? Samaya aayo vane tyo bhasha pani paryog garna sakinchha (other langauges). (*Our objective is how to make the students understand the best, isn't it? If time demands, we can use language (referring to other languages).*)
	Yo vaneko yesto bhanera bujhaidinu paryoni. Samaye paristhiti anushar tinka tini bhasha paryog garinchha. (*We ought to make them understand. Their languages are used in the necessary contexts* (Their pedagogical practices learning from their own experiences).)
AT1:	Ahile samma ta aru bhashama ta samanharu banaiyera ta dhekhaiya chhaina sir, tehi nepali English ma ho. (*We have not prepared and used materials except in Nepali and English up to now.*)
	Yo vaneko yesto ho vanera hamle bujaunchham, maile chanhi bujhauchhu.
AT3:	Partyek vishyagat talim vaye ra junle talim garnuhunchha uhi teacher le tyehi vishya padhaune vaye ramro hunthyo ki? (*Could it be better if there is subjectwise training for each subject and they should teach the same subject?*)
	Tyo ta talim haru, talim hamle liyepachhi ra hami perfect vayepachhi

	padhauna sakine ho sir. Natra vane ta uniharuko bhasha aaphu najane samma ta bujinna. Aaphu clear huna sakepachhi tyo ramro ho. (*It could be taught after we take training and being perfect sir (here, 'perfect' refers to competent) otherwise their language cannot be understood unless we know it. It is good if we are able to clear (*here 'clear' refers to competent or familiar*).)*
AT4:	Pahila Englsih bata bhane pani tiniharulai Englsih bata yo ho hai tyo Nepali bata Nepaliko shavdalai Englsih bata yo bhanchha hai bhani sikayera ani balla Englsih suruwat garni belama pani hami tesari garchhaun. Aba Englsih batai bhanne ho bhaneta tini sana bachchale bujhdainan. Tyahi bhayera pahila tinlai nepaliko artha ke ho lagai dinu paryo. Ani tyaspachhi bujhayera ani tespachhi sikauchhaun. (*Even if we first say in English,it is this in Nepali and we teach saying Nepali word is called this in English then gradually they learn English.If we say only in English, these small children do not understand. Therefore first we say meaning in Nepali then with their clear understanding the meaning in Nepali after tha we teach them (this eitire process refers to English language pedagogy).)*
AT4:	English padhauni belama ta pahila Nepali bata artha lagainchha ani hamile samannya kuraharu sikaune ho 'sorry, thank you,' yestai san asana kuraharu sana bachchaharu bha hunale. (*Since they are small children, we teach them very simple thing like 'sorry' 'thank you' and we first say the menaing in Nepali while teaching English.*)
	Umh pahila ta Bhannu parchha yo bhaneko yo bhanera bujhaunai parchha.

Bahira janchhu bhitra aaunchhu yinai kuraharu ho pahila sikauni.

Hanschhan kera gharma bolirako bhasha bhanda pharak bhayera pahila ta hanschhan ke ho bhanera. (*Yeha, first we must say this means that. Let me go out, let me come in; these are the things to be taught at the beginning. They laugh at, they first laugh at since it is different language from their frequently used home language saying what it is what it is.*)

BT5: Parya ma Nepali maa garchhu sir English subjectma English. Tyaspachhi nabujheko khandama yiniharuko matri bhasha. (*Most of the time I use Nepali and English in English subject. Then in their mother tongue if they do not understand (*Maximun Nepali then English and others).

BT5: Hajur aba hamiharule pani Nepali midem parekole English chahi garo hunchha sir. English medium chhahi pahile dekhi padhna pako bhaye sajilo hunthyo. (*Yes, Englsih is difficult for us because we had sudided in Nepali Medium. It would have been easy if we had studied in Englishmedium form the beginning.*)

BT6: Lesson haru dinda kheri sir pahila ta vishyavastu anusar gainchha tesma kaa kuraharu ketaketile lina skenan bhane yo bhashama yelai yesari bhaninchha bhanera bujauni ke sir. Teslai tesko matri bhashama teslai kun shabdale paryog garchha tyo shabdale tyahanera tehi ra ani plus nepali bhashama pani nepali maa pani tyalai bhandini. Nepali maa yo bhanchha timro bhashama yo bhanchha. Duitai eutai ho bhanera bujhauni. Dheraiwata bhashamaa bhandini. (*While presenting lesson, first we do in accordance with subject matter. If they do not understand, we make them understand saying this is*

called this in this language. The particular word which is said in in their mother tongue and later in Nepali. In Nepali it is called this and in your language it is called this. We say in many languages.)

BT7:   Vishyabastu bujaune kura English bolero uniharule bujhdainan. Nepali pani bujhdainan chaudhry mai bolnu parchha avadhimai bolnu parchha haina. Aba jani najani chaudhary maa bujhaunu parchha. Uniharu hami sanga pani nepali maa boldainan chaudhary bhashamai bolchan ke mam yesto mam usto bhanera haina? Uniharulai chaudhary bolero bujhaunu parchha. Avadhi bolero bujhaunu parchha, nepali bolero bujhaunu parchha jasto chha paristhiti ustai garnuparchha. (*Regarding subject matter, they do not understand English speaking. Neither do they understand in Nepali nor in Chaudhary, we must say in Awadhi.We should teach in Chaudhary whether we know or not. Thye do not speak in Nepali with us saying this is that mam, this is this mam, isn't it? We use Chaudhary, Awadhi, and Nepali to teach them. We should use languages depends upon the context.*)

CT8:   Bhasha padhaunda ta aa-aphno bhasha haru hunchha sir, yo shabadaharu yo ho yesari banchha, yo shabdalai yo bhaninchha. Yo shabdalai yesari lekhinchha. Ani Nepali bhasha padhaunda matraharu bata pharak parni hunchha ani yesari padhainchha. Uka matra, aa kaa matra yeasari janchha bhanne kuro, ee kaa matra. (*While teaching language, they have their own languages. This language is this; this is called this in this language. This word is written in the way. While teaching Nepali language, there are differences because of matra ('**matra**' refers to adding vowel sound in*

consonant letter like /i:, I, u, e, α/') in Nepali, it is taught in the way. it goes in the way like matra of /a/, /u/and /e/.)

CT9: Tyati bela bhasha padunda pahila nepali bolnu parchha ani tesaiko barema tyaha kun jatiko chha kun sanskriti bata aayeko chha tyo sabailai bujauna euta kuralai pani 3/4 patak bhannu parchha bhasha anusar. Sikaudai gayo bhane ani balla bujchha nai bhane ta bujdaina. Bhasha nabujhe usalai kehi pani gyan hundaina. English padhauna kam garo bhai rakheko chha yehan. Base chhaina gharma pani English boldaina uniharuko practice pani chhaina tyo bhaye po hunchha tyo pani chhaina. Vibhinna kisimka tharu, kumalharu, dalit, janajati chhan hamro school maa tiniharulai English padhuna, bujauna sarai garo chha sir. Meaning uniharulai bujauna, bhasha ta aaphno aaphno bhasha ta bujhi halchhan. Paduna sajilo pani hunchha. (*At that time, first we should use Nepali then the same thing needs to repeat 2/3 times in different languages according to their language and culture. If they do not understand language, they have no knowledge (referring to subject matter).It is very much difficult to teach English here. They do not have base, they do not use English, and they do not have practice; if they have such things, it is possible.We have different kinds of Tharu, Kumals, Dalit, Ethnic so it is very much difficult to them English and to make them understand English here sir. To make them understand the meaning, they understand their own languages. It is easy to teach. (easy to teach refers to the process where teachers use students home language it makes them easy but teaching English is difficult due poor base and practice.).*)

CT9:	Bhasha padunda ta hani haru tehi nai vishyabastu lesson plan, udeshya anusar shaikshik samagiri haru, thos vastuharu dekhyeun bhane, vibhinna kisimka dharana haru diyeun bhane uniharule aaphai bujchhan. Mero ma yo bhachha yo ho yo ho chij ho bhanera bhani hanchhan sir. (*Regarding language teaching, they can understand if we use materials like solid materials, give different types of concepts, based on the subject matter, lesson plan and objective.*)
CT10:	Class ma padauni belama ta bachchaharulai kehi bujhinan bhane pachhi tyahi aba boardharuma chitraharu banaidiyera, unkai bhashama sodhda kheri pani yo le yo garyachha bhanchhan, aru hindi maa sodhda pani yo le yo garya chha bhanchhan chitra bata dherai bolirahanu pardain sir. Uniharule paryog garchhan bhanchhan. (*While teaching in the class, if students do not understand, we make them clear drawing figures in the board, ask them what it is said in their language then they can say this has done this, if we ask in Hindi, they say that this has done this clearly.It is very much easy, we need not to speak sir. They use and understand.*)
DT11:	Maile saba bhanda sir balbalika kun mood ma chhan tiniharuko mood anusar garchhu. Nepali padhunalai jhan uniharu ekdam khushi hunchhan ke ma pahilai dekhi neplai boli ra hunale yeha ta dherai jaso chaudhary haru chhan ni sir chaudhary haru bha hunale ma spasta bolni bhahunale ketaketi kati khushhi bhaye ke. Neplai boleko uniharulai ramro lagyo spast bujchhan. Ani English kakshya 4 ko tyati aphthyaro pani chhaina. English pani ma English nepali English nepali garayera boldinchhu. (*I do in accordance*

with mood of children in what mood they are in. In teaching Nepali, they become very much excited since I have been spaking for long time. Most of the children here are chaudhary and they are very much happy because I speak clear Nepali.They like me speaking Nepali and understand clearly. Then English in class 4 is not so difficult. In English, I speak English Nepali, English Nepali.)

Ketaketile bujdainan sir sabbai English bujhne chhainan. (*Chidren do not understand, all are not there to understand English.*)

DT11: English padhaunda English nepali, badi English Nepali kam ra anya vishyaharu padaunda chanhi nepali nai badi paryog hunchha. (*In teaching English, English Nepali, more English and less Nepali is used. In other subjects Nepali is used eccessively.*)

Nepali maa chaudhary ketaketile bujhenan bhane pahade ketaketi sanga maile nai sodhchhu 'yo shabdalai chaudhary bhashama ke bhannichha?' bhanera sodhchhu sir. Ani balla chaudhary vidhyarthilai timro bhasha yo bhanchhan tara nepalimaa yo bhnchhan. (*If chaudhary children do not understand in Nepali, I ask Hilly background children 'what is it called in Chaudhary language?' then only I say to Chaudahry children it is said this in Chaudhary language and it is this in Nepali.*)

ET12: Tyo ta yesto hunchha sir uniharule nabujhya hunale hami tyo hamro rastrya bhashama athwa kitabko bhashama boli hale pani ulai pheri bujauna usko bhashama bujaunu parni hunchha jastai 'gharlai' ke bhanchha haina ? khanekuraharulai ke bhanchha ? khelda kheri ke bhanchha? Aba tyo

samanya kuraharu gharvyavaharka kuraharu bata hamle bujayaun bhane vidhyarthile sajilai gari bujchha. Tyaskaranle hamle tyatatira dhyan dinchhaun. (*It is done that they have not understood so if we use our national language or lanauge in the book, we need to say in their language like what is called 'house', isn't it?what is called food items? What is called while plaing? If we teach simple domestic practice matter, they understand. So we should have the attention on it.*)

ET12: There are different kenbhane different bhashama pharak hunchha aaphno uniharuko bhasha ra aruko bhashama parak ta hunchha.

Sansakar sanskritile pani garchha. Locality kasto chha avastha, uniharuko parivesh kasto pariveshma hurkeka chhan aba tyahan mix social samajharu testo chha bhane uniharle sanaibata nepali bhasha bujna sakchhan.

Particularly uniaruko aaphnai ekdamai aaphnai matrai jati chha bhane unharule bilkulai nepali bhasha athawa rastriya bhasha bujdainan uniharuko aaphno matri bhasha matrai bujheka hunchhan tyahan near alikan samasya hunchha sir. (*There are different because own language and others languages are different. Culture and customes matter. It dependens on the circumstance, in what sircumstance they have been grown up. If they have been grown up in multilingual society where they could use Nepali in their community, they can understand Nepali.particulary if they are in their monolingual community and use only their mother tongue, they do not undertstand Nepali language et all sir.*)

English ko hakma ta aru vidhyarthiharulai pani tyahi samasya chha. (*In*

	case of English, other students also have the same problem.)
ET13:	Maile pahile Nepali bhashamai bujaunchhu, bujaune koshis garchhu, yadi nepali bhashama bujne koshis garenan bhane jole jun bhashama bujne koshis garchha tyahi bhashama bujaune koshis garchhu. (*First, I try to teach in Nepali language if they do not understand in Nepali then whoever understands in whatever the language I try in those languages.*) Aaphule buje pachhi aaphubata aaphule bujjeko chhaina bhane vidhyarthibata nai tyasko uttara liyara bujni koshis garchhu. (*If I have known myself from me if I have not known, I try to make clear with the help of students. (*students here refer to other students in the class who their mother tongue and can help other students to understand second or third language.))

Appendix-4

Interview Transcription

Teacher 1

RQ1:	Ok Namaste
	Please your introduction and then academic qualification.
AT1:	Namaskar mero nam………, shaikshik yogyata I Ed pass.
RQ2:	Ani, what is your major subject?
T1:	Health
RQ3:	How long have you been teaching?
AT1:	Pandhra varsh
RQ4:	What's your first or mother tongue? Tapaile bolne pahilo bhasha ke ho?
AT1:	Nepali (students' noise in the class)
RQ5:	How were you taught? Can you please share your experience in learning language at school and college? Tyo time maa.
AT1:	Hamile padhne bela sir?
AT1:	Hamle padhne bela sir?
AT1:	Hamle padhne bela English padhne belama pani sirle Nepalima pani vandinu hunthyo.
RQ6:	How many languages can you speak? Tapai katiwata bhasha bolna saknuhunchha?
AT1:	Tharu bhasha, halka Hindi (laughing), Nepali, halka halka English 4 wata
R:	Nepali purai bolnuhunchh, aru ali ali thor thorai bhaye pani?
AT1:	Tahru bhasha ta purai bolchhu
R:	Ye ye perfect hunuhunchha?
RQ7:	What experience do you have regarding language teaching and teaching using particular language? Kasto khalko chha aunbhava?
AT1:	Euta matrai ta sambhava chhaina sir mishayerai bolnu parchha. Aba yehan bahul jatika keta keti aauchhan tyaskaranle tinlai bujhauda kheri parasta bujhdainan tyo bha hunale tiniharulai sikaunda kheri uoo garda kheri tiniharuko bhasha pani paryog garnu parni avastha aauchha.

R: Jastai k eke bhasha paryog garnuhunchha ? tapaile aafule class maa padhai rakheko belama.

AT1:   Hindi pani paryog garinch, chaudhary pani paryog garinch Tharu Bhasha.

R: Nepali English chhandaichha tyo bhanda aru je ho

AT1:   Tyo bahek aru

RQ8:   Did your teachers teach you in several languages?

AT1:   Nepali English.

R: Only Nepali and English?

RQ9:   Have taken any special teacher education or training for teaching language?

AT1:   Tyesto talim shikshya ta liyeko chhaina sir tara pani class maa keta keti lai uoo garda kheri, aaphule nai aaphno vivekle nai, aaphno anubhavale nai yesto garda ramro hunchha, ketaketilai yeso garda bujauna skinchha bhanera nai, aaphno aubhava le nai (interrupted)

R: Bhashaharu paryog garnuhunchha.

RQ10:   What concept do you have about multilingualism?

R: Jastai tapaile bujheko k ho jasto lagchha?

AT1:   Bahu bhashik ta ati aavashyak dekhchhu maile, bibhinna thaunbata samudayeka bibhinna jatajatika vidhyarthiharu aauchhan. haina ? teska lagi shksyakharulai pani testo bahubhashako talim dinuparchha vanne mero anubhav.

R: Good, tapailai testo lagyo talim diyiyo vane hamilai pani sajilo hunthyo tesari padidiye hunthyo vanne hajurlai…

AT1:   Hajur

RQ11:   What is your opinion or ideas on multilingual education?

AT1:   Malai ta bahubhashik nai garde paxi ramro hunthyo jasto lagchha sir, kinaki katipayale nepali bhasha bujhdai bujhdainan, aba magar bhashakale nepali bujhdai bujhdainan, tharu bujhdainan, hamlai pani garo hunchha, uniharule katipaya hamle boleko patkkai bujhdainan, uniharule boleko hami bujhdainam, tinlai padhuna bujhauna sikaunata muskil chha (lightly loughing) , teska lagi shikshyalai belabelama talim yeta uta diye vane ta

shikshyakharule ta garna nasqakni vanne kurai chhaina (showing confidence).

R: Chhaina chhaina (supporting teacher's idea)

RQ12:   How do you present your lesson in the class from language perspective?

AT1:   Vidharthilai ta sake samma kasari janne garauni yinlai kasari bujhuni bhanni hunchha hamro udeshyata. haina? Samaya aayo vane tyo bhasha pani paryog garna sakinchha (other langauges).

R: Aaphule janeko paryog garna sakinchha?

AT1:   Yo vaneko yesto bhanera bujhaidinu paryoni. Samaye paristhiti anushar tinka aaa tini bhasha paryog garinchha. (their pedagogical practices learning from their own experiences)

RQ13:   Teaching English or other languages, how do you teach as medium of instruction?

AT1:   Ahile samma ta aru bhashama ta samanharu banaiyera ta dhekhaiya chhaina sir, tehi nepali English ma ho

R: Hajur. Samgri chanhi English nepalimai hunchhan tara boldakheri aru paryog hunchha?

AT1:   Yo vaneko yesto ho vanera hamle bujaunchham, maile chanhi bujhauchhu.

RQ14:   You should be taught/ educated multilingually then only you can handle multilingual classes. What is your opinion on it?

AT1:   Talim ta chahiyo dinai parchha sir,

R: Testo vibhinna multilingual training dinu paryo?

AT1:   Hajur.

R: Pahila tapaiharulai sikaunda nai tesari sikaunu paryo?

AT1:   Paryo.

RQ15:   What types of teacher education, or training do you expect to make you a good multilingual teacher?

AT1:   Aba English ra Nepali ko ta aba talim dherai liee sakyachha sir, haina? Bahubhashikma pani talimma shaikshika samagiriharu kasri bujhauna sakinchha haina sajilo tarika bata talim liye pachhi, sajilo hunthyho hamlai

pani vanne ho (students' noise) aihi (loudly to students and she is listening to students' complain).

Now turn to your teaching experience or pedagogical practices

RQ16: How much are you familiar to educational language policies? If you have, please mention.

AT1: Yo barema ta shikshyako nitiko barema maa ta teti kura ta thaha chhaina tara aaphno class vayeko anubhavle yesari garda vidharthilai bujhauna sajilo hundo raehchha, yeasari bujhda rahechhan vanne aaphno anubhavle matra paryog garya ho.

R: Nitima kechha vanni thaha chhaina?

AT1: Chhaina (lightly laughing).

RQ17: What are the home languages of the children who are in your class?

AT1: Hindi, ani Kham magar, chaudahay-tharu ani Nepali.

RQ18: Which approach monolingual or multilingual do you practice in your class? Which one do you find more effective? Why?

AT1: Bujaunako lagi ta sir bahubhasha nai paryog gari bujhaiyiyekochha, yeso garda chhito pani bhujhna sakni vaye, euta matrai English matrai bhasha paryog garni ho vane bujhda pani bujhdainan, ani nepali ma vanda pani yiniharulai bujhni garo vayo ke, kinavane yiniharu vibhinna bhashaka vayekale, yo ho yesto ho vanera yinka bhashama pani bichbichma ghusayera bhandinda kheri yinle chhito bujhna sakni vaye ni.

R: Hajur. Tyo karanle tapaile tyo bahubhashik paryog garna ramro lagyo.

AT1: Hajur. Ramrolagyo.

RQ19: How do policy making agencies like school administration, local government, federal education ministry and its offices, and any others influence your teaching trough language perspective?

AT1: English medium chha, pahila Englsih medium thiyena. Alikati farak ta kina parona.

R: Nai nai tapailai sajilo aptharo kasto vakochha?

AT1: Padhauni ta dubai, dubai yekai ho sir, mehanat dubai ekai garnuparchha (laughing light), dubai ekai lagchha malai ta.

R: Eh! English medium ra ule pharak parya chhaina?

AT1:   Um parya chhaina.

R: Tara yesto sano class yesari padaunda kheri alikati parisharam pani badi garnuparchha bhanni chha, ke chha tapaile yo ? (showing classroom decoration and materials for ECD grade)

AT1:   Umh parisharam ta badi garnuparchha.

R: Yesto garaunda ali pharak hunchha?

AT1:   Mehanat ta dubaima tara aakhira vidhyarthilai katabata sikaune, janni garaune hogera.

R: Medium matri

AT1:   Medium matrai pharak ho jasto lagyo hai malai.

RQ20:   You were educated monolingually and by policy you are supposed to use monolingual approach in teaching in the classrooms. Do you follow all the instructions and directions strictly? If no, why?

AT1:   nitima tyo vaye pani sir, vyavharma tyehi ta honi tyo lagu huna sakena.

R: Kin hola teso?

AT1:   Aba maile vaneni, bahu jatiko bhasha bha hunale, vidhyarthilai bujhauna syana class ka lai ta bujhauna mastai garo chha hernus. Bujhdai bujhdainan, yiniharulai kasari bujhaune, kasari class maa basaune, kasari sahata sahaj vatavaranma basalni garnako lagi pani bahubhasha paryog garnai parchha.

R: Tyo nagare ta padhauna sambhavai chhaina?

AT1:   Sambhabai chhaina.

RQ21:   What gap between language policy in education and pedagogical practices have you experienced in your long teaching professional experience?

AT1:   Aba niti ekatira vayo sir, vyavharma tyo katti smbhav vayena. Khai arule kasari padhaunu bhachha tyo ta malai thaha bhayena tara ma ta yetro lamo anubhav gare mero anubhav maa bahubhasha paryo nagarera sakindai nasakine jasto mane, nepali matrai paryog garda syana class lai thula class lai ta aaphai bujhihalchhan, syana class maa ta bhakharai aaka ketaketi nursaray, lkg maa padhne ketaketi ta gharma jun bhasha bolchhan tehi

bhashamaa aauchhan school maa. Aaphno bhasha sameta ramro sanga janeka hundainan vanepachhi uslai nepali bhasha ta garo pani huni bho.

R: Niti bhanda yeha paryo gariyeko kura parbhavakari chha niti yehan kaam gareko chhaina bhanne tapaiko kura?

AT1:   Parbhvakari, hajur.

RQ22:   What experience do you have in sharing pedagogical practice experience among teachers as you?

AT1:   Yesma ta yesto sir, ekpatak euta vidhyarthi hindi bolni patakkai nepali bujhdai nabujhni. Tyo class maa basna ni patakkai namaanni. Yekjanna madamle yeslai ta maile nasakni vaye madam k garni ho? bhannu bhayo, ani maile yesko bhasha paryog garnuna bhane. Tyale feri tyo bhasha najannu hundo rahechha. Tespachhi maile nai Hindi bhasha paryo garera class maa basale mai sanga rakhni garaye.

R: Tespachhi uslai chahi manni vayo?

AT1:   Manni vayo, school aauni vayo, padhyo thulo vayo.

R: Tyo kura sharing garnu bho, sahayog bhayo?

T1:   Chaudhary samudayeka aauchhan, sabaile jannu hunchha vanne hunna tara ma ta chaudhary samudayamaa hurke, deshi samudaye sanga najik sambandha bhahunale maile po jane, arule sabbaile jannu hunchha bhanne ta chhaina.

R: Chhanai, hajur.

AT1:   Tyo bha hunale shikhyaklai ta yesta talim dina ati jaruri manya chhu mail eta hernuhos.

R: Hajur hajur, ekdaimai ramro kura.

RQ23:   How do you integrate learning of the children, as the beginners who are with different home languages?

AT1:   Yesto ho sir, suru suruma yinka bhasha hamile nabujhni, hamra bhasha yinle nabujhni tara manam uniharuko bhashama ali ali bujhaundai gayo, pachhi bistarai yestari padhnu parchha hai, gharma yo bhasha bole pani school maa ta yo bhasha bolni ho bhanera susta susta nepali bhashama hamle lekni padhnima utprerit garchhaun. Bichma bujhenan vane ta

bhanchham, surusuru maa ta tara bistari nepali bhashama laijani ho laijanchham.ekdaimai bujhdai nabujhda ta yinko bhasha paryog garchhaun natra nepali sangasanga laijnachhaun.

R: English Nepali chanhi sangasangai paryog garnu hunchha tara uniharule nabujhda aru pani paryog garnuhunchha?

AT1:   Uniharuko bhasah suru surumaa paryog garchhaun tara jab ali ali bujhna thalchhan ni ani hyanbata balla yiniharulai bolana sikauni lekhana sikauni. Bujhenan vane bichbichma garchaun pachhi.

RQ24:   What types of teaching materials and resources do you use? Do they support multilingual approach?

AT1:   Arumaa chhainan. Support garya chhaina.

RQ 25:   What difficulties are you experiencing with monolingual approach in multilingual class?

AT1:   Apthayaro ta teho ho sir yini vidhayarthile bujhdainan eutai bhasha paryo garda kheri, nabujhe jandainan, aaphule aaphulai aaphna class ka sabai vidhayrti sabale barabari janne houn vanne sochai ho, hamle sakesamma yinlai sabalia janne garauna paye hunthyo vanne hunchha, hamro soch hunchha. Yiniharukai bhasha paryog nagari jandai jandaina tehichha samasya.

RQ26:   What teacher education, educational materials and language policy in education do you expect/ wish which could promote your multilingual teaching?

AT1:   Bhasa eutaima padhaune vane pani shikshik samagriharu bookhru bibhinna bhashamaa vaidiye hunthyo, bujhinthyo ni yo vaneko yo ho vanera hami nepali maa vandihalthim ni. Bidhyarthilai eksam bujhauna u garna sajilo hunthyo.

R: Shikshyama pani yo policy euta bhashama padhaunu parchha vanne ramro hoina?

AT1:   Umha ma ramro manina (laughin reason: she did not know the educational policy on language), kinavane eutai bhashaka chhainan sir eutai vaye sajilo

hunthyo, yeha ta bivinna bhashaka chhan. Vibhinna bhashakale garda kheri ta aaphai anyolma pariyela vanne jasto chha.

RQ27: Do you have any lived experience with the children whom you taught and whose home language is different from the language used in the class and this causes learning difficulties?

AT1: Tehi ho sir, unko bhasha hamle pani nabujhni hamro bhasha unle pani nabujhni garda kheri class maa bachhaharu aauna pan mandainan khali dinbhari royerai ghar janchhan arkandin bata school aaunai mandainan.

RQ28: Many scholars are raising the voice against monolingual approach in education because it cannot ensure the learning opportunities and linguistic diversity justice to the children who have different home languages. What is your experience and opinion on it?

AT1: Tehi bahubhashik padhaunalai thik dekhchhu sir maa kinvane vognilai matrai thaha hunchha. Vibhinna samudayeka vidhyarthi auunda kasto hunchha tyo mahol. Aba aidhyarthile kkehi na kehi kura ta sikekai hunchhan sir gharmai pani. Janekai hunchhan yeha aayera arko bhasha padda kheri ta ali kehi navako zero bha jasto hunchha. Bahu bhashik padhauna ekdam uchit chha.

