MAKING ELT CULTURE-FRIENDLY IN THE NEWARI CONTEXT


Krishna Prasad Suwal


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ABSTRACT OF THE DISSERTATION OF

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    Abstract Approved: _____

Assoc. Prof. Laxman Gnawali

Dissertation Supervisor

    The traditional thought limits the skills of language teaching to reading,
writing, listening and speaking, and linguistic aspect only. Of late, a new perspective
has been added in this field. Culture is regarded as the fifth skill of language teaching
(Phyak, 2010). Whenever we talk about language, there comes an issue of culture too
because they are inseparable entities. But people may misunderstand whose culture is
to be taught: culture of the target language or culture related to L1 (the source
language)? This is a debatable issue as well as important one.

    When I interviewed the English-teaching Newar teachers and discussed with
the Newar learners/students in a group, I found their views similar to that of mine.
They expressed that it might be difficult to relate the teaching lessons with the L1
culture all the time but whenever it was possible, they did it, and it was very fruitful
too. It was fruitful in the sense that teachers could easily make meanings of the lesson
clear with reference to the L1 culture (Newari culture) and the students too were very
encouraged to take part in discussions. The classrooms were lively and there were
more interactions between the teacher and the students.

This study was conducted in Bhaktapur among the local English-teaching Newar teachers and the local Newar students studying in the local schools of Bhaktapur. I collected the data using interviews and focus-group discussions.

I belong to the Newar ethnic group. It is one of the ethnicities of Nepal which is very rich in culture, literature and history. That is why I became interested in writing on the issue of language teaching relating it with culture.

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Krishna Prasad Suwal

Degree Candidate                                                    5 October, 2012

# DECLARATION

I, hereby, declare that this dissertation represents my own work and that it has not been submitted for candidature for any other degree.

……………………………

Krishna Prasad Suwal

Degree Candidate                                        5 October, 2012

DEDICATION


This dissertation is dedicated to all my Gurus who enlightened me with noble

thoughts and those thoughtful people who want to bring some fruitful changes in

education; and to my parents and wife too who always supported me to fulfill my

tertiary education despite financial crisis.

Master of Education in English Language Teaching dissertation of Krishna Prasad Suwal presented on 5 October 2012

APPROVED

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Assoc. Prof. Laxman Gnawali                                  5 October, 2012

Dissertation Supervisor

_____

Assoc. Prof. Bal Chandara Luitel, PhD                        5 October, 2012

Research Committee Member

_____

Assoc. Prof. Meera Shrestha                                  5 October, 2012

Research Committee Member

_____

Prof. Tanka Nath Sharma, PhD                                 5 October, 2012

Dean, School of Education

I understand that my dissertation will become part of the permanent collection of Kathmandu University Library. My signature below authorizes release of my dissertation to any reader upon request.

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Krishna Prasad Suwal

Degree Candidate                                             5 October, 2012

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Krishna Prasad Suwal

Degree Candidate

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# ABBREVIATIONS

| | | |
|---|---|---|
| CBI | : | Content-Based Instruction |
| CBLT | : | Competency-Based Language Teaching |
| CLT | : | Communicative Language Teaching |
| EFL | : | English as a Foreign Language |
| ELT | : | English Language Teaching |
| ESL | : | English as a Second Language |
| GO | : | Government Organization |
| GT | : | Grammar Translation |
| INGO | : | International Non-Government Organization |
| LEAP | : | Learning English for Academic Purpose |
| NCS | : | Native Chinese Speaker |
| NES | : | Native American Speaker |
| NGO | : | Non-Government Organization |
| SL | : | Source Language |
| SLA | : | Second Language Acquisition |
| SLL | : | Second Language Learning |
| STT | : | Student Talking Time |
| TBLT | : | Task-Based Language Teaching |
| TL | : | Target Language |
| TPR | : | Total Physical Response |
| TTT | : | Teacher Talking Time |

CHAPTER I


PROLOGUE


*When a baby is born it is slapped on the back and made to cry – this much is virtually*

*universal; but from that point on each person's life, attitudes, creeds, religion, politics*

*(in a broad sense) – indeed most of his world view – are shaped largely by his*

*environment [culture].*

*Valdes (2001, p. vii)*

In this chapter, I have tried to relate the research purpose and statement with my

personal reflection as the background of this study. Here, I have linked my prior

experiences and the various significances of integrating the local culture in ELT. It

concludes with the delimitations of the study.

**Who am I? A Frog of a Well or a Self-sustained One**

I was born in a Newar[1] family in Bhaktapur. Bhaktapur is an ancient historical as well

as cultural city and original hometown of Newar people. Even at present, we can see

and feel less cultural influences of foreign cultures in Bhaktapur in comparison to

Kathmandu and Lalitpur. It is located in about 13 km east from the capital city

Kathmandu. Due to the fertile soil and very suitable climate, it had more productions

than enough and could feed all its habitants easily. Moreover, the people themselves

were/are also very laborious. Because of all these things, we - the people of Bhaktapur

as well as Kathmandu valley - had/have our own sustainable cultures and did not need

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[1] The Newar people are the indigenous inhabitants of the valley of Kathmandu. They are the people
seen in the greatest numbers in the capital city. …. As mentioned by Christoph von Furer-Haimendorf,
some Newar people had been settled in Kathmandu valley since pre-historic times (Bista, 2004, p. 19-
20).

to go anywhere for our basic necessities. Encyclopedia of Britannica has also mentioned that,

> The Newars have a wide range of occupations. Many are farmers; others are prominent in the retail trades; and some occupy high political and administrative posts. They have traditionally been noted as architects and artisans, the builders of the famous temples and shrines of Kathmandu. From the 10th to the 16th century painting and sculpture flourished among the Newar, along with crafts such as pottery making, paper production, wood carving, and metallurgy. Each of the crafts has traditionally been the specialty of a particular caste. (Newar, n.d., para. 3)

That very thing became one of the causes which detached and isolated us from the people of out of Kathmandu valley. That is why, for a long time, our senior generations lived without caring and being cared by the people of other places. So, many of the people of out of Kathmandu Valley still consider us inferior and say that we are "frogs in a well". In that sense, I am also a frog of the well named 'Bhaktapur'. But I think the people of Bhaktapur are/were the self-sustained people as they could fulfill almost all their/our necessities themselves/ourselves. Whatever I am/was – a frog of the well or self-sustained person – I was also brought up in the same way in my childhood. I studied in the very Bhaktapur; I did not need to go out of my district for my school-level education.  I did not get proper contact with the people of other places, and it is needless to say, that is why, I did not have, in the beginning, any knowledge of any other language and culture except my own local culture and mother tongue – Newari.

**My Journey Began**

Till the age of six I was brought up just playing with my neighboring friends in the tole (neighbourhood). So, I did not have any exposure to any other language; I was confined to my own mother tongue Newari only. My mamaghar (maternal uncle's house) is in a village of Bhaktapur district. My mother was brought up in the village environment. So, she could speak (but not write) Nepali language, but used to use only Newari with me instead of using Nepali while speaking to me.

It was one day when I was six years old; my elder mama (maternal uncle) came to my home and requested my parents to admit me in a local school near my mamaghar. There was a younger mama of my age and my elder mama wanted both of us, me and my younger mama, study in the same school together. My parents accepted his request and I began my journey of learning. Fortunately, the school I joined was an English-medium school and we the students were taught A, B, C, D……too along with Nepali alphabets and lessons from the very beginning of my educational journey.

**Encounter with English**

The history of English education in Nepal has many ups and downs. Teaching of English in Nepal started from 1853 A.D. with the establishment of Durbar High School in Kathmandu by the first Rana Prime Minister Jung Bahadur Rana after he returned from the one-year long visit to England (Poudyal, 2009). But the general people were not allowed to study there and English remained confined to the Ranas and their relatives for decades. Though English was taught, it lacked clear curriculum and syllabus design in the initial phase.

Poudyal (2009) further writes, National Education Planning Commission of 1956 removed English from the school curriculum berating it "good for nothing". But

National Education Committee of 1963 prescribed English as a compulsory subject in lower secondary and secondary levels. In 1971, again English was taught as an optional subject in primary level but, from 1981 onwards, it has been made a compulsory subject both in primary and high-school curricula.

I was admitted in a local school of Bhaktapur in 1987 where I had to study English subject too. When I was admitted in the school, I was totally confused: where I was, what I was there to do, who were those people nearby me………? Anyway, that was the time I began my learning. Though that was an English-medium school, some of the books such as English, Science, and Mathematics only were in English but the medium of instruction was Nepali. In this way, I came to contact with both the languages English and Nepali at the same time. In the beginning what I learnt and what I did not, I cannot recall them very clearly, but one thing I am very much clear about is I was totally confused in the beginning days. As the school was nearby my mamaghar, I mean in the village, most of the students in the school used to speak in Nepali. I could not understand anything they said. Some of them including my own mama used to speak Newari also while speaking to me. So, I used to be in their group most of the time. I used to feel comfortable when my friends and mama used to use Newari while explaining to me the meanings. But when they began speaking in Nepali with other students, I used to become alone again. When the teachers taught, letters used to start dancing in front of my eyes and sounds striking in my ears. I just wished I could be deaf and dumb or I could run away. Despite all these hotchpotches and language barriers, I learnt English alphabet: A for apple, B for ball…in the school and with the help of my younger mama in mamaghar.

**How Our Teacher Taught Us**

During those days, there was no practice of using various methods and techniques in teaching. Of course, our teachers loved us, but in the case of teaching-learning, we had to memorize everything. The course books were neither local-cultures friendly nor were they prepared keeping the learners in the center. The teachers, instead of contextualizing the texts in relation with the students' culture, used to force us to memorize everything they taught. Moreover, they were not trained either. So, I still remember, my teachers followed old methods and memorization techniques most of the times while teaching.

When I was in the secondary level, I became a little more interested in English. It was because I found some of the figures in the book from our localities/communities. For example, I found sentences such as *'Mahavir was a strong man', 'Ram Singh was a driver. One day, he had to return from his village to Kathmandu. He was coming back but there were innumerable bends on the way…….', 'Mr. Jha is a teacher'*, etc. The names I mentioned here 'Mahavir', 'Ram Singh' and 'Mr. Jha' were from our own local surroundings. Moreover, my English teacher Mr. Rajaman used to make us practice speaking in front of the class, sometimes on the topics of the text and sometimes on our daily activities. Because of reading and speaking (practice of speaking what I read) a lot and lessons consisted of the issues of local areas, I became able to get a little taste of English and keep some sentences and words in my mind.

**A Story of a 'Pumpkin Temple'**

In Bhaktapur Durbar Square, there is a dome-shaped temple. Because of its shape, we the local people call it '*Fasi-dega:*. Actually its original name is also *Fasi-dega:*. In Newari language, '*fasi*' means 'pumpkin' and '*dega:*' means 'temple'. So, whenever

local tourist-guides guide tourists, they introduce the *Fasi-dega:* as 'Pumpkin Temple' to the tourists. Once I happened to hear a local tourist-guide guiding a tourist and saying, "That is a pumpkin temple……" I became confused where the pumpkin temple was. Later I asked him where it was. He showed me the *Fashi-dega:* I told him that that was not pumpkin temple but *Fashi-dega:*. He said to me, "You are true but listen. In Newari language, '*fasi*' means 'pumpkin' and '*dega:*' means 'temple'. That's why, it is a pumpkin temple." I became speechless with his explanation. I could not utter a word to him. I was not unsatisfied with his explanation, but became angry with the domination of English language.

## Who Are You?

Who are you to make me difficult?

To translate my words without my permission?

I was ready to learn your language

But who are you to trample my freedom?

> You might be 'cultured'
>
> But I too am rich in culture
>
> Who are you to perish my words?
>
> Are you a cruel despotic vulture?

Where are problems in my (mother) tongue?

Where are my 'worlds' in your language?

My worlds are where my words live in

Spirit is mine, only a cover – your language

> The more I'm encouraged the more I share
>
> The more I share the more I learn
>
> The less difficulty I face in learning

To you oh English! The less I scorn.

Though there is the practice of such translations as 'Five-storey temple' for 'Nyatapola', as per my experience, it makes us difficult to understand. For example, if we say 'Seto Ghar' for 'White House', 'devotees' city' for 'Bhaktapur', 'black sari' for 'Hakupatasi', etc., it will just make the people (learners) confused because any temple of five storey can be called 'five-storey temple' but that does not indicate particularly to the world-famous Nyatapola temple of Bhaktapur; any sari of black colour can be called 'a black sari' but that cannot/does not indicate 'Hakupatasi', a cultural costume of Newar women. But, still I understand, despite some confusions, 'Pumpkin Temple' and 'Five-storey temple' because they are of my locality and from my culture.

So, as per my experience, if the course books of our schools are made culture-friendly, it will be easier for the learners to conceptualize the lessons. Moreover, such practices will motivate and help the learners learn the English language well. I think one of the ways to make our teaching English easier and culture-friendly is to integrate our culture and cultural artifacts in ELT as more as possible.

**My Experience of Teaching English**

I too have an experience of teaching English in more than a couple of schools in my own local area. Once when we, I and my students, discussed on pizza, most of them remained silent. They could not understand well. When I asked why they were silent, they answered me that they did not know what pizza was and they could not conceptualize only with my explanations. Later, I again asked them whether they had seen any special bread made in special occasions. Most of them answered with louder noise. Some said "sel-roti", some said "phaper ko roti", etc. Out of them, some said "Yo-mari", "chata-mari" too. I asked them whether they could explain about those

rotis (breads). They tried. There were lots of grammar mistakes but I was happy that they spoke; I even felt difficulty to stop them from speaking. Some were still raising their hands to get chance to speak. From this experience of mine, I learned that if we give the examples from their (the students') familiar culture, they are encouraged to speak and share more. We know that speaking is also one of the bases or skills of learning/teaching English. So the more they practice/speak English, the better their English speaking become (Phillipson, 1992, as cited in Salah, 2011/2012).

### Newari – Nepali – English – Newanglish

I have come a long way from Newari to English. I started my journey of learning language from Newari. Though Newari is my first language, Nepali became just like my own mother tongue due to my good competence and using most of the time in schools, offices and even in local areas. Later, I moved on to English. In my higher education, I studied English literature and English became the major subject of study. In the English language of my course books, there were the myths of Greek, Romans and Christians, but neither the myths of my Newar community were there nor were there of Nepali. So, in the literature course of B.A. and M.A., my competence was poor. I was interested in English literature, but only my interest could not make me accomplish the ocean of M.A. literature. I thought, I needed something change to learn English.

What could be that change? Of course, study of my own context, my own myths, my own community and my own cultures in English. I think it will be appropriate if I say it 'Newanglish' – study of myself and Newari cultures in English. I joined M. Ed. (ELT) in Kathmandu University (K.U.) and have found that K.U. is, more or less, advocating of the same thing. My guru of Applied Linguistics Mr. Prem Bahadur Phyak, while teaching the subject taught us that a flavor of Nepaliness

should be there in teaching English because association of the local cultures made/make the lessons easier to be conceptualized or understood. He taught us that language (English) should reveal our ethnic identity but we do/did not need to adopt "white values" (Duwadi, 2010, p. 50) or the cultures of the English people. That will help us understand English easily and feel ownership of the English language too.

So, let me say it Newanglish or the English friendly to Newar learners. I mean if the flavors of Newari culture are also incorporated in English Language Teaching (ELT) that will encourage the students from Newari culture/ethnicity to learn English without difficulty. That will even encourage the learners to use English as their language-of-contact if they are free to use at least the names of cultural artifacts and other culture-specific words as they are of their own Newari language. "Incorporating new culture-specific vocabularies from other languages into English is a long practiced tradition" (Haegeland, 2068, p. 63) and "often there exist local as well as varieties of English" (Graddol, 2006, p. 85). It might be very difficult to develop our own variety or type of English as Graddol said, but at least we can make English easier by incorporating some vocabularies of our mother tongue and culture.

**Problem Statement**

Despite the heavy efforts, if curriculum, course books and lessons are out of the cultural touch, it becomes very difficult to understand them. For example, when I ask a native Chinese speaker about breakfast, she may think of steamed bread, noodles, meat, jiaozi (which are the typical food of Chinese people) in a cup with a pair of sticks (Jiang, 2000). If I ask the same question to a native Nepalese speaker, she may say *dal-bhat*, *tarkari* and *achar* (rice, pulse, curry and pickle). Again, if I ask the same question to an American, of course the answer will be different from that of the previous two.

In this way, most of things, including language, in our life are culture-bound. "With language, people not only expeditiously communicate; they also express their values, beliefs, and world views" (Barfield & Uzarski, 2009, p. 2). When I reviewed the course books of English of Secondary and +2 levels being followed at present, I could not find the lessons very culture-friendly from the view point of Newari culture. There were/are super natural stories, essays, and other articles which seem somehow related with Nepali mainstream culture. Haegeland (2068) has also quoted the same that "the government English textbooks have contextualized English with Nepali content, stories about Nepali characters and places (pp. 62-63). But they are not related to the Newari localities and our culture. In my childhood, I found it difficult to study and learn English as I could not get any cultural artifacts of my Newari culture in English course books.

## Purpose of the Study

I have learnt through my experience that though it is an EFL/ESL class, if the teachers teach about the things with which the students are more familiar with, then there will be less barriers and the teaching learning will take place very smoothly. "Valuing children's first language and culture will enable them to make progress in additional language" (Crosse, 2007, p. 19). Because the aim of teaching English is not to replace the mother tongue but to help the learners get access to the information English has and moreover "as English teachers, it is our duty to make our students understand that English is a tool and the study of it is not intended to force Western culture on them but enable them to engage with the global community" (Haegeland, 2068, p. 63). So, the purpose of my study is to seek the ways to make English language teaching local culture-friendly in the Newari context. It is necessary to encourage the learners to learn English (as second language or foreign language) without feeling difficulty.

## Overarching Research Question

There may be some efforts made to teach English in the local context, but still what I have felt is there are much more things left to be done. So, on the premises of my problem (research) statement and purpose of the study, my overarching question is:

How can English language teaching be made culture-friendly in the Newari context?

**Subsidiary Research Questions**

Along with the main question, other subsidiary questions that will help guide my research are:

1. How do the local Newar teachers of English teach English? Do they integrate local culture while teaching English? How do they integrate if they do?

2. What do the teachers think should be done to make EFL classrooms local culture-friendly?

3. How can the local culture be integrated in the EFL classrooms?

## Significance of the Research

Culture is simply an identity. We cannot be isolated from the culture we are brought up in. Culture is necessary in ELT because nowadays it is also regarded as one of the skills of language learning. English is not only the language of native English people but of non-native speakers too. Haegeland (2068) has said that "English has ceased to be a Western language in many senses; today, majority of English spoken around the globe is by non-native speakers of English" (p. 63). Hinkel (1999) writes that "…the purposes of communication and learning are often derived from cultural frameworks" (p. 9). Cortazzi and Jin (1999) also state that "communication in real situations is never out of contexts; communication is rarely culture-free" (p. 197). So, the

significance of local cultural contexts can hardly be questioned. Its significance can be discussed as following:

**Policy Significance**

I envisage that this research work may contribute to the voices being raised for teaching in mother tongue. Many people of various ethnic groups in our country want their ethnic languages be saved and for that they are demanding to teach in their own mother tongue. To some extent, this issue has been addressed too by our government. There is also a provision in the present 'Interim Constitution of Nepal-2006' regarding this issue. Under the Right to Education and Culture, it says that "as per the law every community shall have right to get basic education in mother tongue" (article 17 (1)) and "every community inhabiting in Nepal shall have right to preserve and promote its own language, script, culture, cultural civilization and heritages" (article 17 (3)). As per these articles too, teachers can use ample number of words of L1 of the learners and can conduct discussions on the cultures and heritages of the learners if necessary even in an English language teaching class.

Similarly, according to the Primary Education Curriculum – 2008, 'Local Subject/Language' of 100 marks is taught in all the grades of primary level. It writes that "while choosing a mother/local language to be taught in the school, the mother or local language that majority of the students speak should be chosen but if that is not possible, a local subject among the useful occupation for local level, religion, tradition, culture, local heritage, environment conservation, agriculture, local technology, festivals, social behaviours can be chosen" (p. 4). In the same way, National Curriculum Framework for School Education (pre-primary to 12) in Nepal (2005) has stated that the "official Primary Education Curriculum 2004 B.S. has recognized mother tongue as one of the local curricula that school can offer as per the

demand of the community" (p. 11). It has also stated that mother tongue can be the medium of instruction where majority of the students belong to one language group. On these grounds, local customs and costumes, feasts and festivals, and rites and rituals the students belong to can be brought in the discussions of ELT classes too. So, if the culture-specific vocabularies are incorporated in the main language of communication, i.e. English, that also will help the learners of the concerned ethnic group to learn English better. With this, the learners can learn English better along with the fulfillment of a national goal of education, i.e. "to respect and celebrate the socio-cultural and ethnic diversity, multilingual realities, and multi-cultural setting of our nation" (ibid, p. 19).

