CHAPTER – ONE
INTRODUCTION

1.1 General Background

Generally, 'acquisition' and 'learning' can be used interchangeably but these terms have different sense in isolation. Acquisition is related to the first language which is acquired by the children unconsciously without obvious effort, whereas, learning is related to second/foreign language which is learnt by children or adults informally or formally depending upon the circumstances.

The first language acquisition is natural for a child like breathing .Mother tongue is one's first language. It is inevitable; i. e., a child has to learn it. The children develop the first language through similar stages of language development irrespective of culture, caste, nation, geography, etc. The route they follow is universal but rate may vary. Second Language Acquisition (SLA), on the other hand, is defined by different linguists. According to Ellis (1997), "L_2 acquisition, then can be defined as the way in which people learn a language other than their mother tongues inside or outside of a classroom, and 'Second Language Acquisition' (SLA) as the study of this" (p.3). Similarly, the scope of SLA includes informal L_2 that takes place in naturalistic contexts; formal L_2 learning takes place in classrooms and L_2 learning that involves a mixture of their setting and circumstances (Trokie, 2006, p.2). From the above definitions, it can be said that L_2 can take place in formal and informal settings or involves the mixture of the both settings depending upon the circumstances. Likewise, second language acquisition (SLA) is a relatively new discipline in the field of applied linguistics. Gass and Selinker (1994, p.4) define it as the native language. As with the phrase

"second language" L_2 can refer to any language learned after learning the L_1 regardless of whether it is the second , third, fourth, or fifth language (Awasthi, 2007, p. 13). It means that the languages, which are learnt after acquiring the first language might be any languages; i. e., second, third, fourth or fifth.

Thus, Second Language Acquisition (SLA) refers to the study of individuals and groups who are learning a language subsequent to learning their first one as young children, and to the process of learning that language. The additional language is called a second language (L_2) even through it may actually be the third, fourth, or tenth to be acquired. It is also commonly called a target language (TL), which refers to any language that is aimed to learn. The setting for learning the Second Language (SLA) might be formal or informal depending upon the contexts since child can learn in formal or informal situation too.

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

1.1.1 English Language Learning and Teaching in Nepal

Geographically, Nepal extends over an area of 54600 square miles between India and china. The land is made up of 4 ecological zones, high mountains, hills, valley, and low plains. About 25 million people live in this land, which presents a

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rare example of human socio-cultural, bio-diversity. According to Ethnologue (2005), there are 126 languages in Nepal and more than 90 are spoken by different indigenous groups of the people within a small tract of land; some languages are in the verge of extinction due to the varied cultural and religious traditions. Learning and teaching situations are also varied due to geographical variations. In spite of having the varied situations, there is a great role of English since it is the language used in the world.

English is the world's most widely used language. It is the language of international business and academic conferences, of diplomacy and sports. It is one of the six official languages of the UNO which plays vital role for international communication. English has become indispensable vehicle to the transmission of modern civilization into the nation. It is the passport through which one can visit the whole world and one who knows English can enjoy the advantages of the world citizen. Crystal (1990) writes:

over two thirds of the world's scientists write in English. Three quarters of the world's mail is written in English. Eighty percent of all the information stored in the electronic retrieval systems of the world is stored in English. And, at a local level, examples of the same theme can be found everywhere. (p.7)

Thus, the English language has been inevitable in the pre sent context. In Nepal, it is taken as a foreign and modern language. The beginning of English in Nepal is closely connected with the rise of the Rana regime. The formal beginning of English teaching was started when Jung Bahadur Rana established Darbar School in 1910 B.S. Since then it has been introduced right from the grade four to the Master's level. Now, in public schools, it is taught as a compulsory subject from

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grade one to bachelor level but in case of private schools it is introduced from the very beginning; i. e., nursery level.

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

1.1.2 Need and Importance of the English Language

Nepal has embraced English at the heart of educational planning. Explaining the significance of ELT, Kansakar (1998) writes: "Since the teaching of English in Nepal has assumed greater importance view of the country. ELT has now become an essential component in Nepal's educational strategy" (as cited in Sharma, pp. 25-26). In the schools run by private sectors English is taught from nursery level and all subjects are taught in English except Nepali. The English language as a

medium of instruction for other subjects and English as content (structure, literature) begins from the very inceptional stage of education. English is accepted as a compulsory subject in the curriculum. In government aided community schools, it is taught from grade one. As the objective of compulsory English course is to make students communicatively skilled, the syllabus should be communicative approach focused 'non -elective courses'; elective courses should be optional.

Nepal needs English not only for academic activities but also to establish diplomatic relation with the foreign countries to run trade, business, and industries and for the development of science and technology. So it has become almost the language of survival in Nepal. In Nepal, English is used as a foreign language. English has been given a high priority for any students to become successful in national and international communication. So, the English language has become an integral part of education in the sense that Nepali is not sufficient to meet all the requirements of communication especially in scientific and technical matters. So the importance of English in Nepal can not be minimized. It is the language through which Nepalese people can be modernized and can mix-up with the contemporary material World.

1.1.3 Attitude: Definitions and Characteristics

The term 'attitude' has been defined by different linguists.

attitude as a set of beliefs that learners possess about such factors as the target

language, culture, and their own culture and, in the case of classroom

learning, of their teacher and learning tasks they are given. These believe are

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referred to as attitude. They influence language learning in a number of ways.
(Ellis, 1985, p.117)

Similarly, Finocchiaro (1989) defines:

The attitudes of the students, teacher, community members, peers, and other with whom the student comes into contact all affect motivation to some extent but it is attitude of the teacher towards the students and towards his or her profession that is the essence and core of motivation. (p.48)

From the above definitions, it can be concluded that attitudes are state of minds that the learners possess and is inevitable to have positive attitudes of teachers towards the students and vice- versa and it is also indispensable to have positive attitudes of L_1 speaker.

Likewise, Brown (1965) uses the term attitude: "to refer to the set of rules/beliefs that learner used in his / her target language and towards his/ her culture" (as cited in Pandit, 2004, p. 4). Furthermore, according to Benton (1768), "Technically an attitude is a tendency as disposition toward a certain type of reaction. Loosely and popularly it has been used as a catcall term for the body of one's opinions, beliefs, sentiments and predispositions" (p.662). Similarly, "Attitude refers to how we think, feel about and act toward our fellow human beings and how they think, feel about and toward us" (Deighthon, 1971, p.396). Lastly, Good (1973) defines: "the predisposition or tendency to react specially towards an object, situation, or value, usually accompanied by feeling, and emotions" (as cited in Paudel, 2000, p.8). From the above three definitions, it can be summarized that attitudes are set of

opinions, beliefs, or feelings that are expressed towards animate or inanimate objects or contexts; usually accompanied by sentiments and emotions.

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

a. Attitude is a predisposition to react specially towards an object, situation or value.

b. It is a hunch of beliefs that the L_2 learners use in their target language and culture.

c. It is an internal conflict which tends to express feelings and emotions towards objects.

d. It is a set of thoughts, feelings about and acts towards human beings objects, or situations.

e. It is one of the social factors that facilitate motivation.

Thus, language learning is not simply to learn what it is but also it is the belief and how the learner thinks, feels and acts towards it. Attitude affects the motivation to learn a language even if there is conflict between thought, feeling and deed. So, attitude is characterized by directionality and often by feelings and emotions. There may be expressed in term of support or against, favourable and unfavourable, likes and dislikes, approval and disapproval. It is also towards certain situation. Attitude is varying with differences in situation even if it is analyzed with the degree of their stability. Baker (1988), the main characteristics of attitude is listed as follows (as cited in Ellis, 1994, p. 199):

a. Attitudes are cognitive (i.e. are capable up being thought about) and affective (i.e. have feelings an emotions attached to them).

b. Attitudes are dimensional rather than bipolar – they vary in degree of favourability/ unfavourability.

c. Attitudes predispose a person to act in a certain way, but the relationship between attitudes and action is not a strong one.

d. Attitudes are learnt, not inherited or genetically endowed.

e. Attitudes tend to persists but the can be modify by experience.

On the basis of the above characteristics, we can say that attitudes are psychological phenomena accompanied by emotions and feelings that indicate likes or dislikes towards the objects.

1.1.4 The Role of Attitudes in the Second Language Acquisition

The most members of language teaching profession realize that their students' learning potential increases when attitudes are positive and they are highly motivated. The research in connection with the role of positive attitudes and success in learning of a second language supports this simple observation, although it is important to understand that many variables are involved in it because we are dealing with complex social and psychological aspects of human behaviour. For example, students' ability to learn a second language can be influenced by their attitudes towards the target language, the target language speakers and their culture, the social value of learning the second language, and also the students' attitudes towards themselves as members of their own culture (Ellis, 1994, p. 198). Thus, L_1 speakers should have positive attitudes towards the TL and their culture and. In addition, English as a Foreign Language (EFL) teachers should recognize that all students possess positive and negative attitudes in varying degrees, and that the negative ones can be changed by thoughtful instructional methods, such as using materials and activities that help students

achieve an "understanding and appreciation of the foreign culture" Brown, 2000 (as cited in Elyildirim & Astiton, p.3).

Brown (2000) defines: "Attitudes are cognitive and affective; i. e., they are related to thoughts as well as to feelings and emotions" (as cited in Elyildirim & Astiton, pp.2-3). Attitudes govern how one approaches learning, which can be the case of language as it requires exposure to a different and also to the difficult task of mastering a second language. Attitudes being developing early and are influenced by many things, including parents peers, and interactions with people who have social and cultural differences. Therefore, Brown (2000) opines attitudes: "form a part of one's perception of self, of others and of the culture in which one is living" (as cited in Elyildirim & Astiton, pp.2-3). So, attitudes are self perceptions or conceptions towards others for expressing approval or disapproval, primarily occur due to the contrast of social and cultural contexts, especially among human fellows that might be positive or negative.

Gardener (1985) further defines: "attitudes are a component of motivation, which refers to the combination of effect plus desire to achieve the goal of learning plus favourable attitudes towards learning language" (as cited in Elyildirim & Astiton, p.3). It is well known that negative attitudes towards the foreign language and group, which often comes from stereotype and superficial contact with the target culture, can impede the learning of that language. Conversely, positive attitudes towards the foreign language and group increase language learning success. Brown (2000) describes: "several attitudes on the language learning and concludes that positive attitudes towards the self, the native language group, and the target language group enhanced proficiency" (as cited in Elyildrim & Astiton, p.3).

When students with positive attitudes experience success, the attitudes are reinforced, whereas students with negative attitudes may fail to progress and become even more negative in their language learning attitudes. Because attitudes can be modified by experience, effective language teaching strategies can encourage students to be more positive towards the language they are learning.

Thus, positive attitude plays a vital role to lead learning. So, learners need positive attitudes to learn language. Negative attitudes, no doubt, hamper in language learning. In fact, changing attitude is very much essential in L_2 learning and teaching. If the learners have positive attitudes towards the TL and their culture, they will certainly learn the TL. Similarly, if the teacher has negative attitude towards the TL and learners, his/her teaching will never be effective. So, a teacher also needs to have positive attitude towards students and vice- versa. Attitudes may vary person to person or similar too. But it is, no doubt, attitude actions a great implication in language learning. One important challenge for those, who are trying to introduce communicative approach to change their attitude and take communicative approach as a better way of learning- teaching English, no ELT reform in the country will be success. According to Ellis (1994), "Learners with positive attitude, who experience success, will have these attitude reinforced. Similarly, learners' negative attitudes may be strengthened by lack of success" (pp.198-199).