R: Bahubhashik rupma padhiyo vane uniharule aaphno bhasha paryog garna paauchhan?

AT1: Paryog garna sakchhan. Aaphule janeka kura vyakta garna sakchhan sir haina? Partyek kura sikeka hunchha ni haina? School maa aayera nepali bhasha bolnai sakdainan ta bujhdainan, ani hamlai vannai sakdainan ta ho ki hoina? vannu na.

R: Ho ho.

AT1: Vidhyarthi kasti janeka hunchhan, u hunchhan bhashaka karanle pachhi parchhan tiniharu.

R: Justice vayena? Tyo vaa hunale uniharuko bhasha pani boldiyo vane, paryog gardiyo vane nyay vayo?

AT1: Tinko bhasha boldiyo vane yeso u gardiyo vane yeti khushi hunchhan, yeti khushi hunchhan ki pachhi layera chhodni mania gardainan ke.

R:	Eh eh! Aphno ghar jastai thanni vaye.
AT1:	Hajur.
R:	Hunchha, thank you ma'm. yeti aphthyaro samayeka babjud pani samaya dinu vo thank you very much.
AT1:	Hajurlai pani thank you sir…

Teacher 2

RQ1:	Please your brief introduction/ academic qualification.
AT2:	Namaskar mero nama ………. Mero ghar masina ho maile SLC pass gareko chhu.
RQ3:	How long have you been teaching?
AT2:	Maile 58 sal Dekhi padauna thaleko
RQ4:	What is your first / mother language?
AT2:	Nepali
RQ5:	How were you taught in terms of classroom language? Can you please share your experience in learning language at school and college?
AT2:	Aphule padhya sir? sirle padhaunu vo hami padhyeu kasto vanni,
R:	Bhasha
AT2:	Sabai nepalibata. Sathiharu chaudhari pani the. chaudhary lai chaudhary maa napadhayera nepali maa jo padhaunu hunthyo. English paryo garnu hunthyo.
R:	English matrai paryog garnu hunthyo ki ?
AT2:	English Nepali mix
RQ6:	How many languages can you speak? Good / better/ basic
AT2:	Nepali English ali ali tharu bolinchh bujhna sakinchha, hindi pani
RQ7:	What experience do you have regarding language teaching and teaching using particular language?
AT2:	Yesto chha sir, nepali padhuda nepali bata bujhauna sajilo hunchha ni? English padhauda kheri bachchale bujhdainan ni. English padhaunda nepali paryog garnu parch.
R:	Aru bhasha paryog garnuhunchha?

T2:	Garya chhaina sir. (few students might be there who are not noticed by the teacher) ma yeha aako yehi shrawan bata ho, yeha feri hindi nepali sabai bolnu parni hamro mathi feri nepali matri. Yeha naya khalka bachcha chhan (children with different home languages).
RQ8:	Did your teacher teach you in several languages?
AT2:	Padhayen. Nepali English matrai
RQ9:	Have you taken any special teacher education or training for teaching language?
AT2:	Bhasha sambandhi liyeko chhaina sir aru aru ta liyeko chhu.
RQ10:	What concept do you have about multilingualism?
AT2:	Sabai bhasha aaphule jane pachhi tehi anusar bachchlai sametna sakinchha sir tehi ho. (referring the languages including to languages at school and children's home languages)
RQ11:	What is your opinion or ideas on multilingual education?
T2:	Sabai bhasha shikshyakle jannu parni rahechha sir, ma yeha aaye pachhi anubhuti garyachhu. Aaphno bhasha (mean child's language) bole pachhi tyo bachcha jhyamma huni, kakhama aauni, aaphnai jasto garni, mero aaphno mummy jasto, u garchh ke tyo bhasha hamle najane pachhi taa, hamlai thai hunna hami nepali buchcham ulai thai hunna. Testo huni rahechha tyo vai rachha ahile malai pani. (experiencing the situation)
RQ13:	Teaching English or other languages, how do you teach as medium of instruction?
AT2:	English vanera ABCD parauchham sir, ani nepali maa KA KHA parauchham, ani 1, 2 parauchham, tesari nai padhi rachham kera ahile samma. English maa bahira jani (R: may I go toilet?) hajur, 'yes come in', ani 'no' aleli aleli sikai rachhaun.
R:	English maa tyo vandinda Nepali maaa pani yesto ho vandinu hunchha?
AT2:	English paryo garera nabujhe pachhi pheri nepali bata bhandinchham. Ani tyo sikda sikda sabai janni vaijanchhan.
RQ14:	You should be taught/ educated multilingually then only you can handle multilingual classes. What is your opinion on it?

AT2: Sir yo ta ramro, bhasha sikaunu ta ati ramro ho, sappai kisimka bachcha aaunchhan usko bhashama bolde pachhi, uoo aatmiyata hunchha maya hunchha, mero medam rahechha hunchha ni , aaphu tira aakarshit hunch testo huni rahechha yeha aaye pachhi thaha vayo ni, yeha ko paribesh testo chha. Jasto vaye pani chalna sakine rahechha ke testo vayepachhi. Aba hamilai kasto chha vane Englsih, maa nepali ta aauchha sir, aba magar jatiko bhasha pani thaha chhaina jo kham bolchhan ni. Testo pani thaha chhaina tharu ta ali ali buchcham, deshi hindi pani ali ali bujhcham bolana sakchham samanya. Magar kham taa aanna hamlai, (R: janeko vaye sajilo hunthyo?) hajur.

Now turn to your teaching experience or pedagogical practices

RQ16: How much are you familiar to educational language policies? If you have, please mention.

AT2: Testo ta kehi thaha paaunam sir.

RQ17: What are the home languages of the children who are in your class?

AT2: Hindi, chaudahry, kham, napali

RQ18: Which approach monolingual or multilingual do you practice in your class? Which one do you find more effective? Why?

AT2: Ysto chha, sabai bhasha sikaye pachhi bachcha pani sabai maa perfect hunchhan. Sathi asthi maa pani usko usko bhasha bolna sikne rahichhan. (R: tyo vaa hunale dherai wata bhasha mishayera?) hajur.

RQ19: How do policy making agencies like school administration, local government, federal education ministry and its offices, and any others influence your teaching trough language perspective?

AT2: Tyo ta sir hamle nepali padauthim, ahile school le jo training diyera malia manteswari sikayo, tesari manteswari bata padauna gai rachhu. Aru bhasha ta thaha chhaina.

R: Monteswari ma bachchalai yesari sikaunu parchha vanni chha tara bhasha yesari sikaunu parchha vanni sika chhaina?

AT2: Hajur chhaina.

R: Tyo kura ajhai vaidiye hunthyo vanni chha?

AT2: Aha, bhashqa chhahi yesari padhaunu parchha vanni vaye jhan ramro hunthyo.

RQ20: You were educated monolingually and by policy you are supposed to use monolingual approach in teaching in the classrooms. Do you follow all the instructions and directions strictly? If no, why?

AT2: Ysto chha sir, bachcha aba charwata aaunchha hindi parni, charwata aauchha tharu padhni, 2 wata aaula arko parni ni, testo garda tyo bachchalai kasari padhaune ta? Sabailai mix garera nepali English jo garachham aru vane thaha chhaina.

R: Aru bhasha chanhi padaunu bha chhaina?

AT2: Bachchalai kanti chhuttayera tharu padhuni, chhutayera hindi padauni?

R: Teso vaye tyo sambhava chhaian?

AT2: Tyo sambhava chhaina.

RQ21: What gap between language policy in education and pedagogical practices have you experienced in your long teaching professional experience?

AT2: Yesto chha sir, kasto chha vannuhunchha vane aba, niti lagaune ho bachchilai chhutai rakhera padaunu paryo. ho ki hoina? Aba tharu samajka bachchabachchi aauchhan tharu samajma padhauni bachchalai chhuttai kothama rakhnu paryo, aba hindi padauni lai chhuttai rakhnu paryo, nepali padaunilai chhuttai, English paraunilai chhuttai tyo tyastari sambhava hunchha ta sir?

R: Sambhava vayena, eutai bhasha ka bachcha matri pani aaudainan. Tyo vaa hunale sangai misayera padhaunu paryo?

AT2: Sangai misayera padhaunu paryo. Gharma ma ta aama baule jo nepali bhasha bolchhan. Hamle Nepali English sikauchham, gharma aama baule Nepali bolchhan sangai sangai janchhan.

RQ22: What experience do you have in sharing pedagogical practice experience among teachers as you?

AT2: Tyo ta sir Montessori sikera pani dherai anubhava vayo. Yesari padhaunu parni rahechha vanni pani gyana vayo. Sathiharule pani, sathiharule

padhako aadharma pani, aaphule sathiharulai yesari padhaunu parchha vani, aadan pardan garera jo padairachhaun.

RQ23: How do you integrate learning of the children, as the beginners who are with different home languages?

AT2: Aba tyo, hami nepali padhayera sikaichhaun sir. Nepali bata, aba English padauda kheri pani nepali madhyambata bujhaunako lagi pahila Englsih maa vanni ani yo vaneko yo ho, yesari yesto hunchha, tesko artha lagayera.

R: Nepali bujhniharulai tyo vo nepali nai nabujhni rahechhan vane tyanha kasto? (interrupted by T2)

AT2: Nepali nabujhni kamai holan haina.

R: Ti arulai bujbauna pani garo chha sir, aba tyo hamle vandai vandai garda bujhna suru garchha ani hamro mamle yesto vannu va ho vandai ule gharma pani tehi vani…

R: Tara uniharuko sikai ta pharak parni vo ni ta ? eutako sikai agadi jani vo arkoko pachhadi jani vo bhashaka karan?

AT2: Tyo ta hunchha ni sir, samasya ta kati chha kati chha hajurle herna saknu hunchha class maa basera, nabujhni ko nalekhniko pachhi rahihalchha tyo ta testai ho sir. Samasya ta lastai chha, (laughing….).

RQ24: What types of teaching materials and resources do you use? Do they support multilingual approach?

AT2: Hamro ta tehi Nepali English matrai chha sir.

RQ25: What difficulties are you experiencing with monolingual approach in multilingual class?

AT2: Asti euta hindi bolni bachcha aathyo, tara hamle vanera, hamle nepali bata matrai bolim, nepali bata babu yesto garnu hunna usto garnu hunna vanera samjayiun tele bujhdai bujhenachha. Ani Chandra madam uta class bata aayera Hindi bole pachhi tyo bachcha sathi lagera gayo ke.

RQ26: What teacher education, educational materials and language policy in education do you expect/ wish which could promote your multilingual teaching?

AT2:   English matrai bachchale bujhdainan sir, bachcha ko lagi pani garnu parni rahechha sir, material haru maa ta sabai hunu parne rahechha. Bachchalai dekhauda kheri mastai kisimka material chahine rahechhan aba chaudhary poshak haru k ho? Chaudhary haruko samajama tyo kasta kasta samanharu paryog hunchhan, aba hindi ma muslim maa kasto khalko paryo hunchha? Aba sabai bhasha ka material vayepachhi bachchalai dekhauda kheri hera hai vanera dekhaye pachhi gyan baddai baddai jani rahechh.

R :   Um, yo material vo, tapaiharulai dine shikshya, vibhinna bhasha padhauna sikai diye hunthyo ki kasto lagchh?

AT2:   Ali kai hamilai pani chaudhary bolna aauni, hindi bolna aauni vaye hami pani tehi anusar bachchalai convince garna sakthyu.bachachlai pani ramro hamila pani ramro. (a stisfaction)

RQ27:   Do you have any lived experience with the children whom you taught and whose home language is different from the language used in the class and this causes learning difficulties?

AT2:   Tehi ho sir euta bachha ko aghi vaneko

RQ28:   Many scholars are raising the voice against monolingual approach in education because it cannot ensure the learning opportunities and linguistic diversity justice to the children who have different home languages. What is your experience and opinion on it?

AT2:   Yesto lagchha sir, sabbai bhasha mishayerai jo shikshyaklai jane pachhi bachchalai padhauna ati sajilo hunchha.

R: Katipayama primary level ma sambidhanma lekheko painchha tara tyo hamile kakshyama ta practice garya paidaina? Teskaranle shikshyaklai talim ra shikshya dinu parchha tapaiko anubhava ra bujhai teahi ho?

AT2:   Hajur

R: Thank you mam for your time and support.

Teacher 3

RQ1:   Please your brief introduction and academic qualification.

AT3:   Merao naam ……, ma I. Ed. Thegana chanhi Ghorahi 17 gaira gaun.

RQ2:   What is your major subject?

AT3:   Nepali

RQ3:   How long have you been teaching?

AT3:   28 Barsha bho.

RQ4:   What is your first / mother language?

AT3:   Nepali nai ho

RQ5:   How were you taught in terms of classroom language? Can you please share your experience in learning language at school and college?

AT3:   Hamle padhne belama English vishyama vari English paryog garinthyo. Aru vishya ta Nepali nai ho sir.

R: Haina English maa tapaiharu sir haru bolda sabai English mai bolnu hunthyo?

AT3:   Haina testo haina, uhaharule patha padhune bela English bata padai dine artha lagai dini ani tespachhadi nepali bata vandini.

RQ6:   How many languages can you speak? Good / better/ basic.

AT3:   Nepali balinchha aaphno matri bhsha bho, aru teti khashai bolinna sir. Tharu, magar halka bujhinchha, bolna bhari aaudaina.

RQ7:   What experience do you have regarding language teaching and teaching using particular language? (*Missed Question*)

RQ8:   Did your teacher teach you in several languages?

AT3:   Padhaunu vayena.

RQ9:   Have you taken any special teacher education or training for teaching language?

AT3:   Testo khi leko chhaina sir. Hamlai euta yo Nepali bhasha sambadhi euta sanshthale BGRP vanni le talim garako ho Nepali bhasha sambandhi.

R: Kati samaya?

AT3:   1 class dekhi 3 class samma, 1 hapta. Tehi ho aru testo kehi talim chhaina.

RQ10:   What concept do you have about multilingualism?

AT3:   Testo khi gyan chhaina sir. Kinabhanepachhi hamro vidhyarthiharu magar bhasha gharma bole pani, tharu bhasha bole pani tharuka bachha, jasko vaye pani aaphno matri bhasha vaye pani, yeha aayera Nepali bhasha bolchhan uniharu. Tehi vayera testo gyan chhaina sir.

R: Uniharu chahi gharko bhasha arko hunda kheri Pani Uniharu yeha Nepali bhasha bolna sakchhan?

AT3:   Sakchhan sir, testo khashai samashya chhaina sir bolchhan.

R: Tpaile padhunda kheri bhashako karanle bujhenan vane uniharuko bhashama khi bhandinu huncha yaa Nepali matri boldinhunchha?

AT3:   Testo ta buchhan sir tyo samasy chhaina.

RQ11:   What is your opinion or ideas on multilingual education?

AT3:   Yini bachhalai khasaipharak hunna sir kinavanepachhi sana chhan, yinlai aba Englishai bata vanda kheri pani meaning lekhaidini ho artha lagai dini, kitab maa vako meaning herera artha lagai dini, Meaning lekhai dini ani nepalibatai bolero sikainchha. Hamlai testo samashya nai chhaina sir. Testo khalko vidhyarthi ahile samma maile veteko pani chhaina. Bujhchhan uniharu hajur nepali bujhchhan. Bolchhan testo samashya ahile samma malai aako chhaina sir.

RQ12:   How do you present your lesson in the class from language perspective?

AT3:   Partyek vishyagat talim vaye ra junle talim garnuhunchha uhi teacher le tyehi vishya padhaune vaye ramro hunthyo ki?

R: Umm jastai tyo vanda pani vayo jastai tapaile nai English pani padauna sakni, nepali pani padauna sakni, tharu pani padhauna sakni vayo vane, tapai kasto vaidiyo vane tapai tyo garna saknau hunthyo?

AT3:   Tyo ta talim haru, talim hamle liyepachhi ra hami perfect vayepachhi padhauna sakine ho sir. Natra vane ta uniharuko bhasha aaphu najane samma ta bujinna. Aaphu clear huna sakepachhi tyo ramro ho.

RQ13:   Teaching English or other languages, how do you teach as medium of instruction?

RQ14:   You should be taught/ educated multilingually then only you can handle multilingual classes. What is your opinion on it?

RQ15:   What types of teacher education, or training do you expect to make you a good multilingual teacher? (*Their responses are already there in other questions so these were asked.*)

            Now turn to your teaching experience or pedagogical practices

RQ16:   How much are you familiar to educational language policies? If you have, please mention.

AT3:   Chhaina chhaina.

RQ17:   What are the home languages of the children who are in your class?

AT3:   Yeha khai aba! Pun magar haru chhan (laughing: because she had previously said students have no problems because of language), gharma yiniharu aaphno bhasha bolchhan hola sayat yeha aayera ta khasai… ma pani naya ho sir yeha yehi tihar pachhadi bata padhuna suru gareko, khashai testo, yeha nepali kharkharti bolchhan kera malai teti thaha chhaina sir. Bolna sakchhan tara magarharu chhan. Chaudhary bhanda magar dherai chhan mero maa. Yiniharu bhasha pakkai bolchhan jasto lagya chha malai.

RQ18:   Which approach monolingual or multilingual do you practice in your class? Which one do you find more effective? Why?

AT3:   Aaphnai bhashama padhauna sajilo sir.

R: Aha nainai, tapaiko bhasha haina bachchako bhasha.

AT3:   Bachhaharuko bhashama ta anubhavai chhaina sir testo, Nepali bhasha padhai rako maile. Chhaina sir (she has not found the children whose study was disturbed because of language).

RQ19:   How do policy making agencies like school administration, local government, federal education ministry and its offices, and any others influence your teaching trough language perspective?

AT3:   testo apthyero chhaina sir.

RQ20:   You were educated monolingually and by policy you are supposed to use monolingual approach in teaching in the classrooms. Do you follow all the instructions and directions strictly? If no. Why?

AT3:   Testari bolda kheri bujhdainan, bachcha hun, yinlaita English padauda kheri jastai social vayo, science vayo yini nepali dekhi bahek sabbai English batai chha. Tyo padauni belama pani hamle yinlai pahila English aba kitabko sikayo, tesko artha lagaidyo meaning lekhadyo Nepali batai bolero sikauchhau sir hami.

R: Tapai English Nepali sangsangai paryog gari rahanuhunchha?

AT3:   Hajur hajur anh an. Natra bujhdai bujhdainan firi English to English kaha bujchhan ta sir yiniharule. Sana bachchaharule.

R: Bachchharule jastai bolda kheri, eutai vakya bolda kuna word haru nepali kehi wordharu English milayera bolchhan ki k garchha?

AT3:   Haina testo haina. Yinalai hamle sodhinchha jastai hamle 'what is your name?' vane pachhi, yinle aaphno naam English batai bhanna sakchhan. Sano sano question haru tara kitabko sikaune bela ta yo bhaneko yo bhanera hamle artha lagai dinu parchha nepali maa.

R: Tapaile khi sodhda uniharule bhanda Englsih Nepali misayerai bolchhan?

AT3:   Hajur hajur.

RQ21:   What gap between language policy in education and pedagogical practices have you experienced in your long teaching professional experience?

AT3:   Tyo ta sir aba yi sano bachachaharu ahileko ahile padhayo pheri birsanchhan sir, kasto vane ali thulo class vaye ta tyo niti lagu hunchha sir hunch unile kinvane dherai jani sakya hunchhan, yini sano jastai LKG UKG Nursery haruko bachhaharulai aba tyo sambhavana kam dekhchhu sir ma sano tino kuraharu yinalai sikauni yinlai bolna sikauni kehi kuraharu yinle bujhchhan jastai 'what is your father's name?' vanyeu vane hamle yiniharule aaphno buwako naam vanchhan sir aba aamako naam testo testo kuraharu sanotini kuraharu ta vanna sakchhan aru Englsih to English garna ta sambhava chhaina sir.

R: English to English garna athawa aru thauma Nepali to Nepali jastai testo maa arko bhasha bolni chha chaudhari community maa purai chaudhary matrai bolnichhan athawa avadhi bolnichhan Bhojpuri bolni chhan vane tiniharu kaamaa gayera Nepali padhunile purai Nepali matrai bolna sambhava chhaina teso vaye?

AT3:   Hajur tiniharuko bhasha sanga dohoro milayera ani balla sikaunu paryo. Mishayera balla bujhchhan ani balla bujhi sake vanepachhi sajilo.

RQ22:   What experience do you have in sharing pedagogical practice experience among teachers as you?

AT3: Chha sir. Chha jastai aba asti ek jana vidhyarthile yeha thyakka kasto vane maile pani bhulechhuke meaning. Dhaniya ke mane dhaniya hunchha vanera sodhina ke euti bachchile (smiling) aba mail ta janeko pani bhullechha sir ni. Tyasapachhadi hamro utatirako ekjana madam hunuhunchha, madam vane pachhi kura gare maile tesari ek aapasama tesari, yesari pani sikauchham sir hamile. Kunai kura kahile kanhi ta hami pani sabailai samasya hunchha. Testo pani vachha sir hami sharing garchhau.

RQ23: How do you integrate learning of the children, as the beginners who are with different home languages?

AT3: Padhaye dekhi nepalu bhasha jandai najanni bhanni testo hundaina sir hamro matri bhasha Nepali bhahunale pani. testo samshya chhaina sir … aba baru maile mashina padhauni bela baru chaudhary samaj ali badhi bhahunale tini chaudhary harulai pani hamle hamro bhasha sikaune bela confuse vaye vane timiharu yeslai ke bhanchhau vane pachhe hamle yeslai yo bhanchham vane pachhi balla aba tyasari ke.

RQ24: What types of teaching materials and resources do you use? Do they support multilingual approach?

AT3: Samagri dherai kisimkalai garchha sir, jastai tini calader chhan sir, ti charharu banachhan tini Nepali bata banachhan. Tyo sikauni belama tyo vaneko tyo ho vanera hamle paryog garna sakchhaun sir.

R: Bhannuko matlab praya tapaiharu sanga yeha bilingual 2 wata bhasha maa matrai chhan ra tapaile class maa pani tehi paryog gari rahanu bhachha? Class maa pani tehi paryog gari rahanu bhachha?

AT3: Hajur sir tehi paryog garchhaun sir.

R: Kahilekahi nabujhda kheri uniharuko bhasha paryog gare pani…

AT3: Uniharule yedi kohi nabujhni vaye

R: Intentionally garnu hunna kahile kahi badhyata paryo vane garnuhunchha?

AT3: Hajur kahile katai badhyatale .

RQ25: What difficulties are you experiencing with monolingual approach in multilingual class?

AT3:   Testo khash aba mero snubhavama testo bachchaharu maile vetekai chhaina sir pahilo kura. Yehi chaudhary ho maile veteko vaneko aru banki unko aru bhasha bolne bachchaharu maile vetya chhaina sir mero anubhav maa tyo chhaina.

RQ26:   What teacher education, educational materials and language policy in education do you expect/ wish which could promote your multilingual teaching?

AT3:   Mero yesma apekshya ta sir sabbhandata ta testo bahubhashik vidhyarthiharu bachchaharu aaunda kheri uniharuko bhasha maa sikauda kheri ta sir hamlai talimai ho sir sarkarle testo kisimko talim dinu parchha, jastai kun samudayema kun bhashako bachchharu chhan? Tyo anusar ko hamlai talim hunu parchha.

R: Desh vari eutai kisimko dinu bhanada pani aavashyakta anusar pharak pharak hunu parchha?

AT3:   Hajur aavashyakta anusar, thaun anusar, bachchaharu anusar, jastai chaudhary samudayema padhaunu paryo bhane chaudhary bhasha ko talimharu upalabdha garauni. Jastai hamro yeha musalman bachachharu chhan ke sir, yo bazar area maa tyo madrasa bhanne bidhyalaya chha tyahan musalman haruko bachchaha dherai parchhan. Unko gharmaa khasai aba Nepali pani khasai use hunna hola tyahi bhayera aaphno bhasha bochhan re tyahan. Testo testo belama testo type ko talim haru bhasha haru sikai dinu parchha sir.

R: Samagiri pani tehi kisimka ?

AT3:   Hajur tehi kisimko hajur.

RQ27:   Do you have any lived experience with the children whom you taught and whose home language is different from the language used in the class and this causes learning difficulties?

AT3:   Testo chhaina, ma sanga chhaina.

RQ28:   Many scholars are raising the voice against monolingual approach in education because it cannot ensure the learning opportunities and linguistic

diversity justice to the children who have different home languages. What is your experience and opinion on it?

AT3: Tyo ta sir sake samma, bhashai nabujhni samudayema ta testo avsar hunuparchha sir unko bhashabatai sikauni type ko absar sarkarle ni testo niti lyayera tehi anusarko talim diyera hunchha ki, athwa unkai samudayabata teacharu... garera hunchki vannuna testo kisimko opportunities haru upalabdh agaraunda ramro sir. Mero bicharma nyaya pani tesari dinuparchha kinbhane kunai kunai ta gharma nepali bhasha boldai nabolni nepali bhasha nabolni aaphno matrai bhasha bolni ketaketi harulai garo ta garo hunchha hola. Mero anubhavma chhaaina sir, mero maa bhari chhaina. Testo kunai pani chhaina tara aru sathiharule bhaneko jastai tarai tira, paraye jaso yesto aba muslimharu basobash garera basirakheka chhan vane tinka bachchaharu gharma nepali bhasha boldainan sir. Aba tinlai padhauni belama, tiniharulai testo absar paunuparchha.

R: Huss thank you mam

AT3: Huss.

Teacher 4

RQ1: Please your brief introduction/ academic qualification

AT4: Namaskar mero name …….. maile padheko chanhi +2.

RQ2: What is your major subject?

AT4: Mero major subject chanhi major Nepali.

RQ3: How long have you been teaching?

AT4: 11 barsha dekhi, hajur.

RQ4: What is your first / mother language?

AT4: Mero Nepali nai ho.

RQ5: How were you taught in terms of classroom language? Can you please share your experience in learning language at school and college?

AT4: Hamle school maa sikda Nepali batai sikyaun. Nepali bata nai bhandinu hunthyo English pani. Nepali mai hunthyo, ma yehi school maa padheko ho aada English aada Nepali garera padhthyaun.

R: Q 6: How many languages can you speak? Good / better/ basic

AT4:   Malai Nepali matrai aaunchha aru khi aaundaina.

RQ7:   What experience do you have regarding language teaching and teaching using particular language?

AT4:   Chhaina sir, kinavane sana bachchaharu ho thulo vaidiya bhaye tehi anusarko kura garni hunthyo hola.

R: Tapaile sikdako kura.

AT4:   Maile padhni belama pani nepali mai sikim. Vishyaanusar ta sikim sanshkrita tetibela hamle padhni bela thiyena. Nepaliharu thyo kera nepali neplai batai sikyeun.

RQ8:   Did your teacher teach you in several languages?

AT4:   Nepali ani English, Nepali maa Nepali English maa Englsih testo aru bhasha paryog hune thiyena.

RQ9:   Have you taken any special teacher education or training for teaching language?

