

English Fever in Nepalese Education System

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Abstract

This research paper analyses the role and attitude of English and other languages in Nepal. It also sheds light on how the English language is being used in areas such as education, media and business. Nepal is a country rich in cultural and linguistic diversity. In this study, the lifestyle of the user, the current and political situation of the country, use of science and technology, politics, education and transportation have played a major role in the language use in Nepal. Over the last 50 - 60 years, the influence of English as a foreign language in the Nepalese education system has been increasing. The attraction of English has increased in such a way that it has become like a tradition to learn English before own mother tongue. Not only in school but parents are also eager to teach English to their children from home. Parents are constantly trying to improve their child's English. Due to these elements, the world is shrinking or narrowing day by day. Nepal has not been able to remain untouched by this kind of problem. People seem to be motivated to learn English for economic, social, political, international relations and other benefits. Therefore, everyone is trying to enable their children by sending them to English medium schools. The fact that reading only in English medium has affected the learning of the local language has been brought out from this educational research. The research sought to highlight the increasing use of English language teaching in Nepal, the state of the language, language change due to the language policy of the Government of Nepal, and the possibility of languages dying due to language change. Textbooks, medium of examination, question papers, giving a lot of opportunities to students who know English have drawn everyone towards English. Multilingualism, language contact and language change are the fundamental experiences in Nepal. This paper is concerned with the language changing forms in Nepalese context based on Fishman's (1991) Reversing Language Shift (RLS). This paper presents the problems, solutions and suggestions in four different sections. In the first section, the early stages of English education in Nepal are discussed. In the second section, the influence of foreign languages on the original language and culture is discussed. Third, the fact that English influence has in-

creased in important places like available textbooks, exams and question papers, schools, offices etc. is presented in graphs and bars. The final section includes research findings, solutions, and recommendation.

Keywords

English, Education System, Globalization, English Fever, Fishman's Reversing Language Shift Theory

1. Introduction

Nepal is a country rich in cultural and linguistic diversity. Nepal is a land located country inhabited by people who speak 123 languages (Central Bureau of Statistics (CBS), Nepal, 2011). There have been various socio-political changes in a short period of time. Political changes have been taking place since 1950. This change marked the end of the Panchayat era (1950-1990). Where the system ruled by the king was a democratic system. Then, from 1996 to 2006, the country went into a decade-long civil war. After the abolition of the monarchy in 2006, a republic was established in the country. Although there has been a great change in the country from the political point of view, this change has not been effective in terms of language and culture preservation.

Nepalese language has been greatly influenced by English language. From an early age, parents have been trying to teach their children English. They are creating an environment for children to learn English from infant class to university. Despite their grief and difficulties, they are sending their children to expensive English medium schools. Parents are busy to make their children's English good at any cost. As English language is also an important medium to study abroad, the present generation has to learn English language to study abroad. The research sought to highlight the increasing use of English language teaching in Nepal, the state of the language, language change due to the language policy of the Government of Nepal, and the possibility of languages dying due to language change.

The demand for English has increased not only in the field of education but also in the fields of administration, politics, trade, tourism and diplomacy. In the promotion of staff, foreign trips and other non-governmental organizations, people knowing English have dominated these sectors. In other words, there seems to be a sign of a forming separate English-speaking society. That is why they have made English their integral part. Due to its strong economy and political power, the English language is ruling the world. A person who does not know English looks illiterate. That is why the number of people abandoning their language and following English is increasing in Nepal.

The language shift is doing a lot of damage at the social level. In the same way, the diversity of languages around the world is disappearing and we are witnessing it. In very general terms, the language shift is influencing the transformation

of the political, economic and social situation. As a result, those who choose the language are changing. The study of linguistics in Nepal and discussions with experts has concluded that these socio-political changes have had a direct impact on language planning and policy. The promotion of other local languages has been overshadowed by the fact that Nepalese is the official language and English is the international language. As a result, the vast majority of people are making linguistic choices based on their present and future. The research also sought to find out how people think about language use. In this research, Fishman's reversing language shift theory is used. As Fishman explained in his research, domains of language performances, this research also shows that strong language affects weak language. As Fishman (1989: p. 234) said when bilinguals come in contact with a strong language, the stronger language affects the weaker language, and the weaker language gradually disappears. In the same way, many local mother tongues in Nepal have been affected by exposure to Nepalese language, while the national language of Nepal, Nepalese, has also been affected by exposure to English. This educational research has found evidence that truly Nepalese-speaking parents are raising their children by teaching them English. As a result, it is confirmed that the new generation is shifting from mother tongue to Nepalese language and from Nepalese language to English language.