**Pedagogical Significance**

One of the language teaching approaches successfully practiced worldwide and supposed to be best is Communicative Language Teaching. According to Canale, (as cited in Beale, 2002), "communicative competence refers to the underlying system of knowledge and skills required for communication" (p. 12), and the "components of communicative competence are socio-cultural competence and discourse competence along with grammatical and strategic competence" (Richards & Rodgers, 2009, p. 160) and it demands the teaching of target cultures along with language. According to Prabhu (1990), there are important variations in the teaching context that influence what is best. The variations are of several kinds, relating to social situation (language policy, language environment, linguistic and cultural attitudes,..), educational organization, teacher-related factors and learner-related factors (p. 162).

Stepping forward, Barfield and Uzarski (2009) write that "integrating local indigenous culture into English language learning not only educates learners about indigenous people in their own countries and throughout the world; it also makes

learning English more relevant for indigenous students in those classrooms" (p. 2). It also helps learners become aware of their own cultural identity. That is why Cortazzi and Jin (1999) mention that in many of the countries their own cultures are taught through English. English language is used only as a medium or tool. They further write that in Venezuela, prime attention is given to the source culture that of the learners; in Turkey, EFL text books are of Turkish food, Turkish history and Turkish weather discussed in English; in Saudi Arabia, when the text book characters greet one another, talk about profession, make Arabian coffee, or talk about going on pilgrimage to Mecca, they are predominantly Saudi Arabians performing culturally familiar activities in their own country with their own citizens in English. In this way, enriching the pedagogy with the contents of culture, we can teach English better integrating our own local culture and its components in English.

**Culture, Language and Identity**

I already mentioned that culture is an identity. So, people worldwide are being conscious about their native cultures. Without culture, we will be of no-where and/or no-history. Sowden (2007) writes that culture is "the body of social, artistic and intellectual traditions associated historically with a particular social, ethnic or national group" (p. 304). Cortazzi and Jin (1999) also state that "culture can be seen as the framework of assumptions, ideas and beliefs that are used to interpret other people's actions, words and patterns of thinking" (p. 197). Similarly, Goodenough (1981) has quoted that cultures are "the ways in which people have organized their experiences of the real world so as to give it structure as a phenomenal world of forms, their percepts and concepts" (p. 62). So, the cultures are very important as they provide us with a distinct eye to perceive the world in a different way.

But the problem is, English language, being a global language and lingua-franca of the world, is dominating the local languages. There is a challenge too to us non-native speakers to be globally competent in every field. So, we need to be a global citizen and due to the globalization, it is next to impossible to stop English from entering into our local communities. But, what we can do is inclusion of more local cultures in the curriculum of English language teaching because "the existence of a culture largely depends on the language used by people" (Phyak, 2010, p. 1). So, 'to think globally and act locally', English language teaching curriculum should be incorporated with the components of local culture. In this way, we can kill two birds, teaching English (to be global) and conserving our local cultures, with a single stone.

**Indigenous Knowledge and Development**

Knowledge and Learning Center (1994) has stated that "indigenous knowledge is unique to a particular culture and society" (p.1) and it's very important for local development. We also hear here in Nepal time and again that Karnali region of our country is still in underdevelopment because our planners, leaders and so called 'specialists' make the development plans of Karnali just sitting in a five-star hotel in Kathmandu ignoring the local knowledge and people. Indigenous knowledge which is an intellectual property of a particular culture gives ideas on various things from the perspectives of that culture.

The center (ibid) further states that learning from indigenous knowledge, by investigating first what local communities know and have, can improve understanding of local conditions and provide a productive context for activities designed to help the communities. Sharing indigenous knowledge within and across communities can help enhance cross-cultural understanding and promote the cultural dimension of development. For example, knowledge on making *Juju Dhau* (King Curd), *Aila* (local

food wine), *Kwati* (soup made of nine different types of beans including peas, maize, soya beans, red beans, etc. which is full of protein, enjoyed specially in Janai-purnima and Gai-jatra), *Yomari* (a special steamed bread made of rice flour putting *chaku* inside it), *Chatamari* (a type of pancake or round bread made of rice flour), making various kinds of clay-pots, utensils for household purpose, etc. are some of the indigenous knowledge of local Newar communities of Kathmandu Valley. If such familiar issues are incorporated in their course books, of course, the local students will be more encouraged to discuss them and benefited. The more they share in English (though about themselves), the more they learn.

So, for this also, integration of local cultures in the curriculum and the textbooks of English is necessary. By relating indigenous knowledge with development, what I wanted to say here was, the ELT practice the local Newar teachers were carrying out might be more appropriate in their context rather than just to follow the presecribed ones.

**Teaching: A Social Responsibility**

Teaching is not only a profession but it is a social responsibility as well. It is a service through which people are made aware. So, teaching is a direct way to make the people aware on various issues. In the same way, preserving cultures is also another important social responsibility. So, through teaching, teachers make the people literate in one hand and can help preserve our local cultures on the other hand. In this way, teaching can help preserve the local cultures as a social responsibility.

<div align="center">

**Delimitations of the Study**

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This research study is merely my academic endeavor for the partial fulfillment of the requirements for the degree of M. Ed. in ELT.

I had focused my study only on making English language teaching friendly to local Newari culture following the features of Interpretive paradigm. For this research, I took the samples of six local Newar teachers who were teaching English in six different local schools and Eight Newar English learners studying in four differe local schools. My research does not cover the study of any other cultures. So I cannot insist that it is equally applicable in other ethnic communities too.

Our society is multiethnic, multicultural, multilingual and multi-religious. Because of this feature of our society, it can be very difficult to find out the classes where there are only the students of Newar ethnicity. It might be seen in the core areas of Bhaktapur and Kathmandu, and can be implemented there to some extent. But, if we see in a broad context, it might be very difficult to find the schools where only the students of Newar ethnicity learn. So, while going for implementation, it might be difficult in our context. So, this research is carried out mainly for academic purpose only.

### Chapter Summary

In this chapter, I tried to relate the research purpose and statement with my own prior experiences. Bhaktapur was the most isolated among the three districts in the valley but self-sustained too in many ways. So, it remained unaffected from the foreign cultures too. But later on, Bhaktapur was declared as a cultural city, and domestic as well as foreign tourists began to visit. As an inhabitant as well as a student, I got opportunities to go through the interesting experiences I mentioned above. Later, I discussed the policy significance, pedagogical significance and other significances of the culture in ELT along with the delimitations of my research.

CHAPTER II

LITERATURE REVIEW

*"Culture and communication are inseparable because culture not only dictates who talks to whom, about what and how the communication proceeds, it also helps to determine how people encode messages, the meanings they have for messages, and the conditions and circumstances under which various messages may or may not be sent, noticed or interpreted….Culture….is foundation of communication."*

*Samovar, Porter and Jain (1981, p. 24)*

This chapter has dealt with various themes, theories and policies along with their definitions.  They are the main frames my research follows. In the same way I discussed here some related previous researches and the gap between previous researches and mine. While discussing the related previous researches, I could not get the researches done on Newari language and culture in relation with ELT. It is a single research of its type so far.

**Setting out for Literature Review**

Literature review is one of the basic foundations to prove and justify one's issue in every kind of research. It helps us not only to find out in-depth understanding and clear perspective of the related research but strong bases to prove one's assumptions. It helps us focus on the topic we choose as our argument or problem statement in the thesis. Shuttleworth (2009) has stated that literature review is an evaluation integrating the previous research together, and also explaining how it integrates into the proposed research program. These above mentioned views have provided me with clear ideas to review literatures for my research.

After being determined to conduct my research on making English language teaching culture-friendly in the Newari context, first I read some ELT journals such as NELTA journals, Forums, articles, books and researches written on culture and language. For that I visited the library of Kathmandu University, Tribhuvan University, browsed some related web sites and got some portable document format (PDF) books. I once again read some of the research books and related articles my tutors had provided me in my previous semesters. During the 17th International NELTA conference held in Jawalakhel, I bought some books to study and read them too. Similarly, I went through different related books, dissertations and national and international journals to address the issues that came across in the theoretical aspects of the topic and to find out the works done and their effects in the field related with the issue I depicted.

<div align="center">**Thematic Review**</div>

Theme is some ideas related with the research topic which helps the researcher expose the scope of the research topic. And at the same time, thematic reviews help extend the borders of one's idea. Under the thematic review, I discuss under different headings below.

**Culture: The Fifth Skill in ELT**

Culture is what we do and how we live. It consists of everything that comes in our life. It comprises attitudes, assumptions, beliefs, perceptions, norms and values, social, customs, rituals, celebrations, etc. While studying language, culture of the language also automatically comes along with it. Culture cannot be avoided. In fact, language and culture are inseparable. Therefore, while teaching any L2, many of the scholars, for example, Bada (2000), say that culture of that target language should also be taught. But many of us have misunderstood that the culture that is to be taught

while teaching any second language is the target culture only. It is totally a wrong concept. Tomalin (2008, as cited in Phyak, 2010) has vividly mentioned that "…in addition to four language skills – listening, speaking, reading and writing – the fifth language skill (cultural knowledge) is related to skills to use English to learn about, understand and appreciate the values, ways of doing things and unique qualities of other cultures" (p. 4).

But, in my experience, integration of local culture is more important in ELT. Regarding it, Phyak (2010) makes the idea clear that "…using local culture enhances intercultural communication among different local cultures, helps learners engage in critical appreciation of each other's culture, establishes a link between local and target language cultures, and promotes critical language awareness and cultural sustainability" (p. 1). Majumder (2010) also writes in the same vein that,

> Western culture specific materials alone cannot always foster the learning of English language. Nepali culture or Asian culture specific materials too need to be used. The reason is, comparing and contrasting the cultures could motivate the learners to be interpretative, argumentative, and articulate in their learning process. (p. 223)

So, though we use English language as a medium in ELT, discussing the source culture is also extremely important. Moreover, today varieties of English are spoken around the world. In this context, there is no need of teaching about the culture of target language only, especially in the context where different institutionalized varieties of English are in practice (Kachru, 1986; Kachru & Nelson, 2006; Canagarajah, 1999). In this sense, only teaching the culture of target language to the non-native learners is not justifiable because the purpose of learning English is

not only to speak with native speakers but the people around the world as English is a world lingua-franca today.

Many of the principles and methods, for example CLT, advocate teaching the culture of target language while teaching the second language to the non-native English learners. It may be good in some ways but it may be offensive too at the same time because many people smell imperialism in teaching other's culture. So, emphasizing the local socio-cultural aspects will be better even in teaching English. In this context, Phyak (2010) writes when we teach the story of "Gulliver's Travels", why teaching only as it is? Why not to be creative making Gulliver travel in hills and mountains instead of only in seas? Phyak (ibid) further gives reason that our Nepalese students have not seen the seas and oceans but they know very well about the ups and downs of hills and mountains. So he writes (ibid) that

> …for Nepalese students it is very difficult to conceptualize the word 'ocean' which they have never seen. However, if the same story describes 'farming fields' and 'rivers', they can easily understand and can show their reaction towards it. (p. 8)

That's why the learners can easily conceptualize the difficulties faced by Gulliver while travelling in rugged land topography. This is a very clear and fine example why we need to incorporate the artifacts of our local culture.

People love to speak more about themselves. Hence, if the students get the subject matters of their known socio-cultural background, they will be encouraged to speak. After all, developing language skills is enhancing listening, reading, writing and speaking which will be promoted with the help of the fifth skill – culture (source culture) because "…nowadays, it is a widely known fact that teaching and learning a

foreign language cannot be reduced to the direct teaching of linguistics skills like phonology, morphology, vocabulary, and syntax" (Chlopek, 2008, p. 10) only.

**Think Globally, Act Locally**

Today, due to the immense development of transportation and communication, the world has changed into a virtual global village. Nothing is far from us. Staying in a room in our house, we can know anything that is happening in any corner of the world. Bhattarai (2011) has defined that

> Globalization, comprehensive term for the emergence of a global society in which economic, political, environmental, and cultural events in one part of the world quickly come to have significance for people in other parts of the world. Globalization is the result of advances in communication, transportation, and information technologies. (p. 87)

Because of the development of information technology and globalization, we have got many advantages but at the same time, due to the same reason, we the people of third world countries have felt the domination of many of the things of developed countries including their language, culture and knowledge (Dingwaney, 1995). Globalization has promoted "…the dominant cultures and values of some advanced areas and accelerating cultural transplant from advanced areas to less developed areas" (Cheng, 2002, p. 8). In our context, English language is playing a role of means of globalization, so we cannot avoid English as it is a global language. "English is now the language most widely taught as a foreign language – in over 100 countries…and in most of these countries it is emerging as a chief foreign language to be encountered in schools, often displacing another language in the process" (Crystal, 2003, p. 5).

It is said that every language has a different view towards the world. It has its own assumptions and perceptions. "Each country or local community may have its unique social, economic and cultural contexts" (Cheng, 2002, p. 1). So, fostering local and indigenous knowledge is one of the important issues in this modern era. That is why linguists are working to save the indigenous languages spoken around the world. Hence, the localization of the local knowledge and culture is necessary to incorporate in the educational field. The Localization Industry Standards Association (LISA) has defined the term "localization" that "…localization involves taking a product and making it linguistically and culturally appropriate to the target locale (country/region/ and language) where it will be used and sold" (Esselink, 2000, p. 2). Highlighting the importance of localization, Cheng (2002) has written that

> The implications of localization to education reform are to maximize the education relevance to local development and bring in community support and resources, local partnership, and collaboration in learning, teaching and research…..the development of new curriculum content related to localization in technological, economic, social, political, cultural, and learning aspect of the society is also receiving growing attention. (p. 6)

Newari language which is very rich in culture and literatures is also one of the ethnic languages of Nepal. Shrestha (1999) also has mentioned that "The Newars speak Nepalbhasa, a Tibeto-Burman language with a rich ancient and modern literature going back to the fourteenth century" (p. 83). It also has its own worldview. It has its own script as well. Its importance can be understood easily with the registration of Ranjana Script (a script of Newari language) in UNO as the original script of Nepal. Natasha (2008) writes "…since Nepal does not have its own alphabet and uses devanagari, government of Nepal submitted alphabets of Nepal Bhasa

(Ranjana Lipi) to the United Nations as a Nepali national alphabet" (para. 6). I have seen in some of the core areas of Kathmandu valley, there are still communities where majority of the people including school-children speak Newari at their home as well as in the schools. So, preserving and promoting Newari cultures and its worldviews help those learners in the core area of Kathmandu valley even to learn English.

**Learners in the Center**

In the traditional system of education in our country, teachers and subjects used to be in the center. It was not thought whether the lessons in the subject were appropriate for the children/learners of the particular level. In the name of fulfilling the 'national' objectives, level objectives, learners were compelled to study the lessons/subjects prescribed. Similarly, teachers used to dominate the whole class. He/she was the sole authority in the class. Whatever she/he preached, the learners had to read and memorize them. The GT method was generally used by the teachers and rote learning was the main technique of learning for the students.

But nowadays, situations have changed. Today, learners are kept in the center of the educational system. There might be particular lessons/subject of certain level prescribed to the students but how the teachers teach them have totally been changed. That is why, nowadays, teachers are preferred possessing the capability of knowing the learners' need and their background. Sowden (2007) said that

> While confidence in specific methods has declined, interest in individual
> learner differences, such as motivation, aptitude, family background, has
> noticeably increased. If we cannot say exactly how we should teach, then
> perhaps we must let our learners determine how they should learn, and be
> guided by that instead. (p. 304)

It is because there is no any 'Ram-baan' method (unfailing remedy) of teaching. Prabhu (1990) has also claimed that there is not any best method of teaching but handling the situation to be faced tactically. So, in such conditions, if the local cultures are incorporated in teaching, it would be more helpful to the teachers to teach.

In the previous days, students are supposed to be silent in the classroom and get 'knowledge' whatever teachers give them. They were only passive recipients because their mind was considered as 'tabula rasa' only. The educational system was also based on the 'jug and mug' approach. The students get whatever the teachers pour into their mind. But, Meece (2003, as cited in Schiller, 2009), wrote that "In the learner-centered teaching, students are no longer passive receivers of knowledge; instead they are active participant in learning and co-constructors of knowledge" (p. 369).

So, a conclusion can be derived how the learners learn is more important than what and how the teacher teaches them. This is about keeping the learners in the center which is related with the modern philosophy of education. According to the modern philosophy, learners learn better when teachers teach them according to their (learners') own mind-set and their mind-set is the reflection of the cultures of which they belong to. Collier (1995, as cited in Fergusson & Duffield, 2001) emphasized that children can only work at their actual level of cognitive maturity in the language they know best. Therefore, if we integrate the local culture and cultural artifacts while teaching English, that will help the learners understand well.

In the 'Language and Culture Bulletin' of Portland Public Schools, Bouchard (1999) also writes that learning style preferences are shaped by culture, which provide the "mold" through which we obtain process, and use information. Culture here refers

to what is common to the group, i.e. what the group generally shares through learned behavior in similar environments.

Similarly, Regmi (2011), in his article "Role of Local Culture and Context in English Language Teaching" published in Nelta Choutari, has written that

As the classrooms get more learner-centered, it can be assumed that the attitude and the initiatives from the learners' side will be more prominent. Since the person is shaped by one's culture and local setting, we can assume that the importance of cultural context in language teaching will grow as learning becomes more learner-centered. (sec. The Relation, para. 2)

He further writes, "If the learner is only familiar with her own experience based on language with a different setting, trying to incorporate a different language with a different setting will make it literally "foreign". Thus integrating the cultural and contextual setting in [the target] language learning will be important." This is very applicable to the learners of core Newar communities of especially Bhaktapur who generally do not leave Bhaktapur, even nowadays, until for higher education, i.e. +2 and/or Bachelor level.

I believe that good teaching-learning largely depends on how the learners learn and understand in a similar environment. That's why, if the students of Newari ethnic group can get the Newari learning environment, they will feel comfortable to learn the English language. By Newari learning environment, I mean use of the culture-specific words and names of Newari cultural artifacts as they are and incorporating the cultural references from Newari culture.

**Contextualizing ELT Content in the Newari Context**

Another theme, and very important one for my research, is contextualizing the ELT in the Newari context. If the teachers start the lessons without contextualizing them or

without any warm up activities, the learners may feel difficulty in conceptualization. Johnson (2002), highlighting the importance of context in his book "Contextual Teaching and Learning", has written, "It is a system of instruction based on the philosophy that students learn when they see meaning in academic material, and they see meaning in schoolwork when they can connect new information with prior knowledge and their own experience" (p. vii). Therefore, contextualization is necessary for schema activation of the learners. It is a thoughtful learning to find out meanings in relation to the contexts and communities.

This issue has been addressed variously in different books such as 'Warm up', 'Fun with Rhyme', 'Words to Learn', 'Think and Discuss', etc. So far as my research topic is concerned, cultural contextualization is important because Newar ethnic people are also very rich in literature, culture and history. In this regard, while contextualizing ELT content in the Newari context, the "Four F Approach" and the "Tour-guide Approach" as Chylinski (2005, p. 2) mentioned are very applicable.

Under the "Four F" approach, Chylinski (2005) has mentioned folk dances, festivals, fair and foods. Similarly, the "Tour-guide" approach deals with monuments, rivers, cities, etc. In Kathmandu valley and the Newar ethnic culture, many things of such kind can be found and discussed. These are the "…ways of understanding and interpreting the world, ideas and beliefs, ways of thinking and eating, loving and caring, ways of joking and mourning" (Baker & Prys-Jones, 1998, as cited in Sipra, 2007, p. 71) of the Newar people:

Newari Cultural Artifacts

Gods (Spirits):　　　　　Kumari, Lakhe, Mu: Patra, Yema-dhyo, Yamata, Pulukisi,

　　　　　　　　　　　　Khya:, Bun-khyacha, Gathamuga, Lasindhyo, Thamacha

| | |
|---|---|
| Places and Temples: | Yen, Yenlla, Khwopa, Kipu, Karuname, Nyatapola, Fasi-Dega, Chyasin-Dega, Layeku, Kumha Twa:, Falcha, Bhailakha:, Saga:, Lon hiti, Lun hiti, Dabu, Khichakho gan, Math, Pasa:, Nenyapa Jhya: Darbar, Kumari Chhen, Dhyo Chhen, Dokaa:, Bau, Bhulan, |
| Community: | Guthi, Dafa-bhajan, Pasa, Fuki |
| Festivals and Dances: | Biska:,  gunipunhi, Ghintangisi, Mha: puja, Chotha, , Devi Pyakhan, Maka Pyakhan, Lakhe Pyakhan, Buranjya, Lusi Pyakhan, Khya Pyakhan, Fakandali Pyakhan |
| Costumes: | Haku-tapali, Hakupatasi, Janni, putu-nan, Kali, Tayo, Payo, Ala:, Keta, Ga:, Ihi patasi, Pau, Poncha, Sinan mu, Jwala Nhekan, Anja, Kota:, Kalanli, |
| Household Materials: | Shukhu, Chhwali, Bhutu, Tan, Karuwa, Anti, Suri, Hansi, Fosi, Potasi, Tepa:, Vyo, Dhauka, Pulu, Bhaajan |
| Festive Materials: | Lusi, Khing, Dhime, Bhuchhay, Sali, Lapte, Pasuka, Peki, Goja, Sukunda |
| Food Menu: | Kwanti, Dhau, Samebaji, Yomari, O:, Kanhasa, Chatamari, Mutumari, Lakhamari, Voyen, Ishicha, Aila, Thon, Baji, Chhoila, Kachila, Sekuwa, Bhutan, Sisa-fusa, Kuchhi-voyen, Syu |
| Important Events in Life: | Keta puja, Ihi, Bara, Dhau-Sogan, Janko |
| House and Its Parts: | Tika jyha:, San-jhya:, Mayur-jhya:, Ata/apa, Dachi apa, Chika apa, Shikha apa, Polan apa, Tonasin |

Discussing those things under the contextualization, teachers can help the learners for clear understanding. It will create culture-friendly environment in ELT

classroom and at the same time, motivate the learners to actively take part in classroom discussions. It will eventually lead the ELT-learners to inter-cultural competence.