1.1.5 Identifying Attitude

The nature and function of attitudes cannot be understood without reference to some objects or situations. It may differ from person to person, institution to institution. So, we need to develop certain specific criteria or circumstances. It

helps people to modify or to make strong on their beliefs. Attitudes can be measured by the respondents towards the various aspects of a situation or issue by developing certain indicators. These indicators help to measure the risk of an expression by respondents in certain situation. Thus, the researcher ascertaining attitudes in the usual manner, should construct the questions to tap responses separately, either on a categorical or numerical scale. There are three major types of attitudinal scales. They are;

- the summated rating scale is also known as the Likert scale.
- the equal- appearing – interval or differential scale, also known as the Thurstone Scale;
- the cumulative scale, also known as the Guttman Scale

1.1.4.1 The summated rating or Likert scale

The summated rating scale, more commonly known as the Likert scale, is the easiest to construct. This scale is based on the assumption that each statement / item on the scale has equal 'attitudinal value' ,'importance' or 'weight' in term of reflecting on attitudes towards the issue in question. For example,

a) English should be taught from grade one.

SA	A	U	D	SD

Where,

SA = Strongly agree

A = Agree

U = Uncertain

D =Disagree

SD = Strongly disagree

For the attitudinal scales, we can change the scale into number too, e.g.

SA =	1		or,	SA =	5
A =	2			A =	4
U =	3			U=	3
D =	4			D =	2
SD =	5			SD =	1

1.1.4.2 The equal- appearing interval or Thurstone scale

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

English subject should be taught from grade one.

a. yes   ☐

b. No   ☐

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

1.1.4.3 Guttman scale

The Gutmann scale is one of the most difficult scales to construct and therefore is rarely used for this, multiple choice options are given to respondents and the analysis is done by cumulative set of scores. For example,

From which level should English be taught?

a. Primary level   ☐

b. Lower-secondary level   ☐

c. Secondary level

Regarding the measurement scale, the researcher used Likert scale mostly and Thurstone to some extent in her study.

1.1.6 Minorities in the Context of Nepal

Although there are different kinds of minority groups, the major types of minority groups were presented as follows:

*1.1.6.1 Racial***:** Groups that are classified according to obvious physical characteristics, e.g. skin colour

1.1.6.2 Ethnic: Groups that are differentiated on the basis of culture such as language, food; the US minority group: Hispanics or Latinos such as Chicanos, Puertoricians, Cuban; Jews are also considered cultural minorities instead of religious minorities.

1.1.6.3 Gender: Males are social majority; women demonstrate four out of five characteristics of minority status.

1.1.6.4 Religion: Groups that have a religion other than the dominant faith; e.g., US Religious minorities- Muslims, Amish, Mormons, Roman Catholics.

The researcher primarily dealt with the ethnic minority groups, particularly Dalits in her study.

Linguistic minorities are created by nationalism which excludes them. At the same time, the logic of the linguistic nationalism is available to minorities as a way of resisting the power of the majority. Language revitalization movements are replication on a demographically smaller scale of the nation- building movements in Europe in the ninetieth and early twentieth centuries. And of course, they create their own minorities, since groups are perfectly homogenous.

While many scholars doubt the veracity of the precise percentages of the different castes, ethnic, linguistics, and religious groups as reported in the Census (Gurug, 2000b), the figures cited give an approximate picture of the extent of ethnic diversity in Nepal (as cited in Pradhan, & Shrestha, 2005, pp.2-3). According to the 2001 Cencus, pahadis constitute 66.2% of the population, Madhesis 28.4%, others (including religious groups such as Muslims and Sikhs) 5.4%. The caste groups (9 in the Hill and 43 in the Terai) comprise 58.6% of the population, the ethnic groups (25 in the Hills and 19 in the Terai) 36.4%, and others 6.2% (Gurung 2003a). No single caste or ethnic group forms a majority in Nepal. The largest group, Chhetri, which numbers 3.5 million, constitutes only 15.8% of the population, followed by the hill Brahamins (Bahun), with 12.7%. The other major groups are Magar (7.1%) , Tharu (6.7%) Tamang (5.6%) Newar (5.5%), Kami (3.9%), Yadav (3.9%). Rai(2.8%), Gurung (2.4%), and Limbu (1..6%). The other smaller number of the Dalit population is not certain but it is estimated that they constitute about 12.9% of the population, of which 55% live in the hills. There is no agreement concerning the exact number of Dalit castes making it difficult to estimate the exact population of Dalits. For example, in the National Dalit Commission lists 28 Dalit castes, whereas the 2001 Census lists 16 Dalit castes. Such anomalies arise because some Newar Dalit castes refuse to be called Dalit. The largest Dalit caste is Kami (blacksmiths) with 30%, and Chamar (sweepers) 9% (Gurung, 2000a as cited in Pradhan & Shrestha, 2005, p.3) (see Appendix:III and IV).

The study primarily incorporated only those minority groups that are classified on the basis of ethnic/racial group. Generally, Dalit and Janajati groups are

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characterized as minority groups. Nationally, the total percentage of Dalit is 46% and pahadi janajati (Magar, Gurung, Rai, Limbu,) is 44%. Nawalparasi district is the combination of the Terai and Hilly region. Regarding inclusiveness, the density of Dalit and Janajati is big. In Nawalparasi, the presence of hilly Janajati is 20%, the presence of Dalit (Terai+ Hilly) is approximately 15% and the density of Tharu community is 16.48%. The Magar has the highest population in number. On the basis of population Census 2058, there are 92 kinds of ethnic groups, 40 languages and 7 religions in Nawalparasi district (see Appendix: V).

1.1.7 Dalits: An Introduction

The dictionary meaning of Dalit is 'state of economic deprivation'. However, Dalit has been used as a caste group of people, who are socially vulnerable, economically deprived and politically excluded. Dalits are treated as 'untouchable' since long ago they are religiously discarded, socially oppressed, economically exploited, politically suppressed and educationally deprived who may belong to different languages and ethnic groups. As a whole, Dalits can be defined as those communities who, by virtue of caste discrimination and so called untouchability, are most backward in the social, economic, educational, political and religious spheres, and deprived of human dignity and social justice. Due to the reasons, Dalits have been lagging behind in socio-economic life. Moreover, the patrimonial society did not let them to grow in an equal footing. Consequently, they remained backward and far from modern development initiatives. Some Dalit activists such as Mr Padamlala Biswakarma, (Dalit leader) prefer to use word 'untouchable' in the definition of 'Dalits' (BK, 2005, p. 29).

The socio-economic condition of Nepalese people heavily relies on the caste hierarchy. Despite their significant numbers, Dalits continue to suffer from discrimination and human rights abuses because of their caste status in the society. Legal protection for Dalits has been poorly implemented, and discrimination against Dalits is still very much a part of everyday life in Nepal. Dalits face a powerful combination of social discrimination and violence that force them to live a second- class status. Similarly, the academic status of Dalits was limited to some high caste people in Hindu- Buddhist society of Nepal, particularly in ancient years.

In the past, the schooling system was based on the Vernasram model. There was deliberate denial of schooling to Shudras. Therefore, education was prerogatives of the high caste Hindus, particularly, Brahmins. Only after the overthrow of the Rana regime, there had been access to formal education to all groups including Dalits in Nepal. However, due to the deep- seated Hindu values in Nepalese society for centuries, Dalit children faced many problems while admission in the school, sitting and eating together with other students and affording schooling in terms of finance, which prohibited them from getting education.

The literacy rate of Dalit is only 22.80% in comparison to the nation average of 39.6% (Dahal et al. 2002) in the 1991 Census (BK, 2005, p.7). The literacy rate of Dalit women and Terai Dalits is lower in comparison to male and Hill Dalits. The reason is existing discriminatory practices in educational institutions, poverty and inaccessibility of scholarship. There are only three Ph. D. holders from the Dalit community, while, there are little over 30 Master's degree holders among Dalits (BK, 2005, p.7). Furthermore, from the beginning of civil services, some low level menial jobs like street sweeping and toilet cleaning in the municipality and

government offices have been offered to special sub-caste of Dalits and this type of job has been regarded as hated one .The situation is still the same except some upper caste people joining in the same job due to the unemployment. Traditionally, the relations between Nepali state and society were based on state centered orientation supported by patrimonialism, personalism and state intervention (BK, 2005, p.11). In the Panchyat regime the king appointed some Dalit leaders in the Rastriya Panchyat. At that time, the government had no polices for Dalits. Even after the restoration of the democracy, the political participation of Dalit population as a whole is low.

In conclusion, the age-old caste practice and concomitant discrimination in the socio-political and economic life of the people are so deeply rooted in the society that it is not a matter that will wither away through mere legal provisions. If non-discrimination between cases is to be achieved, it is only possible by assimilating different caste members together. Constitutional provisions cannot bring behavioral changes neither does the strong speech by political leaders do. Social and political awareness however is growing among the educated members of the Dalit groups. Even though the reservation (quota system) has been practical in many countries for representative governance yet mere reservation may not do full justice to some large or some small groups. For substantive equality and equity, the government and local bodies should design affirmative actions policy. Special measures are required in political representation, employment, education, housing and access to and control over national resources. Thus, an effective action plan with feasible implementation modalities and monitoring arrangement backed up by good technical analysis and public support should be put in action for the longer term. No society can be forcefully changed overnight social and political

mobilization need to be excited to transform the transitional society gradually into the modern one.

1.2 Review of the Related Literature

There are many researches that have been searched on attitudes towards the English language in the Department of English Education. Most of the researchers have chosen the institutional sectors for the collection of data. However, the present study was different from those studies in the sense that minority groups were selected from the communities including literate and illiterate samples. In this regard, this study was comparative and inclusive in nature. The researches reviewed on the related title were as follows:

Awasthi (1979) has carried out a research on the topic attitudes towards the English language. He is the first researcher in the Department of English Education. His objective in this research was to pinpoint the attitudes of the different groups (students, parents, English language teachers, headmaster, supervisors) particularly being limited in the secondary level within the Kathmandu valley. He had used six different sets of questionnaire as a tool in his methodology and has selected 207 samples using stratified random sampling procedure on the lottery basis. His sets of questionnaires were based on different aspects (subject, teaching, learning, opinions, positive and negative) including alternatives to the English language, if any. His final finding in his research was positive attitudes towards the English language. He had delivered questionnaires to parents in- person with the students and he had not included unqualified parents in his study. Similarly, Karki (1989) has conducted on the related topic specifying the objective to compare the attitudes towards English as a foreign language from

technical and non- technical institute of PCL and Diploma level. She has prepared two sets of questionnaire including different aspects (objects, curriculum, text-book, or content, methods of teaching, instructional materials, teacher's proficiency, evaluation system different skills, need individual/ social /national). She had selected 105 samples altogether using stratified random sampling procedure but sex was not stratified. The final conclusion in her research was found positive attitudes and the students were very much interested to study compulsory subject from primary level but her study has not included the area of community with the unqualified people from the minority groups.