According to Ferguson, linguistic deviation refers to the act of embracing a language other than own mother tongue in any linguistic community. In its study of linguistic deviation in Nepal, Research Centre for Educational Innovation and Development (CERID) and Language Commission in Nepal 2018 cited economic, social, cultural and educational influences as the main factors of linguistic deviation. In a multilingual situation, the gender of the speaker, the generation of the speaker, age, marriage, migration and other factors also determine the use of language.

Economically weak countries and numerically small languages are influenced by the languages of economically strong countries. What this research has found is that linguists feel weak when they speak their mother tongue in front of a powerful and popular language. So, they are trying to improve their language anyway. The language shift is influencing another important aspect in the field of Nepalese language is sound, lexical and grammatical proficiency as well as human habits and speed of speech, word choice and pronunciation. If members of a language-speaking community abandon their language and use another language, such a situation is called linguistic shifting.

This research has brought out the condition of mother tongue while middle class Nepalese speaking parents raising their children with English medium education. It has been mentioned that their inclination towards their mother tongue has decreased due to running after English language. Nepalese is the national language and lingua franca in Nepal. The trend of language shift has helped to study the socio-economic and psychological dimensions of Nepal. There is no single answer to the question of why language users are attracted to other people's language. It covers various dimensions. Those different dimen-

sions have come out of this research. The influence of other languages and cultures seemed very much to bring about change in the language and culture of any country. Cultural-linguistic identity has helped to understand the linguistic changes that have taken place in Nepalese society and its real basis. Countries like Nepal are under the cultural and linguistic influence of other countries.

The whole country is working hard to learn English, but they could not get opportunities in comparison to their efforts. The craze for English is growing in such a way that teaching agents are becoming richer than English learners. Book publishing companies, private language institutes, and private English medium schools are busy advertising that they offer the best English education. In other words, they are ruling in the field of education. In today's age of globalization, they are linking education to markets and opportunities by advertising that one cannot breathe without English education. Despite the development of the psychology that English should be known as one's own language, there is no discussion in the family about the need to take own mother tongue with English. The mentality that education is to know English has been developed. Due to such culture, the syntax, sound and pronunciation of Nepalese language have also changed. Education is a medium of knowledge but here it has put even its own innate knowledge in crisis.

According to "Education for Development 1999 A.D.", parents who become delighted when their children speak English feel proud even if they do not know their mother language. It is stated that the children enrolled in the Play Group level at the age of two and half are not being given even a little information about their language and culture; this tradition is growing in Nepalese Society in a frightening way (Education for Development 1999 A.D.).

The importance of language and culture seems to be undervalued as there is no plan for the age at which a child should be taught English or any other second language. Pre-primary schools run by private and non-government organizations have expanded their business by teaching English. As mentioned in "Education for Development 1999 A.D.", schools should be closed if English is not taught from the Playgroup level. It is also stated that if the child cannot speak English within three or four months of joining the school, the parents start to complain. The attraction towards English is spreading like the forest-fire. Parents become happy not only when their children speak English, but also when they get angry and use abusive language. Parents are overjoyed when their children speak English rather taking concern on what they speak. Parents become delighted even when their children speak abusive words. In this research the major questions of the paper are as following:

- 1) Are Nepalese who have forgotten their mother tongue for an English language experiencing a language shift?
- 2) Why has the last three generations of Nepalese society shown so much interest in the English language?
- 3) How does language change and what are the environmental reasons for Nepalese language change?