Regarding the use of cultural artifacts of local culture, Barfield and Uzarski (2009) wrote "As a general overview, an English learning unit that integrates indigenous cultural components, such as – dress, food, authentic artifacts, music, dance and film – will likely include opportunities for participants to share their experiences, in terms of culture and component, and participate in cooperative learning tasks" (p. 3). Miller and Davison (2001, as cited in Barfield & Uzarski, 2009), wrote that people, in most of the indigenous culture, use their beads and shells which are useful to learn Mathematics and English.

Highlighting the value of local culture and its artifacts, Banks (1999), in reference to America, has said for American students that they should be focused to American heroes, holidays, food and other discreet cultural elements which would help to instill American values to the students. He further proposed that the curriculum also should focus on special units based on culture of particular ethnic group to teach them their own cultural values. Thus, Banks (1999), and Barfield and Uzarski (2009) clearly showed the path to include cultural artifacts found in local areas in ELT/ESL/EFL to contextualize them.

## Theoretical Review

Theoretical review helps bind the research topic with the related theories. Under the theoretical review, I have depicted following theories to discuss which will help understand why and how cultural references in ELT help learners more:

**Importance of L1 in Learning L2**

By L1, I mean mother tongue or first language of the learners or the language spoken in their ethnic community. "The role of first language [L1] has had a rocky history during the second language acquisition research" (Gass & Selinker, 2008, p. 121). A child's mind is greatly set with his/her first language he/she learnt. Lameta-Tufuga (1994, as cited in Nation, 2003) has made an experimentation and it was found that "…letting the learners discuss a task in their first language before they had to carry it out in writing in the second language helped the learners involve actively in coming to grips with the ideas and to find out the relevant L2 vocabularies in a very supportive L1 context" (p. 3).

The study shows that learners can get a lot of benefits utilizing the opportunities of discussing the task in their mother tongue. If this is the case, then it will be more beneficial to the learners if they get the opportunity to use their culture-specific words in the ESL/EFL class too. If the Newar students, in the ESL/EFL classroom, have to discuss the varieties of bread, they can easily give the examples of 'Yomari', 'Chatamari', 'Mutumari', etc. They easily conceptualize them and it helps them to speak or write on them without any difficulty. If the learners can discuss any topic in their mother tongue well, that helps them to use language in the learning of any second language too.

Harmer (2009, as cited in Khati, 2011) also supports the same view and writes that "…if teachers want to discuss making a learning contact with their students, or to ask their students what they want or need, then they will get more from lower-level students if they do it in the students' L1 than if they try to struggle through with English" (p. 43). Wills (1990, as cited in Dawadi, 2006) has said that "…there are times when it is preferable and more economical as far as time is concerned to drop

English for a few seconds and use the students' own language" (p. 112). She further

moves on with example that "…if it would take a long time to explain the meaning or

use of a new word in English, we could give it to them in L1 i.e. in the students' own

language" (ibid).

Lado (1957, as cited in Gass & Selinker, 2008), views that "individuals tend to

transfer the forms and meanings, and the distributions of forms and meanings of their

native language and culture to the foreign language and culture" (p. 89). Old

knowledge and skills are transferred to a new situation.

Sharma (2006) is also in support of using L1 in English teaching classes. Tang

(2002, as cited in Sharma, 2006) writes that "limited and judicious use of the mother

tongue in the English classroom does not reduce students' exposure to English, but

rather can assist in the teaching and learning processes" (p. 86).

**Communicative Language Teaching: Yes and No**

Communicative Language Teaching (CLT) is a widely accepted and practiced method

in the field of language teaching and learning because it "focuses on language

teaching on communicative proficiency rather than on mere mastery of structure"

(Richards & Rodgers, 2009, p. 153). Littlewood (1981) also says that "CLT pays

systematic attention to functional as well as structural aspects of language, and hence

combines these to a more fully communicative view" (p. 1). Because of this feature of

CLT, it is welcomed everywhere and widespread all over the world for language

teaching.

CLT provides the learners with the opportunities to experience language

through communicative activities and these activities help them acquire

communicative competence in the target language. But in the name of communicative

competence, it imposes the Western cultures along with the language and it is not

compatible in our context. Hiep (2005, as cited in Koirala, Sanjel & Dotel, 2005) criticizes that

> …communicative competence is shaped by the social and cultural context in which language is used. The ways we conduct tasks that are appropriate in English speaking countries, therefore, are not of the similar relevance to Nepal because Nepalese learners of English rarely, if not all, have a real need to communicate in English outside the classroom. (p. 109)

Ellis (1996, as cited in Budha, 2011) has also stated that "…the western idea that communicative competence shares the same priority in every society may not be true and to make communicative approach suitable for Asian situation needs to be both structurally attached and culturally accepted" (p. 42). In the same vein, Li (1998), in the context of South Korean Culture, has also discovered that teachers faced difficulty in adopting CLT due to the difference in the South Korean Cultures of learning than that with the Western.

Karn (2007) has also written that "Today, the countries around the globe have realized that the instructional materials produced in one country may not be effective in other countries" (p. 65). It is because the countries have become more conscious about their culture and values, and culture differs country to country. So, he further writes, "Unlike in the past, different countries are producing the teaching materials (textbooks and other reference materials) on their own, and that suit their own soil, culture, and values. Imported language teaching materials are in no way practicable in the context where they are not produced keeping into consideration the local needs" (ibid).

Chowdhury (2011) also supports that "In many countries, CLT is thought to be a Western ELT methodology which is not compatible with the local cultures" (p.

6-7). Same thing was faced in Vietnam too. So, Ellis (1994, as cited in Chowdhury, 2011) has suggested that "…the way of making communicative approach culturally acceptable to the Vietnamese is in keeping with their own cultural values embedded and reflected in the language they use" (p. 71). So communicative approach needs to be culturally attuned and accepted (ibid, p. 216). Phillipson (1992, as cited in Ozsevik, 2010) has also mentioned that "…since Anglo-American ELT trends lack appreciation of various distinct linguistic, cultural and educational contexts around the world, they cannot thus produce appropriate teaching and learning materials that will address the local and culture-specific needs of learners" (p. 48-49). Similarly, Breen and Candlin (2001) suggest that "…any realization of communicative curriculum must reflect a realistic analysis of the actual situation within which the language teaching will take place" (p. 24). The above mentioned views of various scholars prove that inclusion of local culture, its culture-specific words, and feast and festivals, customs and costumes, rites and rituals make the CLT applicable in the context of Newari culture.

Another very important thing about CLT is it brings more and more communicative activities between the students. Freeman (2008) writes that "…students should be given an opportunity to express their ideas and opinions…. One of the teacher's major responsibilities is to establish situations likely to promote communication…..the social context of the communicative event is essential in giving meaning to the utterances" (p. 126-127) because "the essence of ELT is to give freedom to the students in interpreting and negotiating meaning" (Koirala et al., 2005, p. 109). If we keep all these things in mind, then giving the priority to the local cultures students belong to will be highly fruitful to make more communicative activities happen among the students in the ELT classrooms.

**Acculturation Model and Culture Shock**

Acculturation is to adopt the culture of the target language in order to learn the target language. It is "…the social and psychological integration of the learner with the target language (TL) group" (Schumann, 1986, p. 379). According to the acculturation model, the more one has access to the people and environment or the culture of the target language, the more he/she can learn the language better. But there are many factors that affect the second language acquisition. One of them is culture shock.

"Culture shock refers to the anxiety relating to the disorientation from exposure to a new culture" (Gass & Selinker, 2008, p. 398). When someone, for the first time, encounters with a new culture which seems very strange to him/her, he/she suffers from culture shock. For example, in our Nepalese culture, we cannot call a teacher by his/her name but politely address with honouring word "sir" or "ma'am". So, to reduce an anxiety level caused by culture shock and to promote the learning by the learners, the teacher, in the beginning of the class, can give the opportunity to the Newar learners to discuss any related matter of the Newari culture. Thus the learners get more opportunities to learn English through more interaction on familiar topics. With the study of English in reference to our culture, we may be able to develop English having our own flavor. Supporting this thought, Rai (2006) writes that "Nepali writers have started creating literature in English and that too shows the special features of Nepali English or *Nenglish* as it is known among the ELT practitioners of Nepal" (p. 34). English with the flavor of Nepali (or Newari) culture obviously help the English learners of our locality and context.

**Translation Theory**

Translation is the conversion of the written source language text into the target language text. It is also one of the techniques of learning a second language or foreign language. Actually, it is translation that helps learn any second/foreign language. Whenever it is a matter of learning any second language, I believe, generally we are always in the state of translating our thoughts, our ideas into the target language. Brislin (1976, as cited in Bhattarai, 2011), writes that "…translation is the general term referring to the transfer of thoughts and ideas from one language (source) to another (target)" (p. 5).

But it is really a very tough job to translate everything into the target language from the source, and/or vice versa, as there are thousands of languages and so are the cultures and cultural components. Because of cultural variations from language to language, cultural translation is more difficult, if not impossible, than linguistic translation. Phyak (2005) supports the notion and writes that "…language is context bound and to understand meaning of a text, contextual factors, one of the factors is culture, should be judged and observed in depth" (p. 87). Because of cultural sensitivity, I believe, culture-specific words or the names of cultural artifacts of any language should not be changed, for example in English, but written as they are because "…always and in all the cases, target language (TL) cannot provide equivalents of the source language (SL)" (Brisset, 2000, p. 344). This process not only enriches the English language but that makes the people of SL feel ownership in English and makes the learners of that particular culture group easy to learn English. For example, what to say for the Newari cultural component *Hakupatasi* in English? A black sari worn by Newar women? Or something else? If we translate the *Hakupatasi* only as 'a black sari', it does not give the full meaning of that thing

because just being a black sari cannot be *Hakupatasi*. English culture does not have any artifact as *Hakupatasi*. In the ESL/EFL classroom too, if an English teacher teaches about that thing as *Hakupatasi* itself, the Newar learner easily can conceptualize what *Hakupatasi* is. They do not need more and unnecessary explanation either. Hence, excessive translations not only kill the cultural identity/ representation but hinder to bring the culturally correct English too.

But it does not mean that the teacher always use the mother tongue only. Khanal (2004, as cited in Luitel, 2005) has warned that "…the excessive use of Nepali in English classrooms might have facilitated the learners' understanding, but it has hindered their progress in developing productive competence" (p. 46). In the cases where there are no equivalent terms in English, it is better to use Newari language itself and at the same time, teachers should understand that mother tongue should be used as little as possible.

**Post-colonialism**

"The school's effect on culture and its role as a conveyer of culture are issues of great political sensitivity in most countries" (Woolman, 2001, p. 27). So is the case in Nepal, at least in present context as Nepal has been declared a 'federal democratic republic state' (Interim constitution of Nepal – 2006). In the verge of new constitution making, all the ethnic groups in Nepal are in search of their 'ethnic cultural identity'. I would like to discuss this issue in relation with post-colonialism.

Post-colonialism is about the study of conflict between colonial powers and colonized countries on the issue of mainly identity and culture. In his speech Medien (2008) says,

Post-colonialism also deals with conflicts of identity and cultural belonging.

Colonial powers came to foreign states and destroyed main parts of native

tradition and culture; furthermore, they continuously replaced them with their own ones. This often leads to conflicts when countries became independent and suddenly faced the challenge of developing a new nationwide identity and self confidence. (sec. Development, para. 8).

From the linguistic point of view, as viewed by Tyson (2010), I also believe that we are living a 'linguistic colonial life' as we are the third world countries, or ex-colonial countries are continuously fighting for their identity through language, literature and culture. There are various ways to keep our cultural identity alive and one of them is through language. As English being a world's lingua-franca and having more information we need, and for many other reasons, at present, we cannot avoid English though "Nepal was never forced to introduce English education under colonial domination like the countries that were under the colonial rule" (Majumder, 2010, p. 15). Phyak (2012) also has mentioned that though Nepal did not have any colonial history, English has become an unavoidable component of Nepali education system. As it has become a principle component of our education system, inclusion of source culture is necessary for our convenience in teaching/learning activities for the learners of our indigenous or ethnic groups. By doing this "…instead of one hegemonic English we get a plurality Englishes" (Ashcroft et al., 1989, as cited in Fashina, 2008, p. 66). With this process, "…the dominant colonial knowledges may become articulated with forms of 'native' knowledges" (Bhaba, 1994, as cited in Fashina, 2008, p. 67). Thus, 'creating' our own English, we can teach English to our children with less difficulty because "…in the area of learning methods, indigenous reliance on field experience, active discovery and close observation reflects progressive pedagogy and seems more likely to promote retention of learning than classroom based textbooks and test methods that dominate Western schooling"

(Woolman, 2001, p. 31). I also envisage what Bouvard (1952, as cited in Said, 1977) has speculated will be true one day in the future. He has said that

> Modern man is progressing; Europe will be regenerated by Asia. The historical law that civilization moves from Orient to Occident……the two forms of humanity will at last be soldered together. (p. 113)

**Policy Review**

Nepal is a multi-cultural, multi-linguistic and multi-ethnic country. According to the national census 2001, 92 different languages were spoken in Nepal (Dahal, 2008) but only Nepali language was made official language in the country. Ranas began to suppress especially the Newari language from the period of Chandra Shamsher (Shrestha, 1999) and it continued till the rule of Panchayat system. Rests of other languages were not given proper space to be developed. Phyak (2009) has written that

> …the language policy from 1957 promoted Nepali… Many commissions reported that ethnic languages should be suppressed, otherwise Nepali, a national language could not flourish…Even after the Panchayat system, [in which the king had absolute power] the monolingual policy was promoted and people speaking mother tongue were badly suppressed…. (p. 49)

Because of this provision, it was compulsory to use (speak and write) Nepali language in the official works and other ethnic languages were spoken less. But the Constitution of the Kingdom of Nepal-2047 and the Interim Constitution of Nepal-2063 made the provision somehow flexible and progressive and people could use their mother tongue in the local bodies and the schools up to primary level.

Similarly, according to the Primary Education Curriculum – 2008, 'Local Subject/Language' of 100 marks is taught in all the grades of primary level and at least 20% of the subjects such as Social Studies, Creative and Physical Activities is to

be decided by the local level. It has permitted to choose "a mother tongue or local language majority in the community speaks as a language to be taught in the school. If that is not possible, a local subject among the useful occupations for local level, religion, tradition, culture, local heritage, environment conservation, agriculture, local technology, festivals, and social behaviours can be chosen" (p. 4). In the same way, National Curriculum Framework for School Education (pre-primary to 12) in Nepal (2005) has also stated that the "official Primary Education Curriculum 2060 B.S. has recognized mother tongue as one of the local curricula that school can offer as per the demand of the community" (p. 11). It has also stated that mother tongue can be the medium of instruction where majority of the students belong to one language group.

But still, as Benton (1999, as cited in Romaine, 2002) said, there is a difference between permission to speak and actually speaking. He has mentioned in relation to Spain that "Basque speakers in Spain's Autonomous Community (BAC) have been hesitant to use their language in relations with the administration not because they are not allowed so, but they have difficulty in doing so" (ibid, p. 2).

Nevertheless, the number of ethnic people speaking their mother tongue has been decreasing due to socio-economic reasons. Speaking mother tongue does not open more opportunities of employment and social recognition. Due to this, the majority of people in the cities and towns are inclining toward English. Not only in Nepal, but some of the culturally and linguistically strict countries such as China, Japan, Korea, Malaysia, Vietnam, etc. too are including English from the very beginning of their educational system (Nunan, 2003).

Now I would like to present what different scholars and researchers have said about the domination of English language in their countries and its impact there.

The emphasis on Japanese language as the national language and English as major foreign language has been killing the minority languages in Japan (Hatori, 2005). So, he suggests "…to introduce minority languages, including Ainu and Okinawan languages, for international / intra-national understanding, beginning in elementary schools… and to promote critical pedagogy in language teaching" (ibid, p. 62).

In traditional Hong Kong, English was regarded as 'high' language and Chinese as 'low' though there was a compulsory Chinese medium instruction policy, but the perception has been changed later after the handover of Hong Kong to China (Poon, 2004). She further explored and found out that not only China but Malaysia also has gone to the same line and changed the medium of instruction from English to Malay. But after 2002, the then PM of Malaysia Dr. Mahathir Mohammad announced that the Science and Mathematics would be taught in English for the English has lots of advantages and opportunities (Gill, 2005).

But America seemed more forward and advanced to be responsible toward the native people of America. In this regard, forwarding a very appreciable step for the preservation and promotion of the languages of Native Americans, Native American Language Act (NALA) has stated that "…the United States has the responsibility to act together with Native Americans to ensure the survival of these unique cultures and languages" and "…to preserve, protect and promote the rights and freedom of Native Americans to use, practice and develop Native American languages" (Romaine, 2002, p. 3).

According to the "National Language Policy Framework" (2003) of South Africa, "…eleven different languages have official recognition out of approximately 25 spoken languages and, among them, English and Afrikaans are the dominant

languages in the socio-economic and political domains of their society" (p. 5). The Department of Education introduced a 'Language in Education Policy', which stresses multilingualism as an extension of cultural diversity and an integral part of building a non-racial South Africa. The underlying principle is "…to retain the learner's home-language for learning and teaching, but to encourage learners to acquire additional languages as well" (ibid, p. 8) aiming to "…encourage learning of other official indigenous languages to promote national unity, and linguistic and cultural diversity" (Beukes, 2004, p.9).

Thus, many countries including ours had realized that teaching/learning of English in the schools should be culture-friendly of their own country and had formed their educational policies accordingly.

## Review of Previous Research Studies

Kramsch (1993) has shaded some light on the importance of local culture and context. He believes that culture "…is always in the background, right from day one, ready to unsettle the good language learners when they expect it least, making evident the limitations of their hard-won communicative competence, challenging their ability to make sense of the world around them" (p. 1). For him, without understanding the cultures by the teacher that students bring in the class with them, meaningful conversation cannot be brought up between the teacher and the students. Keeping these things in mind, I studied the following researches.

In her research article "The relation between culture and language", Jiang (2000) has highlighted the importance of Chinese cultural understanding to teach English in China. In her research, she has shown that people of different cultures perceive things differently and that is determined by the culture and context they are brought up in. She writes that

…we find that native English speakers (NES) tend to think more about the cooking process than native Chinese speakers (NCS) do when they read the word *food*. Actually, the Chinese cooking process ('cuisine art') is more famous and exquisite. But the term shiwu ('food') is not the right term to stimulate the NCS to make an association with the cooking process. Pengrin ('cuisine') might be more appropriate. (p. 331)

Similarly, Sipra (2007) had carried out his Ph. D. thesis on "Bilingualism as Teaching Aid in a Language Class: L1 as a Facilitator in Teaching/Learning Process of L2 at Intermediate/Certificate Level" in the multi-cultural Pakistani context. He has discussed for and against the use of L1 while teaching and learning of any L2 and about the culture too. Finally, he found out that use of L1, 10% of class time in maximum as per the students, is very much beneficial not only to the junior levels but to the intermediate level too. According to him, it also promotes the effectiveness in communication. In his recommendations, he writes that the learners must show the maturity of learning L2, its sounds, structures and meanings but not the culture. He believes that the use of L1 and discussion of SC also facilitate in teaching/learning any L2.

Dotel (2008) had carried out a research "A Study on Exploration of the Self as a Student Reflecting on Classroom Culture in the Context of English Language Teaching and Learning". In his research, with the example of Rai culture, he also discussed the importance of local context and content in the language teaching classes for communicativeness. According to him, if the local context and contents are integrated in the language classes, that triggers the communicative environment in the classroom and the students at least open their mouth on their familiar issues.

Drosatou (2009) carried out a research on "The Use of a Mother Tongue in English Language Classes for Young Learners in Greece". She has discussed and found out in her research that use of mother tongue of the learners in the English classroom makes the learners easier and comfortable for communication and helps in rapport facilitation with the teachers and colleagues. It is rather necessary in junior level. According to the research, it is next to impossible not to completely use the mother tongue though it is an English classroom but it can be reduced along with the increment in the use of English.

Methitham (2009) has carried out his Ph. D. research on "An Exploration of Culturally-Based Assumptions Guiding ELT Practice in Thailand, A Non-Colonized Nation". He was very critical in adopting and teaching mainly the target language cultures blindly by many of the Thai teachers of English without giving due respect to their own Thai cultures. So he wants the Thai English teachers to know that there is an undeniable connection between classroom behaviors of Thai students and their cultural norms. He believes that the practice of local languages and cultures and Thai-English language patterns and pronunciations help the students to advance the social and economic success of the students in Thailand. He could not help writing that "…speaking English effectively has nothing to do with being native speakers from the West" (p. 202).