AT4:   Hamle tyo matessori training liyera padhai rakheka chhaun kera. Testo bhashama, language sambandhi ta kehi chhaina.

RQ10:   What concept do you have about multilingualism?

AT4:   Dherai bhasha bata sikaune, janeko bhashama ta hami sikai halchhaun, yeha padhna aaune bachchaharu testo garo manni aphthyaro manni ta chhainan Nepali nabujhni, jun india bata aauni muslim samudayeka bachchaharu aauchchan uniharulai ta hindi bhasha bolerai bujhauchhaun. Chaudhary bhashaka bachchhcharu aaihale pani chaudhary bhasha nai bujhdainan yehan bujhhalchhan Nepali.

RQ11:   What is your opinion or ideas on multilingual education?

AT4:   Ramro ho ni sabailai uniharuko bhashama sikauna payeta sahaj hunchha hunchha, uniharulai sikne belama pani sajilo hunthyo. Tara tyo bhasha ta pahila hamile pani jannu paryo hamle pani siknu paryo.

RQ12:   How do you present your lesson in the class from language perspective?

AT4:   Pahila Englsih bata bhane pani tiniharulai Englsih bata yo ho hai tyo Nepali bata nepaliko shavdalai Englsih bata yo bhanchha hai bhani sikayera ani balla Englsih suruwat garni belama pani hami tesari garchhaun. Aba Englsih

batai bhanne ho bhaneta tini sana bachchale bujhdainan. Tyahi bhayera pahila tinlai nepaliko artha ke ho lagai dinu paryo. Ani tyaspachhi bujhayera ani tespachhi sikauchhaun.

RQ13: Teaching English or other languages, how do you teach as medium of instruction?

AT4: Englsih padhauni belama ta pahila Nepali bata artha lagainchha ani hamile samanbya kuraharu sikaune ho 'sorry, thank you,' yestai san asana kuraharu sana bachchaharu bha hunale.

R: Yesto sana sana kurama pani Nepali maa yo bhanera bhannu parchha?

AT4: Umh pahila ta Bhannu parchha yo bhaneko yo bhanera bujhaunai parchha. Bahira janchhu bhitra aaunchhu yinai kuraharu ho pahila sikauni. Hanschhan kera gharma bolirako bhasha bhanda pharak bhayera pahila ta hanschhan ke ho bhanera.

RQ14: You should be taught/ educated multilingually then only you can handle multilingual classes. What is your opinion on it?

AT4: Yo anusarko talim diyo bhaneta ta hamilai, sajilo gari padhauna sakthiyeun bujhauna sakthiyeun junsukai bhasha bhaye pani. aba hamile janni Englsih, Nepali, Hindi yo tinwata bhaasha ko ta hamile sikai ra chham aba chaudhary haru hami jandainau.

R: Tapaile talim ta diyeko haina tyo ta aaphno vyaktigat anubhava lea garda, Hindi ta tapailai katai padhaiyeko chhaina?

AT4: Hajur, chhaina.

R: Tesari tapiharulle padhauna bujhauna saknu hunthyo teska lagi tyo chahiyo bhaidiya hunthyo bhanne tapai ko chahana?

AT4: Hajur ekdamai ho.

RQ15: What types of teacher education, or training do you expect to make you a good multilingual teacher?

AT4: Dherai bhasha avsar payo bhane hamile sikauna sajilo hunthyo hola jasto lagchha.

R: Tapailai padhaunda nai tyasari padhaunu paryo talim dinda tyasari dinuparyo?

AT4: Hajur.

Now turn to your teaching experience or pedagogical practices

RQ16: How much are you familiar to educational language policies? If you have, please mention.

AT4: Thulo class maa bachchaharulai padhauni bhayeta aba bholi yesari padhaula yo yo yesari bujhna nasakni lai yesari bujhaula vanni hunthyo. Ahile samma sanoma firi hamroma testo aru bhasha bolni bujhnai nasakni bachchaharu pani na aako vayera hola hamlai testo tyo barema hamro khashai tyo soch pani gachhaina hamlai apthyaro pani bha chhaina padhunalai.

R: Testo Policy haru pani ke chhan thaha chhaina?

AT4: Hajur…

RQ17: What are the home languages of the children who are in your class?

AT4: Khaita gharma ke paryog garchhan khi thaha chhaina. Yeha ta nepali. Kehi record chhaina. (students home languge record),kehi pani nai magarharu dherai jaso yeha aaune chaudhary, magar aru sabai Nepali nai hunchha Kshetri Bahun, testai dalitharu chhan, tyo madhyama ali ali bhasha pharak bolni bhaneko magar bhasha ra chaudhary bhasha bhayo. Aru ta sabai nepali bhasha matrai ho bolni. Tyo Madhya maa pani tyo dui watabata aaune bachcha haru pani testo bhasha boleko paiyeko chhaina.

R: Uniharule nepali sahaj rupma bujheka chhan?

AT4: Hajur nepali nai bujheka chhan.

RQ18: Which approach monolingual or multilingual do you practice in your class? Which one do you find more effective? Why?

AT4: Nepali ani English hami duiwatai paryo garera bolchhaun. Nepali bhanda lekhnako lagi chanhi Englsih chandai sikchha bachchaharule, bolnalai Nepali nai sajilo kinbhane hami ta English ta dinbhari ta sikaune ho tara bachchaharu ta jati bela pani bihana belluka gharma ta nepali bhasha nai sikai rakhnu bha hunchha. Tyahi bhayera Nepali uniharulai sajilo lagchha. Bolnako lagi lekhnalai chanhi English. (2:00 mins)

R: Tapai English padhunda pani Nepali Paryo gari rahanu hunchha?

AT4: Ah! Yolai yo bhanera ta yo paryog garnai parchha sikaunako lagi.

RQ19: How do policy making agencies like school administration, local government, federal education ministry and its offices, and any others influence your teaching trough language perspective?

AT4: Umh pharak ta pari halcha aba bina training hami sabai chija aaphai garda kheri garo ta bhaihalchha yinnai class harulai pahila shisu bhanera Nepal sarkarle pahila shisu bhanera tokya ho pahila neplai mediumbatai padauthim. Sabbai nepali nai padauthim pachhi pheri school ma pheri English medium suru gare pachhi yelai pani Englsih ma laijanu parchha bhanera pheri English medium. English medium suru bhayeko pani 5 varsh bhand dherai bhaisakyo hola.

R: Teyele tapaiharulai pharak ke pareko chhata ? padhaune sikaune kurama pahila ra ahile maa ke asar chha ta?

AT4: School maa pharak napare pani guardenharulai dherai pharak paryachha.

R: Haina tapaiko aaphno padhauni kaamma?

AT4: Hadahuni kaamama ta pahila nepali nepalima padhinthyo pahila nepalai hunthyo euta duita tinwata book hunthyo. Euta nepali hunthyo, math English hunthyo ahile social science bhanera 4/5 wata book banaidiyera ti English medium kai tarika bata padhaunu parchha.

R: Teye tapailailai testo kehi apthyaro sirjana ta gareko chha ta?

AT4: Chhaina, testo apthyaro ta garya chhaina.

R: Tapaile pahila ra ahile ta kehi pharak ta garnu parch hola ni labour ta dukha ta garnuhunchha hola ni?

AT4: Um dukha ta garnu parchha, hajur. 61 jana 63 jana vidhyarthi hunthe sishu classma tara ahile Englsih medium bhane pachhi 30 jana bhanda dherai rakhdainaun euta class maa.

R: Kin testo? Tetibela 63 jana rakhna milni ahile?

AT4: Utibela dherai vidhyarthi aauthe sir, free maa bhanne ani sarkari school bhanne ani yetikai kaam garna, guardian haru kaam garna janda pani pathai di halne testo garnu hunthyo. Ahile chanhi English medium bhanepachhi sabai dress dekhi liyera sabai chijharu tyakka parera pathaidinu paryo

school pathaune belamaa ani vidhyarthiko sankhya pani ghatyachha section lai pani badaidyachhaun.

RQ20:   You were educated monolingually and by policy you are supposed to use monolingual approach in teaching in the classrooms. Do you follow all the instructions and directions strictly? If no. Why?

AT4:   Testo chanhi hamle Nepali English Nepali English mix garera garera padhai ra hunchhaun. English ko subjectma Englsih matrai garera garaim thulo sano class bhanna bhayena, fruits name padhairachhaun bhane, fruits ko name padhai rachhaun bhane tyaslai nepali maa translate nagardini ho bhane kasari janchha? Jandai jandaina padhaune belama tehi bhayera nepali pani uchcharan gardina parchha.

R: Tyo object haru fruits ko figureharu dekhauda bujhdainan bachchabachchiharule?

AT4:   Bnauna ta banauchhaun bholi bachchaharu ta bhai hale bholi tyo nabanayera bhanau kamtima pani tiniharulai repeat garai rakhnu parchha tyo course aaja ekdin banayo bholi banaidina bhane birshi halchhan. Nepalibata bhanda sahaj hunchha uniharulai.

R: Aaphno bhashama hunda badi memory garchha n bhanne kura garnu bho?

AT4:   Hajur, bujhnuni paryo, bhkhayena bhane phaidai bhayena.

RQ21:   What gap between language policy in education and pedagogical practices have you experienced in your long teaching professional experience?

AT4:   Tyo bidhyarthiharule bujhdainan tehi bhayera paryo garna sakya chhaina aba (anhha liguhing lightly) lagu garna sakya chhaina vidhyarthiharule sar sarti Englsih matrai English subject ma padhako bujhna sakdainan tyahi bhayera ali ali nepali halnu parchha ghusaunu paryo. Ani nepalibata bujhaunu parchha tyo garda kheri nepali English pheri mix hunchha.

RQ22:   What experience do you have in sharing pedagogical practice experience among teachers as you?

AT4:   Yesto hunchha aba hami kahile kanhi talimharu pani padhi raya hunchha Nepal sarkarle dyako talim hunchha aru bahira pani mantessori talim hunchha. Aba euta school chalira hunchha. School chalirako belama sabai

sangai jana mildaina. Kahile kun chanhiko palo parchha kahile kun chanhiko palo parchha palo palo janchham. Unhaharule note banayera lyadinu bha hunchha. Uta aaphule sikeko kuraharu yo yo sikyeu bhyanera share garnuhunchha.

R: Tyo bhayo ani tapaile aaphaile yehan gardai garda anubhavaharu sankalan garnu hunchha ni testo maa aaphule kaam gardai gardai garda anubhav ? Bahirabata liyeko talimko chhuttai anubhava bhayo.

AT4: Sathi sathima nabhujheko kura ke rahechha bhanera sodhne janeko kura yo yesari garam, yesari sajilo hunchha yesari bujhchhan bhanne kura chanhi share hunchha.

RQ23: How do you integrate learning of the children, as the beginners who are with different home languages?

AT4: Tiniharulai aba dherai nai care garnu parchha aba Nepali bhasha sajilai bolna sakni ra nasakni wal haruma tiniharulai care garnuparchha. Tiniharuko guardianlai pani hami bhandinchham gharma Nepali bolnus hai yeha garo hunchha hamlai pani hajurle ali ali sikaunu bhayo bhane sajilo hunchha. Hajurle matri bhasha je bole pani jasari hunchha hajurle pani sikaunus sano bachachale ta sikihalchha bhandinchham hamile pani…

RQ24: What types of teaching materials and resources do you use? Do they support multilingual approach?

AT4: Hamro ta yeha nepali ra English martai ho firi nepali ra Englsih. Ahile samma hamlai testo aphthyaro nai bhayeko chhana aba bahirako tyo bhanda bahirako bolniwalamaa na aako bhayera hola tyo teta tira banako pani chhainam. Hami jati pani banauchham neplai ra English maa.

R: Aa teso bhaye duita bhasha paryog bhachha tyo bhanda badi paryog bha chhaina?

AT4: Hajur hajur. Sabaile bujhhalnuchha tyehi bhayera.

RQ25: What difficulties are you experiencing with monolingual approach in multilingual class?

AT4: Nai tyo ta hunchha sir sajilo feri tyei anusar gar bhanepachhi garna ta sakinchha tara bujhauna sakinna bhanni ho.

R: Haina tapaile bujhauna saknu bhayena bhane ta arthai bhayena bujaunu paryo. Tara tapaile eutai matrai bhasha paryog garera bachhaharulai bujauna saknuhunchha hunna?

AT4:   Euta matrai bhasha paryo garera bujauna sakidaina.

R: Nepali matrai paryo garera athwa English matrai paryog garera sambhava chhaina?

AT4:   Hajur sambhava chhaina.

RQ26:   What teacher education, educational materials and language policy in education do you expect/ wish which could promote your multilingual teaching?

AT4:   Aba tyo hamlai sambhava chhaina dherai khalko vidhyarthiharu rakhera. Ki aaphule siknu paryo. Aaphule nasida samma ta sambhava ni chhaina hamile jati janeko chhaun.

R: Tpailai teita tapailai kasto sikaye hunthyo bhanni lagachha?

AT4:   Hajur sikna paye bhaneta hamle sajilo sanga sikauthiyeun hola.

R: Samagri pani tehi kisamka dherai bhashama bhai diye ramro hunthyo?

AT4:   Hajur, aba jasto hindibata bhashama hindi Indian bachchaharu aaye bhane Indian nai varnamala lyera aaunu bha hunchha ke . ani Indian maa lekhya hunchha hamile padhaunata padhai rakhaya hunchhaun nepali bata yehanharule Indian bata bujirakhnu bhahunchha.

R: Jastai language policyma maile bhandai thya euta matrai langaugemaa padhaunu …

AT4:   Bujdai nabujhnelai ta aaphule matrai janekole matrai bhayena bujnele pani bujnu paryo. Sabbhanda bujaunalai ta dherai janekai ramro hunchha ni.

R: Dherai wata bhasha bhayera dherai maa bujauna sakiye ramro?

AT4:   Hajur hajur. Janekai ramro, ahile feri magarharu matrai aaunu bhachha yo school maa bholi pheri aru schoolmma janda arkai khalko bhasha hola tyaha gayera feri yeha janeko maile nepali matrai janchhu bhanera basnu bhayena. Janyo bhane ta tyo aru thaumaa thauma pani kasto chha padhauna sakni bhayeun. Tyahi bhayera aaphule janekai ramro hunchha.

RQ27:   Do you have any lived experience with the children whom you taught and whose home language is different from the language used in the class and this causes learning difficulties?

AT4:   Testo chhaina. Ahile samma hamro schoolma nepali English nai padhai rachham um hindi wala dherai aaunuhunchha tyahi hindi maa pani maile hindi janei chhu tyahi bhayera teti apthyaro chhaina.

R: Hindi bhasha chahi paryog garnu bhachha?

AT4:   Hajur hindi paryog garyachhu maile hindibata 'bhitra aau bhasha jaau' padhauni bela maa nepalibata padhaihale pani uniharu sanga bole bela hindibatai bolchhu.

RQ28:   Many scholars are raising the voice against monolingual approach in education because it cannot ensure the learning opportunities and linguistic diversity justice to the children who have different home languages. What is your experience and opinion on it?

AT4:   Ani aba sabai khalko bhashabata padhaye pachhi sajilo sahaj sanga bujchhan bhanera ramro tara hamle ni padhinau hamle padhna painau tyo chija hamle padhne belama bhai diyeko bhaye hamle padha pako bhaye kati ramro sanga bujauna sakthim hola bachchaharulai. Kati ramro tarika sangale padhauna sakthim hola bachchalai. Hamle padhne belama jun tarikabata nepali Englsih padhyeun tehi tarikabata padhi rachhaun aba hamlai **bhasha sikna jatiko garo aba hunchha siknali sikna lagyeun bhane bachachaharulai tetikai garo huni ho**. Bachachaharuta sano chhan tiniharulai ta jhan garo nai hunchha.

R: Aha thank you for time with me for interview, thank you mam.

AT4:   Thank you sir.

Teacher 5

RQ1:   Please your brief introduction/ academic qualification

BT5:   Mero naam …… ahile ma inter clear gardai chhu sir.

RQ2:   What is your major subject?

RQ3:   How long have you been teaching?

RQ4:   What is your first / mother language?

BT5:   Chaudahry.

RQ5:   How were you taught in terms of classroom language? Can you please share your experience in learning language at school and college?

BT5:   Hami padhda kheri ta sir nepali ra hami chaudhary vayeko hunale kunai kunai nabujhda kheri tharu bhasha nai paryog garnu hunthyo sirharule. English chahi hami four class dekhi padheko ho sir.

R: English padhauda Nepali pani bhandinu hunthyo?

BT5:   Hajur

R: Chaudhary ma pani bhandinu hunthyo? Chaudhary bhasha nabujhne sirharulai ta garo bho ki ke garnu hunthyo?

BT5:   Local ta parya bujhnu hunthyo sir.

RQ6:   How many languages can you speak? Good / better/ basic

BT5:   Tahru aba aphno matri bhasha bhayo, nepali bhayo, ali ali hindi pani aaunchha, tyo madheshi local (avadhi language) haina, ali ali English pani.

RQ7:   What experience do you have regarding language teaching and teaching using particular language?

BT5:   Nepali padhauda nepali nai use garnu hunthyo sir, nepali kunai kunai hamiharu nabujhda kheri tharu bhasha pani sikaunu hunthyo jastai aba

RQ8:   Did your teacher teach you in several languages?

BT5:   Paraye ta nepali nai use garnuhunthyo sir English subject ma English nabujheko khandama aaphno matri bhasha paryog garnu hunthy.

RQ9:   Have you taken any special teacher education or training for teaching language?

BT5:   Bhasha sambandhita liyeko chhaina sir. Aru yini sano bachchalai kasari sikaune bhanne kura (referring to Montessori).

RQ10:   What concept do you have about multilingualism?

BT5:   Aba yiniharulai teaching gardata sir sabai bhasha sikaunu parchha sir garo hunchha suruma aaphno matri bhasha bolni gareko le matri bhasha nepali use garchhan sir. Tyaspachhi English ma pani ali ali garelchhan. Yeslai yo bhanera sikainchha sir.

R: Ye tapaile padhaunda tinta bhasha paryo garnu parne hunchha?

BT5:   Hajur..

RQ11:   What is your opinion or ideas on multilingual education?

BT5:   Mero anubhavale ta sir yiniharulai euta matrai bhashale hundaina sir tinta bhasha nai paryog garnuparchha.

R: Yeha jati kisimka bachcha chha tiniharuko bhasha boldinu paryo bujadinu paryo?

BT5:   Hajur, paryo.

RQ12:   How do you present your lesson in the class from language perspective?

BT5:   Parya ma Nepali maa garchhu sir English subjectma English.

R: English Nepali?

BT5:   Tyaspachhi nabujheko khandama yiniharuko matri bhasha. (Maximun nepali then English and others)

RQ13:   Teaching English or other languages, how do you teach as medium of instruction?

BT5:   Hajur aba hamiharule pani Nepali midem parekole English chahi garo hunchha sir. English medium chhahi pahile dekhi padhna pako bhaye sajilo hunthyo.

R: Jun pani bhasha chahi sabai kisimka bhasha padhna payeko bhaye sajilo hunthyo bhannu bhayo tapaile?

BT5:   Hajur.

RQ14:   You should be taught/ educated multilingually then only you can handle multilingual classes. What is your opinion on it?

RQ15:   What types of teacher education, or training do you expect to make you a good multilingual teacher? (5:12 mins).

BT5:   Uhaharuko lagita tehi bhasha sambandhi training, aba kun bhasha badhi paryog hunchha? Tyo bhasha sambandhi training bhayeko bhaye ramro hunthyo.

R: Tyo bhayena bhane uhaharulai (teachers who do not know the students home languages) garo hunchha?

BT5:   Garo hunchha.

Now turn to your teaching experience or pedagogical practices

RQ16:	How much are you familiar to educational language policies? If you have please mention.
BT5:	Testo kehi chhaina sir.
RQ17:	What are the home languages of the children who are in your class?
BT5:	Chaudhary chhan sir, yadav (avadhi), ani Nepali.
RQ18:	Which approach monolingual or multilingual do you practice in your class? Which one do you find more effective? Why?
BT5:	Hami ta aba tintai bhasha bolchhaun sir mix maa. Mix gareko nai bujhne hunda malai aba tintai bhasha use gareko ramro lagchha.
R:	Kinbhave uniharule bujchhan ra bujauna sajilo hunchha bhanerai tinta bhasha paryog garnu bha.
BT5:	Hajur.
RQ19:	How do policy making agencies like school administration, local government, federal education ministry and its offices, and any others influence your teaching trough language perspective?
BT5:	Testo apthyaro ta chhaina sir hamile vidhyarthiharule aba bujhne bhasha nai use gari rachhaun. Bidhyarthilai bujhauna garo hunchha sir.
R:	Tapaiharu aaphulai?
BT5:	Aaphulai pani aba English matarai garam bhane kahile kanhi English nahuna sakchha apthyaro hunchha.
R:	Arko kunai bhashako teacherlai nepali matrai use gara bhanda apthyaro hunchha? Ke hunchha?
BT5:	Apthyaro hunchha, prepare garera aaunuparchha.
RQ20:	You were educated monolingually and by policy you are supposed to use monolingual approach in teaching in the classrooms. Do you follow all the instructions and directions strictly? If no. Why?
BT5:	Gare chhaina sir ma aba vidhyarthi haru pani nabujhni, nepalima praya ma nepali bolinchha. English maa chanhi nepali English duitai bolinchha sir tespachhi nabujheko khandama tiniharuko matri bhashama kehi shabdaharu..
R:	Sabai bhanda main kura bujhni ra bujhauni nai ho?

BT5:   Hajur.

RQ21:   What gap between language policy in education and pedagogical practices have you experienced in your long teaching professional experience? (11:08 mins)

BT5:   Aba eutai paryog garda pani English amtrai paryog garda pani sir English vyakaran ramro huni bhayo tara tyo pani ramro hunchha mero kura ta yehan bahubhasha dherai bhasha bolen matri bhasha chhuttai uniharuko hune bhayekole sikauna chahi garo bhyekole aba arko bhasha pani bolna paunda ramrai hunchha.

R: Ramrai hunchha aba tara yesma gap ke rahayo ta aba? Tyo niti yeha paryo garna sakiyena je tapaile yeha paryog garnu bhachha ye thikchha tapaile bhanna khojnu bha kuro yehi ho?

BT5:   Hajur ho.

RQ22:   What experience do you have in sharing pedagogical practice experience among teachers as you?

BT5:   Testo ta chhaina sir ahile aaphno class aaphai heri rachhu. Testo hunchha kahile kahi.

R: Testo samjjhna yogya ke hi chha?

BT5:   Ahile 5 barsha bhaisakyo eklai ua garirachhu testo chhaina sir.

RQ23:   How do you integrate learning of the children, as the beginners who are with different home languages?

BT5:   Sababhanda ta sano bachcha hun sir uniharusanga najik bhayera aaphu sanga ramro snaga basne tiniharulai maya badi gareko anubhava hunchha ni tiniharu dherai aphno aamaa jastai manchhan najikinchhan tespachhi uniharulai sikauna chahi sajilo chha.

R: Bhasha uniharuko boldinu hunchha ki boldinu hunna?

BT5:   Uniharule nabujheko khandama bujhauchhu sir.

R: Tapaiko bhasha bujhe bhane thikchha nabujhema uniharuko bhasha pani bolidinu hunchha. Tespachhi uniharuko bhasha boldai uniharulai sangai rakhera padhauni garirahanu bhachha teso bha natra tapaiko bhasha bujhne sanga matra nabhayera uniharuko bhasha bujhayera garirahanu bhachha.

BT5:   Hajur.

RQ24:   What types of teaching materials and resources do you use? Do they support multilingual approach?

BT5:   Duiwata bhashama matrai, tesle multilingual lai support gareko chhaina.

RQ25:   What difficulties are you experiencing with monolingual approach in multilingual class?

BT5:   Apthyaro hunchha sir aba sano class maa. Sabbhanda pahila ta ketaketi bujhdai bujhdainan sir. Tyaskaranle sabai bhasha haru bolna paye hunthyo.

RQ26:   What teacher education, educational materials and language policy in education do you expect/ wish which could promote your multilingual teaching?

BT5:   Mero bicharma ta bahubhashik nai ramro lagchha sir. Tyo Mathilo class maa ta eutai language garda ni thikai hunchha bujchhan, uniharu bujhni bhaisakeka hunchhan sano bachhaharuka lagi chanhi asambhava.

RQ27:   Do you have any lived experience with the children whom you taught and whose home language is different from the language used in the class and this causes learning difficulties?

BT5:   Testo chhaina sir ma pani yehanko local nai pare vidhyarthiharu pani yetaiko parepachhi testo chhaina.

RQ28:   Many scholars are raising the voice against monolingual approach in education because it cannot ensure the learning opportunities and linguistic diversity justice to the children who have different home languages. What is your experience and opinion on it?

BT5:   Yesma ta bhannu parda sir mero anubhava bhanam sir sabai bhasha bolna paunu parchha.

R: Vidhyarthile pani paunu parchha, teacher le pani ,teacher le najanda ke hunchha?

BT5:   Training lina ramro bidhyarthiko bhasha.

R: Thank you mam for kind support even if you are busy, thank you.

BT5:   Huss..

Teacher 6

R: Namaste I am …..

RQ1:   Please your brief introduction/ academic qualification.

BT6:   Namaste ma ….., bachelor garyachhu education bata.

RQ2:   What is your major subject?

BT6:   Major subject population.

RQ3:   How long have you been teaching?

BT6:   14 varsha jati bhayo.

RQ4:   What is your first / mother language?

BT6:   Tharu.

RQ5:   How were you taught in terms of classroom language? Can you please share your experience in learning language at school and college?

BT6:   School level college level maa sir harule eutai bhasha nepali bhasha paryog garnu bho anne bhasha paryog garnu bhayena.

R: English padhaunada?

BT6:   English padhunda English ra Nepali misayera.

RQ6:   How many languages can you speak? Good / better/ basic

BT6:   Maile tinwata bhasha chanhi janna, bolna ra bujhna sakchhu sir. English ali ali garera charwata hunchha: Nepali, tharu, avadhi, Englidh.

RQ7:   What experience do you have regarding language teaching and teaching using particular language?

BT6:   Nepali ta Nepali English subject chha bhane Nepali use garnu hunthyo anne bhasha paryog garnu hunnathyo.

RQ8:   Did your teacher teach you in several languages?

BT6:   Garnu bhayena, nepali ra English matrai.

RQ9:   Have you taken any special teacher education or training for teaching language?

BT6:   Maile talim leko chhu sir. Bahubhashik bhanne talim lechhu. Bhairahawama 15 dinko talim.

R: Ye kun sansthale deko thyo tyo talim? Sarkari ho ki ke ho?

BT6:   Sarkari nai ho 15 din samma.

R: Bahubhashs yesari padhaunu parchha bhani linu bho?

BT6:   Liyeko chhu sir.

R: Tele tapailai tyaspachhi kasto pharak paryota tapai tyahabata aaisake pachhi? Sajilo wa kasto paribatan bhayo? Tyo talim li sake pachhi.