2. English Education History

Prime Minister Jung Bahadur Rana was greatly influenced by the English education system during his visit to United Kingdom in 1850 (Sharma, 1990). After returning to Nepal, he invited two teachers from there (UK) and established an English school at his own palace, in Thapathali in 1854. As it was opened in the palace, it was named 'Durbar School. The history of Nepalese medium school education before the end of the Rana rule is the first piece of evidence. Whereas, at the beginning of the Rana period, the number of schools in Nepal was very limited, the number of schools in Nepal increased during the Rana rule. The Department of Education was established in Nepal in 1858, although Durbar School was the only secondary school in that period. The school was opened in 1885 for students outside the Rana family (Sharma, 1990). In 1901, the liberal-minded Prime Minister Dev Shamsher established a significant number of schools in the country cited as 50 (Sharma, 1990) or 200 (Caddell, 2007). These so-called language schools were the first official Nepalese-medium schools in the country (Sharma, 1990; Whelpton, 2005). The use of Nepalese as a medium of education is understood as a policy of access to education and keeping the general public away from the English language.

Whatever the case, access to English and Nepalese medium education expanded during the Rana period due to Rana's inspiration. In 1948, the right of Nepalese's to global education was declared and the establishment of University Commission, Sanskrit College, and Adult Education Centres was announced (Sharma, 1990). As a result, the general public's access to education has increased. The establishment of democracy can also be interpreted as a continuation of the path of public education that started 50 years ago rather than the establishment of comprehensive schools in Nepal. When it comes to language policy, the Rana seems to be trying to have a monopoly on English proficiency, a common tendency for elites around the world. There was no discussion on the need to provide education in other possible languages, thinking that Nepalese language education was sufficient for the general public. The general public was limited to one language.

Language policy, throughout the history of Nepal, has moved in fits and starts, faced by opposition that at times has influenced national-level policies. While major political changes may mark shifts in language policy, looking at only those junctures misses other times when language policy has been flexible, opening or closing spaces for use of languages other than Nepalese in education (Hornberger, 2002). In addition, closer examination of policy documents shows that the discussion surrounding language use in Nepal's schools has not just been about languages spoken within Nepal but also about the proper place for languages like Sanskrit and English.

The importance of language could not be made understand to the new generation. As a widely used international language, English has played a major role in the fields of education, diplomacy, politics and administration (Giri, 2010).

The English language is working as a main medium and resource for social mobility, linguistic superiority, educational and economic benefits. It has played an important role for education and socio-economic development. Similarly, Nepalese and some other languages have contributed to trade, arts, education and tourism. Nepalese language has been established as the official language. Nepalese language has also become a medium of communication for other mother tongue communities. Recently there has been an effort of the government of introducing MLE to promote local languages and it was piloted from 2007 to 2009 (Phyak, 2013). However, there are many factors that make mother tongue education ineffective, such as parents' desire to teach their children English medium, poor attitude towards local language, and lack of teaching resources to teach local languages. As a result, the dominance of the official language Nepalese and the international language English continues to grow, while the local language is in danger. This is the age of science and technology and the use of English here seemed inevitable. Nepal is gradually moving at a pace where people are giving high priority to English in educational institutions. All the private schools operating in Nepal are in English medium. Government medium schools also run separate English and Nepalese medium classes. Two types of students are being produced in the same school. Due to equipment, educational materials, education, media, other employment, technology, English has become the language of choice more than Nepalese. However bigger role they are having, Nepalese and English should not be treated as "killer languages" (Phillipson, 1997: p. 243). In addition, there is a need to plan to reinforce other languages using their own local context. Nepalese and English languages are being used for business at the local level. Similarly, the use of English language in the mass media seems to be a kind of competition. There is a growing trend of mixing English words in English language programs and Nepalese language programs. The use of English words in capital letters has also increased in the national level Nepalese print media. State-run media outlets run very few programs in the local language, while private-run media outlets do not prioritize mother tongue programs. They have been running business-oriented programs. The state-owned Gorkhapatra daily presents one-page local language news and ideas once a month. This seems like an admirable task to preserve the local language, but it is not enough.

3. Theoretical Framework and Methodological Approach

The influence of English education is growing in such a way that every field has become English. The fact that English influence has increased in important places like available textbooks, exams and question papers, schools, offices etc. is presented in the graph and bar. When a child's first learning begins in English, he or she cannot learn much about the importance of their language and culture. We conducted a field survey on the language of choice for children and parents, textbooks, question papers, the language spoken when communicating with each

other in the family. This survey is presented in tabular graphs, bars and percentages of quantitative data. This paper uses a mixed research design. It uses both data collection techniques qualitative and quantitative data for data collection. The results from the research are presented in graphs and bars.