Paudel (2004) has also completed his report on the similar area specifying the objective to determine the attitudes of PCL first year students (who have just finished this level) towards learning compulsory English in terms of different criteria (current textbook, methods of teaching, instructional materials, students' behavior, and exiting system of evaluation and examination) using two sets of questionnaire on the basis of specified criteria. He has selected 120 samples from different faculties (education, humanities, management, and science) from Kaski and Kathmandu district. Though he chose the field from out of Kathmandu valley for the collection of data but he did not select the aspects of school facilities, English language learning difficulties, cultural impact, economic impact, desire for further facilities in learning English and so on.

In the similar vein, Paudel (2006) has conducted on the similar title with the specification of the objective 'to find out the attitudes of Higher- Secondary Level students towards learning compulsory English. He prepared a questionnaire with two sets of questions as a research tool by random selection of 20 samples

including girls and boys as well as the teachers who teach compulsory English in XI and XII from the selected higher schools district in the similar aspects with addition of cultural impact and parental support. Though, he did not determine the accurate number of sample, he selected a very few number of samples in his study. Furthermore, his study did not deal with the subordinate group from the communities. Lastly, Pandit (2008) has carried a research in the related topic where the main objective was to find out the attitudes of English teachers in terms of modules, methods and existing evaluation system towards the English language teachers training. He prepared questionnaire as a tool and also selected 35 samples including primary teachers, resource persons, from the training centre of Kaski and Tanahun districts. The final conclusion in his study was positive attitudes towards training module, methodology but negative attitudes on evaluation system but he had selected a very few number of samples in his study.

Though the present study was related to the previous studies, the very study was different from many ways. Firstly, almost all the researchers had chosen primary sources within the premises of institutional sectors. So the level wise selection from the institutional sector was the key similarity in the previous researches. Secondly, another crucial similarity was the selection of research tool, i.e. 'questionnaire'. Thirdly, nobody has done research on the attitudes of minority groups, i.e. the Dalit groups yet.   For these reasons, the present study was entirely different from the previous researches. The present study centrally incorporated the attitudes of minority groups who were the inhabitant of Nawalparasi district of Nepal. The researcher was very much eager to know the attitudes of those groups and to pinpoint their problems in different area of ELT such as specifying places English language learning difficulties, school facilities, causes of learning English,

social impact, cultural impact, students' need, economic impact, religious impact, and language endangerment.

1.3 Objectives of the Study

The objectives of the study were:

a) to find out the attitudes of different ethnic minority groups towards learning and teaching English,

b) to pinpoint and suggest some pedagogical implications of the findings of the study.

1.4 Significance of the Study

In the context of Nepal, there are different minority groups such as Damai, Bin, Dhobi, Kami, Sarki, Musahar, Chamar, Sarki, Kori, Dom, Dusad, Badi, Halkhar and etc. The researcher had mainly selected the six minority groups on the basis of purposive sampling with the help of voters' list of Nawalparasi district. They are socially vulnerable, economically deprived, politically excluded and deprived of human dignity and social justice. It is no doubt, unless and until those groups are brought in the main stream of education, particularly English education; the nation always remains unchanged. So, the central aim of this study was inclusiveness in nature so that the major findings would be helpful for curriculum designers, textbook writers, trainers of ELT, English teachers, policy makers, and parents, other organizations and individuals who are related directly or indirectly to teaching and learning activities.

CHAPTER- TWO
METHODOLOGY

To fulfil the objectives of the proposed study, the following method was adopted;

2.1 Sources of Data

The researcher used the both kind of sources, i. e. primary sources and secondary sources of data.

2.1.1. Primary Sources of Data

The primary sources of data for the study were the different 120 Dalits from the six minority groups of Nawalparasi district.

2.1.2 Secondary Sources of Data

In addition to the primary sources of data, the researcher consulted different books, articles, journals, paper presented, related research report, different training manuals based on ELT training. The major sources were Awasthi (1979), (2007), Bhattrai (2006), Paudel (2006), Ellis (1985), BK (2005), Trokie (2005) and Nawalparasi Darpan, (2008).

2.2 Sampling Procedure

The sample size of the study was 120 Dalits from the six minority groups purposively using the voter's list of Triveni V.D.C. including 60 literate and 60 illiterate informants and each group contained 20 informants altogether. The researcher selected the literate and illiterate samples purposively in the field.

2.3 Tools for Data Collection

The tools were selected on the basis of the purpose of the study. Thus, this study required the tool, 'interview', i. e. 'structured interview' where the researcher elicited data through 'interview schedule'. Moreover, the researcher used Focused Group Discussion (FGD) (see Appendix: II) that suggests eliciting data using key informants. The informants were made engaged in discussion in six settings.

2.4 Procedures of Data Collection

The processes of the data collection were as follows:

a. The researcher visited the communities and introduced with the people.

b. The researcher contacted the informants.

c. Then, the researcher established rapport with the informants.

d. Afterwards, the researcher sampled literate and illiterate informants purposively.

f. Then, the researcher interviewed on the basis of 'interview schedule' and noted down and also recorded their responses by using tape- recorder simultaneously. Sometimes she made them engage in Focus Group Discussion (FGD) in six settings altogether.

g. Finally, she thanked them for their cooperation in the collection of data.

2.5 Limitations of the Study

The limitations of the study were as follows:

a. The area of the study was confined to Nawalparasi district with in the Triveni Susta V.D.C.

b. There were altogether six minority groups, i.e. Dalits (Damai, Bin, Dhobi, Kami, Sarki, and Musahar) of the study and 20 informants were selected from each group. Thus, the total sample size was 120 in number.

c. The collection of data was limited to 'structured interview' and Focus Group Discussion (FGD) in six settings altogether.

d. The interview schedule was a set of 42 close-ended and open-ended questions and was limited to the following aspects:

- English language learning difficulties
- School facilities
- Reasons for learning English
- Social impact
- Cultural impact
- Students' need
- Economic impact
- Religious impact
- Language endangerment

CHAPTER- THREE
ANALYSIS AND INTERPRETATION

This chapter is mainly dealt with the analysis and interpretation of the data. The data collected from the informants were analyzed and interpreted to find out the attitudes of the different minority groups towards the English language learning and teaching. Interview was used as a research tool where there was a set of open and closed ended questions in the interview schedule. Most of the closed-ended questions were to be answered with a five alternatives, i.e. 'Strongly agree', 'Agree', 'Uncertain', 'Disagree', and 'Strongly disagree' numbered as 'a' 'b' 'c','d' and 'e'. While analyzing the data the total number of students for each response was counted and the total number of response was changed into percentage. Thus, simple statistical tool, i.e. 'percentage' was used in the study. Generally, if the response 50% or above, it was considered as positive attitude and below it as negative attitude towards the particular questions. Cases of indifference were very low. The options 'strongly agree' and 'agree' were combined together as agreed responses or positive attitudes. Likewise, the options 'strongly agree' and 'disagree' were combined together as disagreed responses or negative attitudes. The questionnaire was divided into nine categories. They were 'English language learning difficulties' , 'school facilities' , 'reasons of learning English' , 'social impact' , 'cultural impact' , 'students need' , 'economic impact', 'religious impact' , and 'language endangerment'. The analysis and interpretation of attitudes of different Dalits was presented from holistic point of view before mentioning category- wise analysis and interpretation.

3.1 Attitudes of Dalits

The researcher selected minority groups for the purpose of finding out whether they have positive or negative attitudes towards learning and teaching the English language. She sampled altogether 120 informants purposefully and interview was used as the research tool. The data were collected by using interview schedule and conducting FGD guidelines in six settings altogether. Here, Thurstone and Likert type of questions were interpreted with the combination of Likert type of question. Thus, the analysis and interpretation of the research was presented holistically through the table below:

Table no. 1: Dalits' attitudes from holistic point of view

SN	Categories	Learning difficulties (%)					School facilities (%)					Reasons of learning English (%)					Social impact (%)				
	Dalit groups	SA	A	U	D	SD	SA	A	U	D	SD	SA	A	U	D	SD	SA	A	U	D	SD
1	Damai	0	7	2.5	70	2.5	65	30	5	0	0	59	37	4	0	0	2	9	0	71	18
2	Bin	7.5	13	11.5	57	11	41	53	6	0	0	29	64	6.5	0	0	13	21	9.5	52	4.5
3	Dhobi	3.8	9.3	4.7	58.7	23.5	26	53.5	20.5	0	0	22	65	13	0	0	0	11	12.3	49.3	27.4
4	Kami	0	10.7	6.5	49.1	33.2	64.2	31.1	4.2	0	0	53.7	41.1	5.2	0	0	0	7.9	0	41.1	51
5	Sarki	0	13.3	4.7	57.6	24.4	31.2	68.8	0	0	0	69	31	0	0	0	0	7.9	0	59.6	30.4
6	Musahar	19	29	15	24	13	69	18	13	0	0	2	52.7	26.3	0	0	11	39.2	21.3	24.3	4.2

The above table depicts that 72.5 % the Damai showed negative attitudes towards the questions asked in the category, i. e. learning difficulties. According to them, learning the English language is not difficult and the question of learning difficulties depend upon their labour and if the fabourable environment is provided; English can be learnt as the Nepali language but judicious translation is inevitable for them. Likewise, the highest positive response (100%) was found in the Sarkis towards the category, viz. 'school facilities' in the sense that they need

lots of school facilities such as books in time, good teacher and good teaching, library/laboratory, extra classes, grammar /work books for better learning the English language. Similarly, 100% positive response was also drawn from the Sarkis towards the area, namely, 'reasons for learning English'. They opined that they wanted to teach and learn English to their children to make their future bright and it also helps them for their aboard study. They had negative attitudes towards the category, viz. 'social impact' in the sense that 92.1% informants replied that there is the favourable environment in the society for learning the English language.

Table no. 2: The continued table of Dalits attitudes

Cultural impact (%)					Students' need (%)					Economic impact (%)					Religious impact (%)					Language endangerment (%)				
SA	A	U	D	SD	SA	A	U	D	SD	SA	A	U	D	SD	SA	A	U	D	SD	SA	A	U	D	SD
0	0	2.5	18.5	79	31	63	6	0	0	71	25.5	0	3.5	0	0	0	3.7	10.8	85.5	27.5	41.2	13	14.3	4
0	0	35	48	17	30.7	65	4.3	0	0	41	53.5	5.5	0	0	0	0	16.5	49.8	33.7	5	54.7	17.3	9.7	2
0	0	16	32.7	51.3	57.5	34.5	3	0	0	63.2	36.8	0	0	0	0	0	14.4	67.5	18.1	25	36.3	29.4	9.3	0
0	0	12.2	59.4	27.4	43	55.5	1.5	0	0	61	37	0	2.1	0	0	0	39	74.3	21.8	23	49	5.6	17.3	5.1
0	0	10.3	36.3	53.4	79	21	0	0	0	52.4	45.3	0	2.3	0	0	0	7.2	9.8	83	11.4	53.7	9.3	23.7	2
0	0	49.1	23	27.9	41	44.6	14.4	0	0	51	49	0	0	0	0	0	25	32	43	14.5	43.4	17.6	22.1	2.4

The second table shows that the greatest negative response, i. e. 97.5% was also found by Damai in the category 'cultural impact' in the sense that cultural contrast does not hamper in learning the language and the cases of uncertain and indifference were mostly found in Musahar, Bin and Dhobi Dalits due to the lack of knowledge towards the respective categories. Likewise, 100 % positive response was found in the Sarkis in the sense that students are deprived of getting even if basic needs for learning the English language. Thus, basic requirements should be fulfilled from school premises so that the students do not get

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disheartened and can grasp the knowledge in the right time. Out of six groups, Bin, Dhobi and Musahar were found much suffer due to economy. So, most of them were unable to send their children to school. Similarly, the highest negative response (96.3%) was also found by the Damais in the category of 'religious impact'. Thus, it shows that distinctive religions do not affect in learning the language. The highest positive response (72%) was found in the Kamis. They said that though there is the great role of English in the present context, indigenous languages are in the verge of extinction due to wider use of the English language. The similar responses were drawn from FGD guidelines too.