BT6:   Talim liyi sake pachhi, pahila pahila ma paryog garthen bhasha ta sir, class ma jun kisimka vidhyarthi chhan tyo bhasha paryo gari rahanthe maile ta ajha talim liyera aayepachhi ajha mali sajilo bho ke sir. Yahanera yesari use garne bhanne kura sikyeun bhane tehi anusar paryog gardai aairaheko chhu pahila pani garthe aba pani gari rachhu. Aaphule sakne bhasha jun kismle parya jaso hamro yehan tharu chhan sir.tharu ra avadhi bhasha duita bhasha chanhi bolinchha.

RQ10:   What concept do you have about multilingualism?

BT6:   Bahubhashik bhaneko ke rahechha bhane yesle chanhi ketaketilai vishayavastuko concept, dharana basalnalai ekdam aavashyakta chha sir.yo nabhai hunna kina bhane yahan ta sthaniya rupma aaka ketaketi hunchhan, testai bippanna bargaka hunchhan tiniharulai testai aru bhasha kura, ghara jun bhasha bolchhan tyo bhasha matrai uniharulai thaha hunchha sano class maa hai sir. Tallo level, tyahi bhayera uniharulai uniharukai bhashamaa dina sakyo bhane sajilo gari linchhan.

R: Tyo bho bhaneko bahubhasikta bhaneko tehi ho? Uniharule bibhinna bhashama bachchaharulai tyahi bhashamai bujaunu parchha bhanni nai bahubhasha ho bhnne tapaiko bujhai ho?

BT6:   Hajur hajur…

RQ11:   What is your opinion or ideas on multilingual education?

BT6:   Bahubhashik shikshya chanhi tallo starma (refer to level) sana class ketaketi harulai rakhnuparchha hunuparchha jasto lagchha hai sir.

R: Mother language maa dina aavashayak chha athwa bahubhasha maa dina aavashyak chha?

BT6:   Umm hamro jo arko nepali official language chha tesma pani ra duitai hunu parchha. Mero bicharma matri hunai parchha.

R: Jasto hamro samvidhanle ke bhaya chha bhane tapaiko tin class samma matri bhashama hunu parchha bhaya chha. Tapaiko yeha tin class samma matri bhasha maa dini ho bhane ta chaudhary harulai chhuttai dinu paryo, avadhiharulai chhuttai dinu paryo nepaliharulai chhuttai dinu paryo hindi hunila chhuttai dinu paryo.

BT6: Bahubhashik hunuparyo. Bahubhashik bho bhne sabailai ramro hunchha. Eutai matrai matri language bhayo bhane eutalai matri chhutta chhuttai garna garo hunchha. Tyahi bhayera bahubhashik bho bhne sabailai hunchha bahubhashik bbho bhane sabbhanda ramro. Bahubhashik hunuparchha sana class kaa ketaketilai.

RQ12: How do you present your lesson in the class from language perspective?

BT6: Lesson haru dinda kheri sir pahila ta vishyavastu anusar gainchha tesma kaa kuraharu ketaketile lina skenan bhane yo bhashama yelai yesari bhaninchha bhanera bujauni ke sir. Teslai tesko matri bhashama teslai kun shabdale paryog garchha tyo shabdale tyahanera tehi ra ani plus nepali bhashama pani nepali maa pani tyalai bhandini. Nepali maa yo bhanchha timro bhashama yo bhanchha. Duitai eutai ho bhanera bujhauni. Dheraiwata bhashamaa bhandini.

RQ13: Teaching English or other languages, how do you teach as medium of instruction?

BT6: Jasto hami class linda kheri padhda kheri utikherai bata jo bahubhashik shikshya bhaidiyeko bhaidiyeko bhaye. Aajabholi hamle class linda ajha tewa pugthyo ke sir, haina?

RQ14: You should be taught/ educated multilingually then only you can handle multilingual classes. What is your opinion on it?

BT6: Sirharule utibela nepali bhasha English padaunda Nepali ra English paryog garnu hunchha tyo bahek aru paryog garnu bhayena. Hamilai tetikhera bujhna pani nikai garo bho. Tehibela sabai kuro bhaidiya bhaye sajilo hunthyo. Aba chanhi ke chha bhane hami chanhi class linda kheri bibhinna bhasha paryog garda kheri ketaketile alli sajilo tarikale bujhchhan jasto lagchha. Liyeka pani chhan sir eutai bhasha ko pani chhan sir. Eutai bhasha

bolda kehri kahile kanhi ketaketi allamalla parya hunchhan, haina? Yo lai yo bhaninchha yolai yo bhaninchha bhanera kahile kanhita picture haru hunchha ni dekhayerai, aaphule najaneko kura timiharule yelai ke bhanchhau timro bhashama sodhe pachhi uniharule bhachhan ani. Teslai lekhdini tyo garera class liyi rakheka chhaun aba.

RQ15: What types of teacher education, or training do you expect to make you a good multilingual teacher?

BT6: Aba bahubhashik ke chha bhane sir sampuran teacherharule paanu bhako chhaina. Tyo talim sakesamma jun paravi level ka sir haru hunuhunchha teacherharu hunuhunchha tyahan harulai diyeko bhaye ajha parbhavakari hunchha ra dinai parni hunchha (focusing with high stress and pitch) hunai parchha yo vyabastha. Sarkarle ke bhanya chha bhane paravi levelma tin kashya samma bahubhashik kashya sanchhal garni bhaneko ta chha tara aba teacherlai aaphailai aaundaina.

R: Marti bhasha bhanyachha.

BT6: Matri bhasha.

R: Jastai matri bhasha maa..

BT6: Matri bhashama sambhava chhaina bahubhasha teskolagi tesko lagi teacher lai talimko aavashyakta chha sir.

Now turn to your teaching experience or pedagogical practices

RQ16: How much are you familiar to educational language policies? If you have please mention.

BT6: Shikshyaka nitiharu sir?

R: Bhasha sanga sambandhit.

BT6: Bhasha sanga sambandhit jankari chhaina sir.

R: Jankari chhaina teso bhaye, samvidhan maa matri bhasha bhanne jankari paunu bhachha. Thyo bhanda aru thaha chhaina?

BT6: Hajur. matri bhasha bahubhasha tyo bhanda aru thaha chhaina sir.

RQ17: What are the home languages of the children who are in your class?

BT6: Mero class ma tharu bhasha, avadhi bhasha, magar bhasha, ani Nepali bhasha.

RQ18: Which approach monolingual or multilingual do you practice in your class? Which one do you find more effective? Why?

BT6: Ma chahin bahubhasha nai paryog gari rachhu sir. Kina bhane ketaketi pani utsahit hunchhan sir. Ekdam utsahit bhayera chaso liyera sunna thalchhan aba uniharu aaj pani, aaphumatrai bha bela aaphnai bhasha use garchhan bolchhan tyale garda najaneko kura pani tinle uniharuko bhashama gardepachhi kanalai tantho banauchhan dhyan dinchhan tespachhi unuahrulai sajilo hunchha sir aaphulai pani class lina sajilo bha hunchha sir. Bhujheko anubhuti pharak paiyachha sir.

RQ19: How do policy making agencies like school administration, local government, federal education ministry and its offices, and any others influence your teaching trough language perspective?

BT6: Sabailai ta sabai bhasha thaha chhaina ni sabai bhasha aaudaina ni sabai bhasha bolan jasto ma chaudhary bha hunale tharu bhasha clear aauchha sathsathai avadhi bhasha malai aaudaina sir . tyo magar lai padhuna pathaye pachhita ma sakddaina ni class maa.

R: Ke apthyaro hunchha?

BT6: Hamlai ki vidhyarthilai?

R: Tapaiharu ra vidhyarthi lai pani.

BT6: Hamlai matri haina vidhyarthilai sameta ashar parchha. Vidhyarthiharule uniharule bujhdai bujhdainan, English to English bolni ho bhane ta herya herei hunchhan kehi bujhdainan ke bhanu bho bhanchhan. Uhi bolda kheri pani uhi aaphnai bhashama sodhchhan ani ke bhanne Englsih maa matrai ta sakdainam sir class lina. Kina bhane English hanlai pani apthyarai chha.

R: Sabai sir sirharu lai English ustai chhaina haina?

BT6: Hajur sabai sir harulai major subject English liyeka sir harulai thikai chha, ali yubaharulai thikai chha, sakchha yubaharule hami samma tin samma English mai sakchham sir. Tyo bhanda mathi hamle sakdainam. Ani jun ali umerka sir haru hunuhunchha ni teacherharu tyahalai ta garo cchha surubatai nepali padhera aako harulai ta.

RQ20:   You were educated monolingually and by policy you are supposed to use monolingual approach in teaching in the classrooms. Do you follow all the instructions and directions strictly? If no. Why?

BT6:   Euta matrai bhasha paryog agaarya chhaina sir.

R: Kin garnu bhayena?

BT6:   Kinabhen ketaketi sabbhanda vidhyarthile lina sakdainan. Euta matrai bhasha paryog garepachhi uniharule lina sakdainan. Bibhinna bhashaka aa hunale English matrai paryod garda pani uniharuko bujhna ali garo hunchha sir. English kaa word harulai nai uniharuko bhashama bhandine ho bhane timiharuko bhashama yo wordlai yo bhanchha bhanera bhandine ho bhanepachhi uniharule sajilo sanga bujchhan. Ti karanle ma eutai bhashama paryo garna sakya chhaina sir.

RQ21:   What gap between language policy in education and pedagogical practices have you experienced in your long teaching professional experience?

BT6:   Aba niti yeka tira chha karyanyoan bhako chhaina sir, hamle class aphnai tarikale liraka chhaun. Niti anusar class line ho bhane ta..

R: Hiti karyonyoan garna sakine khalko chhaina?

BT6:   Chhaina yeha sir. Testo kisimko vatavaran nai chhaina class maa, vidhyarthilai class maa herda kheri testo vatavaran chhaina.

R: Teso bha hunale jun kura tapaile practice garnu bhachha tyo anusar janu bhayena bhane niti anusar jana sambhava chhaina? Tapaile saknu hunna, teso dekhidaina?

BT6:   Hajur garai parla sir.

RQ22:   What experience do you have in sharing pedagogical practice experience among teachers as you?

BT6:   Hamle share garchaun sir class liyeka kuraharu. Ekaapasma share garchaun. Kasaile ekdami ramro gare pani share garchhaun naramro gare pani share garchhaun jasto aba tehi chha bujhaikai kura chha sabbhanda dharana kasari basalnekai kura chha yehan.

R: Umh anubhava maa testo tyakka kehi chha? Tapaile bhaneko aruali tapaile sikeko arubata kura?

BT6:   Aru staff bata sir?

R: Hajur.

BT6: …..

R Q23:   How do you integrate learning of the children, as the beginners who are with different home languages?

BT6:   Ma ta ke garchhu bhane sir kahile kanhi aba ke hunchha bhane uniharulai nai aaphnai bhashama bhanna lagauchhu pahila. Sabailai palo dine ke uniharulai aaphno aaphno bhashama sabai, ani tespachhi maile yo bhashama yo bhanchha , nepali bhashama yesari, tharu bhashama yo yesari ani tespachhi avadhi bhashama yo bhanchha yesari bhanera sikaidinchhu sir.

R: Uniharulai nai sharing garna lagaunuhunchha?

BT6:   Hajur sharing garna lagauchhu.

RQ24:   What types of teaching materials and resources do you use? Do they support multilingual approach?

BT6:   Chhaina, testo samagiri chhaina. Sabai bhasha ko lagi clear rupma bujhna sakne testo samagiri chhaina sir. Nepali ra English ma matrai chha.

RQ25:   What difficulties are you experiencing with monolingual approach in multilingual class?

BT6:   Tyo samagiriharu dekhaunda kheri ke hunchha bhane tyo sabai nepali bhashama matrai chha ra English bhasha maa matrai chha. Tyo bujhaunda kheri uniharulai teha feri uniharuko bhasha paryog garnuparchha tyahanera. Ma ta bolna sakchhu bujhchhu tara kosaile ta yehan tharu pani bujhnu hunna. Avadhi pani bujhnuhunna. Kahile kahi ke hunchha bhane kohile tharu bhashama kehi bhandai chha bhane yele ke bhandai chha bhanera sodhna aaudai chha. Sodhna parchha bujhdinu parchha sir.

R: Aghi maile bhaneko tehi ho sharing.

BT6:   Umhhaa (laughing), hajur um, yele ke bhandaichha bhanera bujhdinu bhanchhan ani, garinchha sir, testo samasya chha aru bhasha gat rupma samgiri haru chhaina.

RQ26: What teacher education, educational materials and language policy in education do you expect/ wish which could promote your multilingual teaching?

BT6: Samagiri haru bhanne ho bhane sir samagiri chitra sahit hunu parchha sir chitra ra naam sahit hunu paryo. Bhashagat rupma dheraiwata bhashamaa, tyha euta matrai bhashama haina ki arko bhasha maa nepali bhasha maa sabai bhasha rakhera. Chitrasahit sabai bhasha mix garera hunu paryo. Yesto kisimko samagiri bhayo bhane sajilo hunchha.

R: Shikshyaklai education kasto hunu paryo?

BT6: Teacher ko lagi sir?

R: Hajur.

BT6: Teacher haruko lagi, shikshyakharuko lagi education pani bahubhashik rupma kasari class line haina, ani ….

R: Ani tespahhi niti bhashako nitima jastai ahile yoeuta bhasha paryog garnuparchha bhanni ke bhaye hunthyo?

BT6: Nepali Engliah, jastai bhashale matrai ketaketiko dharana basalna garo chha sir. Bahubhasik rupama jaba samma niti bandaina jasto bhanchha English medium rakhni bhanchha, English medium maa matrai padhai rakhera ketaketilai dharanai dina sakiyena bhane bujaunai sakiyena bhane tesko ke upalabdhi chha?

R: Kehi upalabdhi nai bhayena.

BT6: Uplabdhinai bhayena ni. Rakhnu narakhnu barabari ho. Bahubhashik hunuparyo.

R: Bahubhashik niti hunu paryo tapaille monolingual hunu bhayena tapaile bhaneko kura.

BT6: Hajur hajur…nepali bhashamaa matrai bhanda ule ramro garna sakchha ni.

RQ27: Do you have any lived experience with the children whom you taught and whose home language is different from the language used in the class and this causes learning difficulties?

BT6: Maile gata varshko kura garen sir euta 1 class ko kura ho. Aha tyaha euta tharu bachcha rahechha. Tharu bachcha ho sir, ulai nepali bhasha bolna

ekdamai garo bolanai naauni ani ulai male nepali teti khera maile nepali subject padhaunthe. Ani ulai nepali maa bolda kheri ule khi wastha nagarni basi rani, dherai din samma yestai bho, ani kin yesto garchhai bhane pachhi ani tharu maa bolna suru garyo. Tharuma bolda kheri tele pachhi sabai kura garda kheri class maa ramro bhathyo sir.

R: Usko bhasha maa bolna thale pachhi.

BT6:   Usko bhasha maa bolna thale pachhi ua ma sanga najikki, najik bhai tespachhi sabai kura garna thali.

R: Kati class ko bachcha?

BT6:   1 class ko

R: Bachchi nani?

BT6:   Hajur nani.

R: Tyo bhanda suruma sano class kehi lya thyo ki ek class maa matrai aako ho?

BT6:   1 class ma aako.

R: Bhannale suruko bachcha?

BT6:   Hajur suruko bachcha.

RQ28:   Many scholars are raising the voice against monolingual approach in education because it cannot ensure the learning opportunities and linguistic diversity justice to the children who have different home languages. What is your experience and opinion on it?

BT6:   Bahubhashik shikshya hunu parchha ma pani tehi bhachu.

R: Yadi tyo bhayena bhane annaya hunchha?

BT6:   Annaya hunchha.

R: Kina hun parchha ta?

BT6:   Katipaya class haru ke hunchha sir bahubhashik bhayena bhane uniharuko bhasha anusar bhayena bhane uniharuko classai chhodchhan sir, schoolai chhodchhan sir.

R: Ye school drop out hunchhan.

BT6:   School drop out hunchhan ani yestai gardai 'maita nai jain school' bhanchan ani yesto chha usto chha bhanchha uniharu gharai basna chhodchan. school chhodchhan sir.

R: Yeye bhashakai karanle uniharuko padhai abrudha hunchha?

BT6:   Abrudhdha hunchha sir.

R: Tyo bha hunale bahu bhashik rupamai shikshya dinparchha bhannu hunnchha?

BT6:   Hunuparchha.

Teacher 7

RQ1:   Please your brief introduction/ academic qualification.

BT7:   …………, Gadhawa , master

RQ2:   What is your major subject?

BT7:   Major Nepali ma

RQ3:   How long have you been teaching?

BT7:   1 year

RQ4:   What is your first / mother language?

BT7:   Nepali

RQ5:   How were you taught in terms of classroom language? Can you please share your experience in learning language at school and college?

BT7:   Sirharule Nepali bhaye pachhi Nepali nai paryog garnu bhayo English bhaye pachhi neplai English sathsathai paryog garnu bhayo.

RQ6:   How many languages can you speak? Good / better/ basic

BT7:   Nepali ali ali tharu Avadhi English thorai, ani tharu avadhi bijhchhu bolana teti aaundaina.

RQ7:   What experience do you have regarding language teaching and teaching using particular language?

BT7:   Padhda kheri English vishyama English Nepali hunthyo Nepali maa nepali matra hunthyo.

RQ8:   Did your teacher teach you in several languages?

BT7:   Testo eutai bhanni hunanathyo, chaudhary pani bujahunu hunthyo bolero haina, sbailai bujhaune paryasha garnuhunthyo. Paraya sir sir harulai ra arulai pani yehanko bhasha aauchha paraya sabailai, ma bahira basehamro samajma chaudhary avadhi tetiichhaina ke pahadi matrai chha tehi bhayeara

malai teti aaundaina ke. Aru sir mam lai aauchha. Ma chhahi testo pharkauna aaunna.

RQ9: Have you taken any special teacher education or training for teaching language?

BT7: Chhaina, education faculty in bachelor.

RQ10: What concept do you have about multilingualism?

BT7: Ek bhanda badi bhasha bhyo jastai chaudahry, avadhi tehi nai ho bahubhasha bhaneko.

RQ11: What is your opinion or ideas on multilingual education?

BT7: Jasatai tala class, primary class matri bhasha hunuparyo kya haina. Jastai Chaudhary, avadhi testo kisimko shikshyak pani hunu paryo janeko bahubhashik shikshyan ko u garnu paryo, class ma pani group banayeara chaudhary avadhi ke bujhdainata ule. Haina tesari analysis garera tyo bachchaharulai pani tyasari bujaunu paryo. Sabbhaanda shikshyakma bhar parne kura ho bahubhasha ko shikshyak choose garnu paryo. Ani testo garema ramrai hunchha.

RQ12: How do you present your lesson in the class from language perspective?

BT7: Vishyabastu bujaune kura English bolero uniharule bujhdainan. Nepali pani bujhdainan chaudhry mai bolnu parchha avadhimai bolnu parchha haina. Aba jani najani chaudhary maa bujhaunu parchha. Uniharu hami sanga pani nepali maa boldainan chaudhary bhashamai bolchan ke mam yesto mam usto bhanera haina , uniharulai chaudhary bolero bujjhunu parchha. Avadhi bolero bujhunu parchha, nepali bolero bujhaunu parchha jasto chha paristhiti ustai garnuparchha.

RQ13: Teaching English or other languages, how do you teach as medium of instruction?

BT7:

RQ14: You should be taught/ educated multilingually then only you can handle multilingual classes. What is your opinion on it?

BT7: Ekdamai jasto ahile samajma vibhinna tharika chhan bachchaharu haina vibhinna bahubhashik chha avadhi chha chaudhary hamilai pahile dekhinai

tyasari bhako bhaye ta sajilo hunthyo ni ta. Padhunalai chaudhary, avadhi English, hamro pani ramro hunthyo bachchaharulai shikshya dina tyo ramro hunthyo. Pahile dekhi bachelor master tyasari bhako bhako bhaye ekdamai ramro hunthyo.

RQ15:   What types of teacher education, or training do you expect to make you a good multilingual teacher?

BT7:   Hamlai chanhi shikshyakharulai talimko aavashyakta ekdamai chha haina, avadhi chaudhary kasari padhauni bahu bhashama kasari padhuni yesari padhunus bhanera kasari kasari padhaune tesko niyam haina talimharu ekdami bhaye ekdami ramro hunthyo um kasari padhuni kasari studentlai bujhaune testo kisimko talim haru dinu parni.

Now turn to your teaching experience or pedagogical practices

RQ16:   How much are you familiar to educational language policies? If you have, please mention.

BT7:   Primary level maa ta matri bhashama nai pathana pathan garne bhanekochha haina.

RQ17:   What are the home languages of the children who are in your class?

BT7:   Yi chaudhary Nepali chhan

RQ18:   Which approach monolingual or multilingual do you practice in your class? Which one do you find more effective? Why?

BT7:   Aha yesto ho Nepali matrai ta bujhdainan ni ta uniharu jasto chadahry bachcha bhaye pani nepali bolne chaudhary bolne ule duitai bujhchha ra diutai pani janchha. Teso bhaye ramro bhayo ma Nepali Nepali matra bole bhane ta usle bujhdai bujhdaina. 2/3 wata misyera bolnai parne hunchha.

RQ19:   How do policy making agencies like school administration, local government, federal education ministry and its offices, and any others influence your teaching trough language perspective?

BT7:   Aphthyaro ta aphthyaro bhaihalchha ni jastai hami nepaliko teacher English padhaunu paryachha, English medium medium maa pahaunu paryachha haina tyo talim ko ekdamai abhava chha ke teachermaa talimko abhava chha haina jastai talim bhayo teachrlai jun vishya ho tyo padhaune hundaina ke

kinabhane tyo teacher harunai pugdaina ke school maa. Englsih ko English English nepali ko Nepali nepali padhauni teachrai pugadaina. Ma nepali teacher 1, 2 ma Englsih padhaunai parchha ke kinaki hamro teacherai pugdaina. Hamro talimko pani ekdamai aavashyakta hunchha teacherlai tehi nai ho.

RQ20:   You were educated monolingually and by policy you are supposed to use monolingual approach in teaching in the classrooms. Do you follow all the instructions and directions strictly? If no, why?

BT7:   Nepali nai paryog garni ho bhane ta hamro student le bujhdai bujhdainan ni. Chaudhary chha avadhi chha usle chadhary mai boleko bujhchha. Matri bhasha paryog hunchha usko jastai thulo class maa ta bujhchha hola 3 class 1class 2 class ulai chaudharymai bujhaunu parchha ani nepalimai bhannu parchha tyo bhanera. Ulai avadhimai bujhaunu parchha ani balla nepali maa bhannu parchha. Tyasaile hundai hundaina euta matara language paryog garera hundaina.

RQ21:   What gap between language policy in education and pedagogical practices have you experienced in your long teaching professional experience?

BT7:   Chha chha ahile ta malali chaudhary aaunchha, school maa aayera pani malai aaunchha pahile pahile ta usle bhaneko pani maile pani nabujhni maile bhaneko ule pani nabujhni. Yesto ekdamai aphtharo thiyo ahile maile pani bujhdai chhu, yiniharule pani bujhdai chhan. Ekdamai aphthyaro hunchha ke chaudhy avadhi bhayeko usmaa ta chadhary mai bolero bujhaunu parchha ani balla nepalima bolera bujhaunu parchha aphthyaro aphthyaro nai hunchha.

RQ22:   What experience do you have in sharing pedagogical practice experience among teachers as you?

BT7:   Chaudhary ko mam haru hunuhunchha maile najaneko ke bhaneko hola vidhyartile bhanera sodhchhu ani uhanle bhandinu hunchha yesto ho bhanera ani English harumaa pani hunchha nit a chha testo satasat garne. Share haru garne chha.

RQ23:	How do you integrate learning of the children, as the beginners who are with different home languages?
BT7:	Jasta suppose hen bhaneko kukhuro ho, haina? Pahile yiniharulai jastai chaudhry harule ta 'murga' ho ki 'murgi' bhanchha avadhiharule pahila 'murga' bhannu paryo, nepalima kukhura bhannu paryo balla English maa 'hen' ani 'hen' bhaneko ke ho bhane pachhi 'kukhura' athawa 'murga'. Yesri balla uniharule bujchha. Avadhimaa 'murgi' bhanchha chaudhary maa tehi bhanchha hola.
RQ24:	What types of teaching materials and resources do you use? Do they support multilingual approach?
BT7:	Sahyog chha chart haru dekhaye pachhi ta uniharule sajilai bujhni bhyeni ta. Chitraharu dekhauni uniharule herara 'hen' bhanya kukhura rahechha bhanera padhera bhanda pani dekhera badi bujhni bhayeni ta. Shaikshik samagiri paryog gareko ta ramro ho ni ta.
R:	Shaikshik samagiriharu tapaile yeha jati bolnuhunchha ti bhasha maa chhan ki chainan?
BT7:	Teato bhasha maa ta chainan.
RQ25:	What difficulties are you experiencing with monolingual approach in multilingual class?
BT7:	First kura ta vidhyarhile bujdai bujhdaina. English mai bolnu parchha nepalimai bolnu parchha suppose bhanyo bhane ta bujhdai bujhdainan. Tehi ho samasya maile padhako bujhdai bujhdainan.
RQ26:	What teacher education, educational materials and language policy in education do you expect/ wish which could promote your multilingual teaching?
BT7:	Tehinai ho talim hos teacher harulai haina, eutai bhasha ma ta hundai hunna bahubhashik hunchha class bahubhashik shikshan nai garnuparchha hamle haina. Sabbhanda shikshyaklai talim aavashyakta hunchha. Ani talim parapta shikshyak school maa hos tyo ta sthaniya tahale pani chhanot garos ke.
R:	Material haru?

BT7: Umh material haru ta chitra haru bhayo. Chatharuma pani bahubhasha bhayo bhne bookharuma bhayo bhane sajilo hunthyo sabai sikthe ni. Hamle sikaunu bhada pani uniharule herera nai sikthe aaphai sikthe.

RQ27: Do you have any lived experience with the children whom you taught and whose home language is different from the language used in the class and this causes learning difficulties?

BT7: Testo anubhava chha aba uniharulai chaudhary nai bhannu parne maile school bhannale gharma chanhi mamlai sodhera ulai bhaneko anubhava chha. Maile chaudhary nabujhne pahila pahila aaune bela ani chaudhary nabujhni ani chaudhary maa kunai word haru thayakkai birse. Mamlai bolai ule ke bhaneko balla sodhera mam le bujhai dinu bhako thiyo. Ahile dherai sudhar bhako chha.

RQ28: Many scholars are raising the voice against monolingual approach in education because it cannot ensure the learning opportunities and linguistic diversity justice to the children who have different home languages. What is your experience and opinion on it?

BT7: Umh ekdamai ho vibhinna kisimko bhasha bahubhsha shikshya nai hunuparchha, vibhinna kisimka bhasha bolna parchha shikshyakle bolna paunuparchha. Chaudhary, avadhi matri bhasha nai unko chaudhary huchha ani first maa school maa aayo bhane ta nepali bolyo bhane ta nepali bujhdai bujhdaina aba uniharulai ke gyan dine ta aba ule bujhdaina bhane ke dine ta chaudhary mai bolnu paryo ni ta uniharulai chaudhary mai bolera bujhanu paryo ni ta matri bhasha ta hunai parchha shikshyan hunai parchha school haruma haina sano classmaa …

R: Matri bhasha eutai bhasha ki sabai mishayera bolnu parchha? Chaudhary matrai banuda pheri arkole nabujhla ni ta?