This is the first time that information has been collected through surveys in the case of quantitative analysis. Quantitative technology has been used in Excel to present and analyse the data. Quantitative data were analysed with different themes. Techniques for conversion of quantitative data were used to present quantitative data. All analysed data are presented thematically based on the purpose of the study. Some of the research methods are also explained in this research. With the help of 100 survey forms, the quantitative collection has been taken out. By asking 18 major questions, we tried to find out the cause of English use and reach close to reality.

The people I visited for data collection belonged to 23 to 84 years old age groups. Out of participants, 95 percent are literate, out of which 14 percent have passed primary education, 19 percent have lower secondary education, 28 percent have secondary, and 39 percent have higher secondary education.

We have also asked questions about using which language use while expressing their feelings with community people. Likewise, Which language's programs and news they watch on television, which languages they listen to radio, what language they use when using online, what language they use while using electronic devices, which language the participants' children write in the exam, which language the participants' children used to study books in. We asked the participants whether their children asked questions about their mother tongue and national language. We asked questions to participants on which medium their children get education while receiving education in primary and secondary level. We asked participants in which language they would communicate with their children and which language the participants' children spoke when they spoke the first word. We got mixed answer regarding using language on different occasions. Their answers have been presented in the graph and bar.

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The questions were completed by everyone:

Question 1: Age

The first value expressed is the participant, whilst the second value indicates the number of participants in this age group completed the questionnaire.

In **Figure 1**, we have separated the age groups of the participants in the interview. We selected the age group that required our research. Participants in this interview are people in the active age group who can answer the questions they ask. All of the participants have experienced the language shift in Nepal up close. The participants themselves are experiencing how the foreign language (English)

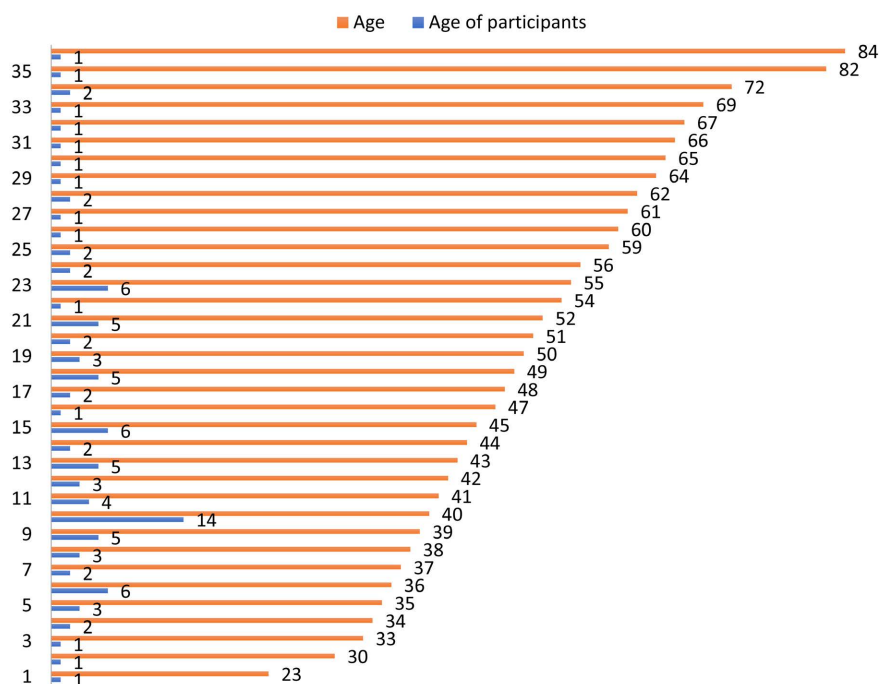


Figure 1. Age of participants.

is affecting the language spoken by their family, neighbors and friends. The interview was attended by people in the age group of 23 to 84 years. It is this age group that has made it easy for us to present the experiences of the three generations we have sought. The research involves three generations to focus on how the language has shifted in three generations. The experience and undergoing of three generations have now facilitated the presentation of the changes in the language in Nepal. The experience of every generation of people is very necessary to know the reality of any society. The experience of the grandparents who have seen many changes in their own language is also very important. The diversity of languages in their own family in front of them also makes them feel that all the languages of the world are gathered in their own yard. They are getting to experience new and novel things that they have not seen or heard when they were little. The different languages, cultures and material resources that have entered the country have amazed them. The experience of different age groups has made us successful to reach the conclusion of this research.