3.1.1 Analysis and Interpretation of the Respondents' Attitudes towards 'English Language Learning Difficulties'

In this area there were altogether eight main questions. Out of them, five questions were of Likert type, two were open-ended and the remaining was Thurstone scale type with sub-questions. Here the researcher primarily wanted to find out as to whether learning English is really difficult than Nepali and how English should be taught in the classes. They were analyzed and interpreted in turn as follows:

Table no. 3: The knowledge of English language learning and teaching

Responses	No. of Respondents	Percentage
Neutral	4	3.33%
No knowledge of English	10	8.33%
Knowledge of English	106	88.33%

The first question was about 'the knowledge of the English language learning and teaching'. Though it was not much related to the area, the researcher asked this

question in the initial stage of the interview. The table shows that maximum number of respondents, i.e. 106 (88.33%) opined that English is the most important language; everybody should learn it since it helps them for aboard study and also helps to be self-dependent in their life. A few respondents (8.33%) replied that they knew nothing regarding the English language learning and teaching who were mostly from illiterate Musahar group. Likewise, 4 respondents, i. e. (3.33%) remained 'neutral'. This shows that most of respondents knew about English language learning and teaching. Even though, some of respondents have no knowledge about English language learning and teaching, they have realized that English is an important language and they must make their children learn it. This is clearly shown in the following column diagram.

Diagram no. 1: The knowledge of English language learning and teaching
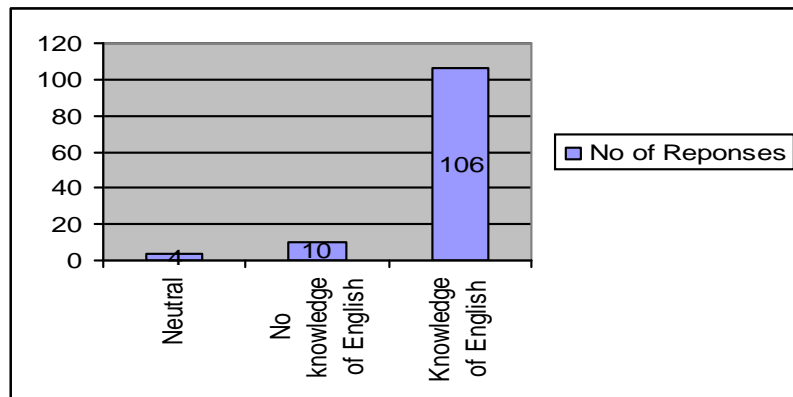
Question nos. 2, 3, 4, 5 and 6 were developed on 5 point rating scale using Likert scale. The responses, tabulation and the interpretation of the questions were as follows:

Table no. 4: English language learning difficulties

Q. No.	2		3		4		5	
Responses	No. of Rps.	%	No. of Rps.	%	No. of Rps.	%	No. of Rps.	%
Strongly agree	78	65%	35	29.16 5%	99	82.5	106	%
Agree	15	12.5%	15	12.5%	11	9.16%	4	3.33%
Uncertain	12	10%	9	7.54%	2	1.66%	3	2.5%
Disagree	8	6.66%	18	15%	6	5%	4	3.33%
Strongly Agree	7	5.83%	42	35	2	1.66%	3	2.5%
Total	120	100%	120	100%	120	100%	120	100%

Regarding the statement 'learning English the as Nepali language with sub-questions', the above table shows that 93 (87.5%) respondents took it positively. They responded that learning difficulties depend upon their labour. Moreover, they put that if somebody is labourious, s/he can learn English as the Nepali language. Only 15 (12.43%) respondents were negative towards the statement. But 10% of the respondents, i.e. 12 respondents showed indifference towards the statement who were mostly from illiterate Musahar groups.

Similarly, concerned with the statement 'learning difficulty in English than the Nepali language', the table shows that 60 respondents out of 120, i.e. 50 %

rejected the statement. Thus, the attitudes towards the statement were negative and 41.66% respondents accepted it. Though many respondents accepted the statement but the majority was negative towards it. They responded that labour is the central factor for the case of learning difficulties. So, according to them, English can be learnt, if somebody is labourious.

Likewise, with the regard to the statement 'interested in learning English', 110 out of 120 respondents, i.e. 91.66% accepted the statement. Thus, the attitudes towards the given statement were positive. It showed that they had a strong desire to learn and teach English. A few respondents, i.e. 1.66 % remained uncertain towards the question. 8 (6.66%) respondents rejected the statement.

Similarly, for the statement 'learning environment as the primary answer/ factor in the question of the English language learning difficulty', the result was very much positive fantastic since a maximum number of respondents; i.e., 110 out of 120; i.e., 91.66% of the respondents agreed with the appropriate learning environment that fosters learning. Thus, it showed that there as good environment facilitates in learning the English language.

In the similar vein, the statement no. 6 was about 'translating English text into Nepali in English classes'. The statement was strongly agreed since maximum numbers of respondents were positive. The high majority of informants; i.e., 89.16% accepted the statement. Thus, the attitude towards the given statement is positive. It means that they wished to translate the English text into Nepali in English classes. Only 10 Respondents i.e. (8.32%) showed negative attitudes

towards the statement and 3 (2.5%) were uncertain towards it. This is clearly
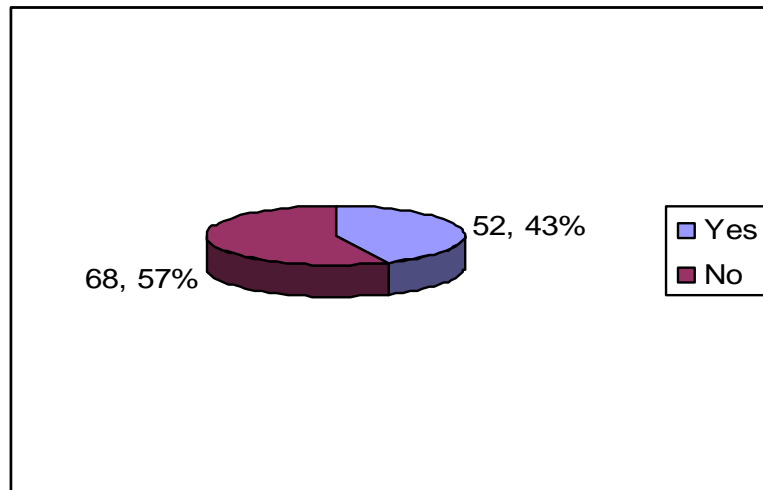shown through the following row chart.

Diagram no. 2: Translating the English text into Nepali

Row- chart
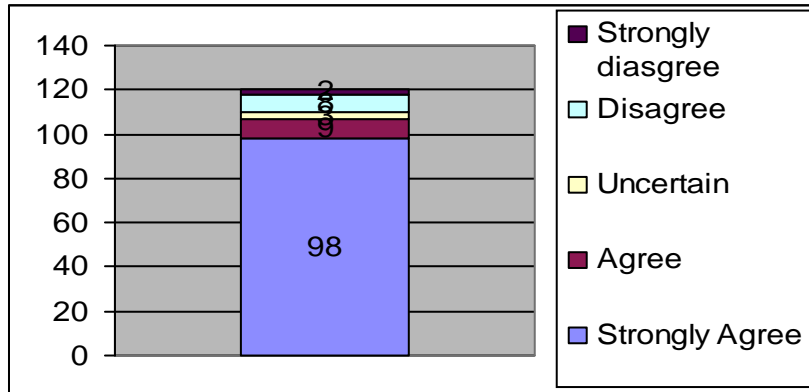
Question no. 7 was about doing switch off their Radio/ TV when English news/
programmes comes' with subordinate questions.

Diagram no. 3: Listening to English news/programmes/films

The above pie-chart shows that the majority of respondents; i.e., 56.66% opted for 'No' and they continued that they listened to English news and watch such programmes on TV programmes with the hope that such programmes can help them understand more or less and will be able to know to some extent the English English. The respondents who responded 'No' were mostly from literate groups. The minimum number of respondents; i.e., 43.33% responded 'Yes' and they further put that they can not understand English so they feel boring and switch off their TV/Radio. These informants were mostly from illiterate Dalit groups. It is seen that though some of the informants switched off Radio/ TV due to lack of understanding, they had positive attitudes towards learning and teaching the English language.

Table no. 5: Reactions towards understanding the meaning of English words

Q. No.	Responses	No. of Respondents	Percentage
8	Positive response	109	93.83%
	Neutral	4	3.33%
	Negative response	7	8.83%

The question no. 8 was regarding the feeling of informants if they can not understand the English words used by their friends/ elders. The above table shows that the maximum number to respondents; i.e., 109 (93.83%) opined that they feel humiliation and wish to learn English very well though they are the aged. They were interested in learning English for communication. Such attitudes were mostly drawn from literate respondents. Thus, they had positive attitudes towards the

given statement. Only a few of respondents; i.e., 7 (5.83%) put it negatively. They were almost from illiterate Dalit groups; i. e., Dhobi and Musahar.

3.1.2 Analysis and Interpretation of the Respondents' Attitudes towards 'School Facilities'

In this category, there were altogether six questions. The first question was on Likert scale type. Two questions were on Thurstone scale type with sub-ordinate questions and three questions were open-ended types. The researcher mainly tried to find out what sorts of facilities they need from school authority. Each and every question was analyzed and interpreted as follows:

The first statement was about 'teaching English two periods in a day .The following diagram shows the respondents' attitudes towards the above statement.

Table no. 6: Teaching of English for two periods in a day

Responses	No. of Respondents	Percentage
Strongly agree	73	60.83%
Agree	33	27.5%
Uncertain	3	2.5%
Disagree	9	7.5%
Strongly disagree	2	1.66%

The above table shows that 106 (88.33%) respondents took it positively. They had a strong desire to teach English two periods in a day so that it would help them in learning the English language. Thus, they had positive attitudes towards the

statement. Only 11 (9.16%) respondents were negative towards the statement. But 2.5% of the informants showed indifference towards the statement. This is clearly shown in following simple column diagram:

Diagram no.4: Teaching of English for two periods in a day
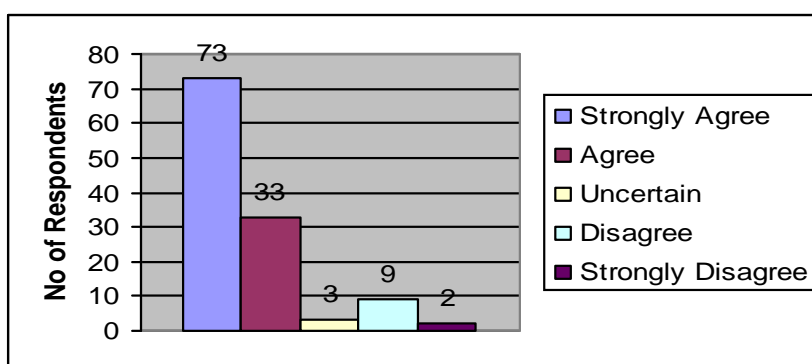
The question Nos. 10 and 11 were concerned with 'the necessity of having English boarding schools in their locality' and library/ laboratory at schools respectively. The following table shows the respondents' attitudes towards the above questions

Table no. 7: The necessity of having English boarding schools and library/ laboratory

Q. No.	Responses	No. of Respondents	Percentage
10	Yes	109	90.63%
	No	11	9.16%
11	Yes	120	100%
	No	0	0%

The above table shows that the respondents were in favour of learning and teaching English. There were 109 (90.63%) out of 120 respondents who wished to have English boarding schools in their locality. They added that they wish to teach English to their children at private boarding schools for better learning so that it helps them for study aboard programmes and making bright future of their children. Similarly, Question no. 11 was agreed by the majority. They replied that library and laboratory help them for expanding the knowledge of the students in the practical classes.