BT7: Ho tyo shikshyak talim pani hunuparyo. Sabai paryo garna jannu paryo.

R: Chaudhary matrai euta class arko garna hunchha ki hunna?

BT7: Tyo ta sambhavai hundaina. Misayerai paryo garnu paryo. Jasto chaudhary ko euta avadhiko euta group ta sambhavai hundaina.

R: Thank you mam.

BT7:   Thank you sir.

Teacher 8

RQ1:   Please your brief introduction/ academic qualification.

CT8:   ……………..

RQ2:   What is your major subject?

RQ3:   How long have you been teaching?

CT8:   44 shal dekhi ahile samma nirantar padhai rakheki chhu (34 years).

RQ4:   What is your first / mother language?

CT8:   Nepali

RQ5:   How were you taught in terms of classroom language? Can you please share your experience in learning language at school and college?

CT8:   Tallo level maa ta Nepali padhaunu bho sir harule, ma vi level ma ta English nai English pani padhaunu hunthypo pandey sir harule.

R: Testo belamaa nabujhda kasto hunthyo hajurlali?

CT8:   nabujhdata English aphthyarai lagthyo.

R: Aphthyaro hunda sir harule bhandinu hunthyo?

CT8:   Sodhe bhandinu hunthyo.

RQ6:   How many languages can you speak? Good / better/ basic

CT8:   Ma hindi bolchhu ali ali mistake bhaye pani, tharu bolchhu tahru bahullya bhayeko le tahry maa nai padhunu parchha dherai jaso. Nepali tharu dubai mix garera padhaunchhaun. Yeso madheshi samajbata pani aako hunchhan kehi kura tiniharulai nabujheko hindi maa pani bhandinu parchha.

R: Tapaiharu samanya ¾ wata bhasha bolchal garnuhunchha?

CT8:   Garinchha.

R: Nepali, tespachhi hindi chaudahry, angreji 3,4 wata bhasha paryog garna saknuhunchha?

R: Hajur, sakinchha.

RQ7:   What experience do you have regarding language teaching and teaching using particular language?

CT8: Paddhakheri ra padunda kheriko pharak chha sir tyeti bela yo, nepali bhasha padinthyo tetibela, tharu samjka ketiharu padhdainthe tetibela, ketaharu pani kamai padhthe. Nepalimai padhi hunthyo.

R: Uniharulai kasto samsya hunthyo?

CT8: Maile padhda kheri ta chaudhary thiyenan. Sabi Nepali bhasha mai padinthyo ahile aayera sabai bhasha padhaunu parchha. Sabai bhashikaka bachchaharu aaka hunchhan ahile.

RQ8: Did your teacher teach you in several languages?

CT8: Mariya Montessori course hami Ranchima basera 2 barshako course hami ek barshama basera sidhyaera aaka ho 42, 43 saltira. Yeha aayera pani Montessori method bata Halbard David bhannile padhuna pani lagnu bhathyo hamilai ani pachhi pheri hamiharu yetatira shool tira lagyeun. Tehi methodbata nai ramro lagyo.

R: Yo Montessori bho bhasha sambandhi?

CT8: Bbhasha yesaima chha bhasha yesari padhuni bhanera.

R: Bhasha yesari padhunu bhanni bho, bahubhashikta sambandhi kehi thiyo?

CT8: Bahubhasha sanbadhi, eutai bhasha padhaunda kheri arko bhasha bata aakale bujhdainan ani bahubhashi paryog gareara euta shabdlai ekpatak chaudhryma boleko chha bhane arko patak nepali maa bolni.

R: Testo kisimko talim tapailai diyiya thyo pahila?

CT8: Ma ta gaina tara diyinchha talim, English maa ma gathe, tharu bhashama arko ekjana janu bhathyo diyinchha.

RQ9: Have you taken any special teacher education or training for teaching language?

RQ10: What concept do you have about multilingualism?

CT8: Bachahaharule gharma vibhinna bhashakama hurkya hunchhan, aphno matri bhashamai tiniharulai thaha huncha. ekkashi school maa aaunda kheri katipaya shabdaharu bujhdainan hamile nepali bhashama bhanda kheri. Tyaskaran hamle jannu parchha, siknu parchha ra tyahi kuraharu hamle tiniharuko bhashako bhanne ho bhane khushi bhayera, tiniharu mahsush garchhan, chhito bujhchhan.

RQ11:	What is your opinion or ideas on multilingual education?

CT8:	Bahubhashik nai dinuparchha sir kinabhane ahile ta shikshyko ua dherai phatko mari sakyo aba harek bhashaka bachchaharu pardhnuparchha bhanne dharanama chhan. Sabai aaunchhan sabai bhashaka ghar chhodera aa hunchhan bharkahrai tiniharuko bahu matri bhashaharu hamle boldim bhane uniharulai ghar chhodeko school aayeko dherai bhan hundaina. Khushi hunchhan tyesaile mero dharana maa ta bahubhashik bhasha janerai janu parchha class ma. Tyo bhayo bhane sahj hunchha padhnalai bujahnalai. Ramro lagchha.

RQ12:	How do you present your lesson in the class from language perspective?

RQ13:	Teaching English or other languages, how do you teach as medium of instruction?

CT8:	Bhasha padhauna ta?

R:	Aru padhauna ra bhasha padhauna kehi pharak paunuhunchha? Aru vishayavastu padhuada ra bhasha padhaunda.

CT8:	Bhasha padhaunda ta aaphno bhasha haru hunchha sir, yo shabadaharu yo ho yesari banchha, yo shabdalai yo bhaninchha. Yo shabdalai yesari lekhinchha. Ani Nepali bhasha padhaunda matraharu bata pharak parni hunchha ani yesari padhainchha. Uka matra, aa kaa matra yeasari janchha bhanne kuro, ee kaa matra.

RQ14:	You should be taught/ educated multilingually then only you can handle multilingual classes. What is your opinion on it?

CT8:	Hunat hami tyahi smajama hurkeko hunale hamlai khashai samsya parena sir, kinbhane hami chaudhary samajma yehi samjama basyeun ra yo hindi bhari ali ali bujhinthyo teti ua garinthena hami tehi mariya Montessori talim garna gayeun jo ranchima 1varsha basyeun ani hamilai hindi pani aayo. Tharu bhasha yini ta hamro matri bhasha saraha nai bhai go. Tyo chanhi garo bhayena hami lai.

RQ15:	What types of teacher education, or training do you expect to make you a good multilingual teacher?

CT8: Tallo level kovidhyarthiharulai padhaune belama ta bahubhasha sanbadhi talim diye pachhi uhanharulai ani tyaspachhi sajilo sahaj hunchha uhanharulai pani ra bachchaharulai pani mero anubhava tyahi chha. Bahubhashik talim chanhi dinu parchha.

Now turn to your teaching experience or pedagogical practices

RQ16: How much are you familiar to educational language policies? If you have, please mention.

CT8: Kuna pani kuraharulai padhuna jane belama shaikshik smagriharu sahit liyera gaye pachhi bahubhashik bachchaharulai yesle bhanna khojeko yo ho, yeso rahechha bhanera sahaj ruple bujchhan ra aaphulai pani bujauna sajilo hunchha. Niti niyam ta aba pathyakaram bhyo, pathyojana bhayo, pathekaramma diyeka kuraharulai diyeka kuraharu liyera gaye pachhi sahaj hunchha. Aaphulai pani sahaj hunchha ra sarkarko udeshya pani pura hunchha.

R: Bhasha niti education maa kehi jankari chha hajurlai?

CT8: Ye bhasha sambandhi ta tallo class maa bahubhasha maa dinuparchha bhanne chha niti niyam ta.

RQ17: What are the home languages of the children who are in your class?

CT8: Tahru, Nepali, magar, avadhi/hindi bhasha.

RQ18: Which approach monolingual or multilingual do you practice in your class? Which one do you find more effective? Why?

CT8: Parajasto ma duita bhasha paryog garchhu nepali bhasha ra chaudhary bhasha. Parayejaso kinbhane tiniharu aaphno samudaye bata aaunda kheri shabdaharu arkai hunchhan tyo samudayeko shabdaharu tharu bhasha ko boldiyo bhane uniharule sahaj rupma bujchhan ra aaphulai pani sajilo hunchha bujauna.

R: Jastai aru bhashaka lagi? Aru bhashaka pani hunan tapaiko class ma.

CT8: Aru bhashaka pani, magar bhasha malai aaudaina tyo chhan bachchaharu Nepali nai bujchhan tiniharule hamro society maa nepali nai bolni bha hunale. Tharu ra Hindi Nepali chanhi bolinchha.

R: 2/3 watai paryog garnuhunchha. (four language including English)

RQ19: How do policy making agencies like school administration, local government, federal education ministry and its offices, and any others influence your teaching trough language perspective?

CT8: Hami ta padni belama nepali mai padhyeun, padhauni belama pani aaja samma pani nepalimai padaundai gayeun euta subject Englsih bahek nepali padaundai gayeun ra ahile yo bidhyartiharu school le garda kheri, sarkari school ra niji school le garda kheri, vidhyarthi uta niji school tira maholle janni bhayera nai ki maholle yeta ti huni bha hunale yeta tira pani sarkari school maa pani English medium mai lagu garne ki bhanera lagu garepachhi hamile aba pahile dekhi nagarya hunale hamlai dherai mehanat chanhi garnu paryo. Mehanat garnu paryo school maa gharma dina rati garera. Dherai garo chanhi bhayo. Samsya chanhi aayo.

RQ20: You were educated monolingually and by policy you are supposed to use monolingual approach in teaching in the classrooms. Do you follow all the instructions and directions strictly? If no. Why?

CT8: 3,4,5 eutai bhasha pani bujchhan bachchaharule paraye jaso, shisu 1,2 maa sambhavai chhaina ra tiniharulai matri bbhasha maa yedi hami unko matri bhashama bolinaun hamro nepali bhasha matrai bolyeun bhane tini bidhyarthi haru dherdherai samasya maa parchhan nyashrow manchhan, school aauna mandaina aaid karanle garda kheri hami matri bhasha boldinaun bhane sir mam sanga na aaidini, hajur najikkinnan tiniharu. Ani hami matri bhasha boldim bhane pachhi bujauna pani sahaj uniharule bujna pani sahaj ra uniharule aaphnai pariwar jastai manchhan, aama buwa jastai manchhan, sahaj manchhan tyasaile shisu, 1,2,3 maa ta hami… (10:16 mins) school naaaidini, schoolai chhod dini.

RQ21: What gap between language policy in education and pedagogical practices have you experienced in your long teaching professional experience?

CT8: Naya rahechha bhane garchham natra bhane garinna.

RQ22: What experience do you have in sharing pedagogical practice experience among teachers as you?

CT8: Teita sangai lanalai ta tehi bahubhashik shabdaharu bolni tiniharuka matri vyavahar garni matritwako gahrma aama buwako vyavahar garni maya garni shabdaharu bolni narishauni ani cheharaharu pani khushi sath ua garni bolni hanshni, najikkini garyo bhane tiniharulai testo naramro feeling hunna tiniharu school aauna garni hunchhan, padhna pani sajilai padhchhan.

RQ23: How do you integrate learning of the children, as the beginners who are with different home languages?

CT8: Saman ta English nepali ma nai hunchha tara hami shabdaharu bolero chanhi vyakta garna bhari sakchhaun. Aru bhashama chanhi chhaina.

RQ24: What types of teaching materials and resources do you use? Do they support multilingual approach?

RQ25: What difficulties are you experiencing with monolingual approach in multilingual class?

CT8: Aphthyaro ta tehi ho sir, aba ali samaya dherai bujdainan, nyashrowa manni nabolni, ani ekhoro bhayera bashi rahani testo testo feeling hunchha hamilai.

RQ26: What teacher education, educational materials and language policy in education do you expect/ wish which could promote your multilingual teaching?

CT8: Jun thaunma jun bhasha badi chhan tyahi thaunma tyahi bhasha sambandhi talim chanhi dinu parchha jasto lagchha. Samagiri haru ta pathma jun vastu ke sikauna khojeko ho udeshya ke ho tyo anushar samagiri haru hunparchha.

R: Bhasha sanga sanbadhita kura jastai tapaile aghi bhannu bho duita matrai bhashaka chhan nepali ra English ma chha tesalai chaudhary maa ke bhanchha jhan sajilo bhanchha bhai diye jhan sajlo hunthyo?

CT8: Jhan sajilo hunthyo, chaudhary haru bhai diyeko bhaye uniharule pani thaha paunthe. Hamlai bhani rahanu parni thiyena.

R: Bhasha padauda eutai bhasha paryo garnu parchha bhanne chha language policy maa tapai ke bhannu hunchha?

CT8: Tallo level maa hunhunna sir ahilelai.

R: Mathiko level maa ke chha?

CT8: Mathiko level maa ta Nepali bhaye hunchha.

R:	Aru bhasha nabhaye pani Nepali bhaye pugchha?
CT8:	Pugchha.
RQ27:	Do you have any lived experience with the children whom you taught and whose home language is different from the language used in the class and this causes learning difficulties?
CT8:	Ahile ta chhaina sir surusuruma ta bachchahrule dherai chhodthe. Pahila nabujherai chho ni pani hunthe. Mahatwa nabujheka bhasha nabujhni.
RQ28:	Many scholars are raising the voice against monolingual approach in education because it cannot ensure the learning opportunities and linguistic diversity justice to the children who have different home languages. What is your experience and opinion on it?
CT8:	Matri bhashama padhuni bhanne ta aai rakheko thiyo niti niyam pani.
R:	Marti bhasha bhanda pani bahubhasha tab a jastai …
CT8:	matri bhashabata bahubhasha aa hunale euta matrai bhasha sambhava hundaina bahubhashik aa hunchhan yesma ta bahubhasha nai padaunu parchha sir.
R:	Bahu bhashik tarikale class linuparchha bhannima tapai pani tyahi pakshyama hunuhunchha?
CT8:	Tyahi pakshyama chhu tallo class maa ta.
R:	Thnak you mam for kind support.
CT8:	Huss sir.

Teacher 9

RQ1:	Please your brief introduction/ academic qualification.
CT9:	Namaskar ma …….Rapti RM 2 lalmatiya.
RQ2:	What is your major subject?
RQ3:	How long have you been teaching?
CT9:	Ma padhauna lageko 36 varsha bhayo. 42 shal dekhi ho.
RQ4:	What is your first / mother language?
CT9:	Mero Nepali nai ho.
RQ5:	How were you taught in terms of classroom language? Can you please share your experience in learning language at school and college?

CT9:	Malai sir harule padhaunda kheri, maile balvikasma pandhe, tyaha pani madheshi haru guptaharu hunthe. Tyahi bhayera Newari pani the ali ali newarima pani bolnu hunthyo, hindi pani bhanu hunthyo 3 class samma ani badi nepali paryog hunthyo.
R:	Tapai sano maa padhda kheri nai bahubhashik avasthama hunu hunthyo?
CT9:	Hajur.
RQ6:	How many languages can you speak? Good / better/ basic
CT9:	Maile tehi ho tharu bhasha, ali ali English bachachaharulai sikauna lai, Nepali ali ali hindi.
RQ7:	What experience do you have regarding language teaching and teaching using particular language?
CT9:	Hami kunai vishya vastu eutai bhashamaa padhayera hundaina vibhinna sumudaye bata aayeka hunchhan bachchaharu uniharule eutai Nepali matrai English matrai sabai kura janera hundaina tyahi bhayera sabailai, bidhyarthi bachacha kun samudaye bata aayeko ho bachcha herara nepali pani bhannu parchha, koi koi bachchaharu hamro school maa ta boarding haru bata pani aayeko hunchha nepali bujheko hundaina ali ali English pani bolnu parni hunchha ani tharu bhasha bolnu parni hunchha. Ani tyahi ho Nepali, dherai bahubhashik paryog garera uniharulai sikaunu parni hunchha.
RQ8:	Did your teacher teach you in several languages?
CT9:	Hajur tallo ma padhaunu bhayo tyaspachhi mathilno ma vi ni ma vi maa ta padhunu bhayena. (use many languages in multilingual form). Ma vi maa English padhaunda English matrai paryog garnuhunthyo. Nepali maa neplai matrai arumaa pani.
RQ9:	Have you taken any special teacher education or training for teaching language?
CT9:	Maile bhashako talim ta leko chhaina English ko talim chanhi leko chhu. 1 haptako deupur school.
RQ10:	What concept do you have about multilingualism?
CT9:	Hamiharule bachchabachchiharulai sikaaunda junsukai vastuko, samudayeko, deshko bhaye pani, junsukai paribeshko bhanauna jasto ma

social padaunchhu. Yo samajik padaunda kheri sabai kisimko manisharuko barema bhannu parchha magar haruko hunchha, gurung magar haina ? tharu samudayeka aaunchhan haina, uniharuko barema bhannu parchha, sanskar saskriti bheshbhusa, chal chalan sappai kuraharu aaphno aaphno bhasha bata bhandinu parchha. Bolni tarika pani jastai namaskar newar bata yo yo bhanchha yo bhanchha response garni tarika yo hunchha yo sabbai kura haru bhasha anusar boldinu parchha.

RQ11:   What is your opinion or ideas on multilingual education?

CT9:   Hamile 3 class bhanda mathi ta nepali nai bolda pani hunchha tara shisu ,1,2 maa ta jun samudayebata aayeko chha, juna bhasha boldai aayeko chha chini halchhaun ni uslai bujhauna ko lagi uskai matri bhasha ma bujhai dinu parchha nai bhane ta uniharule bujdainan.

RQ12:   How do you present your lesson in the class from language perspective?

CT9:   Tyati bela bhasha padunda pahila nepali bolnu parchha. Ani tesaiko barema tyaha kun jatiko chha kun sanskriti bata aayeko chha tyo sabailai bujauna euta kuralai pani 3 ,4 patak bhannu parchha bhasha anusar. Sikaudai gayo bhane ani balla bujchha nai bhane ta bujdaina. Bhasha nabujhe usali kehi pani gyan hundaina. English padhauna kam garo bhai rakheko chha yehan. Base chhaina gharma pani English boldaina uniharuko practice pani chhaina tyo bhaye po hunchha tyo pani chhaina. Vibhinna kisimka tharu, kumalharu, dalit, janajati chhan hamro school maa tiniharulai English padhuna, bujauna sarai garo chha sir. Meaning uniharulai bujauna, bhasha ta aaphno aaphno bhasha ta bujhi halchhan. Paduna sajilo pani hunchha.

RQ13:   Teaching English or other languages, how do you teach as medium of instruction?

CT9:   Bhasha padunda ta hani haru tehi nai vishyabastu lesson plan, udeshya anusar shaikshik samagiri haru, thos vastuharu dekhyeun bhane, vibhinna kisika dharana haru diyeun bhane uniharule aaphai bujchhan. Mero ma yo bhachha yo ho yo ho chij ho bhanera bhani hanchhan sir. (6:04)

RQ14:   You should be taught/ educated multilingually then only you can handle multilingual classes. What is your opinion on it?

CT9: Hamlai ke bho bhane sir, nepali ta hamlai matri bhasha pahile dekhi bolyaun, yo thaunma aaye dekhi yo dherai tharu bahulyata bhayeko thaun bho tharu bhasha pani hamle sikyeun kinbhane hami samajma basirakheko hunale. Hamlai English jo chha ni surudekhinai hamilai Englsih haruko training dinu parni. Bastavma tharuko ta dinai parchha bhanne bhayena kinbhane hami ta yehi samajma baseko hunale tharuko ta hamilai teti garo bhayena. English haruko yesari padhaunu parchha bhanera pahile dekhi nai talim haruko vyabastha hunuparchha aba aaune teacherharulai pani yeasta kisimka training haru diyera kasari garni ke garni kasari jane bhanera pura training diyera matrai teacher ma vyukati garda dinda ramro hunchha.

RQ15: What types of teacher education, or training do you expect to make you a good multilingual teacher? (*Answer is already so this question was not asked in repetition.*)

Now turn to your teaching experience or pedagogical practices

RQ16: How much are you familiar to educational language policies? If you have, please mention.

CT9: Hamro bhasha anusar ta sano kakshyaharuma jun samajma dherai bahulyeta jun bhasha ko chha tyahi bhasha sanbadhi class haru linu parchha vishaya vastu rakhdinu parchha tyahiko sanskarharu tyahi kuraharu tesmai sametiyeko hunuparchha bhanni chha. Hamiharule shaisu 1,2,3 maa padhauna ta bahubhashik nai paryog garnu parchha natra bhane kaam hundaina .

RQ17: What are the home languages of the children who are in your class?

CT9: Tharu bhasha bolchhan, ani ke bhanchha avadhi, magarharu pani chhan, gurungharu pani chhan .

RQ18: Which approach monolingual or multilingual do you practice in your class? Which one do you find more effective? Why?

CT9: Maile padhauda kheri euta bhashamatri haina dherai bhasha paryog garnuparchha sir. Hamro cultureharu hunchha, samudayema garni tarikaharu hunchha response garni tarika hunchha social padhauni belama sabai kura hunchha ni ghar chhimek, aphno pahilai dekhi gardai aayeko bani

chal chalanharu hunchha yi sabai kuraharu ta sabai janjati sabai jatiharuko bhashaharuko paryog garera sabai pharak pharak bhashaharu pharak pharak bolichali, bhasha sanskar sanskriti chalan chanjo sab pharak hunchha nita tiniharuko. Yiniharu sab eutai bhashamaa bhanna sambhava chhaina sir.

RQ19:   How do policy making agencies like school administration, local government, federal education ministry and its offices, and any others influence your teaching trough language perspective?

CT9:   Aru kurama bhachhaina sir, English mediumle dukkha bhako chha kinabhane hamle hamra vidhyarthiharu bachchaharu balbchchaharu aaune vibhinna paribeshka bachchaharu aaunchhan uniharuko ghar sanskar chhaina, hamile 6 bhant matri padhaune ho tara uniharule 18 ghanta unha baschhan uniharule kehi pani sikeko hundaina na home work gareko hunchha bolni bhasha chhaina. Aru gyan bhaye ni bhasha sanga nabhayeko hunale English mediumle sarai dukha deko chha.

RQ20:   You were educated monolingually and by policy you are supposed to use monolingual approach in teaching in the classrooms. Do you follow all the instructions and directions strictly? If no, why?

CT9:   English matrai padhayera hamra bachchabachchile teso mane bujnai sakdainan, hamle neplali bata tesko artha laidinai parchha kinbhane hamro English le ali kati base basirakheko chhaian ke yo sarkari school maa bhanamna hamra bachchaharu, tyahi bhayera nepalibata bhandinai parchha. Aru bhasha pani boldinai paryo chaudhary. Bahubhasha gardinai parchha nai bhane tiniharule bujhnai sakdainan, bujaunai sakidaina mero arthama ta.

RQ21:   What gap between language policy in education and pedagogical practices have you experienced in your long teaching professional experience?

CT9:   Yanha ta ke chha bhane hami teacher harulai pani training haru dinu parchha English medium ko padhuni ho bhane nai bhane hami ta aba kati barsha agadibata ta hanile English medium bata ta hamle padhinau, use garenau ekaek ahile aayera 25, 30 varsha yeha service garepachhi balla English medium lagu bhayo haina? tele garda kheri hamiharu English padhauna garo ta garai chha sir. Pahila pahila hamile English kitab,

subjectai payenau haina ki tyo suru dekhi nai English padauni gardeko bhaye hunthyo hamle padtheun sikthyaun. Eka ek ekai patak aayera English medium bhaye pachhi ta hamlai garo ta bhayo sir.

RQ22: What experience do you have in sharing pedagogical practice experience among teachers as you?

CT9: Ke chha kehi bhaye jasto lagdaina kera.

RQ23: How do you integrate learning of the children, as the beginners who are with different home languages?

CT9: Tiniharulai bhashama ua nahos bhanera sabai kun star bata aayeko ho tyahi anusar bhasha anusar boldinchhaun, sikaunchhaun maya garchaun ani uniharuko timiharule bujeuki nai yo ke hunchha, timro pariwarko bhani hamile bujne garchhaun. Sabailai rakhera ekainasle paryas garchhaun.

RQ24: What types of teaching materials and resources do you use? Do they support multilingual approach?

CT9: Paryog garnalai bujaune saman chhainan sir uhi Nepali English matrai chhan.

RQ25: What difficulties are you experiencing with monolingual approach in multilingual class?

CT9: Hamro yeso, eutai kisimko bhasha paryog garda kheri jasto nepaliharu padaunda kheri uniharule bhasha bujheka hunna uniharule 'tapai' 'hajur' kasari bolni kunthaunma lagauni ke garni kasari bolni tini kura hunna hamlai tyo nepali nai padaunu parni bhayeko hunale apthyaro ta bahubhashama ta bhaihalchha ni bhanna khojya ho. Sabai bhasha bujauna garo chha.

RQ26: What teacher education, educational materials and language policy in education do you expect/ wish which could promote your multilingual teaching?

CT9: Aba aaune teacher harulai jasto yo base maa aanune chha bhane chaudhary bhasha janeko hunu parchha. Tharu bhashako barema talim dinu parchha. English medium maa pani dinu paryo. Uma paryog garine parya sabai

bhashama talim shikshya diyera ani balla samagiriharu tyahi anusar banauni, culture haru sabko.

RQ27:	Do you have any lived experience with the children whom you taught and whose home language is different from the language used in the class and this causes learning difficulties?
CT9:	Chhaina testo chhaina aha.
RQ28:	Many scholars are raising the voice against monolingual approach in education because it cannot ensure the learning opportunities and linguistic diversity justice to the children who have different home languages. What is your experience and opinion on it?
CT9:	Hamle bahubhashik kakshya ta sanchalan ta garnu parchha jasto yehan hamro lalmatiya maa tharu bahulyata bhayeko chha bhane hamle tharu kitab matrai lyayer pani hundaina kinabhane yenha kumaharu pani dherai chhan, magar haru chhan.
R:	Kumalharuko bhasha pharak chha?
CT9:	Kumalharu pani ali ali nepali nai ho tara bhashama ali pharak chha. Ani tyahi bhayera tharu bhashale matrai pani kaam gardaina sir. Hamro jasto sisahaniya tira tharu bhasha ko bahulyata ajhai badi bha hunale tahru bhashale matrai pani kaam gardaina. Yeha mix chha sabai, dherai bhashaka manchhe chhan eutai bhasha paryog garna garo chha.
R:	Jasto yo kere ethinic language bhanchha jaslai euta paryog garda aru annayaema parchhan.
CT9:	Aru annayama parchhan.
R:	Thank you mam for your kind support.
CT9:	Huss thank you sir.

Teacher 10

RQ1:	Please your brief introduction/ academic qualification.
CT10:	Namaste ma…... Mero ghar yehi pakhapani chha.
RQ2:	What is your major subject?
CT10:	………….……
RQ3:	How long have you been teaching?

CT10:   Maile yeha padhuna lageko 35 varsha jati bhayo.

RQ4:   What is your first / mother language?