Question 2: Education

In **Figure 2**, we separated the participants in the interview to see if they were literate or illiterate. In our interview, 95 percent of the participants were literate, and 5 percent were illiterate. Not only literate people but also illiterate people have the influence of foreign languages. They also use English words in their daily lives due to the use of radio, television, social media and communication with literate children. They have the experience of importing the language along with the goods they need.

Question 3: Occupation

In **Figure 3**, we have included people from different professions. 20 percent of

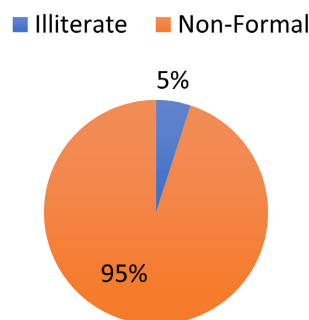


Figure 2. Education of participants.

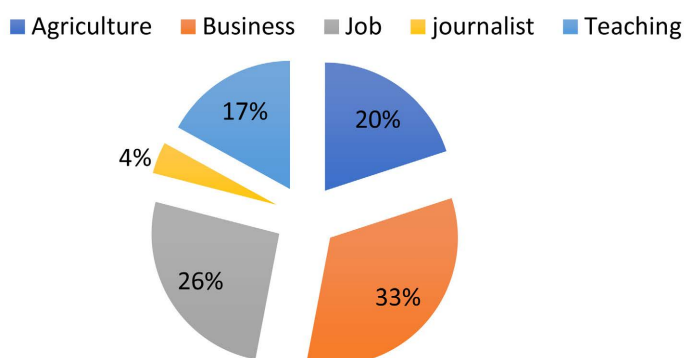


Figure 3. Occupation of participants.

the people are involved in agriculture. 33 percent of people are involved in business. Similarly, 26 percent of the people are employed by the government. Four percent are journalists and 17 percent are teachers. We have interviewed different professional groups thinking that it would be easy to get the right facts from the experience of people from different professional communities. People from different professions have shared their experiences during the research. The experience of people from different walks of life is also a strong basis for research. They spoke of the ups and down of language in their lifetime. They are experiencing the impact of markets and globalization on our language and culture.

Question 4: Kids—Yes/No

In **Figure 4**, we asked whether the married person involved in the research has children. One hundred percent of the participants in the research have children.

Question 5: Ethnicity

In **Figure 5**, we have included ethnic participation in the research. Out of more than 126 castes in Nepal, five major castes have been included in this research. 48 percent Brahmins, 19 percent Chhetri, 10 percent Newar, 14 percent indigenous people, five percent Dalit, one Madhesi, one Muslim and two percent from other communities have participated.

Question 6: Mother Tongue of participants

In **Figure 6**, we asked the participants about their mother tongue. Nepalese is the mother tongue of 76 percent of the participants in the research. Similarly, the

Kids of respondent

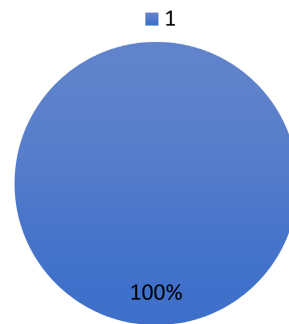


Figure 4. Kids—Yes/No.

■ number of respondent based on ethnicity

- Brahmin
- Chhetri
- Newar
- Janajati
- Madhesi
- Muslim
- Dalits
- Others

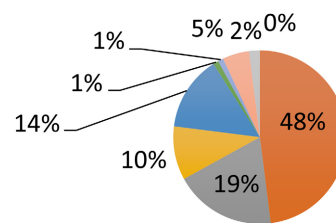


Figure 5. Ethnic composition.

■ nepali ■ newar ■ awadi ■ tamang ■ rai ■ others

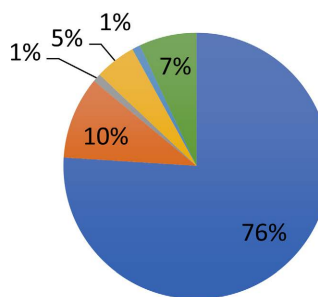


Figure 6. Mother tongue of participants.

mother tongue of 10 percent participants is Newari, seven percent others, five percent Tamang, Awadhi and Rai is one percent each.