Ozsevik (2010) has carried out a research on "The Use of Communicative Language Teaching (CLT): Turkish EFL Teachers' Perceived Difficulties in Implementing CLT in Turkey". According to him, there is a lack of compatibility of CLT in the Turkish context. In the name of CLT, the teachers also focus on grammar instead of other language skills. So he wants more researches on teaching these language skills in the Turkish context so that the students become able not only to be

familiar with the target language culture but also to be able to convey their own cultural values to the foreigners.

Budha (2011) did a research on "Classroom Strategies for Improving Secondary English Students' Performance in Communicative Skills". She has discussed in her research that integration of local contexts in ESL teaching and learner-centeredness are necessary to make the communicative language effective. Though she said the local contexts of the students were important and students themselves should be encouraged more, she did not discuss the culture students bring in the classroom with them.

Hardy (2011) carried out a research on "An Activity Theory Interpretation of University ESL Students' Experiences of Classroom Group Work". In the interviews with the students involved in the group activities, he found that the interviewee-students had expectations based on their experiences in the educational system in which they had previously studied. They discussed their culture in the classroom discussions too. It shows that discussion about the culture in which one is brought up increases the interest among the students to share more.

Salah (2011/2012) also carried out a similar type of research in Arabian context entitled "Examining the Use of Arabic in English Classes at the Primary Stage in Hebron Government Schools, Palestine". In her research, she also found out that the use of Arabic was unavoidable in the primary English classroom for both teachers and students. She found that the teachers generally used their mother tongue Arabic especially with the students suffering from low proficiency in English and that was very beneficial to them for better English understanding. So the students too wanted their teachers use Arabic sometimes and in special occasions.

Regarding the use of L1 of the learners in the English class, Machaal (2012) has researched on "The use of Arabic in English classes: A teaching support or a learning hindrance?" in the English medium college in Saudi Arabia. From the research, he has concluded that use of L1 or Arabic language has helped the learners to learn English. Use of Arabian language in their context helped them for comprehensible input and acquisition.

Mahmood et al. (2012) carried out a research entitled "Cultural Representation in ESL Textbooks in Pakistan: A Case Study of 'Step Ahead 1'". The research found that the cultural representation of source culture (SC) was inadequate in the ESL textbooks in Pakistan. In their short research, they had discussed in the conclusion that exposure to foreign culture and negligence to SC in the junior level might cause misconception about which culture they (the learners) belonged to and it might alienate them from their own culture. They further wrote that the presentation of the cultures around the learners make the textbooks interesting rather than just presentation of foreign cultures. They advocated for the representation of SC in the text books along with language related culture.

Another research I read was the research carried out by Vo (2012) on "English as a Second Language (ESL) Students Perception of Effective Instructors in the LEAP Program at Marshal University". This research has shown that those instructors are effective who take the learning style and culture of the students into account and who keep the learners in the center by answering their every question, and caring about them. It has concluded that if the priority is given to the personal preferences, previous experiences, culture, education background of the students, they are impressed and more teaching-learning become possible.

**Research Gap**

From the above mentioned researches, I came to know that when it is a question of teaching English to the learners of particular ethnic/culture group, integration of the source culture or the culture that belongs to the language learners helps to a great extent. If the learners are from any typical ethnic group and rarely go out of their community, it is a must. In such a condition, without the integration of the local culture of the learners/students, teaching-learning of English does not happen.

Similarly, regarding the use of mother tongue of the learners, it is better language teachers sometimes use the mother tongue for better comprehension. Such process helps the learners understand well what the teacher means.

As per the findings of the above-mentioned researches, ELT activities can be made culture-friendly by using mother tongue of the learners, integrating local contents and contexts the students are familiar with, etc. I assume these thoughts and theories apply to the same level in the context of my Newari community too. But I could not find any research that is/was carried out on making ELT culture-friendly in the Newari context. So, I have decided to carry out the research on "Making English Language Teaching Local Culture-friendly in the Newari Context".  I have carried out this research mainly in the context of Bhaktapur, an original city of Newars, where there was/is less influence of other cultures unlike in Kathmandu and Lalitpur.

**Chapter Summary**

In this chapter, I reviewed the themes, theories and policies related with my topic. While reviewing them, I knew that English language teaching should be made local culture friendly for various reasons and theories showed that it could be made too. Similarly, policies and curriculum of Nepal have also suggested that English language teaching should be made culture-friendly in our context by incorporating at least 20%

subject matter from the local area. If necessary, mother tongue could/can also be used as that helps for clear understanding. Therefore, teaching/learning English is necessary for empowering our learners with our own cultures. Review of Literatures also suggests the same.

CHAPTER III

METHODOLOGY

In this chapter, I have discussed the need of qualitative research method for my research, its philosophical considerations, paradigms, and appropriate approach along with quality standards. They are the basic guidelines for me to choose data collection techniques and to enhance further activities. As a paradigm, I chose Interpretivism and Ethnography as an approach. Similarly, I chose Interview and Focus-group Discussion as techniques to collect the data. Along with the discussions of the above-mentioned topics, I have explained the procedures I went through while collecting the data and also the ethical issues.

**Qualitative Research Method**

Which method is to be followed between qualitative and quantitative might be a difficult and confusing task. At the same time, it is a very important turning point too as choosing a research method; a researcher goes along a particular way leaving another one. And I have chosen qualitative one to meet the end of my research purpose. Answering the question "When to use qualitative research?", Creswell (2007) has written that,

> We conduct qualitative research because a problem or issue needs to be
> explored. This exploration is need, in turn, because of a need of study a group
> or population, identify variables that can then be measured, or hear silenced
> voiced…We also conduct qualitative research because we need a complex,
> detailed understanding of the issue. This detail can only be established by
> talking directly with people, going to their homes or places of work, and

allowing them to tell the stories unencumbered by what we expect to find or what we have read in the literature (pp. 39-40).

In my research, I would like to get the views of English-teaching Newar teachers working in the schools where majority of the students/learners were from Newar community. On the basis of their experiences and stories, I wanted them to share their ideas on how the ELT activities could be made culture-friendly in the Newari context rather than to prove a theory. As the "…qualitative research can illuminate specific context" (Rademaker, 2011, p. 1425) and it has a feature to respect the individual ideas too, I chose qualitative research method. Mack et al. (2005) write that qualitative research "…seeks to understand a given research or topic from the perspective of the local population it involves and it is effective especially in obtaining culturally specific information about the values, opinions, behaviours and social contexts of particular populations" (p. 1). This view allowed me to collect the perspectives of my participant teachers and students on teaching and learning English. Denzin and Lincoln (2005, as sited in Creswell, 2007) vividly write on qualitative research and responsibility of researcher that

> Qualitative research is a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that make the world visible. These practices transform the world. They turn the world into a series of interpretations, including field-notes, interviews, conversations, photographs, recordings, and memos to the self. At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of meanings people bring to them. (p. 36)

On this ground, I strongly believe that the research on the topic as I chose could/should be conducted only following the stream of qualitative research as it provided me with the full-fledged freedom to get the empirical views of my participants and play with them for reflective and reflexive meaning. The primary aim of qualitative research is to draw conclusions from the shared understanding and experiences from both researchers and participants. To achieve this aim, I interpreted the views and experiences of my participants. Whatever conclusions came during my interpretations and analysis, only qualitative research method gave me enough space to present them as they were because qualitative research method embraces multiple truths or multiple realities. For that, I chose qualitative research as my method.

## Philosophical Considerations

"Methodology consists of the actions to be taken in the study and the reasons for these actions in testing or generating theory" (Schensul, 2008, pp. 516-517). So, methodology is closely related to paradigm and its philosophical considerations. Hitchcock and Hughes (1989) assert that "…the basic ontological and epistemological assumptions held by any researcher will shape the kind of methodology which those researchers will adopt" (p. 15). With reference to the very statement, I discussed what the reality was and what the nature of knowledge of my research was that supported the methodology that I adopted in my proposed research. As Denzin and Lincoln (2005, as sited in Creswell, 2007) have mentioned that qualitative research involves interpretive practice too, I chose Interpretivism as my research paradigm.

### Paradigm: Interpretivism

Paradigm is a broad area of research. It is "…a comprehensive belief system, world view, or framework that guides research and practice in a field" (Willis, 2007, p. 8). Considering the nature of my research, it could be yoked together with the features of

both Interpretive and Critical Research Paradigm. But, I covered only Interpretivism as my research paradigm.

Smith (2008) has stated that Interpretivism "…focuses on understanding (interpreting) the meanings, purposes and intentions (interpretations) people give to their own actions and interactions with others" (p. 459). He further writes that knowledge claims made by non-researchers are equally superior and true as the knowledge claims made by the researchers themselves. Similarly, we need interpretive paradigm "…to understand the subjective world of human experience" (Cohen et al., 2007, p. 21).

I came to know that "…interpretations of the social world as culturally derived and historically situated" (Blaxter, Huges & Tight, 2008, p. 60) challenge the linear approaches of positivism (Gautam, 2011, p. 20). Similar idea has been stated by Creswell (2007) too. He has stated that the aim of interpretive inquiry is to explore "…the conditions that serve the disadvantage and exclude individuals or cultures, such as hierarchy, hegemony, racism, sexism, unequal power relations, identity, or inequities in our society" (p. 24). The goal of Interpretivism is to generate reflective understanding of "the other" in context (Shrestha, 2012). For this, "investigators work directly with experience and understanding to build their theory on them" (Cohen et al., 2007, p. 22). Unlike Positivism, Interpretivism respects the multiple voices and perspectives. This feature of Interpretivism "…allowed me to develop shared understanding about the proposed study with reference to the lived experiences of the participants and enhance lively interactions with the participants" (Shrestha, 2012, p. 51).

The main task or goal of Interpretivism is to interpret meanings as per the understandings or opinions of the people themselves irrespective of any theory of

knowledge (Smith, 2008). Therefore, as a researcher, I collected the experiences and understandings of the local English teaching Newar teachers. Their experiences and understandings provided me with the true pictures regarding their difficulties of teaching English and the remedies to address them.

**Ontological Considerations**

Ontology deals with the nature of reality or truth. According to Cohen et al. (2007), ontology "…concerns the very nature or essence of the social phenomena being investigated" (p. 7). Unlike for positivism, realities are multiple for me. Reality depends upon time and context.

Under the interpretive research paradigm, the ontology of my research lies in nominalism or subjectivity of the English teaching Newar teachers. In other words, reality is only a combination of experiences (Paley, 2008). Standing on the foundation of multiple realities or/and experience-based realities, I took "…knowledge as something created through interaction between the world and the individual" (Richards, 2003, p. 35). Ratner (2008) has also stated that "…the world is as one sees it…the world is an expression of one's subjectivity" (p. 839). My participants had taught and learned English in different contexts and cultural surrounding which led them to have different experiences of teaching and learning English. So, I tried to get different meanings or a relative reality from the subjective views and experiences of the concerned interviewees throughout my research.

During my analysis and interpretation, I would be touching with some aspects of critical notions too such as inequality, imposition of 'white values', etc.

**Epistemological Considerations**

Epistemology "…is a core area of philosophical study that includes the sources and limits, rationality and justification of knowledge" (Stone, 2008, p. 264). It

"…concerns the very bases of knowledge – its nature and forms, how it can be acquired, and how communicated to other human beings" (Burell & Morgan, 1979, as cited in Cohen et al., 2007, p. 7). It is about uncovering the knowledge of social behaviours.

The epistemology of my research lies in intersubjective-constructionism. Intersubjectivity posits that "…the social and cultural contexts in which communicative events take shape affect individuals' sense of self and ways of knowing via their interactions with other selves as well as with their larger social structures into which these interactions coalesce; it implies that knowing or understanding is not an individual endeavor but rather is socially situated" (Anderson, 2008, p. 468). In the same way, social reality is made up of language, habits, cultural behaviours practiced in that particular community. And to get that social reality of my research, I initiated interactions with the participants.

Besides, as a researcher I believe that there is power in language. Certain communities of people are powerful or weak because of language too. For example, we can see the people who have good knowledge in English, who possess good skills in spoken and written English holding lucrative posts in various GOs, NGOs and INGOs. So, I assume that reality, here, lies in the reciprocal relationship between the languages, namely English and Newari. Standing on the very ground mentioned above, if commonality in the view to include the local culture practiced by the participants is found, it can also be exploited for the emancipation of Newar learners.

**Axiological Considerations**

Axiology, also called values, "…is a broader category of what is considered to be important and significant" (Preissle, 2000, p. 273). So, the axiology of my research lies in the perceptions of the local people. For me, value is context-based and it is a

social construct. So, I value the culture-specific and indigenous knowledge of the local people (teachers and learners) because as a researcher as well as an inhabitant of the same locality "I was interested to discover new dimensions of their [our] genius and insight" (Knicheloe, 2008, as cited in Gautam, 2011, p. 19) in ELT. I started this research with the assumption that teaching English language only in relation with the English culture is creating and/or increasing pain to the non-native learners. It seems direct imposition of the English culture. I do not mean that only the indigenous knowledge is right but I mean that is also correct because all the truths are relative. There is no absolute truth. By giving space to the local and culture-specific / indigenous knowledge, we can encourage the (local) learners to learn English language reducing the difficulties and stresses.

### Approach: Ethnography

Approaches are branches of method. So Cohen et al. (2007) say "By methods, we mean that range of approaches used in educational research to gather data which are to be used as a basis for inference and interpretation, for explanation and prediction" (p. 47). In my research, I followed ethnographic approach because "…ethnography is appropriate if the needs are to describe how a cultural group works and to explore the beliefs, language, behaviours and issues such as power, resistance and dominance" (Creswell, 2007, p. 70) and it examines "culture, knowledge, and action" and "…expand our horizons for choices and widens our capacity to see, experiment, hear and feel" (Thomas, 1992, p.2). Van Manen (1997) also writes that "Ethnography studies the culturally shared, common sense perceptions of everyday experiences" (p. 177). In the same vein, Harris (1968, as cited in Creswell, 2007) has also written that ethnography focuses on "…the shared and learned patterns of values, behaviors, beliefs and language of a culture-sharing group" (p. 68). Moreover, this nature of

research "…enables ordinary people to extend their understanding of their situations and to devise effective solutions to problems confronting them" (Stringer, 1997, p. 17).

"Ethnography seeks to describe and understand the behavior of a particular social or cultural group" (Richards, 2003, p. 14). In order to do this, I saw the "…things from the perspective of members of the group" (ibid). Madden (2010) also writes that "ethnography is not just an act of writing; ethnography is both a practice (framed by a methodology) and the textual product of that practice" (p. 16). On the basis of this statement also, I envisaged writing about the people and their culture-friendly practices and I did that to a certain extent. I chose ethnography as an approach to bring the experiences of ELT activities practiced by the non-native English teachers in different cultural contexts into light. So I was to portray and explain "social groups [participants] and situations in their real-life contexts" (Arsenault & Anderson, 1998; Flick, 2004, as cited in Cohen et al., 2007, p. 170).

As field work is a central to all kinds of ethnographies (Richards, 2003, p. 14), I, as a researcher, went to the field, i.e. in the schools of local Newar community. I collected the experiences, understanding and views of English teaching Newar teachers and local learners through interviews and focus-group discussions and described their views and perceptions. Similarly, I collected some culture-specific terms of Newari culture used in different occasions and mentioned here anticipating that would help the readers understand the socio-cultural background of the participants of this research.

### Data Collection Techniques

Data collection techniques differ with the difference of the nature of research, research paradigm and the topic of the research. As my research fell on the qualitative

nature and I wanted to know how teaching English could be made easier to the learners of Newari ethnic group, I thought that interview and focus-group discussion could be the best techniques to collect data for my research because, through them, I could collect the opinions and views of the English-teaching teachers of Newar ethnicity.

**Interview**

An interview, to put it simply, is collecting data through conversations with the related people. Through interviews I could understand how they viewed something from their own perspective. Cohen et al. (2007) also write that "…interviews enable participants – be they interviewers or interviewees – to discuss their interpretations of the world in which they live, and to express how they regard situations from their own point of view" (p. 349). According to Tuckman (1972, as cited in Cohen et al. 2007), interview helps us know "…what a person knows (knowledge or information), what a person likes or dislikes (values or performances), and what a person thinks (attitudes and beliefs)" (p. 351). Regarding the nature of my research topic, I wanted to know what the English-teaching Newar teachers thought of making teaching English easier in the Newari context.

In Kathmandu valley, especially in the core areas of Kathmandu, Lalitpur and Bhaktapur, there is still a great influence of Newari culture. Though many people of the new generation incline towards the Nepali, Hindi and English cultures and language, Newari cultures still play a vital role to bring them up.

For this, I asked open ended questions to the teachers and students of Newar community so that I could understand their views. I prepared some questions to ask the Newar teachers who were teaching English in the local schools of Bhaktapur and the students of the same ethnic group. I gathered some culture-specific words or

names of Newari cultural artifacts too. Through interview, I tried to know whether the learners understood English better with the integration of Newari cultures, use of the names of cultural artifacts without translation and use of Newari mother tongue. I interviewed six local Newar teachers of six different local schools who were teaching English. Regarding the interviews with the teachers, the first phase of interview was a written one. But later, I again conducted second and third stage interviews. As they were oral ones, some of teachers felt difficulty. So, two teachers gave interview in Nepali in the second and third stage interviews where as four of them gave in English. Before starting the interviews, I used Newari language too during the informal conversations with them.

**Focus-Group Discussions**

In the teaching-learning activities, though the teachers are very important stakeholders, other important and should-not-be-left stakeholders are students or learners. Actually, the learners are more important, I believe, because if the learners do not understand well what they are taught, the teaching activities do not have any meaning. So, understanding the views of the learners (Newar learners or students) was also very necessary for me to authenticate the views of the teachers. So, another tool I followed to gather data was focus-group discussion. It is a discussion held in a group "…to yield a collective rather than an individual view" (Cohen, Manion & Morrision, 2007, p. 376). Similarly, Morgan (2008) writes that "Focus groups [discussions] are a form of qualitative interviewing that uses a researcher-led group discussion to generate data" (p. 352). In the same way, being more specific, Edmunds (2000, as cited in Berg, 2007) has written that "…focus-group interviews are either guided or unguided discussions addressing a particular topic of interest or relevance to the group and the researcher" (p. 145). As its name suggests, focus-group discussion focuses

only on the discussion in a group of major stakeholders to generate data, i.e. Newar students who learn English, in my case.

I conducted focus group discussions among eight local Newar students of four different local schools. By this focus group discussion, I got two advantages at the same time, one: to enrich the data, I could know the views and experiences of the Newar learners who learnt English, and two: very important one, I could cross-check the views or understanding of the English-teaching Newar teachers through the experiences of the learners for authenticity of the data.

### Data Collection Procedure

As it is a qualitative research, I needed to interview the participants about their experiences and understandings regarding teaching English. Kvale (1996, as cited in Cohen et al., 2007) says that interview "…is an interchange of views between two or more people on a topic of mutual interest, sees the centrality of human interaction for knowledge production, and emphasizes the social situatedness of research data" (p. 349). For this, I knew that I had to interview local Newar teachers who were teaching English, but still I had a little confusion on how to select the interviewees. So, I thought of purposive sampling where a researcher can "…handpick the cases to be included in the sampling on the basis of their judgment of their typicality or possession of the particular characteristics being sought" (ibid, p. 114, 115). On its basis, I chose six local Newar acquaintances who were teaching English in six local schools/colleges of Bhaktapur. Out of six, T1, T2, T3, T4 and T5 were male teachers whereas T6 was female.

Then, to build a rapport with them, I made a telephone call to all of them because "…we need to establish a relationship with people that enables us to share in their perception of the world" (Richards, 2003, p. 50), and told that I wanted to meet

them. I informed them the purpose of my meeting too. That is how I made "…getting in" (Berg, 2007, p. 175). Since I was very much familiar with all the participants, I had no problems to convince them to help for my research. Actually, they were very happy to be a part of my research study. All of them were local Newar teachers living in the core area of Bhaktapur. Most of them have been teaching English for more than a decade. Apart from that they have been teaching English in the secondary as well as 10+2 level.

When I met them, I began with an informal conversation. After a short conversation, I showed them my interview schedule (see in the appendix) and asked for their responses. I met them separately one by one but all of them felt hesitation to give the interview orally. I asked them to feel free but they wanted to make their interview 'systematic'. So, they asked me to leave the interview schedule and told me that they wanted to think of the answers and write them down. I did not know whether such interviews would work or not. So, I met my thesis guide Assoc. Prof. Laxman Gnawali and talked about that. He showed me a green signal for written interview too and I moved forward. But during my meeting, I told my friends/interviewees that though written, it was fine in the beginning but I might need oral interview when I would come later for second and third stage interviews. Because that was the thing my thesis guide said to me but a good thing of the written interview was all of the participants gave their interviews in English. But later, when I took oral interviews with them again for second and third stage, two of them gave me in Nepali and four of them gave me in English language. During the informal conversations, we used Newari language too.

Another technique I followed was focus-group discussion. I conducted focus-group discussions among the Newar students who were studying in the local schools

of Bhaktapur. In the discussions, there were eight students whom I chose randomly, two from each school. Among them four were girls and four were boys. They were from from grade nine and ten.