The question no. 12 was 'about the quality of the English teacher that the informants are willing to have at schools for teaching English to their children'. The maximum number of respondents; i.e., (94.16%) opined that they wish to have such teachers who are talented, perfect and teach slowly by translating English text into Nepali. They further added that the teachers have to know English and Nepali perfectly and have to teach by controlling the class. Furthermore, she has to be disciplined too. Most of the respondents emphasized that they must know English and Nepali perfectly well and translate English text into Nepali. So, they centrally focused on the quality of teacher who must know English and Nepali well and must translate the English text into Nepali in English classes. So, judicious translation is inevitable. A few respondents; i.e., (3.3%) showed indifference towards the question and only three respondents expressed 'I don't know' who were almost from Musahar group. Likewise, the question no. 13 was regarding 'the problems that the informants' children are facing while learning English'. The maximum number of respondents; i. e., 96.66% views as follows:

)   the problem of getting English books in time

〕 the problem of getting extra books such as grammar, work books

〕 no good teacher and teaching

〕 no extra periods, library/laboratory

〕 no strict while teaching

and only 5 respondents showed indifference towards the question. The problems expressed by the respondents showed that they had strong desire to teach English to their children. Question no. 14 was concerned with the 'wish to have facilities in schools for better learning and teaching English'. The majority of respondents replied as follows:

〕 good books in time

〕 other teaching materials such as work books, grammar books,

〕 library/laboratory

〕 low fee

〕 language classes

〕 the teacher who can satisfy students

Such demands by the respondents showed that they are longing to learn and teach English to their children. A few of respondents remained neutral who were mostly from illiterate informants.

3.1.3 Analysis and Interpretation of the Respondents' Attitudes towards 'Reasons for Learning English'

In this category, there were altogether five questions. Four questions were Likert type and one question was Thurstone scale type with sub-ordinate questions. Here, the key aim of the researcher was to find out the reasons of learning English

Table no. 8: Reasons for learning English

Q. No.	15		16		17		18	
Responses	No. of Rps.	%	No. of Rps.	%	No. of Rps.	%	No. of Rps.	%
Strongly agree	89	74.16 %	77	64.16 %	111	92.5%	63	52.5%
Agree	17	14.16 %	33	27.5%	7	5.83%	47	39.16 %
Uncertain	5	4.16%	0	0%	2	1.66%	6	5%
Disagree	7	5.83%	7	5.83%	0	0%	4	3.33%
Strongly Agree	2	1.66%	3	2.5%	0	0%	0	0%
Total	120	100%	120	100%	120	100%	120	100%

The question no. 15 was about 'learning and teaching English to uplift their life'. The above table gives the clear-cut vision that 106 respondents out of 120; i. e., 88.32 % accepted the statement. They believed that learning English is a way to uplift their life. Thus, the attitudes towards the given exercise were strong. But a few number of respondents; i. e., 4.16% showed indifference towards the statement. Similarly, the statement no.16 was about 'teaching children at private boarding schools for better learning English'. The majority of respondents; i. e., 91.66% agreed the statement. They replied that private boarding schools are very strict, mostly taught in English medium, teachers are disciplined and good. Only a

few respondents; i. e., 8.33% rejected the statement due to their poor economic status.

Likewise, the statement no. 17 was regarding 'the world is behind English due to the high demand of it'. The very high majority of respondents; i. e., 98.83% opined that the world is behind English. They were strongly positive towards the statement and they had strong desire to teach English to their children. No respondents chose the option 'Disagree'. Only two informants out of 120; i.e., 1.66% were uncertain that the world is behind the English language. In the similar way, the statement no. 18 was about the 'necessity of teaching English for their children due to the matter of prestige'. The majority of respondents; i. e., 91.66 % responded positively since they thought learning English is a matter of prestige and only 6 respondents were negative but nobody disagreed strongly.

The question no. 19 was about 'the interest of informants' children in learning English at home'.

Diagram no. 5: Children's interest in learning English at home
Pie- Chart
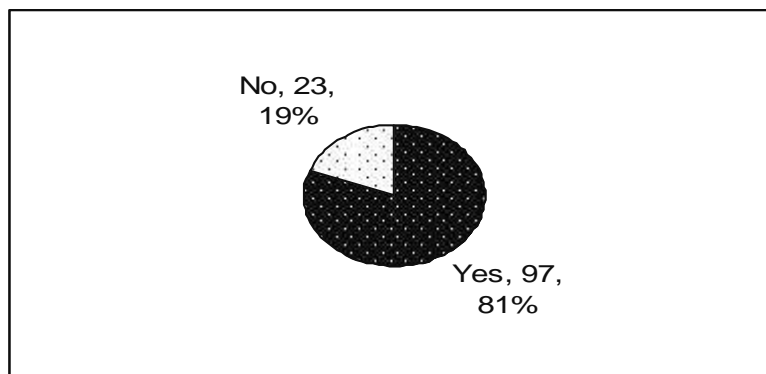
The above pie- chart shows that 81 % respondents were interested in learning / reading English at home. They replied that children are interested in learning/ reading English to score high marks and make their future bright and also put that English is an important subject since it is the language used in the world and the remaining respondents showed indifference towards the question who were mostly from illiterate Musahar and Dhobi communities.

3.1.4 Analysis and Interpretation of the Respondents' Attitudes towards 'Social Impact'

In this category, there were four questions altogether. Out of them two questions were Thurstone type with sub-ordinate questions and the remaining questions were Likert type. The central target of this category was to find out how the whole society has treated learning of the English language. Each question was analyzed and interpreted separately as follows:

**Diagram no 6: Environment of learning English in the society**

Row- chart
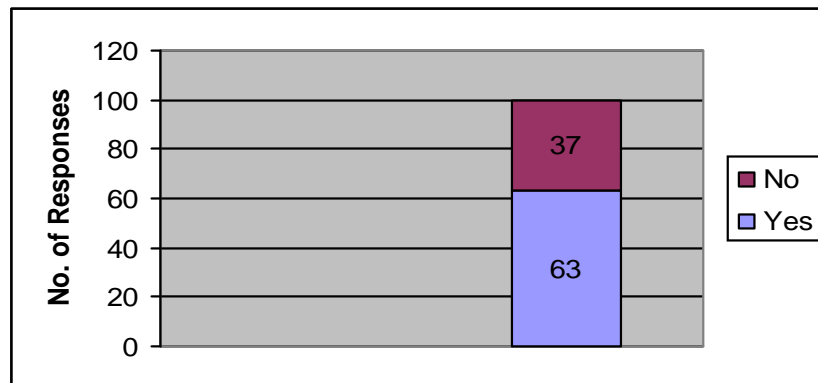
The question no. 20 was concerned with the good/bad environment of learning/teaching English'. The above row chart shows that the maximum numbers of respondents; i. e., 52.5% responded 'Yes' since the whole society was in support of learning and teaching English and a few number of respondents replied 'No' or there is no good environment since the majority of the respondents were illiterate. They farther put that they do not know anything regarding the English language. So the people in the society showed indifference towards learning English.

Diagram No. 7: Negligence of learning and teaching English
 Pie-chart
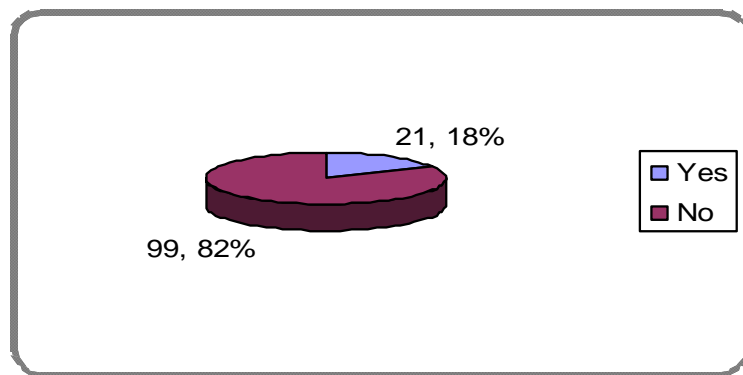
Similarly, the question no. 21 was concerned with the 'negligence of the society in learning and teaching English'. The above diagram shows that the majority of respondents; i. e., 82 % rejected the statement and since the people in the society showed strong desire in learning and teaching of the English language and the minority of the respondents; i. e., 18 % agreed the question.

Table No. 9: Knowledge of the English language in the society

Q. No.	22		23	
Responses	No. of Rps.	%	No. of Rps.	%
Strongly agree	109	90.83%	3	2.5%
Agree	9	7.5%	29	24.16%
Uncertain	2	1.66%	7	5.83%
Disagree	0	0%	69	57.5%
Strongly Disagree	0	0%	12	10%
Total	120	100%	120	100%

Question no. 22 was 'the whole society should have positive attitudes towards learning and teaching English for the prosperous society'. Out of 120 respondents, 109 respondents, i. e. 90.83 % were highly positive towards the statement. They wished to make a society prosperous. None of the respondents strongly rejected the statement. It showed that they wish to have prosperous society. Likewise, question no. 23 was concerned with the 'knowledge of the English language in the society'. This question was responded by 120 respondents. The table shows that 32 (26.66%) respondents agreed that whole society is totally unknown regarding learning and teaching English. Out of 120 respondents, 81 (67.50%) disagreed the statement that the society is not totally unknown. There were 7 respondents, i. e. 5.83% who were uncertain towards the statement who were totally from

uneducated groups. It showed that the whole society is not totally unknown regarding learning and teaching English.

3.1.5 Analysis and Interpretation of the Respondents' Attitudes towards 'Students' Need'

In this area, there were mainly four questions. Two questions were open- ended and two questions were Thurstone scale with sub-questions. The main purpose of the study in this category was to pin-point the actual problems that the students are facing while learning English.

Question no. 24 was about the problems that the students are facing while learning the English language'. This question was responded by 117 (97.5%) respondents and only 3 (2.5%) respondents were uncertain who were totally from illiterate Musahar group. The problems responded by the respondents were listed as follows:

- no good teacher and good teaching
- no extra classes
- no language classes
- no library/ laboratory
- no available of book in time
- no grammar/work books
- no strict while teaching

It showed that they were interested in learning and teaching of English for their children. They wished to facilitate all the above facilities for better learning English.