T10:   Pahilo bhasha nepali nai ho.

RQ5:   How were you taught in terms of classroom language? Can you please share your experience in learning language at school and college?

CT10:   Nepali bhashama nai padaunu hunthyo. English padaunda English Nepali misayerai garnu hunthyo.

RQ6:   How many languages can you speak? Good / better/ basic

CT10:   Hamle yeha tehi tharu bhasha, hindi, sano tino English bhanm na sani tino bachchalai.

RQ7:   What experience do you have regarding language teaching and teaching using particular language?

CT10:   Basha sambadhi padunda kheri ta sabbhanda ta chitrabata jun kunaile pani, hamro palama ta rod ni thiyo sir. Yeti phath padera aau yestari padha bhanni ani class maa ayera sodhe pachhi yeti path yad chha chhaina bhanera sodhni yad chha bhane sir le sodhepachhi buje nabuje pani sir le bhanda bhane bhayo.

RQ8:   Did your teacher teach you in several languages?

CT10:   Garnuhunna thyo.

RQ9:   Have you taken any special teacher education or training for teaching language?

CT10:   Talim ta lyachham sir school maa padaunda kheri pani, hajur le bhane jastai /ŋ/ bhana bhanyo, gharma je sikaunu bhachha unhako abibhavakharule /əŋ/ **bhanni, /ŋ/ bhani ratayo** /əŋ/ **bhanni usma dekhayo /ŋ/ bhanera feri** /əŋ/ **bhanni testai nai hunchha sir.**

RQ10:   What concept do you have about multilingualism?

CT10:   Bahubhasha sambadita jasto bachchharu nyasro manera basya chha bhane pachhi usko matri bhasha ke chha patta lagayera tyo huni gayera, najikai gayera athawa tyo bachchalai kakhma lyara uskai bhashama boldinda kheri tyo badi aphniyera school na aaune bachcha pani school aauni hunchha.

RQ11:   What is your opinion or ideas on multilingual education?

CT10: Sana bachaharulai ta bahubhashik shikshya dinu parchha sir. Bhakhar ghar bata aayeka hunchhan kehi janeka hundainan.

R: Uniharuko bhashama ta janeka hunchhan tara arko bhashama t ajaneka hundainan.

CT10: Mel khandaina sir.

RQ12: How do you present your lesson in the class from language perspective?

CT10: Class ma paduni belama ta bachchaharulai kehi bujhinan bhane pachhi tyahi aba boardharuma chitraharu banaidiyera, unkai bhashama sodhda kheri pani yo le yo garyachha bhanchhan, aru hindi maa sodhda pani yo le yo garya chha bhanchhan chitra bata dherai bolirahanu pardain sir. Uniharule paryog garchhan bhanchhan.

RQ13: Teaching English or other languages, how do you teach as medium of instruction?

RQ14: You should be taught/ educated multilingually then only you can handle multilingual classes. What is your opinion on it?

CT10: Sabbhanda naya taja fresh teacher lyaunu bahnda pahila talim garayera school maa balla lyaunda sarai ramro hunthyo. Bhasha sambandhi aru sambandhi pani.

RQ15: What types of teacher education, or training do you expect to make you a good multilingual teacher?

CT10: Vshya vastu anusar talim dinu paryo sir tiniharulai kun vishaya padaune ho vishya anusar talim dini. Tyahi anusar dini ho bhane tiniharu almalma pardainan.

Now turn to your teaching experience or pedagogical practices

RQ16: How much are you familiar to educational language policies? If you have, please mention.

CT10: Testo khasai chhaina sir.

RQ17: What are the home languages of the children who are in your class?

CT10: Bhasha ta tiniharule, Hindi bolchhan, tharu bhasha bolchhan ani Nepali bolchhan sir.

RQ18:	Which approach monolingual or multilingual do you practice in your class? Which one do you find more effective? Why?
CT10:	Bhasha ta dherai bhasha paryog garera padainchha kinabhane bachchaharulai bujaunako lagi, tinle chandai bujun bhannako lagi.
RQ19:	How do policy making agencies like school administration, local government, federal education ministry and its offices, and any others influence your teaching trough language perspective?
CT10:	Bahnda kheri ta ali lamo pani hunchha sir, hamle pahila SLC diyeko 36, 37 saltira ho sir haina? Uhile hamle tuition padhne ke garne kehi thena kasri padhera kasari ratera diyeun, aaye pachhi school maa aaye pachhi dhera varsha samma nepali medium maa 5 class samma hamile padaudai aairakhekai thiyeun, aba hamle paduna thale 6,7 varsha bhayo hola ni? 8, 9 varsha kati bhayo Englsih medium school maa lagu bhako ani tyas sambadhi yaad garni kitabma korni, sanj bihan mihanat garni garera ketaketilai tyasari je hos bujaim bhanam. Kattiko bujhna sakya tara hamro tarphbata hamle bujhaun. English aba pharphar arko shabda na aauni jati ratya chha teti matrai bhanna sakini bhayo aba nepali bata ta hamle dherai udaharnharu dini garera banauna sakinthyo. Alikati samsya tehi ho.
R:	Jati tapai sanga gyan chha jati tapai bujhauna saknu hunchha tyo bhasha karanle tapailai avarodh chha?
CT10:	Hajur aphthyaro bhachh.
R:	Tapai sanga thupro gyan chha diunla bhanni lachha tara bhasha karanle apthyaro bhachha.
CT10:	Garnai sakdainu sir hamle. bhako kura ni bhannai sakdainau sir hamle (laughing with frustration and guilty feeling was really heart touching facial expression in pain). Yestai chha aba ke garni.
R:	Thikchha, ekdamai maile chahekai kura yehi ho kya.
CT10:	Yi vishya hami jasari bhaye pani je hos hajurlai parbhava parna sakchhun ke padhyera (innocent regretting laughing was really painful for me too but I tried to convince her. Her narration had the meaning that they 'others her collegues including her' have sound knowledge on content and pedagogy

with their long about 35 five years teaching experience but they have been made the docile body with policy medium of instruction in English which they had not been practicing for about 30 years of their teaching. She thought that I was good evaluator of pedagogical practice and stated that she would influence me with her sound pedagogical practice).

R: Um ho ta bhasha ko karanle samasya bho, bhasha ko talim diyeko chhaina padha matrai bhaniyeko chha.

CT10:   Hajur

RQ20:   You were educated monolingually and by policy you are supposed to use monolingual approach in teaching in the classrooms. Do you follow all the instructions and directions strictly? If no.Why?

CT10:   Parikshyamaa hamle yesma lekhna sakdainau yo bhashama lekhchhan bhanera dherai jaso ketaketile aphno tharu bhasha maa pani lekhdya hunchhan ke uttar tara hamile tyo uttar bujhera number dinchhaun ke.

R: Hajur tyaha samma pani liberal hunuhunchha?

CT10:   Hajur liberal. Garyachha aaphnai bhasha maa lekhya hunchhan katipayale.

R Q21:   What gap between language policy in education and pedagogical practices have you experienced in your long teaching professional experience?

CT10:   Garna ta garya chham hamle baljaphti garyachham. (she refers to English medium instruction)

RQ22:   What experience do you have in sharing pedagogical practice experience among teachers as you?

RQ23:   How do you integrate learning of the children, as the beginners who are with different home languages?

CT10:   Kasto arulai sikauna? Maile agina bhane ta sir chitrako madhyam bata. Bachchaharulai pani banuna lagauni yele ke gari rakhyachha bhana bhanni, tyastari ispasta parna sakinchha.

RQ24:   What types of teaching materials and resources do you use? Do they support multilingual approach?

CT10:   Yesma ta sahayog hunchha sir hamlet a school maa matrai nabhayera hamle chhuttai pani shaikshik samagiri banyera mel khani khalka. (referring use of

teaching material and their support in teaching and leaning regardless of multilingualism).

R: Aru bhasha maa pani ti materials?

CT10: Chaina, Nepali ra English maa.

R: Sabai kisimka bhasha, vastu chanhi bujhine bho tara bhasha chanhi chhaina.

RQ25: What difficulties are you experiencing with monolingual approach in multilingual class?

CT10: Bujdaina, twalla padhni, chakchak garni, halla garni khalka hunchhan, tyahi kisimle dherai bhashamaa hamle samjhayaun bhane samjhayaun bhane samjhinchhan ra chakh linchhan, kura sunchhan basera.

R: Yedi tapaile garnu bhayena tyo paduna parbhavakari nai hundain?

CT10: Hajur.

RQ26: What teacher education, educational materials and language policy in education do you expect/ wish which could promote your multilingual teaching?

CT10: Jun visaya vastu padainchha jun bhasha sambadhi padainchha tyasmaa dherai talimharu gareko ra ali dherai janeko manchhe hunuparchha tesma.

R: Samagri haru?

CT10: Teyahi anusar…

R: Samagriharu vividha bhashamaa hunuparchha ki duita matrai bhashama bhaye pugchha?

CT10: Haina, aru bhashama pani hunu parchha. Tallo class maa sir jastai shisu ek dui samma chha ni tinlai tyasari line ho tinbata ta tinle bujhihalchhan.

RQ27: Do you have any lived experience with the children whom you taught and whose home language is different from the language used in the class and this causes learning difficulties?

CT10: Testo ta chhaina sir ahile samma.

RQ28: Many scholars are raising the voice against monolingual approach in education because it cannot ensure the learning opportunities and linguistic diversity justice to the children who have different home languages. What is your experience and opinion on it?

CT10:   Mero raye pani tyahi chha kinabhane sappailai bujana ra sametna ko lagi ta bahubhasha nai chahinchha.

R: Matri bhasha bhanera hundaina?

CT10:   Matri bhasha matri agadi badayer hundaina.

R: Nepali English matrai bhanni athwa matri bahsha matrai bhanda kheri sabailai nyaaya hundaina?

CT10:   Hundaina.

R: Hunchha huss thank you mam.

CT10:   Huss.

Teacher 11

RQ1:   Please your brief introduction/ academic qualification.

DT11:   Mero naam ……, mero ghar nuwagaun 2 rolpa ho. Sthayi thegana pani tyahi ho sir. Hal Aadarsha Namuna Ma Vi DeupaurDeukhuri tyapachhi mero yogayata B Ed sir.

RQ2:   What is your major subject?

DT11:   Mero subject health.

RQ3:   How long have you been teaching?

DT11:   ……………………………….

RQ4:   What is your first / mother language?

DT11:   Nepali sir

RQ5:   How were you taught in terms of classroom language? Can you please share your experience in learning language at school and college?

DT11:   Sir hamle ABCD 4 kakshya dekhi padhya ko ho, sir harule English padunu hunthyo tyapachhi nepali maa artha laidinu hunthyo.

R: Kin tapaiharulai Nepali maa artha laidinu bhako?

DT11:   Hamro matri bhasha nai nepali bhayo sir English ta paraya na aauni. Nabujni bha hunale hajur, ahileta dherai jaso English bhaye pani unhaharule kam matra paryog garchhan hamile badinai nepali paryog garni sir.

RQ6:   How many languages can you speak? Good / better/ basic

DT11:   Nepali sir, English thorthorai.

R: Q 7:	What experience do you have regarding language teaching and teaching using particular language?
DT11:	Pahile ta hami English bhanda nepali nai paryog garthiun sir. Kati khera kati kher sir le English thor thorai matra paryog garni.
RQ8:	Did your teacher teach you in several languages?
DT11:	Thiyana sir, English padune sir paraye English bolne anne sir harule Nepalinai bolni.
RQ9:	Have you taken any special teacher education or training for teaching language?
DT11:	Talimharuta liyachhu sir maile aadhrbhuta talim 10 mahine.
R:	Ke sambandhi thyo?
DT11:	Ketaketilai padune teaching.
R:	Tesma bhasha sambandhi kehi thiyo?
DT11:	Anne bhasha ko thiyena sir nepali bhasha ko.
RQ10:	What concept do you have about multilingualism?
DT11:	Bahubhashiktama ta sir sababhanda pahila ta teacher le euta bhasha matra nabhayera aru bhasha maa pani hunu parne rahechh bhanne kura mahile anubhava garen. Malai yo thaun aaisake pachhi chaudhary bahsha ma bujhdai bujhdaina. Maile chaudhary ketaketilai bujjaunu paryo bhane ma Nepali bolchhu uniharulai chaudhary bata bhannu paryo bhane uniharule bujdainan ke. Tyaspachhi Kunai chijko udaharan dinu paryo bhane tyalai maile nepalilai (referring to Nepali mother tongue or first language students) sodhchhu ke yelai ke bhanchha bhanchhu ani yo bhanchhan bhane pachhi maile tyahi bhanchhu, chaudhary bhasha maa bhandinchhu sir.
RQ 11:	What is your opinion or ideas on multilingual education?
DT11:	Mero bicharma sir shikshyak bhaneko chautarphi vikasa hunuparne rahechha, chautarphi bhashamaa thorai thorai bhaye pani sip hunuparne rahechha (referring to teachers multilingual knowledge). Teachermaa harek kisimko sip bhayeko teacher hunuparni rahechha. Yedi testa teacherharu (referring to teachers who do not have multilingual competencies) pani

rahechhan bhane testa teacherharulai pani sipmulak kehi talim (referring to multilingual training) diye hunthyo bhanne anubhava bhachha.

RQ12:   How do you present your lesson in the class from language perspective?

DT11:   Maile saba bhanda sir balbalika kun mood ma chhan tiniharuko mood anusar garchhu. Nepali padhunalai jhan uniharu ekdam khushi hunchhan ke ma pahilai dekhi neplai boli ra hunale yeha ta dherai jaso chaudhary haru chhan ni sir chaudhary haru bha hunale ma spasta bolni bhahunale ketaketi kati khushhi bhaye ke. Neplai boleko uniharulai ramro lagyo spast bujchhan. Ani English kakshya 4 ko tyati aphthyaro pani chhaina. English pani ma English nepali English nepali garayera boldinchhu.

R: Ye eutai paryog garnuhunna?

DT11:   Gardaina.

R: Kin testo nagarnu bhako?

DT11:   Ketaketile bujdainan sir sabbai English bujhne chhainan.

RQ13:   Teaching English or other languages, how do you teach as medium of instruction?

DT11:   English padhunda English nepali, badi English nepali kam ra anya vishyaharu padaunda chanhi nepali nai badi paryog hunchha.

R: Chaudhary ketaketile bujhenan bhane nepalilai (refer to nepali language subject) kasari bujhaunu hunchha?

DT11:   Nepali maa chaudhary ketaketile bujhenan bhane pahade ketaketi sanga maile nai sodhchhu 'yo shabdalai chaudhary bhashama ke bhannichha?' bhanera sodhchhu sir. Ani balla chaudhary vidhyarthilai timro bhasha yo bhanchhan tara nepalimaa yo bhnchhan.

RQ14:   You should be taught/ educated multilingually then only you can handle multilingual classes. What is your opinion on it?

DT11:   Bhaidiyeko bhaye hunthyo jasto lagchha ani mero sathiharu staff pani purai chaudhary chhan sir. Unhaharu bolnu bho bhane ke bhanchhu bhane nepali maa bhannus. Tapaile bolirakheko kura nepalima pani bhandinus na mali yo lai yo bhanni rahechha bhanne kura pani sodhchuu kya ma .

R: Tapailai kahile kanhi eklai bhako pani anubhava pani hunchha hola?

DT11:   Sir malai ta anubhava ta pahila ta kasto bhayo kasto bhayo.

R: Ye tyhi bhayera unhaharule tapaiko kura unhaharule naboli dini tapaile unhaharuko kura tapaile nabujhi tapailai chhanhi ekdamai garo bho?

DT11:   Eklo mahasu bhayo ahile ta ma sita kehi bhanna pani nasakini ahile ta ma sidhai nepalimaa bhannus na   tyo shabda ke bhanchhan nepalimaa pani yo shabdalai nepali maa ke bhanchhan hajurharu bolirahanu bhachha yo ke bhanna khojnu bha ho bhanchhu.

RQ15:   What types of teacher education, or training do you expect to make you a good multilingual teacher?

DT11:   Talimharu ta sir shikshyakharulai punartajakiya talim hunai parchha.

R: Vishyavastuko kura bho bhasha ko kura.

DT11:   Vishyavastuko kura, ani bhashako, yo bhasha anusarko teacher sakbhar teacherharu suruma nyukti gardakheri nai ni, thaun anusarka sthaniyalai garahayeta diyera. (5:18 mins) thau anusarka jun bhasha bolinchha, jastai yenha chaudhary bolinchha chaudhary bhasha bolne teacher haru samabesha garnya.

R: Yadi unhaharu (refer to local language speaker teachr) bhayena bhane ke garni?

DT11:   Testa nabhaye pani testa nabhaya khanda maa testa teacherharulai chaudhary bhasha sikauni sir. Sathi, staff testo kisimko banaiudinu paryo.

              Now turn to your teaching experience or pedagogical practices

RQ16:   How much are you familiar to educational language policies? If you have please mention.

DT11:   Tyo bhasha sambandhi chhaina sir pahila padhda kheri ta thaha paiyiyo hola, aajabholi ta ketaketi sanga bhulni aayogko tayari garni bela thaha bho aaja bholi thaha bhayana bhayana sir malai.

RQ17:   What are the home languages of the children who are in your class?

DT11:   Nepali, chaudhary tyaspachhi Hindi sir.

RQ18:   Which approach monolingual or multilingual do you practice in your class? Which one do you find more effective? Why?

DT11:   English nepali maa bhanda kheri nepali maa panibujchhan sir, English maa bhandyo nepalima yo shabdalai yo bhanchhan bhandini, tara nepali padaun kheri nepalimaa ani chaudhary.

R: Ani English padaunda kheri chaudahry bhandinu pardaina?

DT11:   English padaunda kheri sir chaudahry bhasha paraye maile bhanya chaina. Nepalimaa bhandiyo ani chaudhary maa timiharuko bhashama yelai ke bhanchha bhanyo bhane uniharule bhanchhan ke chaudhary maa. Ho yo bhaneko yo ho. (using three languages in class with the help of students).

RQ19:   How do policy making agencies like school administration, local government, federal education ministry and its offices, and any others influence your teaching through language perspective?

DT11:   Sir aba nepali bhashalai shudhridikaran garni pani bhani rachha, firi pravi tallo taha dekhi boarding ko karanle English medium maa pani lagni bhanchha, English medium padauda kheri nepali ketaketi thappa chha. Nepali lagda kheri ahhileko youg anusar ketaketiko maga anusar, hamro yo deshko maga anusar nepalai nepali garda kheri Englishle asar gari rakheko chha sir.

R: Na English ramro bhachha na nepali ramro bhachha.

DT11:   Umh, na English ramro bhachha na nepali ramro bhachha. Vidhyarthi duitirai almal bhai rakheka chhan ke.

R: Tapailai kasto asar parchha ta tyale?

DT11:   Hamlai ta English garda ni aphno pani alikata English ko ua hunchha ni sir, base banchhaki bhanne kura basaika kura hamlai pani ali dorrira chhake.

R: Tapaiharulai chanhi tyasto u garya chhaina tara bachchaharulai bijhuna u garna samasya bhachha.

DT11:   Tya 90 minutele nepali le ta agadi laija bhanchha anya schoolle English medium gara bhanchha. English medium nagaraune ho bhane ta vidhyarthi haru boarding tira jan laige. Tyale garda kheri aphthyaro bhachha sir.

R: Tapaiharulai chanhi je hos aba, mediumlai paryog garda pani garo bhachha, nagarda pani vidhyarthi pani lyane nitile pani hunna.

DT11:   Vidhyarthi pani launai paryo, hajur hajur.

RQ20: You were educated monolingually and by policy you are supposed to use monolingual approach in teaching in the classrooms. Do you follow all the instructions and directions strictly? If no, why?

DT11: niti niyama anusar chalni ho bhane ta ha,lai ta sthaniya balbalikaharu ta balbalikako gharpariwar ta purai English ta boldaina, nepali bhasha bata aachhan ni. Matri bhasha sikera aachhan tini ketaketi lai surumai Englishai English mediuim bata padauna ta sambhava chhaina ni.

R: Umh, jastai aru bhashamaa pani, Nepali ra English matrai nabhayera?

DT11: Englishmaa English badi paryog, nepali kam tara Englishai English garda kheri pani firi vidhyarthilai pani sambhava nahuni, teacherlai pani level napugni, vidhyarthile pani nabujhni bhayo bhane vidhyarthiko sikai uplabthi nahola jasto bho. Tyo karanle garda bhaneko kura lagu grna sakya chhaina sir.

RQ21: What gap between language policy in education and pedagogical practices have you experienced in your long teaching professional experience?

DT11: Malai ke lagchha bhane sir, um mathibata niyam kanu banaunu bhanda tala sthaniya rupama aayera balbalikako sthar anusar gardai gaye ramro hunthyo ki jasto lagchha.

R: Teso bhaye jastai sthaniya rupma abhyasa ke chha ke garna sakinchha tala herera…

DT11: Hajur pahila aayera herni tyaspachhi sambhava chha ki chhaina balla mathi niti niyam tayar garni.

R: Yeye teso bhaye anusandhan binaka niti niyam bahyo bhanne….

DT11: Anusandhan binaka niti niyam bhaye sir feri shahari shahar tirako ali boarding tirako gayo ni testo sambhava jasto lagdaina malai gaunghartira. Hamro school ta paraya shahar bazar tira matrai chhainan. Kati bigatma chhan sir, bigatka karanle balbalika school jana kati tadha chha. Tyo pani ta herpher garera yeso bachchaharu kun starbata aaho tyo herera niti niyam banuda ali anusandhan tira dhyan diya ramro hunthyo ki jasto lagyachha.

R: Tapaile bhanna khojeko chanhi, sanchichikai abhyas garna sakine ho ki haina naherera banayeka niti niyam chhan tyo karanle chanhi tapaile paryog garna saknu bhachhaina bhanne kura ho.

DT11:   Hajur sir hajur.

RQ22:   What experience do you have in sharing pedagogical practice experience among teachers as you?

DT11:   Sathibhaisanga jati share garyo tyatti aaphulai anubhava badchha sir. Aaphumaa sappai niounta hundaina. Maile janeka kuraharu pani kunai kunai English spelling haru chhutchhan ke tyale garda kheri pani ma sathiharulai sodhchhu. Padunda padundai pani sathiharulai sodhchhu tyahan class maa mero yeso dimagmaa aaunchha dimagma aaundaina almal pare kaso hola bhanera ma sodhpuchha garchhu ra sathiharule pani kehi sabai kuraharu share garnu hunchha.

RQ23:   How do you integrate learning of the children, as the beginners who are with different home languages?

DT11:   Pahilo kura ta sir ketaketilai nepali bujhne sudha nepali bata gharpariwarbata bone ketaketile neplai nai buuj sakchhan. Ani chaudhary ra hindiharu bolniharu jo chhan ni tiniharulai sathi sanga samuha pani nepali sangai banaidini classma group maa. Crossgroup banaidini language tyasma pani ketaketilai kiryakalap garda kheri aaphule acting garera dekhaide pachhi ali badi, unle nepali najane pani ye yelai yeso bhannu parni rahechha yeso garnu parni rahechhan. Bujauni paryas garya tara yesto huni raichha sir, shudhha nepali bujhneharu jasto chhito bujhna sakdainan ke.

R: Yeye bhashale chanhi samasya banako chha?

DT11:   Ali dhili bujchhan.

R: Um dimag hunda kshyamata hunda hundai pani bhashaa karanle…

DT11:   Ma ke garchhu bhane chaudhary katti najanni nepali tyalle patakka bolna sakdaina bhane nepali kanha basaldinchhu.

R: Tyo garda sudhr bhako paaunu bho?

DT11:   Alli bhachha sir sathile pani dherai hunchha ke.

RQ24: What types of teaching materials and resources do you use? Do they support multilingual approach?

DT11: Samanharu ta sabai nepali maa matri chhan. English ra nepalimaa chhan tara ketaketile badi chhito nepalimaa samuchhan. 3 kakshyako jimma malianai dinu bhachha sir le ani katha kavitaharu hunchhan ni tiniharu nepalinai smauchhan ke badi.

R: Q 25: What difficulties are you experiencing with monolingual approach in multilingual class?

DT11: Yo ta paduna lako ta dherai barsha bhaigo sir, Rolpama sappai bhasha eutai bha hunale kehi asar parya thina tara yenha deukhurima aaisakepachhi kunaikunai din ta ma yaha aayera rune pani gareke. Bujaunai nasakni ketaketilai. Suruma pheri Englishai dini bho sir harule. English diyi sakepachhi English chaudhary le jhan euta janni rahenchhan sir. English chudhay patha mattha hune rahechha. Jo badi jaska chhora chhori ramra chhan tiniharu boarding maa gachhan tiniharule janne sarkari school bata gaka chaudhary harule patkkai najanni. Tyale garda kheri uniharulai bujauna nasakera ma gharma aayera royen sir. Bholiko din malai school jana napare hunnthyo bahnthe. Ma roya dekhera mero shreemanle ke bhannu hunthyo bhane "koshisha gardai jani ho bujdai jani ho, kina runu paryo, yetro varsha anubhava gare pani runa jaruri chhaina" bhannu hunthyo ke. Ma khana khan paryo bhane ma khana khandai chhu sir sanjha pani aayera ma kitabai herchhu sir bholi pani aayera kitabai herchhu tara pani ma chaudhary keta ketilai bujaunai nasakini.

R: Tapaille yeti effort garnu bhachha tara bujauna saknu bhachhaina?

DT11: Sakena.

R: Tyo ahile ke chha sudhar bhayo?

DT11: Ahile ta ma pani, chaudhary bhasha bolna aaudaina sir, kunai kunai maile bujchhu. Ani nabujeko kura yo ke bhanna khojnu bhaho bhanchhu, ani anbujheko kura yo ke bhanna khojnu bha ho bhanchhu ani pahilek, pahilo varsha bhanda ahile alli sudhar bhachha. Hajur sajilo bhachha.

RQ26:	What teacher education, educational materials and language policy in education do you expect/ wish which could promote your multilingual teaching?
DT11:	Malai bha jastai kuna pani sirlai hajur le bhannu bho ni kham bolni thaunmaa janda kheri, bolnu bhanda pani shaikshik samagri haru parsasta matramaa bhasha anusarko bhaye pachhi tyo bolnu bhanda shaikshik samagri le pardhan dekai sakchha ni yo bhanna khojeko yo ho bhanera. Tyo bhayapachhi teacherharulai pani adhyan garna sajilo, vidhyarthilai pani prasta parna sajilo sir.
R:	Um jastai yo bhaidiyo bhane tapai ke apekshya garnu hunchha tapai?
DT11:	Tyasto sabai sthaniya tahama sthaniya sarkarle pathya pustak upalobdha garaye jhanai ramro sir. Sabai gaunpalika sabai nagarpalika haruma sthaniya sarkar le tyo gardiya ramro huni ho.
R:	Jastai tyo mathika nitile abarudhda garchha katipaye thaunmaa haina? Testa maa pani sudhar hunu paryo teso bhaye.
R:	Hajur.
RQ27:	Do you have any lived experience with the children whom you taught and whose home language is different from the language used in the class and this causes learning difficulties?
DT11:	Bachchiharu padunaka karan, bhasha nabujheka karanle chhutenan sir tara uniharule abhyasa garna diye pachhi almaluni ke. "Nagarni ke ani kin garinas abhyasa? Home work kin garinas?" "Madam maile janina". "kin janinas hijo kina bhaninas? Maile pata patak bhaneko bujhinas" "Maile janena madam". Ule, upani almallyo. Tyaspachhi malai ke lagyo bhane sir janni vidhyarthi sanga, janni najanni ani keta keti garayera padhyen maile basalen ke kakshyama. Ma 4 kakshya class teacher ho tyo bha hunale basalen English maa. Ani nepalimaa nepaliko pani chaudhary bhasha patta najanni hunchhan nai kohi nepali nai bolna nasakni tiniharulai pani chhyasmis garera basalden sir.
RQ28:	Many scholars are raising the voice against monolingual approach in education because it cannot ensure the learning opportunities and linguistic

diversity justice to the children who have different home languages. What is your experience and opinion on it?