Before initiating the group discussion, I introduced myself first along with my purpose. I told them that I was there with them for my research work and I wanted to collect their views on my research topic. Then I sought permission with them to start the discussion and record it. They permitted me. I used both English and Nepali languages in the discussions so that the participant-students did not feel any hesitation. I wanted them speak more. So, I played a role of a facilitator. But unlike my expectation, in the first discussion, they spoke very little. I had to explain a lot making my questions clear and understandable to them. The majority of them were responding in the form of 'yes' and 'no' only. So, though I wanted to just facilitate the discussion, I had to speak more leading the discussions than I planned for.

After a week, again I conducted a group discussion with the same group of students with the same questions. In the second and third time, they did not hesitate like before and they felt open to share their views. But during the second and third discussions too, the participant-students spoke less than I expected though they spoke more than in the first discussion. That time I became more informal than I was before. I started with casual talks, reminded them of previous discussion and they felt comfortable.

## Quality Standards

Though it is difficult, maintaining quality standards is a very important issue in the research. They are fundamental requirements of any research and which depend upon the paradigm and approach in which the research falls into. These quality standards help researcher in monitoring the process of research construction (Guba & Lincoln,

1989, as cited in Koul, 2008). Without the quality standards, the research may loss its strength. My research quality shares the nature of interpretive paradigm. Hence, as a researcher, I tried my best to maintain the quality standards – authenticity, representation, praxis, and hermeneutics.

**Authenticity**

It is one of the important issues of qualitative research. For the authenticity of the research, the evidence should be genuine and source of data should be unquestionable (Flick, 2006). The primary data is the first and foremost important thing to make the research genuine. To establish authenticity, according to James (2008), "…researchers seek reassurance that both the conduct and evaluation of research are genuine and credible not only in terms of participants' lived experiences but also with respect to wider political and social implications of research" (p. 44).

In the case of my research, I also collected data from the primary resources going to the field. I met my participants and got their lived experiences from them. As they mentioned about their cultural situatedness along with the use and importance of English language in their context, as mentioned by James (2008), their experiences had link with the wider socio-political aspect they were living in. But at the same time while interpreting, I was very careful not to change the meanings what the participants meant.

**Representation**

"Representation refers to fully understanding and expressing the lived experience of research participants and including the multiple realities, interpretations, experiences, and voices emergent from all individuals and all angles" (Davis, 2008, p. 756). Denzin and Lincoln (1994) have also stated that it is necessary for "…including the other in the larger research processes that we have developed" (p. 577). From the

tools I used for the collection of data, I collected the lived experiences of my participants. The realities which emerged from their experiences and views were different from that of the realities seen in previous researches because the socio-cultural conditions were different from each other. I found that their voice was contextual and meaningful in their socio-cultural context. That is why I tried to be honest to represent the voices, as they meant, of my participants regarding English language teaching in the Newari context as far as possible.

Davis (2008), regarding representation, again has depicted the warning voice and written that "…no one has the moral right" (p. 756) to represent other people but the people themselves should speak for themselves. If that is a necessity, I am not only a researcher here but I belong to the same ethnic community and have an experience of teaching English where the participant teachers and students live. On this ground also, I can claim of the representation of the views of English-teaching Newar teachers.

**Praxis**

Taylor and Wallace (2006) write that "…praxis concerns the way in which the researcher attempts to stimulate reader to take deliberate action towards changing practice" (p. 1). Through my research, I mentioned about the imperial status of ELT though in some extent. I anticipated that the ethnic groups would understand their linguistic position and move forward for some change. Even during teaching-learning English, and during conversations in English, they would integrate Newari cultures, mother tongue, and switch to their culture-specific words which make their conversation comfortable, natural and lively. While teaching English or Social Studies during the conversation in English with my students, I do the same.

I support and appreciate the idea of Van Manen (as cited in Gurung, 2011) who said "…by praxis we mean thoughtful action full of thought and thought full of action" (p. 25). As I believed, the participant-teachers and students found out that switching the names of cultural artifacts and culture-specific words as they are, without translation in ELT, or integrating the local Newar culture was a very rational thought-provoking practice to teach English.

**Hermeneutics**

Another quality issue for my research is hermeneutics. Hermeneutics is about understanding and interpretation. It "…emphasizes that all of our understanding and interpretations are bound to and shaped by, our existing in a particular, historical and cultural context because we use the concepts, language, symbols and meaning of our time to interpret everything" (Shapiro, 1998, as cited in Koirala, 2007, p. 40). To possess the hermeneutical feature, I interpreted what I understood from the discussions with my participants. They might see and interpret the things from their own points of view but I tried my best to be honest understanding "…both the language and the mind-set" (Freeman, 2008, p. 385) or the socio-cultural conditions of the participants while interpreting their understandings. Similarly, for the fair hermeneutics, I had interpreted, though in short, about the socio-cultural conditions of my society while briefing my early days which will help understand the view points of my participants toward ELT.

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**Ethical Issues**

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In any research, there are ethical issues. In the absence of these ethical issues there might be "…tension between the aims of research to make generalizations for the good of others, and the rights of participants to maintain privacy" (Orb et al., 2001, p. 93). So, I also have maintained these ethical issues in my research.

The first thing I had searched for was consent of my participants. I did not force any one for their interview but requested them beforehand. Before taking their interview, I informed about my purpose because "the desire to participate in a research study depends upon a participant's willingness to share his or her experience" (ibid) and got the permission from each of the participants. I not only took the consent of participants but of my supervisor, too, in every step of my research.

I promised and assured the participant to make their views confidential even during the interpretations of data too. That's why I did not mention the real names of my participants here. I represented them with T1, T2,…… I tried my best not to disclose who the real participants were in my research. This process of "making strange" will keep them far away from any kind of harm – psychological stress, personal embarrassment or humiliation.

Another ethic I followed here was honesty. After collecting data, I interpreted them as they meant. I have not twisted them in my favour. I did what a true researcher has to do, being honest towards my participants and their ideas.

## Chapter Summary

I chose qualitative research method which gave me appropriate enough space to study the 'truth' in the Newari context. My research has followed the Interpretive paradigm and Ethnographic approach. I got the data through interviews and focus-group discussions. I followed the quality standards authenticity, representation, praxis, and hermeneutics being sincere to the ethical issues. Similarly, I maintained the ethical issues like informed consent, confidentiality, and honesty.

CHAPTER IV

DATA ANALYSIS AND INTERPRETATIONS

Do you still remember, oh *jyapu* lady?

I left my *Nyatapola* here to inspect the city

I left my *Taleju Bhawani* to protect you

I awarded my *Hakupatasi* to beautify you.

Did you celebrate *Bara* and *Ihi*?

Are you eligible now to marry?

I've returned once again to enjoy a feast

*Devi* dance, *Lakhe* dance, bring a *dhime* beat

Where is that *aila* (wine), *chhoela*, *kachila*

Forget not *juju-dhau*, I like *takola*

*Yomari*, *chatamari* – delicious breads

I will see how'll be your treats

Let's welcome New Year erecting *Lasindhyo*

Let's count dead people counting *Tahamacha-dyo.*

In this chapter, I have presented the data gathered through the interviews and focus-group discussions, and their analysis along with the tentative profile of teachers interviewed. Then, I have analyzed the data I got from the interviews and focus-group discussions along with my interpretations and meaning-making mainly on six themes, namely Integration of Local Newar Culture in ELT, Use of Mother Tongue / Newari Words in ESL Class, Use of Translation in the ESL Class, Learner-centered Approach, Teaching-Realias and Methods of Teaching.

**Research Participants and Their Profiles in Brief**

As per the requirements of my research, I interviewed six local Newar teachers teaching English for a long time in the local schools of Bhaktapur where majority of the students/learners were from Newar ethnic background. I think their profile is also equally necessary before presenting their views in my research. Though there was no value of gender equilibrium in the representation in my research, I wanted to include fifty percent female and fifty percent male teachers. I tried my best; I called and waited for a long time too in order to include more female teachers but I could not make that happen.  But all the interviewed teachers were local Newar teachers, among them, five were male where as only one was female. Their brief profiles are presented as follows:

1.  T1 is a 30 years old male teacher teaching in a local higher secondary school in Bhaktapur. He has 14 years of teaching experiences from primary to +2 levels. His qualification is M. A. in English.

2.  T2 is also a 31 years old male teacher teaching in a local higher secondary school and a college. He has about 11 years of teaching experience from primary to higher secondary levels. Nowadays, he mostly teaches in +2 and bachelor levels. He has done M. Phil. in English.

3.  T3 is also a 30 years old male teacher teaching in a local secondary school and +2 levels. He has the experience of teaching from primary to +2 levels. He has done M. A. in English and is doing M. Ed. in English at present.

4.  T4 is also a male teacher of 32 years. He has done M. A. in English and is working in a local private English medium secondary school. He has also long experience of teaching English for a decade.

5. T5 is a male teacher of 37 years of age. He is the participant having the longest period of teaching experience for about 17 years. He has recently completed M. Ed. in ELT from Kathmandu University. He has also the experience of teaching English from primary to +2 levels.

6. T6 is a female teacher of 32 years. She has done M. A. in English and is teaching English in a local higher secondary school at present. She has the experience of teaching about 8 years. She has the experience of teaching from grade level to +2 levels.

Another technique I used for data collection was focus-group discussion. I conducted the focus-group discussion among the Newar students studying in four local schools of Bhaktapur. The participant-students were especially from grade nine and ten. In the group of eight, four were girls and four were boys. During the focus-group discussions, I felt a lot of difficulty in getting them to speak. So, I needed to talk more and they used to say 'yes' or 'no' most of the time.

## Thematic Analysis

In this section, I have presented the thematic analysis and interpretations on the basis of the data I collected. I have included the excerpts from the participants' interviews along with the responses of the students that I collected from the focus group discussions for crosschecking the views of the teachers. I believe it will help authenticate the views of the teachers and increase the validity of the research itself. I have divided the themes into six parts basing on the data collected.

Now, I analyze the themes that I got from the data collected through interviews and focus group discussions.

**Theme-1: Integration of the Local Newar Culture in ELT**

Culture as the fifth language skill has been accepted in English language teaching in the contemporary age. While talking about culture, there might be a question, whose culture? Is it the culture of the language taught or other than that? The question is very crucial because Kachru (1996, as cited in Hohenthal, 2003) has also stated that "today there are more non-native users of English, and English has become the linguistic key used for opening boarders: it is a global medium with local identities and messages" (sec. Introduction, para. 1). I got the same kind of views from the participants too. So, here, I present the data along with interpretations on the integration of local culture in ELT.

Many of the researches have also proved that integration of local cultures in ELT is necessary and appreciable task for it also helps fulfill the cultural requirements of the local people. I had asked my participants whether they had thought that the integration of local Newar cultures in EFL/ESL classroom was helpful to the learners from Newar ethnic group. According to T1, if we include the local Newar cultures in English classrooms, that makes the learners eager to learn. He thinks that the students are encouraged and speak a lot if the topics are familiar to them. Regarding this issue, T1 has said, "The integration of local Newar cultures in EFL/ESL will be far more convenient to the learners of Newari ethnic group, they grow more interest in the lessons they get acquainted with." His view was in line with Majumder (2010) and Phyak (2010) who suggested making the contents compatible to our context. Though the students have to study the subject in English, if there are lessons and texts which are similar to that of their context and reality, the students are encouraged more. This thought is in line of the views of Breen and Candlin (2001), and Freeman (2008). T1

was, at the same time very much careful about the limitations and said that it might be challenging to take the reference from Newari culture all the time.

While responding to that question, T2 became highly philosophical. For him, it seemed, culture was more than only an issue to be discussed in ESL/EFL classroom. He said,

> *Culture circulates life and makes identity of the tribe. The history of hitherto human civilization also shouts that to exterminate the existence of any country, the foes have always attacked on her culture. Thus, culture and cultural artifacts should be included for better teaching and strong identity of one's tribe. In my case, these artifacts have insight as automatically and fluently as breathing.*

For him, culture and cultural artifacts are inseparable ingredients of teaching. And they are the things which provide us our identity. His views were in line with Banks (1999) who showed the necessity of teaching about American Heroes, discreet cultures (holidays, foods…) and Romaine (2002). He further said that integrating local culture in teaching English was similar to the English used by Black people in Black English Vernacular Movement which could save the people of third world countries from the imposition of English culture as viewed by Duwadi (2010).

T3 answered that question very simply yet clearly. He said,

> *There is no doubt that the integration of local Newar cultures in EFL/ESL classroom is helpful to the learners from Newar ethnic group. Most of the students in our school are from Newar ethnic group. While teaching English, we can take references of the cultural artifacts of Newar ethnic group without translating them which makes the learners easier to understand effectively. If*

*we teach English using local cultural artifacts, the learners of Newar ethnic group can get better learning achievement.*

He was very much sure about getting lots of advantages by Newar learners with the integration of local cultures and cultural artifacts in English language teaching. He meant most of the local Newars were/are brought up being used-to with the things in their surroundings. They were attached with the local festivals, temples, customs and costumes. The references of those things in their learning help them for more communicative competence which is the view in line with Ellis (1996, as cited in Budha, 2011), Li (1998) and Methitham (2009). T4 also viewed the same and said that the integration of local Newar cultures in EFL/ESL would definitely be helpful to the learners from Newar ethnic group.

T5 talks not only about the local Newar culture but also author's culture. Forwarding a step ahead, he has brought the issue of inter-cultural competence which makes the learners aware of the cultures different than that of theirs. He said,

*By learning culture, students also learn about people's customs and traditions. Culture teaches students to understand and respect people's differences. If the teacher or the author's culture is different from that of the students, they face a new culture and they start comparing their culture to the other culture to see whether they find some similarities and/or differences between the two cultures. Hence they become more aware of their own culture and at the same time they also learn the [English] language along with the cultural issues.*

Today, because of the fast development of science and technology, the world has become a virtual global village. So, for learning and sharing, and for jobs and visit, people cross the boundaries of countries and go in contact with the people and communities of different cultures. In such situations, knowledge of the language and

culture of other people plays a vital role for communication and survival. His views on intercultural competence were in line with Olafsson (2009), Palmu (2010) and Bennett (2011). Similarly, the world today is suffering from various forms of conflicts. Among them, conflicts caused due to difference in race and culture can be reduced with the intercultural competence as it helps the learners see the world with open eyes, enable them to respect and celebrate diversity, and become tolerant toward other cultures as viewed by Abdollahi-Guilani et al. (2012).

T6, the lady teacher, is also in favor of integrating local cultures in ESL/EFL classroom. She thinks that discussion about the issues/things which are real and known to the learners help them get rid of the difficult tasks of imagination and pretention. She said,

> *In my area, it will be fruitful to use Newari culture in EFL classes because majority of the students are from Newar community. Because of using this type of artifacts, they will be able to describe those events easily. They don't have to depend on imagination and books for describing. Real facts will be reflected in their writing.*

Her view is worth thinking on. Only with the description or explanation, children do not understand well. If they get an opportunity to see, touch or taste the very thing, they do not need to bother with difficult and blurred imagination. It gives them a clear picture at once. Her view of using real artifacts touched the idea of teaching culture beyond the classroom by Fleet (n. d.) and "Realia: 9 ways to bring real life into classroom" (2012). Fleet (n. d.) and Realia (2012) shared the idea that anything we can get in our culture, but not only the pictures and posters, can be used as our teaching realias.

Regarding the integration of local Newar culture in ELT, the participant-students also seemed positive. All of them shared that they felt easier to express their views when there was the discussions about the local cultures than it was when they discussed English or any other foreign cultures. According to them, they felt easier when discussing Newari culture because they already understood them. All the participant-students opined that discussions about their own familiar culture were easier to understand. But three of them wanted to bring others' cultures also in discussions. They think that it is good to have inter-cultural competence. That is why they did not want the discussions only in local cultures in the ELT classes but wanted to bring other cultures too in the discussions because it supports effective and appropriate interaction in a variety of cultural contexts as viewed by Bennette (2011). A boy-student said,

> *We understand our culture, but there are so many other cultures too which are more necessary to understand. People of other ethnicities or castes have their cultures. If we understand them, we can understand them. We understand our Gaijatra culture ourselves but do not understand others' cultures so much. So to know them from the teachers or through self-study...)*

Despite the ease in learning about own culture, the participant students were in favour of learning about the culture of target language too. Another girl-student also said that it was easier to discuss their own cultures but if they had the knowledge of others' culture too, that was good. She further said "we know ours but do not know so much about others. Sometimes we may need to talk to the people of other cultures." Their views seemed practical to me too in the sense that they could learn more vocabularies of the target language through the discussions about the cultures of the target language as viewed by Genc and Bada (2005).

From the views of participants mentioned above, it can be interpreted that regarding the integration of local cultures in EFL/ESL classrooms, all the participants were strongly in favor of integrating. Actually, curricula in particular state or nation are set in reference to the culture of that place because it is not only the linguistic descriptions that determine what needs to be taught and learnt for particular purpose and in particular setting; the linguistic descriptions provide necessary but not sufficient guidance for what will always be pedagogical decisions (Widdowson, 2003). As he said, it is our contexts and needs that play a decisive role to decide what is to be included and taught. This view is very similar with Majumder (2010) and Phyak (2010). In this matter, all the participants were very clear that integration of the local cultures helps the local learners/students of the same ethnic/culture group. But it does not mean that only the local cultures should be taught. The students need inter-cultural competence as they tomorrow may need to cross their cultural boarder for their further progress because it "is a set of cognitive, affective and behavioral skills, and characteristics that supports effective and appropriate interaction in a variety of cultural contexts" (Benette, 2011, p. 4). Not only that, but cultural identity and heritages also can be preserved and promoted through the integration of cultures in ELT.

**Theme 2: Use of Mother Tongue / Newari Words in ESL Class**

Mother tongue has also a great influence in learning any second language which is also known as "language transfer" (Gass & Selinker, 2008, p. 89). During the interviews, five of the participants clearly said that use of mother tongue is necessary even in an ESL/EFL class. In this regard T1 thinks that there may be the students of various talents in the classroom. Some may be fast learners but some may be slow learners too and the use of the mother tongue in the ESL/EFL class helps slow

learners who feel difficult to understand that is explained only in English by the teacher. He said,

> *Yeah, in mother tongue also because with the help of mother tongue we can do ahh we can easily let them [students] understand the lessons, one more thing and next thing is that they just ahhh.. they are to…. They are in a group division, I mean, I mean, let them ahh…let them what exercise or practice in group and when they don't understand or they don't catch me, then they will follow their friends. And some of the friends who are, may be little slower or may be fast learner, and they can easily help them to cope with the situations.*

He is very close to the view of Lameta-Tufuga (1994, as cited in Nation, 2003) who found out that finding the L2 vocabularies was easier after discussing the topic in mother tongue and Khati (2011) who also suggests not to make teaching-learning difficult only struggling through English. Other teacher participants were also in favour of using the mother tongue though indirectly. Though they did not say that mother tongue should be used in the ESL/EFL classroom directly, they were in fovour of using the names of the cultural artifacts as they are. T2, T3, T4 and T6 supported the use of mother tongue in the ESL/EFL classroom silently. T4 said, "According to the changing concept and trend of teaching-learning activities, principles and philosophies, it has been proved that the potentiality of any child's learning is high in teaching him or her in the first language or in the mother tongue." He was in line with the view of Harmer (2009, as cited in Khati, 2011).

But T5 has said clearly,

> *Language is not learned only doing translation. The students learn some of the languages [words] fast [and better] using in Newari itself rather than in*

*English. I have found even some of the tourists too who wanted to learn the*

*words of Newari language.*

By saying 'the students learn some of the languages (words) fast and better using in Newari itself rather than in English', he meant culture-specific words. In such cases, translation or long definitions may confuse the students/learners.

Regarding the use of mother tongue in the ELT classroom, the participant-students also seemed positive. I asked them how they felt when their teachers used Newari words in the English classes. A girl-student shared,

*First the teacher explains in English, and then in Nepali. If we do not*

*understand even in Nepali, then he uses Newari words. Most of us understand*

*in Newari. It happens mostly in the names of the things found in Newari*

*culture.*

In the beginning, I wrote that most of the students even nowadays rarely go out of Bhaktapur for their higher studies as they can get most of the things including the opportunities of higher education in their home town. Because of this, they are isolated from rest of the places, people and cultures. In such cases, use of mother tongue becomes essential for clear understanding as viewed by Regmi (2011). Another boy-student also said the same thing. He said that he also felt good…while not understanding English, he understood well when the teachers used Newari language or words.

Most of them nodded their head in the sense 'it is good to use the Newari mother tongue sometimes in the ELT classroom'. The experiences of the students/learners were also similar to that of the teachers. Use of Newari words even in ESL/EFL class assists to understand English.

There might be a question how much mother tongue is to be used in ESL/EFL classroom, or it depends upon the learners' proficiency in English or any L2 but the use of mother tongue in ESL/EFL classroom is more helpful than a problem (Kavaliauskiene, 2009). Sharma (2006) also has opined the same. According to him, if the teachers hesitate to use the mother tongue when necessary, it may deprive the learners of learning English well. It is also my experience that when the teachers used the Newari words sometimes, I as a student felt the classroom lively and that made learning English easier too. Hence, above presented data help us conclude that though there is a debate of 'to use or not to use' the mother tongue in the ESL/EFL classroom (Sharma, 2006), it is necessary to use them; not only necessary but better sometimes especially where there is the majority of learners from the same ethnic or culture group.