Question no. 25 was concerned with the provisions that should be available from school authority for better learning and teaching English'. The respondents' views are:

- ⟩ laborious teacher
- ⟩ good teacher
- ⟩ grammar /work books
- ⟩ essay books
- ⟩ extra classes
- ⟩ language teachers
- ⟩ library/laboratory

Such type of demand from school authority by the guardian showed that the question is strongly positive and they would be pleased if the above problems are solved as soon as possible.

Question no. 26 was regarding 'the necessity of other classes for practicing English language'.

- ⟩ Language classes
- ⟩ Extra classes
- ⟩ Tuition

Table no. 10: Necessity of the other classes

Responses	No. of Respondents	Percentage
All	87	72.5%
Extra- classes	27	22. 5%
Uncertain	6	5%

The table depicts that all the respondents replied the question. Out of 120 respondents, 87 (72.5%) viewed that they need all sorts of classes. Only 27 (22.5%) respondents replied that they only need extra- classes since others are very much expensive. Though they had a strong desire to have all classes but they responded only 'extra- classes' due to their poor economic status. But 6 (5%) respondents were 'uncertain' who were from illiterate Dhobi and Musahar groups. Nobody responded 'No'. Thus, it showed that they have strong desire for teaching English to their children. This is shown clearly through the simple column diagram as follows:
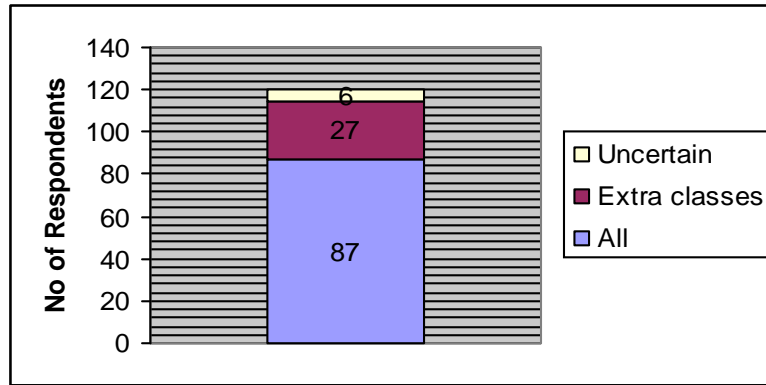
Diagram No. 8: Necessity of the other classes
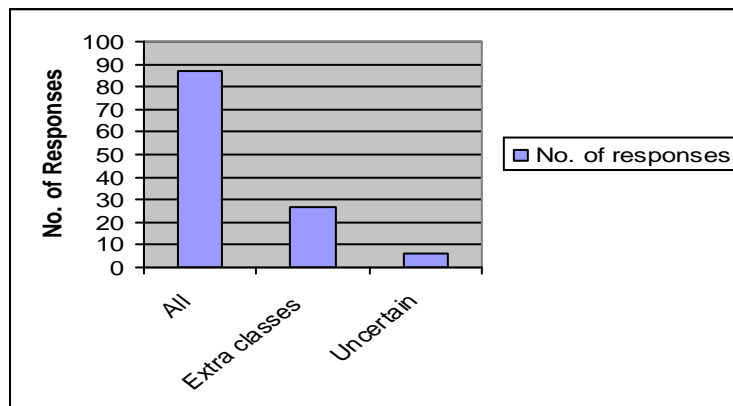
Question no. 27 was concerned with 'the comments regarding English language learning and teaching' that were brought by their children.

Diagram no. 9: Comments that are brought by their children

Row- chart

The above row chart gives the clear- cut vision that out of 120 respondents, 84 respondents; i. e., 70% put that their children have brought complains regarding learning and teaching English. That complains were listed as follows:

- no books in time
- no strict class
- no good teacher and good teaching
- no grammar/ work books
- no extra classes/ language classes
- no library/laboratory

Only 25 respondents; i. e., 20.83% replied that they have not brought any sorts of complains towards the question. Likewise, 11 (9.16%) respondents showed indifference since they were totally unknown towards the question.

3.1.6 Analysis and Interpretation of the Respondents' Attitudes towards
        'Cultural Impact'

In this section, there was only 5 main questions altogether. Two questions were Thurstone scale type of question with sub- questions and three questions were Likert type of questions. All the questions were about respondents' attitudes towards cultural impact. Each and every question was analyzed and interpreted separately as follows:

Question no. 28 was about 'the knowledge of the English culture'. The pie -chart shows the clear- cut vision towards the above question.

Diagram no.10: Knowledge of English culture
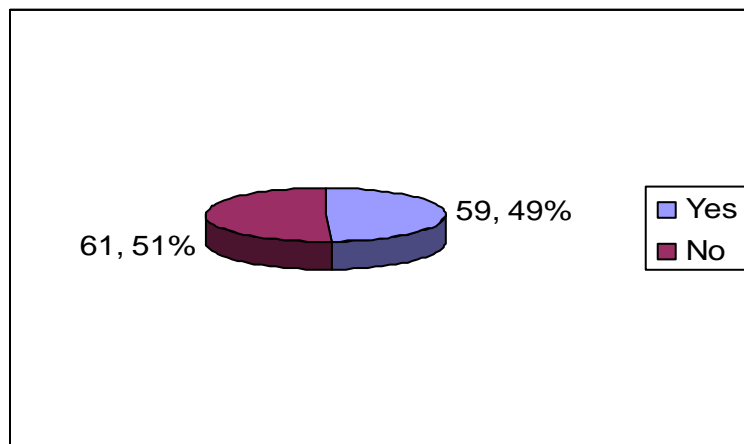
The above pie- chart shows that all the respondents replied the question. Out of 120, 61 respondents; i. e., 51% replied 'No'. They do not know English culture but they have realized that English is an important subject. Likewise 59 respondents; i. e., 49% replied 'Yes' and had strong positive attitudes towards learning of the English language

Question no. 29 was 'the negative impact of English culture in their society'

Table no. 11: Impact of English culture in the society

Responses	No. of Respondents	Percentage
Yes	0	0%
No	107	89.16%

The table shows that nobody is against the question. The respondents who replied the question were in favour of the high majority of respondents, i.e. 89.16% replied the question as 'No'. Though the most of the respondents do not know about the English culture that is clearly shown in the above table, they replied 'No'. Thus, we can say that the question is strongly negative. But a few of informants; i.e., 13 (10.83%) showed indifference towards the question due to the lack of the knowledge of English culture.

Question Nos. 30, 31 and 32 were developed on 5 point rating scale using Likert scale. The responses, tabulation and interpretation of the questions were as follows:

Table no. 12: Attitudes towards cultural impact

Q. No.	30		31		32	
Responses	No. of Rps.	%	No. of Rps.	%	No. of Rps.	%
Strongly agree	0	0%	0	0%	61	50.83%
Agree	0	0%	13	10.83%	45	37.5%
Uncertain	31	25.83%	7	5.83%	7	5.83%
Disagree	24	20%	51	42.5%	7	5.83%
Strongly Disagree	65	54.16%	45	37.5%	0	0%
Total	120	100%	120	100%	120	100%

The statement no 30 was about 'following the English culture entirely for learning the English language'. The above table shows that all the informants responded to the statement. The most of the respondents showed negative attitudes towards the it. Initially, they were about to the support of the statement but when the researcher defined the term 'culture' then nobody supported the statement. The high majority of respondents; i.e., 74.16% were against the statement. But the remaining respondents; i.e., 31 (25.83%) were uncertain due to the lack of the knowledge of the word 'culture'.

Likewise, the statement no. 31 was concerned with 'the difficulty of learning English than Nepali due to the entire difference of English culture from Nepali'.

This statement was responded by 120 respondents. Out of 120 respondents, 96 (80%) were against the statement. They rejected the statement. But 13 respondents, i.e. 10.83% agreed the statement and 7 (5.83%) respondents were uncertain due to the lack of the knowledge about the 'culture'. Thus, the statement is strongly negative and the majority of the informants were not in the favour of the statement. This showed that cultural contrast does not effect in learning the English language.

Similarly, the statement no. 32 was regarding learning English easily though we neglect the English the culture'. This statement brought positive result since out of 120 respondents, 106; i. e., 80.33 % accepted the statement. Only 7 respondents; i. e., 5.83% rejected the statement and 7 (5.83%) informants were uncertain towards the statement. Thus, we can say that this statement is strongly positive and found that embracing English culture is not necessary while learning the English language.

3.1.7 Analysis and Interpretation of the Respondents' Attitudes towards 'Economic Impact'

In this area, there were altogether 5 main questions. Out of 5 questions, one question was Thurstone scale type and the rest of the questions were Likert type. Here, the researcher intended to find out what the effect of the economic conditions in learning and teaching English is. The informants may have desire to teach at private boarding schools but may have the crisis of economy. Thus, the search of what sorts of effects they are facing due to economy was the main purpose of the researcher in this category.

The question no. 33 was concerned with 'the facilities for teaching English from private boarding schools regarding economic aspect'.

Diagram no. 11: Facilities provided by private boarding schools
Pie-chart
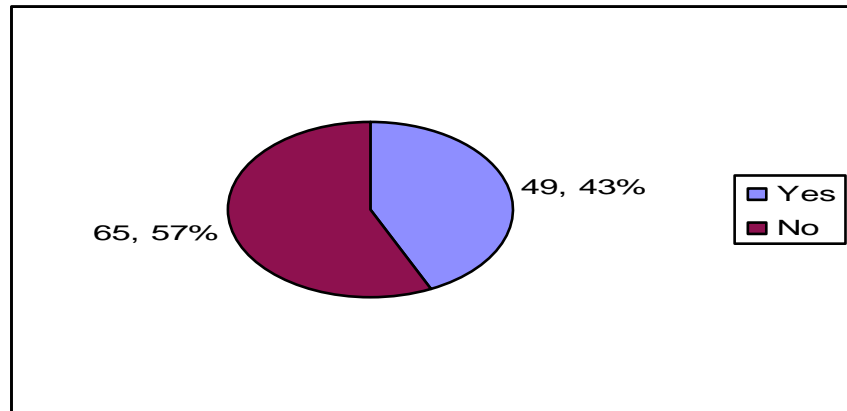
The diagram shows that this question was responded by only 114 informants. Out of 114 respondents, 65; i. e., 54.16% responded positively. They put that the private schools teach one child if they send their children. But 6 (5%) informants showed indifference towards the question due to the lack of the knowledge about the question.

Question nos. 34, 33, 36 and 37 were developed on 5 points rating scale using Likert scale. The response, tabulation and interpretation of the statements were as follows:

Table no. 13: Aattitudes towards economic impact

Q. No.	34		35		36		37	
Responses	No. of Rps.	%	No. of Rps.	%	No. of Rps.	%	No. of Rps.	%
Strongly agree	54	45%	71	59.16 %	43	35.83 %	0	0%
Agree	49	40.84 %	41	34.16 %	52	43.33 %	4	3.33%
Uncertain	0	0%	8	6.66%	9	7.5%	0	0%
Disagree	17	14.16 %	0	0%	16	13.33 %	47	39.16 %
Strongly Agree	0	0%	0	0%	0	0%	69	57.3%
Total	120	100 %	120	100%	120	100%	120	100%

The statement no. 34 was concerned with 'not sending their children at private boarding schools due to low economic status'. The above table shows that all the respondents, i. e. 120 responded the statement. The statement is strongly positive since 103 respondents; i. e., 85.83% agreed it. This means that they agreed the statement due to the poor economic status. They also believed that children can also learn English at public schools. This showed that though they have positive attitudes towards learning and teaching English at private schools, they have to teach their children at public schools.