DT11: Aha, malai pani sir yo hamro samaj bahubhashik bha hunale yo padiko padune system pani teaching method pani bahubhashik nai bhaye huni ramro lagchha.

R: Ye bahubhashik shikshyak haru chanhi tayar huni tyahi kisim ko bhaidiyo bahne chanhi…

DT11: Hajur, training haru dini, tyasta khalaka teacherharu tyar chhaina bhane pani surumai testa teacher ta hunnan, tyahi anusar talimharu dini tyari garauni garda thikai ramrai hola sir jasto lagchha.

R: Thank you ma'm. Tapaisanga kehi chha bhane bhandinus aru, aphulai lageko kura yo sambandhi.

DT11: Aah, bhasha sambandhi tyahi nai ho sir, ani maile aba ke bhanna khojen khojen bhane sakbhar ta matri bhashalai agadi lagni ho bhane ki English kam garnu paryo sir, English badi garauni ho bhane matri bhasha lobha huni bhayo. Tyo bhan hunale sakbhar, nepali bhashalai pani agadhi sudhridikaran garnalai agadi lagada nai thik hunchha ki jasto lagchha.

R: Nai tyo pani bhayo, jastai aru sabai bhasha chanhi ke garyo bhane sabai bhasha lagbhag lagbhag ramro holan bhanni tapaiko aphno anubhava ke chhha? Aru bhasha pani jasatai sabaika bhasha banchnu paryo. Bhasha bachaunalai ke garyo bhane, tapailai aphulai lageko ke garyo bhane ramro hunchha jasto lagyo?

DT11: Tyo ta teacher haru tyastai khalka tayar garyo bhane ta sangrakshyana hunchha sir bhasha.

R: Ye teso bhaye teacherai tayar garnu paryo?

T11: Bachchaharu taaambuwa sanga ta janekai chhan nepali bhasha uniharuko bolni bhasha janekai chhan. Vidhyalama gharma bolni bhasah bolena bhane ta vidhyarthi ta almal maa parchha.

R: Vidhyalayama bolna ka lagi teacher haru tayar garnu paryo tapaiko dharana chanhi tyo ho?

DT11: Ho

R: Thank you mam ekdamai. Thank you very much.

Teacher 12

RQ1:   Please your brief introduction/ academic qualification.

ET12:   Thank you sir, my name is …… I live in Rapti Rural municipality ward no 1. I have qualification I Com. I have long experience teacher 32 years.

RQ2:   What is your major subject?

ET12:   …………………………….

RQ3:   How long have you been teaching?

ET12:   ……………………….

RQ4:   What is your first / mother language?

ET12:   My mother tongue is Nepali

RQ5:   How were you taught in terms of classroom language? Can you please share your experience in learning language at school and college?

ET12:   Ma vidhyalaya pahadmai padhya haun sir. Padheko hunale tyaha khasai dobhashe vidhyarthiharu hundainathe khasai, sabai rastriya bhasha Nepali bhasha bolne bha hunale hamlai padhaune guruharule pani tyahi dhanle nai unharule nepali bhashama jod garnu hunthyo. Hamlai testo dosro bhashako samsya parena. Ja ja matri bhashaharu magar bhasha, tharu bhasha, newar bhashaharu anne thuparai kisimka bhashaharu bhaka thaunharuma, samaya hune kura ho tara hamro school chanhi pyuthan jillako narikot amritjivan Ni Ma Vi bhannemaa padhen tyan hunda kheri balyakalmaa bhashako testo kunai samasya aayena.

R: Jastai tapaiharulai English padaunda kheri sir harule Englsih maa …

ET12:   Hamlai English padaunda sir le Nepali rqa English dubai padaunu hunthyo, menaing lekhaunu hunthyo. Nepali maa ekdai meaningharu lekhaunu hunthyo, nepalima ultha garera padhthyun, hajur. jastai kunai pathharu nepalimaa translation garne chalan hunthyo tyti bela.

RQ6:   How many languages can you speak? Good / better/ basic

ET12:   Maile duiwata bhanauki 3 wata bhannus na chaudahry language pani janya chhu yahanko. Nepali nepali bhai halyo, kamchalau yo English pani kahile kanhi.

RQ7: What experience do you have regarding language teaching and teaching using particular language?

ET12: Padhda sikda kheriko jastai bhanda kheriko hamle tehi meaning ghokerai sikne paryas garthyun. Aru testai hamle sikda kheri taa translation madhyam thyo meaning ghokne thyo. Najane kur yeso sodhni yeso disctionary herer.

RQ8: Did your teacher teach you in several languages?

ET12: Nepali English matrai.

RQ9: Have you taken any special teacher education or training for teaching language?

ET12: Talim liyeko chha sir teaching sambandhi yesto dobhashe kasari padhaune bhanne tyo pani liya chha.

R: Kahanbata linu bhathy?

ET12: Hamle yo matlab bhasha shikhan talim bhanera pani bhairahawa bata pani diyo 10 mahine training maa pani ra hamlai American aid bata pani Sisahaniyabata pani 10 dine short training pani dyathyo.

R: Eke sikaiyeko thiyo? Bahsha sanbandhi?

ET12: Bhasha sambandhi jastai English Pani vidhyarthi lai kasari laijane bhanera, bujaune kasari jastai hamri schoolmaa next tongue matlab mother tongue pharak bhako vidyarthilai pani kasari sikauni bhaner tyo pani euta sikaiyeko thiyo.

R: Tesko kasari paryog garni…

ET12: Chitrako aadharbata athawa mhau bhauko aadharbata, kiryakalapbata uniharulai kasari chanhi tyo track maa lyauni bhanera testo sikayiyeko thiyo.

RQ10: What concept do you have about multilingualism?

ET12: Yoyesto hunchha sir multilingual sambandhi yo alikan garo hunchha vidhyartiharulai uniharuko matri tongue chuttai hunchha matri bhasha vidhyalayamaa aaisakepachhi uniharle arkai bhasha paryog garchhan. Tyaskarnle bharisak tiniharuko matri bhasha je ho tyasaimaa hami pahila unhaharulai forward garaudai lagyaun bhane tyo sikaundai gayun bhane

balla hamile arko dosro bhasha hamro pustakko rastriyan bhashamaa lanchaun, pahila tiniharuko matri bhashamai hami jod garchaun.

R: Uniharuka vividhbahshaharumai je je bhsha chhan tyahi bhashaharumai uniharulai jodnu paruyo ani matrai uniharulai yeta lana sakinchha. Surumai yo bhashama lyauna sakidaina.

ET12: Sakidaina, sakidana.

R: Euta matrai bhasha paryog garera sambhava chhaina?

ET12: Sambhava chhaina sir garo chha.

RQ11: What is your opinion or ideas on multilingual education?

ET12: Hamro pani tyahi ho sir pahila idea bahneko, pahila surumaa vidhyarthilai bhasahma uniharulai ramrosita chitta bujhena bhane tyo vidhyarthi school aaudaina sir, ghara basna khojchha sir. Pahile Unko bhashamaa pahila uniharu khushi bhaye bhane matrai ua vihdyalay janchhu bhanera aaunchha khushi bhayera aaunchha ra balla ule sikni utprerana jagauna hamle kasari sakchhaun ra tyale sikyo bhane balla vidhyalayatira usko ruche jagchha tyskaranle hamile bhashalai bishesh joda diyeka huncchan.

R: For this we multilingualism?

ET12: Hajur hajur.

RQ12: How do you present your lesson in the class from language perspective?

T12: Tyo ta yesto hunchha sir uniharule nabujhya hunale hami tyo hamro rastrya bhashama athwa kitabko bhashama boli hale pani ulai pheri bujauna usko bhashama bujaunu parni hunchha jastai 'gharlai' ke bhanchha haina ? khanekuraharulai ke bhanchha ? khelda kheri ke bhanchha? Aba tyo samanya kuraharu gharvyavaharka kuraharu bata hamle bujayaun bhane vidhyarthile sajilai gari bujchha. Tyaskaranle hamle tyatatira dhyan dinchhaun.

RQ13: Teaching English or other languages, how do you teach as medium of instruction?

ET12: There are different kenbhane different bhashama pharak hunchha aaphno uniharuko bhasha ra aruko bhashama parak ta hunchha.

R: Ke le garni ho tyanha? Samsakar sanskritile…

ET12:   Sansakar sanskritile pani garchha. Locality kasto chha avastha, uniharuko parivesh kasto pariveshma hurkeka chhan aba tyahan mix social samajharu testo chha bhane uniharle sanaibata nepali bhasha bujna sakchhan. Particularly uniaruko aaphnai ekdamai aaphnai matrai jati chha bhane unharule bilkulai nepali bhasha athawa rastriya bhasha bujdainan uniharuko aaphno matri bhasha matrai bujheka hunchhan tyahan near alikan samasya hunchha sir.

R: Ani English haruko hakma?

ET12:   English ko hakma ta aru vidhyarthiharulai pani tyahi samasya chha.

R: Barabarinai chha? English maa huniharuko bhasha ke chha bhanile khasai pharak pardaina?

ET12:   Barabari chha, pardaina sir tyo ta sabailai garo kura ho.

RQ14:   You should be taught/ educated multilingually then only you can handle multilingual classes. What is your opinion on it?

ET12:   Hajur atyantai ramro kura garnu bho sir, yo kura talimma pani hamlai sirharule yasari sikaunu hunthyo. Vibhinna kisimka bahubhashik, bhashabhashika vidhyarthi kakshyama kasari samayojan garera padaune, anikhera uniharulai bhashaka chhutaune ki uniharulai gholmel garaune ki, ekaapsama ghulmil garayera sikaune ki tyo kuraharu hamlai talimmaa pani sikaiyo. Yasari chhutta chhuttai basalnu bhanda ghulmil garayera kena bhane usle sathiko kura pani sikchha, nepali bhasha pani bujchha anne bhashaharu pani bujchha bhanera hamle tyo garyaun. **Ra** (discourse marker) arko kura tyo chhuttai naya bhashako parivesh bhako school maa janda jastai chaudhary bhashako kura garaun tyan janda pahila hamlai bhasha sikna hamlai aavashyak paryo, hami tyo gaunma gayera tyo samajma gayera unhaharu sita tyo disctionary jastai meaning lekhera jasari hunchha tyo bhasha parti hami clear bhayera yanha jatti pani sir haru hunuhunchha, uhanharule chaini tharu bahsha bujisaknu bhhachha.

R: That is your individual effort but you can see institutionally by government, by school how the institutiona can help you to make you learn these other lanuguages?

ET12: Tyo hamro vidhyalayale pani garayo, tara hamro dang dang jilla maa pani yesto chaini hamro vishesh garu chaudhary bhako hunale vishesh garera yenha chaudhary bhashamaa pani talim diyiyekai ho. Chaudhary samudayekoharuko pani yanharule pani vibhinna kisimko awareness taliharu yenharule pani sanchalan garnu bho tyasma shikshyak haru pani sahabhagi banaunu bho tyasma chanhi ma chanhi…

R: Kale deko thiyo tyo talim?

ET12: Tyo hamro yanha school maa tinjana sir haru janu bhako lamahimaa tyo talim diyathyo chaudhary bhasha sambandhi dobhashe sambandhi talim bhanera talim bhanera tara tyanha ma jani avasar paina aru sirharu janu bhachha hami ta. Tyati bela ke chhanauta gariyo bahne jo jo le chaudhary bhasha bujnuhunna tyanhaharulai talimma pathauni bhanera naya sir harulai pathaiyo.

R: Nai nai tyo talim chanhi kale aayojana gareko thiyo?

ET12: Tyo talim tapaiko, tyo hamro chaudhary base hoki ke bhanne sanstha rahechha chaudahry haruko, BASE Nepal hajur aha aha. Gaira sarkari sanstha ho tyalle chaini vishesh garera…

R: Sarkari nikyebata testo kehi ?

ET12: Sarkari nikyabata testo bhachhaina.

RQ15: What types of teacher education, or training do you expect to make you a good multilingual teacher?

Now turn to your teaching experience or pedagogical practices

RQ16: How much are you familiar to educational language policies? If you have, please mention.

ET12: Testo ta khasai jankari bhayena hamle chanhi bhasha sambandhi vidhyarthiharulai sahajikaran garera sikauna sakinchha bhanera talimharu linu bho jastai hamro vasu sir haru pani tyanha trainer ho. Bhasha sambandhi NEGRP bhanne le diyeko talim pani hamile paayeun. Yahi bhashalai vishesha garera jod dinuparchha bhanera bahneko hunale 90/90 minetko period banayera duita period ekkai choti sanchalan gariyachha ahile 1,2,3 maa. Vishesh gari 1.2.3 ka vidhyarthiharulai nepali bhasha sarra

padhna sakne banaunu parchha bhanera tyata tira hamro vidhyalayle pani dhyan diyeko chha. Ahile samm hamro vidhyalayama hajurko lagbhag 1-3 samma continuous 90/90 minutes ka period haru sanchalan bhai rakheka chhan.

R: Yo kata tira chha yo sabai tira?

ET12:   Yokaryakaram 16 wata jillama parikhshyanko rupma lagua bhako rahechha. Nepal sarkarkai karyakarm rahechha. Yele yo sabai jillama vistarai lagu garni bhanyachha. Pathy pustak haru pani diyeko chha. Bhaga 1 ra bhag 2 bhanera thula thula Nepali kitabharu banako chha. Tyasma tapaiko period kam bhaidiyo bhanera 90/90 minetka duita period contnious padaunu parchha. Dherai activities garaunu parchha bhanera, bhaniyeko chha tyasari hami aghi badiraka chaun sir.

R :   It means you are not familiar with the language policies in the constitution in the education act and other following laws.

ET12:   Chhaina sir testo jankari.

RQ17:   What are the home languages of the children who are in your class?

ET12:   Yanha tinwata bhashako chha sir : Nepali, Chaudhary, Magar bhashaka rolpa tira baata aayera dheraiko basai yenha bhachha. Magar bhasha ka thupraiu vidhyarthiharu chhan yenha.

RQ18:   Which approach monolingual or multilingual do you practice in your class? Which one do you find more effective? Why?

ET12:   Ajai hamlai yanha ke bha chha bhane Magar bhasha ko samsya bhairakhya chha. Magar bhasha ka vidhyarthi yanha aachhan, padaunda kheri duita bhasha ka chaudhary bhasha ra nepali bahsha ta paryog gariyeko chha. Yanha magar bhashaka vidhyrarthiharu ali anyolma chhan. Pheri ahile tyaha near aayera hamlai euta …

R: Chaudhary bhashako kehi hadsamm samasya samadhan bhayo magar bhashama smasya aayo.

T12:   Hajur, magar bhashaka vidhyathi chhan tyhanera samsya chha sir.

RQ19:   How do policy making agencies like school administration, local government, federal education ministry and its offices, and any others influence your teaching trough language perspective?

ET12:   Ke chha bhannu hunchha bhane thyakka jun bhasha bolni tyahi bhasha anusar padauni ho ra bilkul arko bhasha nabolni ho bhane vidhyarthiharu phittikai bujhdainan sir.buyjasunalai ullaita bujaune paryas ta garna paryo Nepali bolanai paryo. Hamro vidhyalayama pani English Medium lagu bhachha hunta. English medium lagu bhaye tapani aakhirima vidhyarthilai bujaunalai nepali bhanerai kasri hunchha tyaslai bujaune koshiksh gariyachha. Tyaskarn ke bhanda kheri alikeni thyakkai tyahi bhasha anusrai hami jana sakya chhainaun. Tyale hamali asar parya chha.

R: Tyasko, najansaknuko karan ke?

ET12:   Najana saknu ko main karan, main kura vidhyarthilai bujauna khai hami sanga vigyata nabhayera hoki bujauna sakya chhainau. nasakd akheri nepali bhasha paryog garna badhya bhachhaun.

RQ20:   You were educated monolingually and by policy you are supposed to use monolingual approach in teaching in the classrooms. Do you follow all the instructions and directions strictly? If no, why?

ET12:   Thyakka niyam nitimaa janda ta vidhyarthile bujdaina sir, aba tallo kakshyama matrai nabhayera pani khas English to English bata vidhyarthile bujdaina. Yelai kehi na kehi hint nepali maa dinai parne hunchha tyaikarlae tala pnai vidhayrthilai tyakka niti niyamma jana sakya chhainau. Hamlai vidhyarthilai bujauna garo bha hunale kehina kehi nepali bhasha kasari hunchha bujaunae koshis hami garchhaun. Thyakka niti niyam anusar jo bhasah padhaine ho tyahi bhasha maa bolna parchha bhanera tyahi bhashama jana sakya avastha chhaina sir.

R: Jana saknu bhayena tesko matlaob bujaune kura ra bujni kura nai samasya bho. Tyo karanle paryog garna sakkiyan.

ET12:   Ho samasya ho, sakiyena.

RQ21:   What gap between language policy in education and pedagogical practices have you experienced in your long teaching professional experience?

ET12:   Malai ke lagchha bhada kheri sir hamle katai purano tarikale padhera keni padhaiko tarika nabujera pani huna sakchha. Aaphulai modernize garna nasakya avastha pani huna sakchha, tara hamle khoshis gardagardai pani bharsak hamro uddesaya ke hunchha bhane jasari hunchha vidhyarthilai bujaunera ramro sanga yiniharulai talent banaune bhanne uddeshya hunchha. Pathyakaramle matrai tokeko jammai shiksya niti anusarai matrai janda tyo nahuna pani sakchha. Tyaskaranle hami aba aliken gap ke dekhinchha bhanda vidhyarthilai ahile khas garikan udar kakshya niti ka kura haru aaka chhan, upasthitiko aadhrama aako chha, vidhyarthiko shaikshik lyakat najanchikanai uslai upasthiti here ra anne kakshybata telai mathi utarera garadai janda shikshyako sthar pani girdai gako chha. Shaikshik sthar ekdam kamjor bhako chha. Ahile hajurko bhannu hunchha bhane 5,6 kakshyama jane vidhyarthile samnya jod ghatau jandaina. Yaha near kahannera samasya bhaidiyo bhanda 1 kakshyale jannu parne sikai hunchha total pahile testo hisable garera lani ho bhane hunthyo. Rokna namilni ke bhanda ahile ko shikshya niti chha.Vidhyarthi schoolama aako chha bhane tyaslai uttarit garnai parni. Matlob tyale najane panityasle tapaiko parshna uttara nalekhe pani, vidhyalaya upasthit bhayeko aadharma anna kiryakalapma sahabhagi bhayeko aadharma tyalali uttarit gardai janda yahaner hamro sarkarko gap chha.

R: Tyo samgra shikshya nitiko kura bhayo, tyastai bhasha nitima ke gap chha?

ET12:   Bhasha maa ta tapaiko yo chanhi khasai sthaniya stharma pathya pustakharu tayar garni bhanera sarkarle bhani rakhyachha. Yesta chaini sthaniya stharka bhashabhashika pustakharu tayar garera tyahi anusar hamlai pani training diyera, tyahi anusar hamilai sajag banaye arkai kura hunthyo sir kehi na kehi agadi badinthyo hola . sarkarle policy matrai layako chha pathya pustak pani chain tyas sambandhi kunai talim pani chhaina, vidhyalayama tyastai kisimka vidhyarthi chhan tyo sambandhi bhasha janeko teacher chhaina. Aba sarkarko policy ekatira chha hamro kaam garai shaili ekatira chha sir. Tyo bhayer pani yanha nira alik gap bhayo chha.

R: Jastai yo bhashama paryog garna nasakinuko karanharu tapaiharule gareko abhyasa euta chha, tapaiharule gareko abhyas thikai ho jasto lagchha ki, niti thik chha tara hamile garna nasakeko bhanni ke chha?

ET12:   Niti tapaiko thikai ho sir, sarkarle chaini gari puryauna sakena sarkarle jun karyakaram, jun niti agadi sareko chha…

R: Yedi tyaso ho bhane, tapaile 5 kisimka bhasha bolni bachcha eutai class maa chhan bhane, tiniharulai 5 watai bhashama bolni athawa eutai bhashama bolero bujauna sikauna sambahva chha?

ET12:   Alikan tyo ma ta garo chha, tyo maa ni tapaiko tiniharulai jastai manaun grading garera hunchha ki, kasari hunchha haina tyo sikaune kosis ta hunchha tyo aba …

R: Tyo tyati vyabharik huna sakchha?

ET12:   Alikena garo chha sir tyo eutai kakshyama, kita sewa suvidha vidhyalayama maa pani huna paryo, tyalai chhutta chhuttai thaunma grading garera rakhna sqakne, padauna sakne , testai materialharu aadi itayadi sabai huna paryo tyo pani chhaina .

R: Sadha sorathuna paryo, shikshyak ko kshyamata sabai hisable yo sambhava chhaina?

ET12:   Chhaina sir tyo garo chha.

R: Tyaso bha hunale tapaile gareko practice badi vyavaharik chha yanhako abasthalai herda?

ET12:   Hajur hajur.

RQ22:   What experience do you have in sharing pedagogical practice experience among teachers as you?

ET12:   Atantai ramro chha sir yo vidhi kenabhane ham ital dekhi mathi samma padhuane siharuko yanha pani lahar chha. Yanhi pani sir haru hunuhunchha tyaskaranle kasari paduanu parchha, meaning najane ke ho sodhne nepaliko shabdartha aadi ityadi. Jeho hanro yanha ekdamai coordination hunchha. Vidhyarthiko barema mahina mahinama chhalphal pani hunchha kakshyako vidhyarthiko barema ani padhai ko barema aadi ityadi meeting maa kuro rakhinchha. Tyasko baremaa chhalphal hunchha.

R: Tapaiharu sharing garnuhunchha.

ET12:   Sharing garchhaun hami. Sabaai khulera sharing garchhaun tyasko samadhan bharisak vidhyalayabatai samadhan garne pakshyamaa hunchhaun.

RQ23:   How do you integrate learning of the children, as the beginners who are with different home languages?

ET12:   Hamle ta bharsak sabai vidhyarthilai barabar banayera equal banayerta lane yojana hunchha kakshya kothama tara testo hundo rahenchha jun vidhyarthi aaphno gharma aaphno abhibhavak ekdamai talent chha, sanai dekh bachchalai sikauni padhauni lekhauni garyachha tyo bachchaharu ekdamai tantho chha. Jo dobhashe vidhyarthi chha, gharma lekha padh nabhako uneducated family ko bachcha chha tyalai sikauna ekdamai garo chha. Tara bharisak tinlai barabari grayera lani.

R: Educated hunda hundai pani bhasha ko abastha….

ET12:   Bhashako avastha testo chha. Hami ke garchhaun bhane pachhi , tiniharulai hami baru ekdamai homeworkharu dine, giraha karya baru matlob kapimai dine lekhna lagaune, black board maa lekhna lagaune, chitra banayera kunai kisimko kehi banayera sablai barabar bahayer bujhni garayera lana koshis garirakhyachhaun.

RQ24:   What types of teaching materials and resources do you use? Do they support multilingual approach?

ET12:   Ahile samma testo chhaina sir kunai pani arko bhashiko vidhyarthiharulai sikauni material haru kehi pani chhaina. Jati sakinchha shikshyakle aaphai le banayer chitra banayera sikauni ho. Aba tyo bhasha bolan janekole matrai sikaiyeyachha aba tyo yesto material haru tyo chini anne bhashaka material haru hami sanga chhaina.

R: Jale garda tapailali bahubhashiklai support bhako chhaina?

ET12:   Chhaina.

RQ25:   What difficulties are you experiencing with monolingual approach in multilingual class?

ET12: Tyasto ta mero ke bho bhane sir yanha aaiyiyo suruma. Yanha bhanda pani ma arko school maa thiya. Arko school maa thiyan bilkulai chaudhary chaudhary bhasha bhako school, bhagawan pur bhanne schoolma, tyanha ma tharu bhasha najaneko ani tyanah tyahi vidhyarthihrubatai bhasha sikne paryas garen ra tyaha ekjana aru sirharubata sikne koshis garen, vishesh gari maile padhako vidhyarthihrule nabujni. Bilkulai tiniharu chaini nepali bolnai najanni tyasta vidhyarthi haruko pani phela pariyo. Pachhipachhi vistarai vistarai ti vidhyarthi harulai pani bujauni koshis garriyo. Uniharule pani bujne koshis gare ra bijaune paryas bhayo. Suruma mero tyo atyantai aphthyaro kshyana thiyo sir teti bela.

R: Jasta testa khi particular samjhane khalka chhan kehi tapaile kunai bachcha kunai shiksyak kehi tyanha bhako ..?

ET12: Nai maiile tyan ma padauna janda, duita vidhyarthi 1 mahina samma school la aayenan. Ani tini kina aayenan bhanera chaini patta lagaundai janda ta 'maile sir le padhko nai bujthu kaa kareka school jaina ho?' 'mai nai jaithu, kuchhu nai bujthuh' bhanera bhando rahechha tyo bachchale.

R: Um ani ko snaga bhanyo ta tyo?

ET12: Tyo chanhi babuaam bahndo rahechha, aaphno babuaama sita, school ja bhando rahechhan bauaamale tyaspachhi arko ekjana sirle bhannu bho januhos tyo bachcha kena aayena 1 mahina samma tyo aayena bhane pachhi tyo aayena bhane pachhi, gako ta kanha bachchale banchha 'kuchchhu nai bujthu' bhanchha. Tapaile padhyeko kehi bujdaina re sir bhanyo. Tyaspachhi samasya paryo hernuhos ek mahina samma padha kehi bujhena bhane ta tyo aba hami jo fail bhaiyo tyanha nira. Tyata pheri tyalai bolayera vyavasthapan samiti adhyakshyalai rakhera, yahale yeso yeso bhannuhunchha yo bachchalai pathaidinu paryo, ke hunchha ke garera hunchha bhanera. Ani pheri tyahiko euta chaudhary ketalai tyanha rakhera bolayera lyayera tyasailai tuition padauna lagayera hamile tyo euta chaudhary vidhyarthilai lyayer tyan alikeni 8/9 kakshya padhya vidhyarthilai kothama rakhera ule bujauna thalyo sir. Testo pani hundo rahechha.

R: ule bujauna bhannale bachchalai bujauna thalyo ki ..?

ET12:   Bachchalai usle usko bhashabata bujauna thalyo.

R: tapile padhako kura ulai bujaidera.

ET12:   Um ulai bujaidera.