**Theme 3: Use of Translation in the ESL Class**

In this research, though the use of mother tongue and discouraging translation in the ESL class seem similar, they are different from each-other to some extent. Different in the sense that under the "use of mother tongue", I mean, we can use Newari language in general but under the "use of translation", I have discussed in terms of only culture-specific Newari terms. Translation has been discussed here as a text translating activity from TL to SL and vice versa.

Translation is an activity of changing the meaning of one language into another. Regarding translation, I used to think that, it kills the essence of the meaning and at the same time, creates difficulty in understanding the meaning of a word or a text to the learners of the same ethnic group of the source language. I wanted to know the views of my participants regarding translation, how far they prefer translation in their ESL classrooms.

Regarding translation, T1 said,

*That is to just cope with the situation, sometimes just we occasionally, you know, occasionally use it ahh.. to help them what just understand the gist of the language,…what the meaning which is applied in the text will become what really a retorting, you know, twisting and retorting [distorting], that is the problem.*

For him, translation is used as a tool to get the gist of the text if the learners do not understand the text in English. But, he was not in favor of translation all the time. Translation, according to him, may twist or distort the meaning. He was in line with the views of Brisset (2000). There is the possibility of distorting meaning in translations from SL to TL but the translations from TL to SL may equally hinder the progress too. Luitel (2005) has warned us that it might hinder the progress of the learners due to excessive use of translation in the ELT class.

Regarding the issue of the use of cultural artifacts, though he is not completely in opposition to translation, T2 is not in favour of translating the names of such artifacts. He said,

*there is a special bread [pancake] in Newari, we say chatamari. And to that when we say in English bread [pancake] only, it doesn't give the exact meaning. Bread may be a roti also, bread may be pauroti also, and how can it give the meaning of that chatamari?*

Though translation helps us most of the time to get meaning of the intended text, it may not be fruitful all the time. The things and their meanings found in one language may not be found in another language as there are gaps between languages and cultures. He was in line with the view of Hongwei (1999) and (Bhattarai, 2011). T3 also prefers not translating the culture-specific words of Newari into English even

though in ESL classroom. According to him, that may create confusion. He said that it could be translated but when translating 'Hakupatasi' in English, it could have double meaning. He meant, any sari in black colour can be called a black sari but that does not particularize the *Hakupatasi* Newar women wear. In such contexts, students / learners may be confused which sari the teacher is indicating.

T4 had a little bit different perspective on translation than that of other participant teachers. He said that if we used the culture-specific terms in the ESL classroom as they were, that helped us to keep the 'grace of language'. He meant that the original meaning would not be lost. He was in line with the view of Drew (2012) who supports that translation lacks literary grace. But at the same time, he preferred his students understand the points of discussion (that may be even the cultural artifacts of Newari culture) in English too because the ultimate goal in ESL classroom was to learn/teach English; other things were only secondary. So, he suggested to use explanatory method instead of giving direct word-to-word translation, and this method gives us double advantage of more use of English and saving the 'grace of language', in his own terms. He advised,

> *We cannot see it just to promote culture. As we are the language teachers, we must go on promoting language keeping rest of the things aside. As we teach language, we should be a little more imaginative, more and more definitions [explanations] should be there. Only the use of artifacts is not enough. Emphasis should be given in the activity of defining artifacts. If it is done, that will be an incentive [motivation] for them for more verbal performances.*

He seemed very practical in teaching English. His view was very similar to the views of Holesinska (2006) and Brenkova (2007). Both of them suggest providing clear instructions and interpretations for the things students feel difficult. This view of

T4 discourages the word-to-word translation of GT method. Tough the word-to-word or literal translation was in practice in the past, it is not preferred at present. People have become very conscious on their respective cultures. Literal translation is very ridiculous (Shrestha, 2000). But T5 opined that it would be better not to translate the names of culture-specific artifacts. He said,

> *Look at the word 'Kwati' of Gaijatra, it's a soup of 9 different types of beans mixed together, a very typical soup of Newars...it may be wondered when we say 'a typical type of soup', but if give them [the learners] the word 'Kwati', I think, the word 'Kwati' itself will be popular later and all will understand it. It won't be necessary to make it clearer.*

Similarly, T6 has said that translation creates literal violence and because of violence, significance of the word might be lost. Her idea can be supported with the idea of Yang (2010) who suggests us to domesticate translation. If we are able to get the flavor of domesticity even in the translation, that will help us discourage the literal violence. She too has made it clear with the example of Gaijatra. She said, "When we describe it [Gaijatra] as a cowfestival, foreigners might think that it's a festival of cow. The cows are used they may think that. But it is not a festival of cow. It is something else." So she further said that translation creates violence which is in line with the view of Dingwaney (1995).

I tried to know the views of the participant-students too on the same issue. They also said that the names of the things found especially in Newari culture should be used as they are/were used in the Newari culture. They said that translation made it difficult to understand. One of the boy-students said,

> *Use of same word or Newari name is better... Translation changes the meaning or makes the meaning different... For example, many [of us] are*

*Newars and when Ghintangishi is said in English, how to say. That may make us feel guilty.*

For the students also, use of culture-specific words or the names of the cultural artifacts in Newari itself is better. The boy-student thought so because the cultural things found in Newari culture may not be found in other cultures and being unable to address the word in the target language, due to the lack of equivalent vocabulary, may make them feel guilty which is natural in their teen age. A girl-student also expressed the same as the previous boy-student. She said that if the culture-specific word was in Newari, they understood it but if the word was in English, which might seem awkward. It happens because of the gap between languages, contexts and cultures as viewed by Bhattarai (2011). These views of the students reminded me of the suggestion of Phyak (2005) who suggests that contextual factors should be observed in depth to get the equivalent meaning.

Though it is an ESL classroom, sometimes the culture-specific words may occur in the discussion as a reference such as 'Kwati', 'Hakupatasi' or 'Gaijatra'. But none of the participants were in favour of word-to-word translation of such words. When it is a matter of culture, literal translation does not work but both semantic and pragmatic meanings of the source language should be included as Adhikari (2011, as cited in Bhattarai, 2011) has mentioned or translation should be domesticated as suggested by Yang (2010). To make it easy for the English learners from Newari ethnicity, they also preferred to use the words as they are. T4 and T6 had better idea of defining or explaining the things, which was equally helpful to the English non-Newar learners too. It is just like a dictionary system as the dictionaries also explain the meanings of the words. According to them, if the learners do not understand while using such words, the teacher should define or explain them so that the learners

understand the intended meaning easily. Otherwise, the teacher can show the pictures of such artifacts too, as the T1 and T6 used to do. Such practices provide opportunities of playing with language too to the learners as viewed by T3. But it does not mean that translation of the culture-specific words or the names of cultural artifacts is totally prohibited. They were not completely in opposition to translation. In fact, it also gives opportunities to the learners or the students to play with the vocabularies and helps to use language creatively.

To sum up, translation is a very difficult task as there is no equivalence of everything of the source language/culture in the target language/culture (Brisset, 2000) and there is a gap between two languages, culture and context (Bhattarai, 2011). So, it is better not to translate those culture-specific words or the names of Newari cultural artifacts into English though it is an ESL classroom but the teacher can define or explain them. With this technique, the teacher can apply communicativeness in the classroom in one hand and on the other, the true meaning or the essence of the language can be saved from being twisted or distorted. In my view, this is how the learners can practice emancipation from being oppressed by English all the time.

**Theme 4: Learner-centered Approach**

Learner-centered approach is a widely practiced approach in the field of teaching-learning. In the past, the teacher used to be a sole authority or 'knowledge creator' in the class and students were supposed to be only the passive receivers. But nowadays, learners are also supposed to be the 'co-creators of knowledge'. So active participation of the learners in the classroom or/and teaching in the way the learners understand are considered to be important phenomena of the modern class. So keeping the learner-centeredness in relation with the method or activities, T1 said that

it depended upon the level of the students because the same method might not be applied in all the situations or levels and able to meet the needs of the students. His view is applicable in the sense that play-way method, thematic approach, pair-work etc. may be appropriate in the pre-primary and primary levels whereas group discussion, lecture technique, etc. may be fruitful in the secondary and higher secondary levels. Similarly, he used to divide the students into groups and let them practice the exercises themselves first. His view of dividing the students into groups and fostering their habit of doing exercises themselves was in line with the approach of 'think-pair-share' of Lynam (1981, as cited in Froyd & Simpson, 2010) in which students are asked to think individually about a question for a while and share their ideas with each-other first and in the class later.

Similarly, T2 was also in favour of giving examples from the familiar fields of the students. He said that,

> *it is better if we have to teach them, better I think give them the things available in their surroundings, like if the students are from remote places, we can say bullocks, carts or other things we can say. They will better understand in such context, not only in Newari I'm saying, but everywhere. They will better understand if we give the example from their own periphery or surrounding.*

As he said, if the teacher gives examples of the things familiar to the students, the students also take part in the discussions enthusiastically. This is not only about the encouragement for them to take part in the classroom discussions but to appreciate the knowledge the learners know. His view was in line with the view of "Learner-Centered Schools for Texas, A Vision of Texas Educators (1997) which envisaged of teachers establishing relationship between the curriculum and community cultures. T3

also said that he tried to be a facilitator rather than a teacher by making the environment in which the learners could participate and communicate more. Role-play, and interactions between or among the students themselves might be the activities for that according to him. His view of being facilitator and motivating the learners in the communication process was in line with the view shared by Breen and Candlin (1980, as cited in Richards & Rodgers, 2009) and Freeman (2008) for CLT. They have also said that teacher's role is just like an adviser or organizer or guide who provides necessary advice/guidance to the students for better performance.

Keeping the learners in the centre, T4 also said that teachers should teach in the way the students feel easy. If the teacher could read the level of capacity of the learners, that would help the teacher to use the approach students enjoy. His view was in line with the view of Wohlfarth et al. (2008). T4 further said that this approach helps the learners minimize their stress. This view of T4 was in line with the view of Rahim (2010). For learning to take place, stress is one of the major obstacles. If it can be reduced, the learners can learn more and the things they learn in the stress-free mind-state can last for a long time. So, another approach to make the teaching learner-centered is to create stress-free environment which can be created with the discussions on matters the students bring in the classroom. But it does not mean that the teachers should make the environment where the students/learners do not need to do anything. So he said that the teachers should be imaginative and at the same time, they should help the learners be imaginative. His view was in line with the view of Jones (2007) who suggested to the teachers to involve their students in different imaginative activities.

In the same vein, T5 said that if English could be taught keeping it close to the Newari culture that would help both the teachers and the learners from the Newar

community. For him, it could be an easy way for the learners to learn English. His view was in line with the view of culturally responsive teaching of Gay (2000). According to him, teachers need to know the cultures of the students to make their schooling interesting and stimulating the ethnically diverse students. In the case of the Newar students too, culturally responsive teaching helps to attract, encourage them for more academic achievement.

Respecting the learners and their position, T6 said that,

*I can use some of the cultures or events which are related with the Newari communi, Newar community, and it will help them to learn English easier. And if we use those, if we use the culture or vocabulary from their own culture, it will help them to write those events clearly.*

Of course, the examples, discussions, or use of vocabularies from the culture of the learners help them to learn English more. Because it makes them easier and they do not need to bother a lot searching many English vocabularies. Her view was also very similar to that of Gay (2000) who viewed that culturally responsive teaching was comprehensive, empowering as well as emancipative approach of teaching. He suggests that students will perform and achieve better when teaching is filtered through their own cultural experiences.

In the same way, I discussed with the students in their group. Their views also showed that their teachers used to be learner-centered in different ways. They shared that their teachers used to teach in a simple way as far as possible. According to them, simple way meant teacher's writing the meanings of difficult words before starting the lesson. Similarly, their teachers wanted to bring their (the learners') cultures in the discussion of English class. They thought that that would make the class interesting. Another thing the teachers did to keep the learners in the center was, according the

learners, the teachers explained the lesson in English as well as in Nepali. If that also was difficult for the learners to understand, the teachers again explained the lesson using the Newari words or using the reference of the cultures the students belonged to, i.e. Newari cultures. Their views were also in line with the views of Texas Educators (1997) and Gay (2000). Some of the characteristics of the learner-centered approach are, emphasis on active learning, curricular flexibility, student empowerment, inclusiveness, acknowledgement to prior experiences and life histories, etc. (Fewer et al., 2011). So integrating local cultures of the learners in ESL/EFL classroom is also a way of giving respect to them which is a part of learner-centered approach.

**Theme 5:  Teaching Realias**

Teaching realias are the supportive materials used in the classroom to bring the class to life. Realias are the real objects which help the learners touch, taste or see the things they are reading about. Smith (1997) writes that "The use of realia is commonplace in the ESL/EFL classroom and is widely considered to have great value in fostering an active teaching-learning environment". Use of realia helps the teachers well to teach vocabularies to the learners. Regarding the use of realias, T1 said that he used pictures of different things which made his job easier. Moving a step ahead, T2 was in favour of using the local cultures or places or things as the realia. He said,

*when we use the things in the surroundings or in the, available things in the surrounding, definitely students grasp well than they when we teach them some unseen facts.*

The researches and experiences of the people also support his view that locally found and familiar realias are better than those of developed in 'developed countries'. In this sense, the local culture and its (cultural) artifacts can easily be used as the

teaching realias. For example, 'Yomari', 'Chatamari' as the examples of breads; 'Hakupatasi', 'Haku-tapali' (Bhadgaunle topi) as the examples of costumes can be used. The local students/learners of Newar community can easily understand them. An e-paper on Realia (2012) also suggests the same idea. It suggests that we better visit or celebrate cultural events, and enjoy the local menus sometimes instead of just reading and explaining them in the ESL classroom. In the same vein T4 also said that the legends of local community also can be used as the teaching materials to promote communicative activities. His view was in line with the view of Weimer (2002, as cited in Wohlfarth et al., 2008) for whom the contents were not only the isolated facts.

The idea of T5 on teaching realia is very interesting. For him, teaching learning is not fulfilled only within the classroom setting but using the cultural artifacts such as temples, ponds, and historical places (palaces) available in local area can help more to both the teacher and the students for clear learning and understanding. He said,

> *When we perform the teaching-learning activities, only a text book or the setting inside a classroom may not be complete. It's about learning language; to learn the language we can go out of the classroom, visit many places, observing various things. We live in Bhaktapur and there are many things related to Newari culture that carry special features. Students get opportunities to learn well by visiting those spots and observing those things and discussing their importance and historical background. And there takes place the interaction between the teacher and the students too.*

Using the local places as teaching realia is a great idea. This view of T5 was in line with the view of Opp-Beckman and Klinghammer (2006) who suggested visiting the places culturally, historically or naturally important and enjoying the celebrations,

and preparing reports on them. In the same vein, the e-paper on Realia (2012) again suggests to plan a celebration of different important and popular festivals and to give opportunities to our students to experience them in real practice. Along with the celebrations our own festivals and visits of our own places, we can provide students the opportunities to learn English. After all, it is English language we need to learn, not a 'white value' or the cultures of English people (Duwadi, 2010).

For teaching vocabulary, T6 had felt that teaching about local festivals were very useful. She used the photographs of artifacts as the realias. Her view of using such visual objects in the classroom was in line with the thought of Sumarni (2008) who talked about language-based realia such as maps, pictures, symbols, graphs and charts. She has found in her research that using the realias, students were more interested and their vocabulary power was increased.

From the above mentioned data collected from the participant teachers and students, what can be interpreted is novice ESL/EFL teachers may think that only the authentic objects that can be displayed in front of the students in the classroom are the teaching realia. But the studies have proved that teaching realias are more than only those kinds of things. Visiting the places and observing the celebrations related with the topic are also considered as realias. So far as those things are concerned, they can be found immensely in Kathmandu valley and can be used for better teaching-learning English. Indigenous practices of field visit, active discovery and close observation will free us from Western schooling system too as viewed by Woolman (2001). Though I am a researcher here, later as a teacher, I will help to articulate the local knowledges with the dominant colonial knowledges too (Bhaba, 1994, as cited in Fashina, 2008).

**Theme 6: Methods of Teaching**

All the participants of my research had experiences of teaching English for about or more than a decade. That is why I wanted to know how they taught in the classroom or what were the methods they applied while teaching English. I wanted to know this so that I could relate my research topic with their teaching experiences and understanding. When I asked this question to my participants, T1, who was doing M. Ed. in English too, first talked about motivation. He thinks that motivation or encouragement or warm up before starting the lesson is necessary. So he starts the class with casual talk with the students.

> *Mostly I teach them with the help of pictures, diagrams, structures sometimes through role-plays. I also use the real objects to give them proper concept of a related lesson. I often use English and encourage them to do so.*

Then he answered about the methods he applied or was applying while teaching,

> *For primary level students, I focus on drill method whereas I prefer explanation as well as discussion method to teach secondary level students. Sometimes I go to the classroom with audio-players and newspapers. The students are supposed to be active learners when there are different exposures.*

His view was in line with the views of Jones (2007) who suggested that the teachers should involve their students in different kinds of activities such as reading, writing, role-play, etc. T4 went on saying, "…teaching goes through trial and error. So, no method is perfect during teaching." Moreover, for him, it depends upon the level of the students and objectives or needs of the curriculum too. When I asked the same question to T2 and T4, they answered the same. They said that they did not take

any method for granted. Their views were in line with the view of Prabhu (1990) who suggested that any method felt appropriate in the given situation could be used. T4 said that,

> *A single method is not used. Lecture method is used most of the times. It is more practical in relation with our classroom structure. It depends upon the topic too. For grammar teaching, I teach through discussion. I teach through problem solving method too for grammar. And for other topic in which we need to express our thoughts too, we should go on with discussion. Similarly, explanation is also necessary, lecture method is also necessary in many of different topics. Most of the time, two-three methods are mixed…*

When I asked the same question related to method, T3 answered something else rather than answering directly. He said that teaching English was challenging because, according to him, he (we) was a Newar teacher of English; Newari tongue or way of speaking was quite different from that of the native English speakers. His experience was quite similar to that of T1. He also had said the same thing. He said that teaching English was not very easy because English teachers should be well aware of English grammar, English language and its different functions to teach English. Their views were in line with the view of Medgyes (1992) who said that non-native English teachers lacked the competence. As T1 and T3 said, Medgyes (1992) also mentioned that non-native English teachers frequently encountered the problems such as fluency, vocabulary, pronunciation, listening comprehension, grammar, etc. But at the same time, he said that there were advantages of non-native English teachers' use of mother tongue of the learners. But T3 seemed to be following the CLT approach to some extent. Later, he said,

*Mostly I teach English in the participatory way so that the learners can learn themselves in which I just play as a role of a facilitator.*

His view was in line with the views of Richards and Rodgers (2009) and Freeman (2008). According to them, the teacher plays a role of a facilitator or an organizer or an adviser or a guide or a counselor or an independent participant in the CLT approach. In this approach, the active participation of the students via group discussion, role-play, etc. is highly preferred.

Similarly, I asked the same question to T5 too. His view was quite different from that of the other participants. He thinks it is better to teach English through literary texts as they provide ample opportunities to practice. He further said,

*The goal of EFL teaching is to help students to communicate fluently in English. My personal experience of teaching English is that teaching English is easier through literary texts. I believe that they are very strong tools to impart the knowledge of English to the students as they provide plenty of opportunities to practice and enhance English language skills.*

Use of literature in the language classroom has various advantages. The view of using literature in the language classroom was in line with the views of Hismanoglu (2005) and Lazar (2009). Reasonable causes of using literature in the language class for Hismanoglu (2005) are it is a valuable authentic material, for cultural enrichment, language enrichment and personal involvement. In the same way, Lazar (2009) also has mentioned literatures as motivating material, access to cultural background, encouraging students' language acquisition, expanding students' language awareness, developing students' language interpretative skills, etc. Literature is more than a plain language. It needs various language skills to understand well. So if the teachers use the literary texts as reading materials, they

provide the opportunities to learn to use English as the native speakers use. At the same time, they provide opportunity to be familiar with the cultures of the native speakers too.

Finally, I asked the same question to T6 too. She said,

*I teach English using different techniques. Techniques depend on the text. I often use the techniques like story-telling, role-play, game, explanation, discussion, question-answer method, etc.*

From the above data, what I concluded is they are well experienced teachers and they might be good in their respective professions too but they are not very familiar with the methods as mentioned in "Approaches and Methods in Language Teaching" written by Richards and Rodgers (2001) and "Techniques and Principles in Language Teaching" written by Freeman (2000). No participant had mentioned the names of methods such as TPR (Total Physical Response), the Silent Way, Suggestopedia, CBLT (Competency-Based Language Teaching), CLT (Communicative Language Teaching), GT (Grammar Translation) Method, TBLT (Task-Based Language Teaching), CBI (Content-Based Instruction), the Lexical Approach, etc technically but something else. They just took the names of techniques or tools such as lecture, discussion, drill, game, role-play, story-telling and use of literary texts, etc. That is why it can be concluded that the interviewees didn't have "competent grasp" (Budha, 2011, p. 73) on methods of teaching. It might be because most of them were not from the education background but from literature.

But it does not mean that they were wrong because though they did not know the technical terms used in Educational field for method, more or less they were doing the same. Those activities they said are also the inseparable ingredients of the above mentioned methods.