Similarly, the statement no. 35 was about 'providing certain relief quota for economically backward students by private boarding schools'. This statement brought a positive result since out of 120 respondents, 112; i. e., 93.32 % agreed it since they suffer bitterly due to the lack of economy. Only 8 (6.66%) respondents were uncertain due to the lack of the knowledge towards the statement. This showed that they have strong desire to teach their children at private boarding schools if they get some sorts of relief quota.

Likewise, the statement no. 36 was about 'buying extra- reading materials such as dictionaries, audio- visual, realia etc. for better learning English'. This statement is also highly positive due to the reason that out of 120 respondents, 95 (79.16%) accepted it. Only 16 (13.33%) respondents rejected due to their poor economic background who were from Musahar and Dhobi groups.

The last statement in this category was 'about admitting their children at English boarding schools in spite of having the crisis of economy'. This statement was strongly negative since out of 120 respondents, 116 (96.46%) rejected it due to their poverty and they believed that children can also learn English at public schools if they wish. Only 4 (3.33%) respondents agreed the statement who were strong in their economic status. But the majority of the informants did not support the statement.

**3.1.8 Analysis and Interpretation of the Respondents' Attitudes towards
'Religious Impact'**

In this section, there were 3 main questions altogether. All the questions were Likert scale type. In this section, the researcher planned to find out whether there is the effect of religion in learning and teaching the English language or not. The responses, tabulation and interpretation of the statements were as follows:

Table no. 14: Attitudes towards impact of religion

Q. No.	38		39		40	
Responses	No. of Rps.	%	No. of Rps.	%	No. of Rps.	%
Strongly Agree	0	0%	0	0%	65	54.16%
Agree	0	0%	0	0%	52	43.33%
Uncertain	0	0%	7	4.85%	3	2.5%
Disagree	65	54.16%	73	60.83%	0	0%
Strongly Disagree	55	45.83%	40	33.33%	0	0%
Total	120	100%	120	100%	120	100%

The statement no. was 38 was concerned with 'not giving permission for learning the English by their religions'. All the respondents; i. e., 100 % rejected the statement. It showed that religion does not hamper at all for learning and teaching English.

Similarly, the statement no. 39 was about 'facing lots of problems in learning English due to their religion'. All the respondents replied the statement. Out of 120 informants, 117 (94.16%) were negative towards the statement. Thus, it showed that they were not facing any problems due to religion. Likewise, the statement no. 40 was about the 'no effect of religion in learning and teaching the English language'. The table shows that all the respondents responded to it. Out of 120 respondents, 117 (97.49%) agreed the statement. But 3 (2.5%) informants were uncertain towards the statement. Thus, no religions affect in learning and teaching of the English language.

3.1.9 Analysis and Interpretation of the Respondents' Attitudes towards 'Language Endangerment'

In this section, there were two main questions altogether. All the statements were of Likert scale type. Here the researcher intended to find out whether there is the effect in our indigenous languages due to the use of national and international languages or not. The responses, tabulation and interpretation of the questions were as follows:

The statement no. 41 was concerned with the extinction of indigenous languages due to the wide use of the English language

Diagram no. 12: Extinction of indigenous languages

Row-chart
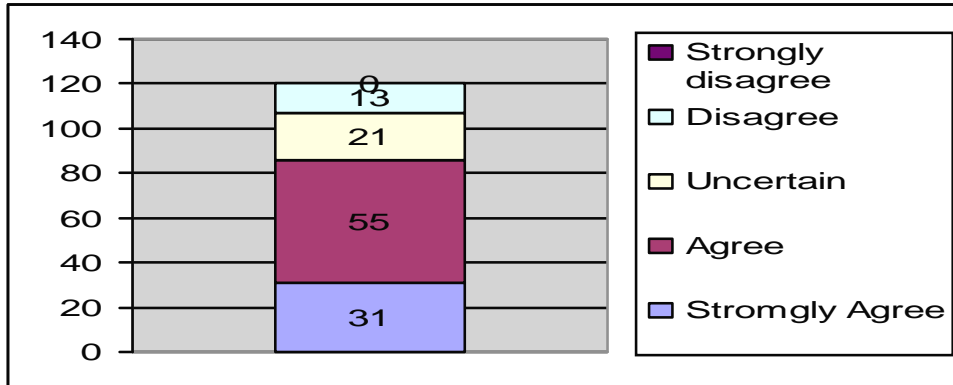
The above row chart gives a clear- cut vision that all the respondents replied the statement. Out of 120 informants, 86 (71.66%) respondents agreed the statement. It means that there is the effect of native languages due to wider use of The English Language. Only 13 (10.83%) of the respondents disagreed the statement. But 21 (17.5%) informants were uncertain towards the statement.

The final statement was about 'the extinction of indigenous languages due to the wider use of the English language'
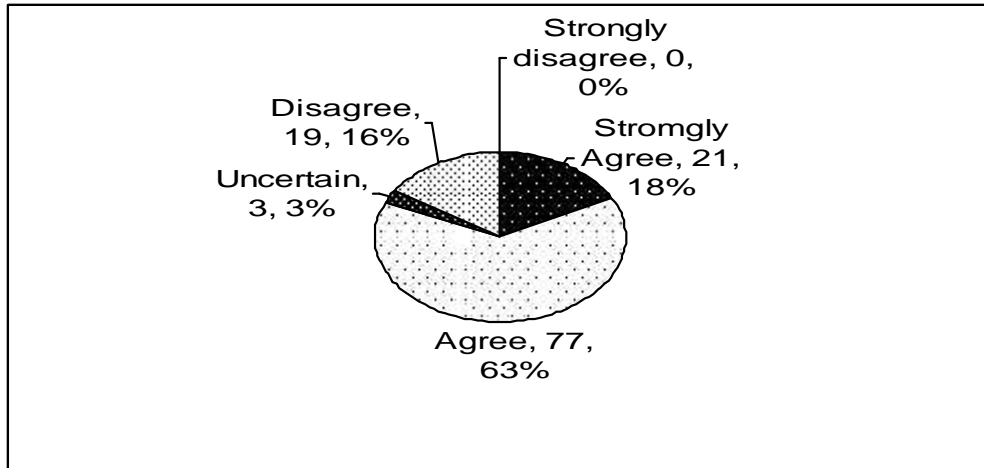
Diagram no. 13: Extinction of indigenous languages due to the English language

Pie-chart

The diagram shows that the statement was respondents by 120 respondents. Out of 120 respondents, 98 (81.66%) agreed the statement. Thus, the statement is highly positive. It means that in fact, home languages are under the threat of extinction due to national and international languages. Only 3 (2.5%) informants were uncertain towards the statement. But 15 (13.83%) respondents showed negative attitudes towards the statement that there is no effect in the home languages due to national and international languages.

CHAPTER-FOUR
FINDINGS AND RECOMMEENDATIONS

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

4.1 Findings

In general, Dalits were found to have highly positive attitudes towards learning and teaching of the English language. In essence, positive attitudes facilitates in learning the English language. Thus, students should have positive attitudes towards L_2 learners and TL language and their culture. Similarly, teachers also should have positive attitudes towards TL language and students. On the other hand, illiteracy and the poverty stand as major issues that should be uprooted initially and the slogan "Education for all" should be brought in practice immediately. The major findings of the study are summarized as follows:

i. The most of the informants; i. e., (88.33%) have the knowledge of the English language and they were strongly positive towards learning it. Even though a few of the informants; i. e., 8.33% have no knowledge of the English language, they realized that English is an important language and they also believed it as a medium and it helps them to make their children's future bright.

ii. Regarding the learning difficulties, the highest disagreement was 72.5% that was found in the Damais. Thus, the English language can also be learnt as the

Nepali language if the people are laborious and the appropriate learning environment is provided for the learners.

iii. Most of the informants (89.16%) wished to translate the English text into Nepali for better learning. Moreover, 94.16 respondents opined that English teachers must be perfect, talented and know both Nepali and English perfectly. Thus, judicious translation is inevitable while teaching the English language.

iv. Regarding the school facilities, the highest level of positive response; i.e., 100% was found in the Sarkis. So, the students are really facing lots of problems while learning the English language such as lack of books in time, no good teachers and good teaching, no library and laboratory, no extra classes, no language classes, no grammar/work books and they are unable to grasp the knowledge of English in the right time.

v. Over eighty eight percent of the informants were found towards teaching two periods in a day. So the respondents wanted to have two periods in a day for better learning of English.

vi. With regard to the category; i.e., 'reasons for learning the English language' 100 % positive response was found in the Sarkis. They are learning and teaching the English language to make their children's future bright.

vii. The highest level of disagreement; i. e., 92% was found from the Kamis towards the category 'social impact' in the sense that there is the favourable

environment for learning the English language in the society. So the society has become the source of encouragement for further learning.

Viii. A high level of negative response; i. e., 89% was found towards the category 'cultural impact' due to the reason that there is no negative impact of culture while learning the language.

ix. The highest positive response was 100% that was drawn from the Sarkis towards the category of 'students' need'. So, the students need lots of facilities from school premises for enhancing the learning of the English language.

x. Musahar, Bin, and Dhobi were found 100 % suffering from the lack of economy so they were unable to buy different reading materials such as dictionary, books, for their children and the cases of uncertain and indifference were also mostly found from these groups due to their low literacy rate and low economic status.

Xi.100 per cent negative response was found towards the category 'religious impact' in the sense that contrastive religions do not affect in learning the language.

xii. The highest level of agreement (72%) was found from the Kamis in the category of 'language endangerment' for this reason that though the English language has a great role in the modern world, indigenous languages are in the verge of extension due to the globalization of the English language.

4.2 Recommendations and Pedagogical Implications of the Study

On the basis of analyses and interpretations of the collected data, the salient recommendations with some pedagogical implications have been suggested as follows:

i. English can be learnt as Nepali if the learners are labourious and the favourable environment is provided for them.

 ii. The majority of the informants (89.16%) desired to translate the English text into Nepali and the most of the respondents; i. e., 94.16% opined to have the teachers who are perfect, talented, and t knew both Nepali and English perfectly. Thus, judicious translation is indispensable while teaching the English language.

 iii. The, schools should manage required books and extra- reading materials in the right time so that the students do not have be disheartened and they can grasp the knowledge of English in the right time.

iv. Two periods a day of teaching. Thus, running two periods in a day will be more helpful for its better learning

vi. Much emphasis should be given in teaching and learning the English language since it has been regarded as a 'way of living a life'.

vii. Proper attention should provide for the creation of favourable environment is inevitable from the society, schools and the family.

viii. There should be made some sorts of provisions by the government for those who are economically deprived in order to send their children to school.

ix. The explanation of cultures, religions and embracing them are not necessary while teaching the language. As such, culture and religion phenomena should not be brought to the force while teaching English.