R: Dobhasheko rupma bachchale bichma kaam garyo?

ET12:   Kaam garyo.

R: Mathillo class maa padhni bachchale tapailai sahayo garyo?

ET12:   Sahayog grepachhi balla ani tyo vidhyarthiharu ramailo mane pachhi balla aauna thale.

R: Ye usle padhai continue garyo pachhi?

ET12:   Hajur. testo hundo rahechha.

R: Ye. Ekdamai ekdamai ramailo asunaunu bho.

RQ26:   What teacher education, educational materials and language policy in education do you expect/ wish which could promote your multilingual teaching?

ET12:   Yo ta yesto hujur thank you sir. Yo ta atnatai garo vishyavastu ho. Visheshgari chhutta chhuttai material banaune chhutai teacher , chhuta chhuttai talim janeka shikshyak banaune ho bhane ta sarkarko lagani kshyamata tyahanera dekhinu parne hunchha. Haina tapaiko eutai bhashale eutai vidhyalayama ustai kisimko padhai uhi kakshyaka vidhyarthilai padune ho bhane vidhyarthi ko sajag hunu parne . ahile tapaiko technology ko jamana chha sabai vidhyarthiharu gharma pani dherai kurharu sikeka hunchhan pahila jasto ahile avastha ahile avastah chhaina sir. Kinbhane sabai vidhyarthi talent bhaisakya avatha chha. Pahila jastai avastha ahile chhaina tyaskarnale pani dherai bhasha bhashiharuko paryog gari rakhnu bhanda eutai bahsha paryog gare pani vidhyarthi haru aliken dherai dakshya bhai sakya chhan. Tara pani alikana sarakarko kshyamatale ..

R: Sano class maa?

ET12:   Sano class maa, shisu kakshya r aek dui maa, yati sarkarko kshyamatale bhyaunchha ra hunchha bhane pathya samagriharu pustakharu banayera, rochak material haru banaidiyera vidhyarthiharulai punha, je ho 3,4

kakshyama janda nepali sarara nepali bujhen garaunalai sarkarko lagani dherai hunuparchha sir.

RQ27: Do you have any lived experience with the children whom you taught and whose home language is different from the language used in the class and this causes learning difficulties?

ET12: 46 salko kura garchhu sir, arghkhanchhiko tyaha phurke salli bhanne paduthe sir, tya totally rolpaliharu aayera baseko kham bhasha paryog huni, tyaha chaini male suru garen tyo school. Tyaha pani euto vidhyarthi tapaiko bilkulai 3 barsha samma maile 46 maa suru gare 46,47,48 samma 1 ko ekaima bho tyo vidhyarthi. Haina tyo passai garna sakena tyasko babu chaini Indian army rahechha tyasle chaini ekdin aayera tyasle yesari bhaka bhak usaiko bhashama kura garera bessari kutya chha hai. Maile padhai rakhyan thyan usle aayera usle aaphno chhoralai k eke sodhyo. Chorale najane pachhi yesari kutyo ki sir mukhbata ragat aayo tyo bachchako. malai ekdamai dar lagyo..

R: How old was he?

ET12: Tyo lagbhag 50/55 barshko manchhe thyo. Bachcha ta 10 /11 barshako thiyo sir. Ani tyaspachhi mukhbata ragat aayo malai ekdamai dar pani lagyo. Manchhe risko chha malai pani hanla jhain garyachha. Tyaspachhi kin hannu bho tyaslai kin pitnu bho bhane pachhi yele chanhi yele kehi najanni, tintin varsha padhera kehi najanni ule pani nepali bolnai nasakni tyo bachcha hernuhos. Nepali bolnai jandaina usko kham bhasha matrai bolchha tyaspachhi malai pani samasya aayo tyaspachhi tyahako adhkshyalai bolayen by chanas bachcha maryo bhane pani tyanha ta samasya aaunchha. Tyo adhksyalai bolayera lyapachhi najikai hunuhunthyo hernusta yenhale ta chhorali pitera tyanha aayera tyanha pani Rolpa balaram ghartiko bahini jwain hunuhunthyo tyanha aaye pachhi samjhaunu bho haina yo bachchale bhasha najanera ho yo bachcha tantho chha yasari napitnus, marihalyo bhane tapai jyanmara maa janu hunchha yesari pitna hunna bhanera bhanepachhi. Pachhi tyo bachcha babule tyasari piti sake pachhi hamile badi maya gari sake pachhi tyalai hamle badi watch gare pachhi tyo kakshyako

first first bho sir. Testo hundo rahechha telai aakhirima hamle tyati wasta nagarya jasto rahichha pahila tyo belama tyo tyasai basin tyale padhaiko meso pani najanni, tyo tapaiko artha vastha najanera, tyalai meso melo naparera testo bha rahechha hernuhos.

R: T   apaile aaphule chanhi ke ho bhanni khoji garnu bhayena, fail bho bhanni matrai bho.

ET12:   Khoji gariyen, bhanyo. Tyasko chaini kanha near samasya chha bhanne tira lagiyena. Suru suruma master ko avastha. Vastavma tyasko chaini upachar gardai janda ta keto talent po rahechha tyo ta hernuhos. Indian army ma bharti bhachha ahile. Tyo machhe testo chha ahile, kahile kanhi bhettyo bhane timle buwale pitya thaha paunchhau bhanera umh bhanchha. Testo pani bhachha sir.

R: Ekdamai jivanta ghatane sunaunu bho…

ET12:   Tyo chanhi, hamle sabbhanda ke thaha paunuparni rahechha bhane usko gharko parivesh ra tyo vidhyarthiko jag kahan near chha, kahanbata duruwat garne tyasko padhai . tapaiko ule bikulai 'ka khara' najaneko vidhyarthi najaneko vidhyarthi chha bhane ekai chhoti 'a aa I ee' dekhai dera, 'a b c d ' najanya vidhyarthilai wordharu dekhai dera tyo kaamai hundo rahenachha. Pahila ta kahanera chha jag, jag patta lagayera ko ho u tyo hamle tyo chinna parni rahechha. Jaba vidhyarthlai chinnyo bhane tyanha bata tyasko jivan ko suruwat hunchha. Aru ta testo rochak chhaina sir. Yahi vidhyalayako kura garnuhunchha bhane hamile sabai vidhyarthiko portfolio tayar garna sakya chhainau. Vidhyarthiko purai parvarik vivaran lyanu parni rahechha. Mathiko kakshyako vidhyarthi padhaima kin regular bhachhaina? Vidhyarthi tapaiko kin khushi bhachhaina ? haina sir ? tyo sabai thaha paaunalai uniharuko pura pariwarko total hamile jankari pani paunu parni rahechha. Ra vidhyarthiko avastha ithitiko barema thaha paunu parne rahechha. Yo bhayo bhane partyak vidhyarthiko najarma pani pugan sakni ra partyak vidhyarthilai hami khushi banauna sakni hunchha pahila ta vidhyarthi ko barema thaha paunu parne rahechha sir. Partyak vidhyarthi ko barema hamlai tyasko pariwar dekhi liyera vidhyarthiko avastha tyasko

purai hamlai tyo chahine rahechha. Ahile hami tyasbata kunai pani vidhyalayaka sir haru hami anavigya jo chhaun ke. Kunai kuani first second, third aaune vidhyarthilai matrai, topper vidhyarthilai matrai hami khyal garchhaun. Smanya vidhyarthilai tyasko ke chha hami pachhadi ke samasya ho kin yesto bhai rakhya chha hami tyaha near hamiu pugi rakhya chhainaun sir. Main kur ahami yanha near puna parchha. Aba hami vidhyaerthiko ghar gharma pugera tinko barema chanhi sabai jankar hune. Athwa ke tesko chahana, tesko ruchhi. Kunai pani ta parivesh gahrko aarthik sthitile pani kamjo bhako hunchha sir. Vidhyarthi herda kehri ekdam talent hune layekko tara usko parivesh ko karanle gahrko sthitiko karanle tyo vidhyarthi padhaima aauna nasakne….

RQ28: Many scholars are raising the voice against monolingual approach in education because it cannot ensure the learning opportunities and linguistic diversity justice to the children who have different home languages. What is your experience and opinion on it? (26:06 mis)

ET12: Sir kena bhane sano class kaa vidhyarthiharulai vibhinna kisimko matri bhashabatai hamle promote garera lani ho. Tyskaranle uniharuko matri bhashalai kasari hunchha parasphutan garera uniharuko bhashama lyauni ho.tyaskaranle shikshya matralayale athawa sthaniya tahale jasari hunchha tapaiko aba vibhinna kisimka aba material banayera athawa shikshyakhrulai talim diyera, vidhyalaya prashasanlai purai sewa suvidha garayera, tyasta kisimka teacherharu athawa kunai uplabdha garayera bhane. Tallo class ka vidhyarthiharu kunai pani bhashabata jhanjadbata mukta bhaidiya mathillo class maa janda uniharu talent bhayera jana sakchhan. Mathisamma pugda uniharulai bhashikai samasya dekhiyo bhane padhai ekatira bhashikai samasya ko karanle garda arko tira jhanjadma parni karanle garda pani hami yanha dekhya chhaun kayaun chaudhary vidhyarthiharu mathillo level gayera aaphno avivyataharu vyakta garna nasakne. Ma bolda maile spasta bolna sakdaina tyaskaranle ma boldan bhanne, boldha hinta bodh garne aadi ityadi bhai rakhya chha. Tyasakarale yo bhasha…

R: Tyaskaranle uniharuko bhasha paryogai nagarni…

ET12:   Paryogai nagarni....

R: Paryog garna napare hunthyo bhanni..

ET12:   Hamro school maa peon hunuhunchha ekjana unha chaini ahiile samma nepali bolnu hunna. Kena bolnuhunna ta bhanda malai saram lagchha, ma bolda kheri kehi galti hunchha ki bhanera unha yanha jo peon hunhunchha ekjan hajurle pani sodhnu hola. Unha chanhi bolnu hunna kenabhanda galti bhaihalchha ki (Ellis, effective filter and anxiety) tyaskaranle pani tyasto chha tyaskaranle talaibat sana kakshyaka vidhyarthiharulai…

R: Tyo karanle unhaharuko bhasha….

ET12:   Lobha bhai rakhya chha.

R: Tyo bolnu hunna arko panu siknu bhayena, ani chanhi unhako aaphno bhasha nabolda pani marni bhayo bhasha.

ET12:   Marni bhayo bhasha.   Tyaskaranle unhako pariwarko bachchale jhan ke sikos ra tyasari babu nabole pachhi.

R: Tyaso bhahunale sabai kisimka bhasha jasto avasthama chha tyasto bolna sikni avatha bhaye sabailai tyo avasar dine bhaye ta unharu sabaile tyo paryog garnu hunthyo.

ET12:   Hajur, tyaskaranle yo chanhi sabaile athawa rajyale, athawa sthaniya tahale pardeshle isthaniya tahale jasari hunchha yaslai chnhi tallo class ka vidhyarthiharulai badi focus garnuparchha kibhane jaba tallo base bani sakyo bhaneta mathi gayera ta vidhyarthiharu aaphai janni hunchhan, harek media haru herchhan, youtube herchhan, facebook herchhan, television herchhan haina sir. Tyaskaranle tallo kakshyaka vidhyarthiharulai jati lagani garnu parchha jati jod garnu parchha sarkarle mathilloma tyati nagare pani hunchha. Tyaskaranle talaka vidhyarthiharulai badi bhashama jod garnu parchha, yasai karanle hola yo tapaiko bhashik sipko vikas garnalai yo tapaiko 16 wata jillama padhai shikshya karyakaram bhanera jun lyako chha sarkarle yale pani kehi aba sudhar ta bhachha.

R: Tapaile ke bhannu bho NEG?

ET12:   NGRP bhanera bhanchha, padhai shikshya karyakaram bhanera lya chha tesko parshikshyak vasu sir hunuhunchha. Tyale pani alikan kehi sudhar

garyachha. Ani hamle chaini ek dui kakshya vidhyarthi harulai vishesha garera bhasha sambandhi jo padauni koshi darya chhaun. Tyan jani ho bhane vidhyarthiharu chuppa lagera nabolikan basya hunchhan. Tyo vidhyarthilai gayera masarera, chalayera, khelayera, kasari hunchha tyalai bolni garauni ho sir . tyaskaranle yesto samasya chha hami kanha pani. Yo bistarai bistarai sudhar hundai ta gai rakhya chha , pahila bhanda ahile dherai sudhar bhachha tara yattile matrai ta pugdaina. Yasma hami santusti huni kura pani chhaina. Arko kura peshale hami shikshyak bhako hunale jahile pani hami bhoka nai hunchhaun sir. Aba ajai bhaidiye hunthyo ajai garna paye hunthyo bhanne hunchha tyaskaranle pani sarkarle yasma dhyan dewas bhanne hamro chahana ho sir.

R: Ekdamai Thank you sir. Thank you very much for your kind support and then insightful experience I got I am glade to get the interview with you.

ET12:   Thank you.

R: Thank you sir.

Teacher 13

RQ1:   Please your brief introduction/ academic qualification.

ET13:   Namste mero naam ………….. lagatar 32 varsha paduana lageko. Pahila ma hansipur Ga Vi Sa ko warda no 3 Jagarkotma padaunthe. Tyaha 6 varsha padayen maile 52 salmaa, ma yenha Ma Vi Maurighatma aako ho.

R Q4:   What is your first / mother language?

ET13:   Mero pahilo bahsa pani Nepali ho , mother tongue pani Nepali ho.

RQ5:   How were you taught in terms of classroom language? Can you please share your experience in learning language at school and college?

ET13:   Pahile hamle padhne belama sir harule pahilai aba nepali bhasha ta nepali bhashamai padaunu hunthyo Angreji bahsha padaundakheri pahile Angrejima bhanne ani tyaspachhi Nepalima translation garera ultha garera bujauni koshis garnu hunthyo.

R: Tapai snaga padhne aru sathiharu aru sathiharu aru bhashaka pani huntheki hundainthe?

ET13: Tyatibela aru bhashaka thenan chaudhry ra hami Nepali bhasah bolne matrai thiyeun.

R: Chaudahry bhasha bolni vidhyarthi bolni vidhyarthilai tyasto chaudhary bhashama chanhi sir harule bujaidinu hunthyo ki hunthena bujaidinu bhayena?

ET13: Testo paiyena.

R: Unharulai nabujne samasya hunthyo ki hunthena vidhyarthi tapaika sathiharulai sano class maa tapai padhda?

ET13: Testo… ali ali aphtyaro ta bhayo hola tara bistarai bistarai bujthe hola jasto lagchha kinabhane hami sanga bolda kheri Nepali bhasha unle bujni bha hunale sayata bujhate hola jasto lagchha.

RQ6: How many languages can you speak? Good / better/ basic

ET13: Ma sarsarti ta Tharu bhasha ra Nepali bhasha barabar bolna sakchhu.

RQ7: What experience do you have regarding language teaching and teaching using particular language?

ET13: Ttyatibela ta aaphule sikne bela ta tyati gari bhayena, ahile sikauni belama chanhi vibhinna bhasha bhashika aa hunale unlai sage samma unle pahile aaphule bolne bhasha nepali bhasha bata ra pachhi nabujema unle bujhni bhashama bujauni koshis garchhu.

R: Teita pahila tapaiko palama pani tapai jastai aru bhashaka vidhyarthile garo manya holan nit ta?

ET13: Garo mane holan testo …

R: Tapaile aubhuti garnu bhayena?

ET13: Hhajir.

RQ8: Did your teacher teach you in several languages?

ET13: Aru bahsha garnu hunnatyo. Nepali English matrai.

RQ9: Have you taken any special teacher education or training for teaching language?

ET13: Lyachhu.

R: Ke linu bhachha?

ET13:	Yo bhasha shikshannai hamle talim linu parchha. 10 mahine course maa. Tyo antragat ko bhasha shikshyan ko talim lyachhu maile.
RQ10:	What concept do you have about multilingualism?
ET13:	Bahubhashik bhaneko dherai bhasha boline ekai thaunma. Dherai bhasha bolne samudayaka vidhyarthi haru lai padhaune vidhinai…
RQ11:	What is your opinion or ideas on multilingual education?
ET13:	Aha diyata ramrai ho tyo vidhyarthi batanai parichalan garna sakinchha. Aba tyo vidhyarthiharubatai parichalan garna sakinchha. Vibhinna bhasha bolni vidhyarthi bata nai yo vishyavastulai timro bhashama ke bhanchhan bhanera yasari sikayera chanhi vidhyarthiharulai ekaapasma ekarkako bhasha chanhi sikauna sakinchha.
R:	Coolerning garera sikne bhaye.
ET13:	Hajur.
RQ12:	How do you present your lesson in the class from language perspective?
ET13:	Maile pahile Nepali bhashamai bujaunchhu, bujaune koshis garchhu, yadi nepali bhashama bujne koshis garenan bhane jole jun bhashama bujne koshis garchha tyahi bhashama bujaune koshis garchhu.
R:	Tapaile janne bhasha rahenachha bhane ke garnu hunchha?
ET13:	Aaphule buje pachhi aaphubata aaphulle bujjeko chhaina bhane vidhyarthibata nai tyasko uttara liyara bujni koshis garchhu.
RQ13:	Teaching English or other languages, how do you teach as medium of instruction?
ET13:	Bhasha padaunda aba.
RQ14:	You should be taught/ educated multilingually then only you can handle multilingual classes. What is your opinion on it?
ET13:	Sambhava bhaye samma tyasta samudyaeka vidhayarthiharu chhan bhane pachhi samanne ta aadharbhuta kuraharu sikaune talim haru hunu parchha shikshyaklali.
RQ15:	What types of teacher education, or training do you expect to make you a good multilingual teacher?

ET13:   Aba jati bahshaiharu chhan tyo samudayama, kasta bhashaka vidhyarthi aaunchhan tyasto kisimko bhasha sambandhi talimharu diyo bhanepachhi samanya aadharbhuta kisimka kuraharu sikaune….

R: Kun area maa kasta kisimka vidhyarthi aauchhan tyahi kisimkaa shikshyakharu tyar parnu paryo hai?

ET13:   Hajur, tayar parnu paryo payedekhi sajilo sanga…

Now turn to your teaching experience or pedagogical practices

RQ16:   How much are you familiar to educational language policies? If you have please mention.

ET13:   Bhasha sambandhita, partyak balbalikale aaphni matri bhashama shikshya linu parchha bhanne ho. Tyahi anusarko pathya pustakharu pathya vastuhru tyar bho bhane pachhi shikshyaklai ali sajilo hunchha. Aaphni matri bhashama gyanharu lina sajilo hunchha.

R: Tyasto bhaidiyo bhane… matri bhashama?

ET13:   Samannya t anepali bhashama padainchha uhiharule bujana nasakeka kuraharulai unko bhashama.

R: Matri bhashama bhayena tyaso bhaya bahubhashik bhayo?

ET13:   Hajur bahubhashik bhayo.

R: Sabailai chhutta chhuttai dina sakidaina.

RQ17:   What are the home languages of the children who are in your class?

ET13:   Nepali, tharu, magar bhashaka chhan naganne matrama.

RQ18:   Which approach monolingual or multilingual do you practice in your class? Which one do you find more effective? Why?

ET13:   Uniharulai bujna sajilo hos bhanera pahila nepali bhashama bhaninchha tyaspachhi bijheko bujhenan tyasko aadharmaa kale bujhena jale bujhena tyahi bhashama bujaune koshis garinchha.

R: Ke aadharma chanhi tapaile bujheko nabujheko thaha paunuhunchha?

ET13:   Sodhinchha kera questionharu sodha kheri bujheko nabujheko thaha hunchha hernus.

RQ19:	How do policy making agencies like school administration, local government, federal education ministry and its offices, and any others influence your teaching trough language perspective?
ET13:	Yo ahile English medium bhanni chha kahile Nepali medium bhanera bhaninchha. Yele garda kheri vidhayrthi jhan almalma jasto chhan.
R:	Hajurharulai?
ET13:	Shikshyakharulai pani almal vidhyarthilai pani almal parya jasto manchhu aba jasto maile niji vidhyalaya maa dherai jaso euta Nepali bhasha matri nepalima padainchha aru vishya English maa padianchha tyale garda uniharuko Nepali bhasha chanhi ekdam kamjor bhayeko manchhu pheri.
R:	Uta sike yeta bigre.
ET13:	Uta sikchhan yeta bigranchhan. Yele grda kheri aba nepali bhashabata aba sikni Angreji kamjor hunchha. Uta niji vidhyalayama Angreji bata padhne haru Nepalima kamjor hunchhan.
R:	Tyaso bha hunale balance milna sakya chhaina.
ET13:	Balance milna sakya chhaina.
R:	Tapaiharulai ke asar gryachha ta tyo bachchaharulai sikarulai asar gareko kura bhayo, hajur harulai ke asar gareko chha?
ET13:	Aba hamiharulai, hamro jun trend maa padhai rakhya chhuna hamile, change hunda kheri bichma kehi almal bha jasto kehi batomaa jigjag bha jasto hamlai lagchha ke.
R:	Hamlie ke garyachhaun sahi garyachhaun wa galat garaychhaun bhanne kura aaphailai dodhara bha jasto?
ET13:	Hajur dodhar bha jasto.
RQ20:	You were educated monolingually and by policy you are supposed to use monolingual approach in teaching in the classrooms. Do you follow all the instructions and directions strictly? If no, why?
ET13:	Yo ta rajyale vyavasta garni kura ho ke . jun bhasha bolne vidhyarthiharu chhan tyalai chanhi chhuttai ek thaun rakhni arko bhasha bolnelai arko thaunma rakhni, garera chaini kharchhilo ta hunchha yo garna sakyo bhanepachhi sambhava hunchha natra bhane pachhi sabai bhasha bhashi

	ekai thaunma rakhera sabai bhasha bhashi shikshya dina ta yo asambhava chha.
R:	Sabai bahsha uniharuka aaphna bhasha pani paryog gardinu parchha nabhaya bujdainan, tapaile Nepali bolne lai English matrai bolayera hundaina. Tyasko matalob chanhi ki chhutta chhutai garauna saknu paryo……
ET13:	Chhutta chhutai garaunu paryo..
R:	Chhutta chhutai sambhava hunna bhane eutaima sabai kisimka bhasha paryog gardinu paryo?
ET13:	Paryog gardinu paryo.
R:	Tyasari euta matra bahsha paryog garera sambhava chhaina.
RQ21:	What gap between language policy in education and pedagogical practices have you experienced in your long teaching professional experience?
ET13:	Nitima kamjori bhayo.
R:	Kin hola tyaso?
ET13:	Kita tyo ta niti anusar vyavastha milaunu paryo kera.
R:	Sabai bhashaka shikshyaka tiara banunu paryo. Sabai bhashaka class haru tyar banana paryo…
ET13:	Paryo, haina sakina bhanepachhi sabai bhashama ektahunbata dina saknu paryo.
R:	Sabai bhasha aavashyakta anusar paryog garnu paryo…
ET13:	Paryog garnuparyo…
R:	Tyo karanle niti samasya chha vyabaharma arko upaye chaina bhanne ho..?
ET13:	Ho arko upaye chhaina.
RQ22:	What experience do you have in sharing pedagogical practice experience among teachers as you?
ET13:	Sharing hunchha sir.
R:	Kehi anubhava chha bhane bhandinu na jastai..
ET13:	Hamile kakshyama janda kheri aayeka samasyaharulai chanhi tyattikai thainti rakhera yedi janni uchhaina confude bho bhane pachhi, hami staff

room maa aayera tyo vishyasanga sambandhita gyan bhayeka shikshyak sanga chhalphal garera baru arko dina classma jani garchhauna.

RQ23:   How do you integrate learning of the children, as the beginners who are with different home languages?

ET13:   Hmale tyasma vidhyarthiharulai aba bharsak aaphai paryash garchhauna usanga tyahi vidhyarthi sanga nai sodhera aaphule najaneka kuraharu pani tini vidhyarthiharubata timlle yelai ke bhanchhau bhanera sodhera arulai hami yo vastulai yo vastulai yo bhanchhan bhanera kakshyabata sikerai kakshyabatai dina sakchhaun hami.

R: Tyso bhaye tapaiharu aaphu sanga nabhye pani uniharu vidhayrthi batai bhasha paryog garerai garirahanu bhachha.

ET13:   Hajur vidhyarthi lai paryog garerai…

RQ24:   What types of teaching materials and resources do you use? Do they support multilingual approach?

ET13:   Saabai bhashako lagi ta upalabdha chhaina. Aba kehi kehi gaungharama aaphno vatavarnma paine chiharu tyasto hamle dekheko janeka sumeka tyasta chijharu chaini hami dekhauna sakchhaun, bujauna sakchhauna. Kunai kunai yesta chha jo dekauna namilni bujana nasakine tyasta kisimka pani huna sakchan kahile kanhi. Tyalai chanhi aba…

R: Jastai tapaile paryog garni bookharu…tinharule sahayog gareka chhaina.

ET13:   Tyo bata sahayo ta hunchha. Vidhyarthiharulai sodhera timiharule yelai ke bhanchhau bhanera aaphule pani sikna sakinchha, chijharubata…

R: Je ho tapaiharule pachhillo thap kura gardakheri sikauna saknu hunchha. Aaphaile ti samabata chanhi bujhne sambhavana chhaina.

ET13:   Chhaina..

RQ25:   What difficulties are you experiencing with monolingual approach in multilingual class?

ET13:   Vidhyarthiharu kuraharu nabujera pathyvastu nabujera uniharu chaini nirash bhyera arko chhotibata upasthitima kami aauna sakchha, uniharulai aananda aaundaina….

R: Unharulai bhayo hajurlai?

ET13:   Ha,lai chnhi garo ta mannu bhayena, ali ali garo ta bhai halchha tara chanhi hami tini vidhayrthi bata bhasha sikera hami chanhi utrinu parchha.

RQ26:   What teacher education, educational materials and language policy in education do you expect/ wish which could promote your multilingual teaching?

ET13:   Tyasta shikshyakharulai bahubhasik bhasha talim paryapta matrama dinu parchha. Tyhina ho.

R: Sabaitiraka shikshyalai bahubhashik dina aavashyak chha ki, kunai nischhit janha aavashyak tyan matrai?

ET13:   Jaha avashayak chha tyanha. Sabai bhashako sabailai dinu parena. Tyo kshetrama kasto bahulayata chha tyo anusarko shikshyakharu rayar garnu paryo.

RQ27:   Do you have any lived experience with the children whom you taught and whose home language is different from the language used in the class and this causes learning difficulties?

T13:   Umh ahile samma tyo thaha pachhaina. Bhogya chhaina.

RQ28:   Many scholars are raising the voice against monolingual approach in education because it cannot ensure the learning opportunities and linguistic diversity justice to the children who have different home languages. What is your experience and opinion on it?

ET13:   Sabai kisimka vidhyarthile aaphule bujhni kisimko bhashabata shikshya lina paunu parchha bhanne mero bhanai ho.

R: Tyso bha hunale, ekal bhashiya nabhayera bahubhasiya tarikale   uniharulai bujaunu parchha bujna dinu parchha bhani tapaiko kura.

ET13:   Hajur.

R: Thank you sir for your kind support and I'm very glad to have the interview with you. See you again thank you.

R: Thank you.