Another important thing is now-a-days, virtually the methods have been dead and there is no method as such (Richards & Rodgers, 2001). So, this era is also known as the 'post-method' (Prabhu, 1990) era and any method which is felt good or appropriate can be applied because it cannot be said that any method prescribed in any particular place can be applied in all the places equally. It largely depends upon time and situations. In this situation, the view of T3 is suitable with our time and situation. If a teacher turns to be a facilitator, not being a traditional teacher only, students will get ample opportunities to be active in the classroom activities.

But regarding the method, I found the views of the students a little bit different from that of the teachers. Some teachers had claimed that they used pictures, games, role-play, etc. and played their role as facilitators. I came to know, through the focus-group discussions with the students, that those techniques were used by the teachers very rarely. They used games, role-play and other interesting techniques occasionally. Most of the times, they used explanation, discussion and lecture techniques. Some boy-students had the same experience. A boy-student said,

> *Before starting [the lesson] sir asks us to read once and we ask about the words which we do not know. Sir then explains those words/things in English to us and again if we do not understand, we ask our teacher…….*

Another boy-student also said that his teacher most of the time taught about the word-meanings first which made them easier to understand the lesson. Later his teacher used to explain the lesson in English. Writing word-meaning of difficult vocabularies on the board and teaching them before starting the topic was a general scene seen in most of the EFL classes which made the learners easier to understand the lessons explained in English by their teachers.

Experiences of the girl-students were also not different from that of the boy-students. A girl student said that her teacher used simple words while explaining so that the students could understand the lesson well. She further said that if that did not work, her teacher sometimes used Nepali and sometimes, the mother tongue (Newari) also.

From the interaction with the students, I came to know that teachers still use traditional methods such as GT method and consume most of the time period of the class. As a form of teacher-centered approach, instructors mostly lecture the subject matter even in the primary level that provides more practice to the teachers than to the students (Bista, 2011, p. 5). Teacher's talking time (TTT) is more than Students' talking time (STT). The teachers speak more and the students just listen to them being very much 'loyal' and 'disciplined'. The teacher gives instructions and the students just follow them.

Such situations should be avoided as far as possible. Though a teacher in the classroom is a major player, students are also equally important. So, though the teachers use the methods as per the time and situations or lessons and levels, they need to know how to make the class more interactive. If they make the environment of the class learners-friendly, they do not need to follow only a particular method all the time. Students themselves become more active in learning.

**Chapter Summary**

From the analysis and interpretations of the data I got from the participant teachers and students, ELT can be culture-friendly by integrating the local Newar cultures as far as possible. Discussions about the local Newar customs and costumes, feast and festivals, rites and rituals in ELT classes help a lot to make it culture-friendly in the Newari context. It can be assisted by using the culture-specific words of the Newari

culture without translation and visiting and enjoying historically, culturally and naturally important local places and celebrations as teaching realias. To bring the student-brought-cultures in the discussion and to carry out various creative activities are not only a way to make ELT culture-friendly but they are the parts of learner-centered approach too.

CHAPTER V

SUMMARY OF FINDINGS, CONCLUSION, PEDAGOGICAL IMPLICATIONS,

AREAS FOR FUTURE RESEARCH AND MY REFLECTION

In this chapter, I have dealt with the findings of my research study, recommendations on the basis of the research, and conclusion. I have accompanied these things with my own experience in the journey to complete my thesis on making ELT culture-friendly in my Newari context.

**Findings of the Study**

Following are the findings I summed up from the data analysis and interpretation which followed the data received from the interviews and focus-group discussions:

a. All the participant teachers have viewed that integration of local cultures in ELT class support the learners to learn English better. It is not in the sense to promote local culture as viewed by T4, but to enhance more and more discussions among the students and between the teacher and the students. In this regard, the students wanted to learn more about the culture of the target language and other cultures too so that they could have inter-cultural competence because they already know/knew their culture.

b. In the same way, all the participant-teachers felt good to use the culture-specific words or the names of the cultural artifacts without translation. T4 and T5 thought that translation also could help the learners play more with the words/vocabularies and language. But to avoid the confusion and double meaning of the word, and to keep the grace of language alive as said by T2,

they emphasized using the culture-specific words or the names of the cultural artifacts as they are or without translation.

c. Similarly, according to them, Newari mother tongue could also be used to a certain extent if the students felt difficulty in understanding the meaning of an English word. It was found out that Newari terms could be used sometimes rather than to struggle more with the English itself. That helped the learners depict the correct and clear meaning of the word intended. Students themselves too favoured the use of Newari words sometimes as reference.

d. All the teacher-participants were in favour of learner-centered approach. To make their teaching learner-centered, they had used the techniques such as role-play, picture display, sometimes use of the mother tongue of the students, explanation in a simple language, etc.

e. Regarding the teaching realias, not only the pictures or photos, or other real objects in the classroom are the teaching realia. The participant-teachers, T4 and T5, proposed the idea of visiting the local areas which were culturally, historically or naturally important. They viewed that such activities helped the learners enhance their discussion and vocabulary power.

f. Regarding the methods of teaching, some of the teachers, who had B. Ed. or M. Ed. background, seemed having the theoretical knowledge. But some of them were using old lecture method. Those teachers who had B. Ed. or M. Ed. background, they also did not have sound knowledge of the methods of teaching. They were using general terms to address the methods such as games, pictures, role-play, etc.

## Conclusion / Here Begins a Noble Way

Though there was/is a long debate on which culture is to be taught: culture of the target language or that of the source language, it is now clear that both the cultures are equally important. If only the culture of the source language is taught, the students may be deprived of knowing about other worlds. But if they are taught only about the culture of the target language, that may cause less interaction in the class, that may make them passive listeners. So, for the inter-cultural competence and learning more English via discussions about cultures of both the languages (source and target), there should be discussions of both the cultures equally.

But, here, I have talked about making English language teaching culture-friendly in the Newari context. So, in this case, there is no doubt that if the ELT is to be made culture-friendly in the Newari context, then more and more discussions about Newari cultures, feast and festivals, costumes, dances, artifacts, foods should be held. At this moment, it will be contextual and worthwhile not to forget that language is not only to know about linguistic parts but it is an art (Edwards, 2009) too which consists of creativity as the language, especially English, as it is playful. It is not necessary to speak or use the English language as only the British native speakers use. If we are to teach English language to our children and use English in our context, then we must integrate our local cultures in ELT. If possible, we should anglicize the culture-specific terms of Newari language and culture too as the Indian words such as 'loot', 'raja' 'rani', 'guru', 'sari', 'jungle', etc. have been used in English as they are, and they have been acknowledged even by Oxford dictionaries too. These words have got the English recognition. In the present compulsory English textbook of the secondary level of Nepal too, there are the use of the words such as 'maiti', 'purohit', etc. as same they are used in Nepali language and culture. That will add more spices in the

English language and show creativity too. I have read English literature written in English as well as Nepali context. But when I read English literatures written in Nepali context using Nepalese culture-specific terms, I understood more. That drew my attention more.

Regarding the translation of famous and most popular Nepali epic "Muna-Madan" of Mahakavi Devkota, Shrestha (2000) has written that "I have made it a point not to translate words like *Dhara, Pati, Neini, Sati, Karma,* etc. as the original flavor would be lost and also because the literal translation would sound ridiculous in a different cultural context" (p. 13). I also felt/feel it is clearer to understand and easier to use "Kwati is delicious" instead of using "the soup cooked mixing nine different types of beans is delicious".

Another thing that can be concluded was learners' ease in learning i.e. learner-centeredness. The participant teachers had used the mother tongue of the learners, simplified the texts, carried out various activities, such as role-play, to make the class interactive and interesting. The ultimate goal of the teachers behind all these activities was to make the learning easier for the learners.

Similarly, it is not necessary to be confined only to the traditional approach of using teaching realias. Generally, objects such as fruits, blocks, tan-grams, geo-boards, pictures, maps, etc. are used as teaching realias. But, according to the research participants, visit in the culturally and historically important local places and celebration of the local cultures also can be regarded as the teaching realias. So far as the teaching method is concerned, it can be concluded that, both the old and the new teaching methods are in practice.

Teaching English integrating local culture is not a new way as we can get many of the articles written already discussing the importance of integration of local

cultures. But, of course, in the context of Newari culture, this research is a pioneer one. I have decided to integrate more and more Newari cultures while teaching English especially to the English learners of Newari ethnic group. So, it is a new way in the context of Newari culture but it should not be seen this research from the communal and racial point of view; because it is merely a step to 'think globally and act locally' in the field of ELT. Here, I envisage myself as Sukarat (Socrates) who "speaks to himself – I do not want to follow the old footsteps already walked by thousands; let me think new; let me do new" (Bhattarai, 2012, p. 326).

## Pedagogical Implications

I have done this research in the context of core area of Bhaktapur where almost all the people are Newars. The English teachers I interviewed and the students with whom I discussed also are/were Newars. There were more Newar students in the nearby schools too. That is why the findings of my research, I think, will be equally useful and applicable in such contexts where the majority of the students are from the same ethnic or culture group. In our country, there are many ethnic groups such as Tamangs, Sherpas, Tharus, Limbus, etc. All these ethnic groups are in search of their identity and 'space' in this republican Nepal. If not to see from the communal point of view, this may be a way to empower them.

But, here, I am using the word 'majority' because we can hardly find such 'pure' schools where all the students are from only one ethnic or culture group. Now, in reference to the findings of my research, following pedagogical implications can be derived:

    a.  All the teacher participants as well as students participants felt easier while using Newari words even in the ELT classes. To make English language teaching easier to the students of/from Newar ethnic group, it is helpful to use

their mother tongue when it is necessary. This activity helps the teachers to make the students attentive and encourage them to take part in discussions. But at the same time, it should be kept in mind that excessive use of mother tongue may deprive the students/learners of opportunity of learning English.

b.  Similarly, regarding the culture-specific words or names of the cultural artifacts, the experiences of the participants showed that it is better to use the culture-specific words or names of the cultural artifacts of Newari culture as they are, without translation. On the one hand, it will make the Newar students or learners easier to understand English and on the other hand, it will help to keep the 'grace of the Newari language' alive or to save the original meaning of the culture-specific words of the Newari culture through English as T2 indicated.

c.  Another important thing to make English language teaching culture-friendly in the Newari context is the inclusion of Newari cultures, festivals, etc. From the research it is found out that if discussions are held on more Newari feast and festivals, costumes, cultural dances, people and their life styles, that will encourage the students/learners more to participate in the discussions. Along with the discussions about the source culture, if the discussions are held about the target culture, that will help the students/learners for inter-cultural competence as the participant-students said. It will help them to compare and contrast their culture with that of others/ the target culture.

d.  To make the teaching learner-centered, the teachers should organize various creative activities, for example – role-play, in which the students will be self-motivated to take part eagerly. Similarly, the teachers should make their

explanations as simple as possible too so that the students can understand the lessons easily.

e. Teaching realias are not only the real objects the teachers can bring in the classroom. Visits and celebrations are also equally or more fruitful realias. So, the language teachers should organize programmes such as visits and celebrations, especially historically and culturally important ones, e.g. celebrating and enjoying *Yomari*, as far as possible. Such activities encourage the learners to learn more and talk about their culture.

f. So far as the method is concerned, the participant-teachers were following lecture, explanation, and discussion more than the two-way interactive approaches. The teachers were not able to be learner-centered as they should be. In the focus-group discussions, the participant-students said that they preferred varieties of methods/techniques such as game, role-play, or something in which they could get more enjoyment along with learning. So, the teachers better follow such methods and techniques, which will provide opportunities and encourage the students to take part in the discussions with the teacher as well as their classmates.

## Areas for Future Research

This research has attempted just to open a door of cultural issue while teaching English. Since it is probably only one and pioneer research done to link the ELT activities with the Newari culture, many things are to be explored in this field so that lots of further researches can be carried out. In this context of the Newari culture, the upcoming researchers can focus their studies on the following issues:

a. This research has been carried out in such schools where the majority of learners were from the Newar community. So additional studies can be conducted to see its impacts on non-Newar learners.

b. I conducted this research in the context of Bhaktapur where there was less influence of foreign cultures. Further studies can be carried out in the schools of Kathmandu and Lalitpur too where there are more influences of other cultures to see how far the implications of this research can be implemented.

c. With the transformation of the country to a republic, every ethnic group, especially the marginalized, is in search of identity. On this very ground, further researches can be carried out to see whether ELT is helpful to preserve and promote ethnic identities.

## My Reflection

Though I already did my M. A. in Political Science in 2062/63, I did not write a thesis at that time. So, I did not know much more about research and thesis. During my B. A., I studied a book of research methodology but that was focused mainly on quantitative research rather than qualitative. As I did not write a thesis in M. A. Political Science, I missed even the basic orientation to thesis.

Later, I came to KU to earn a master's degree again but in Education. We had/have to study research in the third semester. I was delighted having opportunity to study research here which would pave way to thesis writing. So, I was very much interested in this subject. But my happiness slowly started to fade away as I could not relate my previous study with that of KU. The more I studied, the more I became confused. Later, I found out the reason, that was I studied only about quantitative research at TU but it was more about qualitative research at KU. Even after finding out the reason, I could not become clear on the way of qualitative research though I

prepared (we all the students had to prepare one) a proposal on the "Effectiveness of Counseling in Sainik Awasiya Mahavidhyalaya" to improve teaching learning environment and discipline of the students. Our teacher of the research subject Assoc. Prof. Bal Chandra Luitel also appreciated my proposal but the demarcation between quantitative and qualitative research was always a blur for me. I should confess, by the end of the third semester too, I was not clear about it.

For the further progress of my thesis on the same topic, I went to my/our guru as well as research guide Assoc. Prof. Laxman Gnawali with my proposal I prepared in the third semester but he clearly said to me that the thesis should be related with ELT. That was another hard blow on my nose which changed my happiness into ashes. My thought of completing the thesis became dimmer. Once again, the demand of Laxman guru made me hopeless.

But I did not lose my heart because I had to complete my thesis at any cost. Rather I began to think only on thesis. I talked to my colleagues, seniors; and I studied the theses of my seniors. Those conversations and studies lit up my thought and gave me some ideas. Again, I prepared another proposal on "Making ELT Culture-friendly in the Newari Context". The interest to study language in terms of culture aroused in me because of our tutor Prem Phyak. He taught us Applied Linguistics in our second semester and it was very interesting. So, I chose that topic and prepared the proposal. I defended it and it was approved by our tutors with some suggestions. Only then, my happiness tried to slightly head up. But lots of hurdles were still awaiting me there in the field.

First of all, I prepared an interview schedule to interview English-teaching Newar teachers to get their views on how the ELT can be made culture-friendly in the Newari context. I showed it to my research guide Laxman Gnawali sir and got it

corrected. But when I went to the field in the local schools of Bhaktapur, some teachers became ready but astonishingly unlike my expectation, some teachers hesitated and dilly-dallied. I said I just wanted their sharing of their own experiences only but still it took a long time to make them ready for their interviews. Though they became ready, they wanted to give written interviews. I was confused whether that worked or not. I again asked my tutor / research guide Laxman sir and it was Okayed for one time in the beginning on condition that there should be oral interviews later two times. Only then I was relieved getting a green signal and went on with the written interviews. Because of informal visit and sharing, later they became ready for oral interviews and I got the relevant data in the form I needed.

After then, I conducted focus-group discussions with the students of different local schools in Bhaktapur. For that also, principals of those schools hesitated to permit me to conduct discussions with the students. I had to convince them.

I felt lots of hardships in the field while collecting data, but at the same time, I also realized that without the hardships and proper field study, the research remains incomplete. During my research, I learnt many things which I never thought before. For example, I can now take my students to visits in historically and culturally important places instead of using only traditional teaching realias. I can organize different celebrations as far as possible. As a researcher too, it shows me the un/necessity of translation, needs of inter-cultural competence for the students in the ELT classes.

In this context, it is worth mentioning the last stanza of "The Road Not Taken" written by Frost (2012):

I shall be telling this with a sigh

Somewhere ages and ages hence:

Two roads diverged in a wood, and I -

I took the one less travelled by,

And that has made all the difference.

**Chapter Summary**

This chapter presented the details of the findings, recommendations, conclusion and implication along with my reflection. Many of my friends who teach English say that English should be taught as it is taught in the English speaking countries by the native English speakers. This research has suggested ripping that view apart. Only then, the non-native English teachers can be empowered and become free to teach English as per the need of our/their local contexts. So, as our country is multiethnic and multicultural, this research indirectly recommends to carry out further researches in the context of other cultures too so that the learners of other cultures also get the opportunity to learn English in an easier way.

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APPENDICES

**Appendix – 1: Interview Schedule**

1. Name: ………………………………………………

2. Age: …………..                    3. Sex: Male / Female

4. Address: ………………………………..

5. Years of teaching: ……….          7. School: …………….

8. How do you teach English? Do you try to include local culture while teaching?

9. How do you use artifacts while teaching?

10. How can, in your view, English be taught to make it easier to the learners of your ethnic group?

11. What is it like teaching English without translating the names of the cultural artifacts of your ethnic culture? Does/may it help the learners of Newar ethnic group?

12. Do you think the integration of local Newar cultures in EFL/ESL classroom is helpful to the learners from Newar ethnic group?

(Though people generally understand the meanings of 'ethnic group' and 'caste' as 'jaati' (जाती) in Nepali, by 'ethnic group', I mean 'nation' here.)

**Appendix – 2: Focus-group Discussion with Students**

1. How do you feel learning English, I mean English subject? Is it easy or difficult?

2. How does your teacher teach you English? What method does he/she apply while teaching English?

3. How do you want your teacher to teach you? I mean you may have your own idea that you will understand more if your teacher teaches you in the way you like or think.

4. Do you feel easy when your teacher sometimes uses your mother tongue or Newari words in the English classroom? Do you feel awkward or helpful to understand the difficult meanings?

5. In your Newari culture, there are so many cultural artifacts or culture-specific things which cannot be found in other cultures, e.g. Hakupatasi, Kwati, Khin, Dhime baja, etc. In your English class when do you feel easy – when your teacher uses their Newari names as they are or when they are translated e.g. black sari for Hakupatasi, cow-festival for Gaijatra?

6. When do you feel easier to understand? While discussing others' cultures or your own cultures? Or while discussing the things which are available in your surrounding or something which you have to imagine of?

**Proposed site: Local schools of Bhaktapur Municipality area**. These questions will be asked to any six local Newar teachers of different schools in Bhaktapur teaching English from the primary to the secondary levels.

## Appendix – 3: Some Interviews

(Written Interviews)

Interview with T1

Q.no.8

Ans→  Teaching English is not very easy. Teachers who teach English should be well aware of English grammar, English language and its different functions. There are many ways and methods of teaching English in the classroom environment. As an English teacher, I first motivate my students. I, then activate them to follow any one skill among the four language skills, ei. reading, writing, listening and speaking. Mostly, I teach them with the help of pictures, diagrams, structures, sometimes through role play. I also uses the real objects to give them proper concept of a related lessons. I often use english and encourage them to do so.

For primary level students, I focus on drill method whereas I prefer explanation as well as discussion method to teach secondary level students. Sometimes, I go to classroom with audio plays and newspapers. Students are supposed to be active learners when there are different exposures.

It's not possible, in every class that I include local culture because it depends on the lesson and its objectives. While teaching manner, comprehension, composition etc, I mostly include local culture.

Q.no.9.

Ans→ Teaching with pictures and posters will definitely assist students to get concept on the concerned subject. Besides, that, students get practical knowledge when ~~the~~ we use artefacts in teaching. Though it takes time, it becomes more interesting while teaching. Making paper boats, flowers, balls and producing natural colour out of colourful leaves on paper include such artefacts. I use them ~~by~~ while teaching ~~essays and~~ ~~stories, tenses~~ the text in a descriptive way. I also let the students collect different things and ask them to write about them.

Q.no.10

Ans:- It would be better we provide the vocabs to them so that they can understand our teaching. They must be familiar with the sounds so I first teach them the sounds. It's not necessary that we should always translate the name of artefacts of my ethnic culture. We can simply give them more examples in the classroom. I sometimes elicit it from my students. They are to follow teacher most of the time. They must be encouraged to listen to the tape or teacher several times. I sometimes ask them to guess by presenting some symbolic expressions.

Daily Notes——————— DATE

Q.no. 11.

Ans:- Teaching English without translating the names of the artefacts of my ethnic culture is likely to be a bit challenging. But I don't mean that it doen't help ~~Newar~~ the learners of Newar ethnic group. This is the 21st era, therefore, translating things or translation method is not required to make teaching productive and effective. Since parents, social members and the relatives are comparatively more educated thesedays, learners do not have to worry regarding any English lessons. Certainly, English is the third language and its not so easy to learn. But if the students learn Nepali well they can also do better in English. There are certain ways to teach English effectively. Giving examples, presenting rhymes and songs, playing dramas, showing documentry films, pictures, etc. learners of Newari ethnic culture can be well taught.

Q.no. 12

Ans:- It will drastically work. Language generally represents ~~is based on~~ customs, religion and cultures of different ethnic groups. The integration of local Newar cultures in EFL/ESL will be far more convenient to the learners of Newari ethnic group. They grow much interest on the lessons ~~it is~~ they get acquainted with the English accent in Newari.