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Appendix:VI

List of Key Informants

1. Damai
I.Qualified Damai groups
   a. Anjana Pariyar
   b. Arun Pariyar
   c. Devi Pariyar
   d. Pampha Pariyar
   e. Prabin Pariyar
   f. Prem Pariyar
   g. Raju pariyar
   h. Shrijana Pariyar
   i. Suresh Pariyar
   j. Thanam Prasad pariyar

II. Unqualified Damai groups
a. Pritam Bahadur Pariyar
b. Bishnu Pariyar
c. Purna Bahadur Pariyar
d. Sunita Pariyar
e. Dhira Pariyar
f. Harikala Pariyar
g. Taradhar Pariyar
h. Kirshna Kumari Pariyar
i. Bel Kumari Darji
j. Raj Kumar Darji

2. Bin
I. Qualified Bin groups
a. Bikky Bin
b. Brinda Bin
c. Chhanna Bin
d. Gobind Bin
e. Gopal Bin
f. Jamuna Bin

g.   Mannu Bin
h.   Narbrind Bin
i.   Sangita Bin
j.   Suresh Bin

II. Unqualified groups
a.   Artima Bin
b.   Budhai Bin
c.   Dayaram Bin
d.   Kekadi Bin
e.   Muniya Bin
f.   Nirauwa Bin
g.   Oli Bin
h.   Puran Bin
i.   Ramcase Bin
j.   Suresh Bin

3.   Dhobi
I.   Qualified Dhobi Groups
a.   Anita Dhobi
b.   Anu Dhobi
c.   Durga Dhobi
d.   Radhika Dhobi
e.   Raj Kumari Dhobi
f.   Raju Dhobi
g.   Ram kirshna Dhobi
h.   Ram Prasad Dhobi
i.   Sangam Dhobi
j.   Tija Dhobi

II.   Unqualified groups
a.   Brind Dhobi
b.   Dharmendra Dhobi
c.   Dhrind Dhobi
d.   Fulmati Dhobi
e.   Gita Dhobi
f.   Kasaul Dhobi
g.   Laxmi Dhobi

h.   Nagu Dhobi
i.   Pream Dhobi
j.   Sanya Dhobi

4.   Kami
I. Qualified Kami Groups
a.   Ashok Sunar
b.   Chandra Kumari Sunar
c.   Gopi Sunar
d.   Hira Sunar
e.   Indra Bahadur Sunar
f.   Kisan Sunar
g.   Mina Sunar
h.   Phiroj Sunar
i.   Raju Kumar Sunar
j.   Rekha Sunar
k.   Suraj Sunar

I.   Unqualified groups
a.   Anita Sunar
b.   Apsara Kumari Sunar
c.   Bel Kumari Sunar
d.   Chandra Bahadur Sunar
e.   Durga Bahadur Sunar
f.   Indu kala Sunar
g.   Raju Kumar Sunar
h.   Susmita Sunar
i.   Tulasi Prasad Swanakar
j.   Urmila Devi Swanakar

5.   Sarki
I.   Qualified Sarki Groups.
a.   Asha Harijan
b.   Depisa Nepali
c.   Gita Harijan
d.   Joti Nepali
e.   Juni Nepali
f.   Om prakash Harijan
g.   Sanjaya Harijan

h. Shankar Harijan
i. Sita Harijan
j. Sushil Kumar Nepali

II. *Unqualified groups*
a. Bhim Bahadur Nepali
b. Dil Bahadur Nepali
c. Fulbadan Harijan
d. Kamala Nepali
e. Karuma Harijan
f. Mahadev Harijan
g. Nawal Prasad Harijan
h. Nayana Harijan
i. Rumali Harijan
j. Shyam Kumar Nepali

6. Musahar
I. *Qualified Musahar groups.*
a. Bhola Musahar
b. Gobinda Musahar
c. Gopal Musahar
d. Indrajit Musahar
e. Paravansa Musahar
f. Ram Prasad Musahar
g. Ramjit Musahar
h. Ranjana Musahar
i. Sushil Musahar
j. Upendra Musahar

II. *Unqualified Musahar groups*
a. Anjani Musahar
b. Bechhana Musahar
c. Dulari Musahar
d. Hari Musahar
e. Nandu Musahar
f. Payare Musahar
g. Prem Bahadur Musahar
h. Prem Kumari Musahar
i. Shantu Musahar

j.   Tilak Ram Musahar

Appendix: I

Interview Schedule

There were altogether nine aspects on the attitudes towards the English language learning and teaching. The questions from these aspects were decided to find out the attitudes of minority groups. There were altogether 42 questions in the interview schedule.

Where,

SA = Strongly Agree
A = Agree
U = Uncertain
D = Disagree
SD = Strongly Disagree

⌡ **Language learning difficulties**
1. What do you know regarding the English Language?
    ………………………………………………………
    ....

2. We can learn/ teach English as Nepali language. Choose the below options and give reason.

a. SD ☐   b. A ☐

c. U ☐   d. D ☐

e. SD ☐

3. Learning English is difficult than Nepali language.

a. SD ☐   b. A ☐

c. U ☐   d. D ☐

e. SD ☐

4. The most of the people are interested in learning English.

a. SD ☐   b. A ☐

c. U ☐   d. D ☐

e. SD ☐

5. Learning environment is the primary answer/ factor in the question of English language learning difficulties.

a. SD ☐   b. A ☐

c. U ☐   d. D ☐

e. SD ☐

6. English teacher should translate English text into Nepali in English classes.

a. SD ☐   b. A ☐

c. U ☐   d. D ☐

e. SD ☐

7. Do you turn off / switch off your Radio/ T.V. when English news/programmes come?

a. Yes ☐   b. No ☐
If yes, why……………………
If no, why…………………….

8. What do you feel if you could not understand the meaning of some English words used by your friends / elders?

………………………………………………………………………………………
………………………………………………………………………………………

ﺟ **School facilities**
9. English should be taught two periods in a day for better learning English.
a. SD ☐   b. A ☐

c. U ☐   d. D ☐

e. SD ☐

10. Is it necessary to have English boarding schools in our locality?
a. Yes ☐   b. No ☐
If yes, why……………………
If no, why…………………….

11. Do you wish to have library/ laboratory at schools?
a. Yes ☐   b. No ☐
If yes, why……………………
If no, why…………………….

12. What type of teacher do you think will be good to teach English for your children?

………………………………………………………………………………
………………………………………………………………………………

13. What sorts of problems are your children facing while learning English?

………………………………………………………………………………
………………………………………………………………………………

14. What do you wish to have in schools for learning and teaching English subjects?

………………………………………………………………………………

……………………………………………………………………………..

〕 **Causes of Learning English**

15. Our Children must learn English otherwise they cannot uplift their life.
a. SD ☐   b. A   ☐

c. U ☐   d. D ☐

e. SD ☐

16. We should teach our children at private boarding schools for better learning English. Choose one of the options and give reason.
a. SD ☐   b. A   ☐

c. U ☐   d. D ☐

e. SD ☐

17. The world is behind English due to the high demand of English.
a. SD ☐   b. A   ☐

c. U ☐   d. D ☐

e. SD ☐

18. We must teach English for our children since it is a matter of prestige in the society.
a. SD ☐   b. A   ☐

c. U ☐   d. D ☐

e. SD ☐

19. Are your children interested in learning English at home?
a. Yes ☐   b. No ☐
If yes, why……………………
If no, why…………………….

〕 **Social Impact**

20. Is there good environment of learning / teaching English in your locality?
a. Yes ☐   b. No ☐
If no, what sorts of bad environment are there?

…………………………………………………………………………..

…………………………………………………………………………..

21. Does the society neglect learning and teaching English language?
a. Yes ☐   b. No ☐
If yes, why……………………
If no, why…………………….

22. The whole society should have positive attitude towards learning and teaching English for the prosperous society.
a. SD ☐   b. A   ☐

c. U ☐   d. D   ☐

e. SD ☐

23. Our society is totally unknown regarding learning and teaching English.
a. SD ☐   b. A   ☐

c. U ☐   d. D   ☐

e. SD ☐

ा **Stusents' Need**
24. What kinds of problems are your children facing in learning English?

…………………………………………………………………………

…………………………………………………………………………

25. What sorts of provisions should be available from school premises for better learning and teaching English?

……………………………………………………………………………..

……………………………………………………………………………..

26. Is there the necessity of other- classes to practice English language?
 a. Yes ☐   b. No ☐
If yes, what sorts of language classes:

Language classes
Extra- classes
Tuition

27. Have your children brought any complains regarding English language learning and teaching?
a. Yes ☐   b. No   ☐
If yes, what sorts of complains are there?
 ……………………………………………………………………….

⟩ **Cultural Impact**
28. Do you know English culture?
a. Yes ☐   b. No   ☐

29. Is there the negative impact of English culture in your society?
a. Yes ☐   b. No   ☐
If yes, give an example of your society?
…………………………………………………………………..

30. We must follow English culture entirely for learning English language.
 a. SD ☐   b. A   ☐

c. U   ☐   d. D   ☐

e. SD   ☐

31. Learning English is difficult than Nepali due to the entire difference of English culture from Nepali.
a. SD ☐   b. A   ☐

c. U   ☐   d. D   ☐

e. SD   ☐
32. Although we neglect English culture, we can learn English easily.
a. SD ☐   b. A   ☐

c. U   ☐   d. D   ☐

e. SD   ☐

⟩ **Economic Impact**

33. Have you got any sorts of facilities for teaching English from Boarding Schools regarding economic impact?
a. Yes ☐   b. No ☐
If yes, what sorts of facilities……………….?

34. We cannot send our children in English boarding schools since we cannot afford the fee of those schools.
a. SD ☐   b. A ☐

c. U ☐   d. D ☐

e. SD ☐

35. Private English Boarding Schools should provide certain relief quota for those students who are economically back.
a. SD ☐   b. A ☐

c. U ☐   d. D ☐

e. SD ☐

36. We should buy extra- reading materials such as English dictionaries, audio-visual for better learning English.
a. SD ☐   b. A ☐

c. U ☐   d. D ☐

e. SD ☐

37. We must admit our Children at Private English Boarding Schools in apite having the crisis of economy.
a. SD ☐   b. A ☐

c. U ☐   d. D ☐

e. SD   ☐

⟩ **Religious Impact**

38. Our religion does not permit for learning English.
a. SD   ☐   b. A   ☐

c. U   ☐   d. D   ☐

e. SD   ☐

39. Our children are facing lots of problems in learning English due to our religion.
a. SD   ☐   b. A   ☐

c. U   ☐   d. D   ☐

e. SD   ☐

40. There is no effect of religion in learning and teaching English language.
a. SD   ☐   b. A   ☐

c. U   ☐   d. D   ☐

e. SD   ☐

⟩ **Language Endangerment**

41. One day, indigenous language will be extinct if we do not use those languages.
a. SD   ☐   b. A   ☐

c. U   ☐   d. D   ☐

e. SD   ☐

42. Indigenous languages are in the verge of extinction due to the national and international languages.
a. SD   ☐   b. A   ☐

c. U   ☐   d. D   ☐

e. SD ▭

Appendix: II

Focused Group Discussion (FGD) Guidelines

1. Is learning English is necessary in the present context?
2. What is the effect of culture in learning English?
3. Can the people get job easily who know English very well?
4. Are people unemployed who have no English?
5. Why the most of people feel learning English difficult?
6. Are the other languages under the threat of extinction due to National and International languages?
7. Have you seen any differences between English Boarding School and Public School?
8. Has your children ever complained about any difficulties in learning English?

    If yes, what sorts of complains………………
9. Is it necessary to apply mother tongue up to primary level as a medium of instruction?

    If yes, why ……

    If no, why……...
10. Have you ever thought for making your own language as a national language?
11. What sorts of provisions should be provided by the school for your children for learning better English?

12. Do you want to preserve your own language forever?