Interview with T2

(9) → E.B. Taylor, one of the great anthropologists, opines — "Culture is that complex whole which includes knowledge, belief, art, moral law, custom and any other capabilities and habits acquired by man as a member of society" Hence, I believe culture is the life blood flowing in everyone's veins, and beyond any question, the local culture and cultural artefacts knowingly or unknowingly get manifested automatically in the education that I impart.

(10) → There is really nothing more to say except 'how'. But since 'how' is difficult and incongruous (असुहाउँदो) for the question, I must take refuge in 'why'. ~~bell hooks~~ Culture circulates life and makes identity of the tribe. ~~Without culture.~~ The history of hitherto human civilization also shows that to exterminate the existence of any country, the foes have always attacked on her culture. Thus, CULTURE and cultural artefacts should be included for ~~eas~~ better teaching and strong identity of one's tribe. In my case, these artefacts heave in sight as automatically ~~as the~~ and frequently as breathing (occurs repeatedly without amiss, yet difficult to answer in 'howness').

25th Baisakh, 2069

10) Every language carries the feeling and emotion, but exact feeling can only be expressed in one's own language. My own experience in teaching also brings back home the fact that if any learner from certain tribe is learning some second language except his/her mother language, what counts the most is his/her competence in the mother tongue. I believe the learner internalizes the essentials triparties 'signifier' (sound image), 'signified' (context meaning) and 'referent' (the particular object/image signifier refers to) first in their mother tongue and then translates it into the second language very fast. Hence, the adeptness in one's own language plays pivotal role in gaining mastery over the second language too. Therefore, undoubtedly the references from the learners' culture and the frequent use of artefacts help the learners learn soon.

25th Baisakh, 2069

(11) Teaching English without translating the names of the cultural artefacts has almost pulled a familiar cord of Postcolonial movement and Black vernacular movement in literature. In the latter, the black people developed a counter language inside language to make their own distinct identity. ~~They dev~~ Their new counter language created an alternative to main stream in English culture on one hand whereas their new weapon (Black vernacular) also ~~proved to be~~ helped defeat the oppressor's language in their own game.

~~I ab So, while teach~~

It is also apt to bring bell hooks in this context — " This is oppressor's language, yet I need to talk to you." It means while teaching English without translating the names of the cultural artefacts, we are also almost holfing the ~~left seam~~ same left seam. We are promoting our culture and using their own language to counter it.

The second major benefit of teaching English without translating is we don't be in the risk of killing the original charm and fascination of our cultural artefacts while translating, for we know that translation is a precarious task. Hence, exactly by doing so (teaching English...), we kill two birds with a stone — using the oppressor's language as counter language and to strengthen our culture on one hand and be far from submitting to hegemonic power losing our originality while translating on the other.

**(Oral Interviews)**

<div align="center">Interview with T5</div>

Me: Sir, Namaste.

T5: Namaste.

Me: Yehanlai yo dosro charanko mero thesisko lagi awashyak bhako dosro charanko interview ko, interview ma swagat gardachhu.

T5: Dhanyabad.

Me: Yehanle kati barsha bhayo English padhauna thalnu bhako?

T5: Aba maile sab bhanda pahile ta pra. vi. ma English teacher ko rupma ma pravesh gareko thiye teaching career ma. Aba tyo tesari pra. vi. ma suru gareko bhaneko maile satra barssha agadi thiyo. Tara ma hal ayera 9, 10 ani +2 level samman English language teaching occupation ma lagiraheko chhu.

Me: bhanepachhi nikkai lamo anubhav sangalnu bhako raichha. Yo nikkai lamo anubhavko adharma bhannu parda angreji ahhh shikshan English teaching yehanle kasto anubhav garnu bhachha ali garho athawa sajilo? K chha yehanko anubhavma?

T5: Aba hami Newar family, Newar community bata English language practice garne Shikshak and shikshak ka najik ka vidhyarthika lagi khas gari sajilo bishaya ta bhayen, tara k ho, hunchha bhanda kheri kunai pani chij aba avyas gareko khandama nasikine bhane haina. Aba kasai kasai le ta bhanne garchhan ni yo Newarharu ko lagi angreji chahi tesro bhasha ho bhanchhan ni………….

Me: ho, ho.

T5: Tara afno matri bhasha sikisakepachhi euta matribhasha sikisake pachhi kunai pani language chahi ahhhh matribhasha bhanda second positionma rakhera sikna nasakine hoina, tesko matlab chahi matribhasha pachhi English language lai pani ahhhh sikna sakinchha, kina bhanda kheri tehanira matribhashale English sikna ko lagi euta language as universal phenomena ko rupma help garchha. Baru k hunchha bhanda ahhh yo English language lai pani alikati hamro jun euta culture chha ni Newari community ko afnai jun culture chha, tesko najikma rakhera practice garna payo bhane ahhhh bishes gari aba Newari community batai padhauna, English language pahauna baseka ra tehi community bata chahi padhna ayeka vidhyarthi harulai euta sajilo madhyem banchha bhenne lagchha malai yo Newari culture lai prayog garna payoun bhane.

Me: Hajur. Tapaile maile jun issue tira modna khojeko thiyen, tapai thyakkai tehinira aunu bhachha. Malai sajilo parnu bhachha, dhanyebad. Ma yo barema euta alikati ahhh yehabata chahi spasta ahhhh kura chahanchhu. Tapaile aba Newari language lai pani yesma abadda garera ahhhh yesaiko barema angrejima hamile shikshan garna payoun athawa sikneharule pani sikna paye bhane ajha sajilo hola bhannu bhachha….

T5: Hajur.

Me: kasto? Yellai alikati spasta paridinusna. Kasari yellai chahi ahhhh badhi bhanda badhi Newari culture lai chahi angreji ma chahi samel garera sajilo parna sakinchha?

T5: Aba, maile aghi chahi ali clear parna sakina jasto k ma lagyo bhanda kheri Newari language lai proyog garera English language sikne bhanera maile direct pratechha rupma bhanna khojeko haina. K bhanna khojeko maile bhanda kheri aba Newari language sikna ko lagi pani jahile pani afnai euta cultural kuraharu jun tapaile tehan cultural artifacts bhanera lekhnu bhachha, ti cultural artifacts haru Newari language siknako lagi ta nikkai nai assistant, assistant hunebho athawa auxiliary matlab mahatwopurna bhumika khelne bho tehan, bhane jastai Newari language haina, Newari culture k, Newari culture lai nai English language ma expression gardai lane euta tyo madhem ko rupma euta bishaye bastuko rupma athawa euta educational tools ko rupma ahhh euta-euta textko rupma culture lai rakhna payo bhane yo far-fedged far-fedged, aruko culture lai bhanda Newari community ka vidhyarthi harule najik bata afno culture lai herne karanle garda kheri teslai euta madhem banayera ani English language ma dhaldai ahhh landa kheri uniharulai euta chunautipurna bishaye chahi hundaina angreji bhasha sikai bhanne mero bhanai ho.

Me: E, Bhannale angreji bhashalai euta madhem ko rupma matra prayog garne ra tehi bhashama badhi bhanda badhi discussion garnu pare pani Newari culture ka kuraharulai chahi discussion ma lyauna payedekhi ahhh tehan vidhyarthi ra shikshak dubai lai sajilo hunchha bhanne yehanko dharana…..?

T5: Madhyem chahi English language haina, destination chahi Englsih language madhem chahi Newari culture, mero bhanai. Madhem chahi Newari culture, Newari culture bata vidhyarthi harule najikbata herirahya hunchhan, uniharu familiar hunchhan……

Me: Madhem bhannale bishaye bastu bhanna khojnu bha ho ki?

T5: bishaye bastu, ho ho.

Me: Ani destination hamro angreji sikai.

T5: Angreji sikai, ho ho.

Me: Angreji teaching, ahhhh….

T5: Bilkulai pani aba angreji bhasha adhyapan garaune shikshak ra ani angreji bhasha nai sikirakheka vidhyarthi ka lagi uniharuko antim laksha bhaneko jasari bhaye pani how to learn English fluently, how to learn ahhhh how to learn Englihs to speak and to write all the first skills ahhh fluently, clearly, ahhh trying to be the native speakers of English language. Hunata tyo sajilo kam haina tara chahi dherai nirantar prayas garyo bhane sakine kura ho jasto lagchha.

Me: Hunchha, tapaile ekdamai ramro kura  uthaunu bhachha. Aba yo jun jahan samma culture lai chahi madhem banaune bhanne yehanko dharana chha,….

T5: Ann.

Me: Yesari culture lai bishaye bastu ko rupma chahi teaching gardakheri dherai jaso culture specific wordharu pani hunchhan, jasto hamro Newari culture kai sandarva ma bhannu parda kheri…..

T5: Hajur.

Me: Hamro Newari culture ma yeti dherai ahhh chhuttai bishesta bokeka kuraharu chhan ki jun aru culture ma athawa angreji culture ma paidaina…

T5: Hajur ho ho…

Me: Teso bhaye pachhi vidhyarthi harulai chhahi ahhh kasari hami tyo barema chahi padhauna sakchhau hola? Kasari padhaunda ajhai sajilo hola?

T5: Aba ma yo prasna ahhh ma najik aunda kheri yo maile ma. vi. ko chahi curriculum herdakheri ahhhh ke paye bhane Nepali context ma, Nepali context ma rahera tehan bhayeka kurakani haru lai aba internationally ke bhanau aba failauna athawa hamro context hamro kuraharu angreji bhasiharulai communicate garna hamilai angreji bhasha ta chahiyo….

Me: Chahiyo.

T5: Aba tyo kura pahile nai adhyen gareko chha bhane voli bishwoko junsukai sthan ma gayera pani usle Englishma kurakani garna sakchha. English ma kurakani garne kramma afnai culture ka kuraharu pani usle nirdhakka bhayera rakhna sakchha. Ani bhakkhar tapaile sodhnu bhayeka kura feri ekchoti….

Me: Maile maile bhanna khojeko kura chahi jasto culture-specific kuraharu chha dherai hunchhan jasto, hamro ma chahi nyatapola bhanau, Nyatapola bhanne chha, ani voyen khane culture chha, haina…..

T5: Hajur.

Me: Testai hamro chahi aba ahhh costume ko kura gardakheri Hakupatasi bhanne chhutai chha…

T5: Hajur, ho.

Me: Ahh yesto, yesto kuraharulai ahhhmn kasari hami angrejima chahi teaching garda ajha sajilo hunchha? Matlab tiniharulai tehi ahhh Newari culture ma jasari hami sambodhan garchhaun, jun word haru tellai sambodhan garna prayog garchhaun, tehi word haru nai prayog garne ki? Tellai pani translate garne ki? Ke garda ajha better hola?

T5: Aba yehan bhasha ta translate garera matra sikindaina, tara kunai kunai bhasha chahi English ma bhanda Newari ma ek-dui wota prayog garda kheri vidhyarthile badhi chado bhanda chando bujchha. Ra maile yeti samman bhako payeko chhu ki kahile kahin tourists harule samet ti Newari culture ka shabdaharu sikna khojne. Tyo pani payeko chhu. Aba malai ma thyakkai tapaile bhannu bhayeko prasnama ma aunu pardakheri ke lagchha bhane hamro culture Hakupatasi ko kura garnuvo, Nyatopola ko kura garnuvo, ti kura haru gardakheri kunai testo specific terms haru, specific shabdaharu chahi English ma thyakkai navetina sakchha. Aba Nyatapol alai five storey temple bhannuko sattama malai ta ke lagchha bhanda kheri aba Bhaktapur kai bhashama bhannu parda ञातापोल bhannuparyo. ञाता ko matlab panch talle bhayo, haina? Athawa yo Newari haruko euta ahhh Newar haruko lekhine shabdama bhannu parda Nyata bhannuparyo. Nyatapola bhaneko chahi aba ekdam sabaile bujhne shabda bhayo, even aba Newar ra yo Bhaktapur basile matra nabujhikana tyo ta even bahira ka desh haruma samet tyo sabda janisakeko hunale hamile bhasha bakye samrachana banaudakheri English banauda kheri pani testa kehi shabdaharu Newari mai prayog gardakheri kifayet nai hunchha bhanne lagchha.

Me: Tara kasaile kasaile ke bhanne gareko chha bhane translate gardakheri hunata tapaile bhannu bha' jastai tehi word use garda ahhh yehanka local learners harule ramrosanga bujhne mauka paunchhan……

T5: Tara translate garera sikaunda kheri ajha bhasha sanga chahi play garne uniharule ajha mauka paunchhan bhanne pani dharana chha.

T5: Tyo, tellai yesari bujhaun, maile bhanna khojeko chahi jhan dui kisimle badhi faida dekhinchha. K bhandakheri Nyatapola bhanyaun hamile ani bracket ma rakhera athawa kunai maukama tesko meaning pani hamile English ma lekhidiun. Equivalent shabda nahunda kheri meaning ta hamisanga hunchha ni, kunai pani specific word lai

arthyaunako lagi bivinna shabda, phrase haru prayog garera chahi spasta parna sakchhaun yesko lagi.

Me: Ye…

T5: Josto ki aba tapaiko gaijatra ma Kwanti bhanne shabda hernus ta, 9 wota gedagudi samishran banayera athawa jhol banayera pakaune ek kisim ko chhahi Newar haruko ekdam typical soup lai chahi……, typical soup bhanirakhda kasto khalko ho chahi achamm lagchha, tara kwanti bhanne shabda uniharulai dina payo bhane mero bicharma tyo ahhh pachhi tyo 'Kwati' Shabda afai chahi prachalit bhayera sabaile bujhne sabda bhyera janchha. Tellai pachhi pachhi thap chahi pra..pusti garirakhna awashek hundaina. Suruma ta tyo tapaile bhannu bhako sahi ho. Tara pachhi chahi dui kisimle faida hunchha.

Me: Bhanepachhi hamro afnai khale angreji pani develop garna sakchhaun hami?

T5: Angreji purai ta afno khalko hundaina tara …

Me: Je hos, hamilai sajilo hune khalko angreji pani hami develop garna sakchhaun bistarai.

T5: Hajur ho.

Me: Yesari garda kheri culture-friendly hunchha bhanne yehanlai lagchha?

T5: Ekdamai, mai-maile bhanna khojeko bastavik kurai yehi ho.

Me: Has, afno bicharko lagi dherai dherai dhannebad.

T5: Dahnnebad, tapailai pani mero afno chahi aba adhyapan garda kheriko sabai anuvabharu bekta garna payen. Sayed yo meile bekta gareko kura chahi tapaiko afno academic line ma kahin prayog garna paune ashama ma tapailai shubakamani dina chahanchhu.

Me: Dhannebad.

- - - - -- - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - -

T5: Ahhh aghi mero euta sano kura chute jasto lagyo. K bhanda ahhhh hamile kachha kothama Engllish language teaching learning, teaching and learning garda kheri vidhyarthi lai euta text book athawa classroom bhitrako setting ma matra pura nahuna sakchha. Aba language sikne ta ho ni, language siknako lagi hami bahira, kachha kotha bhanda bahira gayera pani bivinna paribeshma bivinna sthanma visiting gardai bivinna chijharu herdai ahh siknu parne hunchha. Aba hami Bhaktapurma baseka ra Bhaktapur ma yeti dherai yo thulthula bishesta bokeka Newari cultures ahhh sanga sambandhit kuraharu chhan, aba ti chijharu herdai ti chijharu ko mahatwo, tiniharuko eitihasik pristhavumi haruko barema hami tyo thaunmai, hami testo spot mai visit

garera chahi kurakani garna paunda kheri vidhyarthiharule herdai bujhdai garna paunchhan. Ra aba tehanira shikshak ra vidhyarthiko bichma interaction hunchhan, aba dubai pachhye bata interactive activity bhaye pachhi ta ekdamconvincing kuraharu hune bhaye. Tesbata chahi dubai pachhelai nikai faida dekhinchha.

Arko kura, arko kura malai k lagiraheko chha bhane, aba English language sikda kheri hamile najanikana athawa janera English language bolneharuko athawa native athawa English native speaker haruka culture haru pani sikiraheka hunchhaun nai. Ek, ekatarpha chahi English language ka culture haru hamile sikchhau, arko tarfa chahi vidhyarthiharule ahhhh afno cultureko barema pani sochne mauka pauchhan. Ani yo duita culture haru lai lyeyera comparison garda kheri uniharuko English language ko practice chahi badhi hune vo, chahe junsukai nichod awos, tehan chahi euta sochne bhayo, ani bolera interact garda kheri chahi tyo English practice hunda kheri ani uniharuko k sahi ho k haina last ma chahi telle bhasha sikai ma chahi euta plus point hunchha bhanne lageko chha. Dhannebad.

Me: Has, dhannebad.

Interview with T6

Me: Ma'am, Namaste.

T6: Namaste.

Me: Ma yehanlai mero yo second stage interview ma swagat gardachhu. Ahhhh aba kura kaha bata start garaun bhanda kheri afno anubhav bare bataunus na, kati barsha bhayo yehenle teaching, English teaching garnu bhako?

T6: I have started teaching English ahhhhmn in 2054 B.S. and I taught as a grade teacher for 3-4 years, then I taught as a lower secondary teacher for about 8 years and I have been teaching as a secondary teacher, secondary teacher for 4-5 years.

Me: Ok, it has been almost about 15 years you have been teaching for. So, in this long experience, how do you feel? Ahhh do you feel English teaching difficult or easy, how do you feel?

T6: Teaching English is not a such difficult one. It depends upon the students also. And, becan you can use different kinds of technique to make it easier.

Me: So different techniques mean what kinds of techniques?

T6: For example, we can use discussion method, question-answer method, role-play, ahhh role-play, explanation method, game, story-telling, etc.

Me: Ok, so ahhh you are teaching here in one of the schools in Bhaktapur…

T6: Ya.

Me: And I think the majority of the students in your school are from Newari culture…

T6: Yes, yes.

Me: So in such condition, to make English learning easier for your students, who are from Newari background, ahhh do you have any special method?

T6: Any special method?

Me: Means any technique, any method how can we ahhh make our English language teaching easier for our learners.

T6: While thinking [about] the Newari community in our school, I can use, I can use the some of the cultures or event which are related with the Newari communi, Newar community, and it will help them to learn English easier. And if we use those, if we use the culture or vocabulary from their own culture, it will help them to write those events clearly. And if we teach another culture, it will be difficult for them to write and they have to depend on, they have to depend upon the imagination only if we use tho culture out of them.

Me: Ok, so ahh while including ahhh the culture of the students, I mean of the Newari culture, so how do you include that Newari culture in your English language teaching? Will you please ahhh elaborate it with example?

T6: Ahm, I use, I use those culture while teaching, while teaching ahhh different kinds of event, story writing and narrating different kind of events, sometimes teaching festival also, local festival also I use them, and sometimes I use them for teaching vocabulary also.

Me: So, when you discuss local cultures of which the students also are familiar, ahhm there are so many culture-specific words in our Newari culture also which cannot be, ahhh of the equi, equivalent of such words cannot be find, found out in other cultures, I mean in English culture. So, in such condition, how do you explain to your students about such culture-specific words or the cultural arti, name of the cultural artifacts?

T6: While teaching such kind of typical words, I don't translate them, I give definition, definition and most, most probably I, I use the same words for teaching them. And if I try to translate them, the significance of the, of that word might be less, lost. For example, Hakupatasi, Hakupatasi, this is a special dress of Newar, Newari women and when we translate, translate it into another language or in English, it might be as black sari, but actually it is not a black sari. It is a special Newari dress. So, I don't translate them, I, if possible I use to show them the picture and describe them.

Me: Ok, so ahhh in such condition, ahh it is also said that when we do not translate about such kind of thing in English language, then students will be deprived of ahhh opportunity of play, opportunity with the playing of language. How do you think about that?

T6: Umn, exactly I don't translate but ummn I use to describe them by giving definition, for example, just I have told you that Hakupatasi, and like the same way Ghintangishi. Ghintangishi is also a typical dance of Newar people…..

Me: Ok.

T6: And which is done in Bhaktapur only and there is no such kind of, it is a kind of dance. We can say that it is a kind of dance but I think, there is, there is not any equivalent word, English word and Nepali word also for that dance.

Me: So ahhhm, if the students ahh feel difficulty in understanding, then you try to explain those things in English….

T6: Yes.

Me: So that the students ahhhh understand those things ahhhh from the Newari perspective itself. Ok. So do you think that such kind of method ahhh help the learners to learn English better, than from the translation of those things?

T6: I, I think so. And I have also learnt that sometime translation also create violence because of, because of violence significance of that word might be lost. So I think it is better not to translate, translate those kind of typical words, typical Newari words.

Me: Ok. So I'm afraid that ahhhh what, what kind of violence you are talking about?

T6: Violence means, just I have ahhhmn, let's say we can share example of Gaijatra. Gaijatra. Nowadays some people translate that it cowfestival….

Me: Ok, ya.

T6: Actually it is not a festival of cow.

Me: Um, yes.

T6: And when we describe it as a cowfestival, it is some might be a, foreigners might think that it's a festival of cow. The cows are, the cows ahhh the cows may be used they may think that. But it is not a festival of cow. It is something else one.

Me: Ok, so totally translation of culture specific-words kills the essence of that word ahhh that we understand in Newari culture.

T6: Yes.

Me: Umn. So ahhh you mean, more than translation definition works in such condition. Definition of that word works for the, for understanding to the learners.

T6: For me, I think so.

Me: Ok, so thank you very much.

T6: You are welcome.