Question 7: Language talk to with kids

In Figure 7, we asked participants in which language they would communicate with their children. Eighty-four percent of the participants communicate with their children in Nepalese. 10 percent communicate with their children in Newari, four percent in English and two percent in Awadhi.

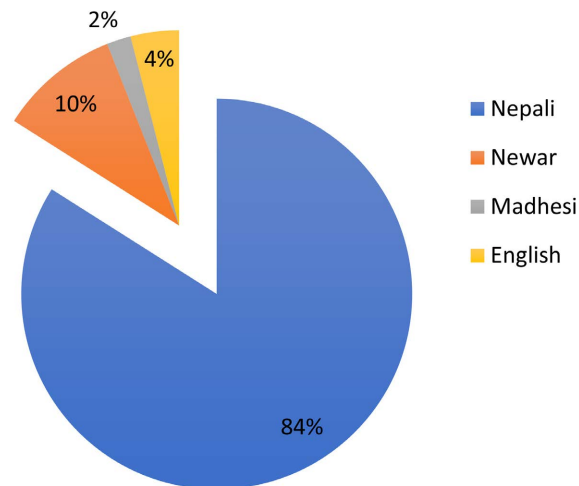


Figure 7. Language with children.

Question 8: First time speak

In **Figure 8**, we asked which language the participants' children spoke when they spoke the first word. The children of 38 percent of the participants spoke the first word Nepalese. Similarly, 29 percent spoke the first word in English. 16 percent spoke both languages and 17 percent spoke other languages.

Question 9: Language-primary education

In **Figure 9**, we studied the medium through which the children of the participants studied at the primary level. Of these, 63 percent studied in English, 18 percent in Nepalese and 19 percent in both Nepalese and English. There is very little system of studying in mother tongue in Nepal. Parents do not encourage the new generation to study in their mother tongue even if they want a good job and study abroad. The number of English readers from an early age is very high.

Question 10: Language_higher_education

In **Figure 10**, we asked questions to participants on which medium their children get education while receiving education in secondary level. According to them, 65 percent study in English, 6 percent in Nepalese and 29 percent in both English and Nepalese.

Question 11: Kids_asked_why_

In **Figure 11**, we asked the participants whether their children asked questions about their mother tongue and national language. In which 99 percent of the participants answered that their children have never asked questions about their language. Only 1 percent of children asked questions about their language and the medium of learning.

Question 12: Book_language

In **Figure 12**, we asked which language the participants' children used to study books in. Of the participants, 38 percent read English medium books, 3 percent read Nepalese books and 53 percent read books in both Nepalese and English languages. They said that they were compelled to read English language books as the books they needed were not available in Nepalese language.

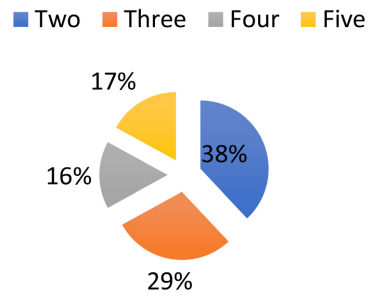


Figure 8. Child language of first time speak.

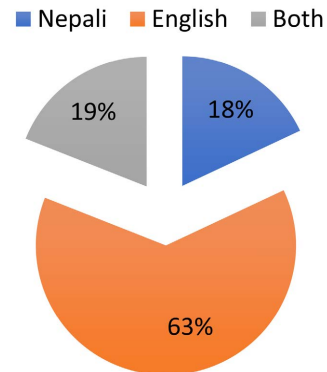


Figure 9. Primary language of children.

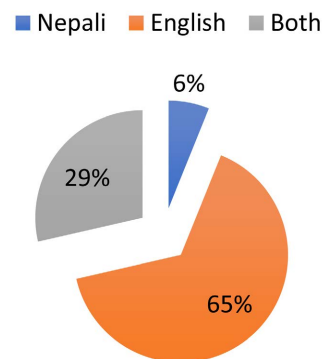


Figure 10. Higher level education language of children.

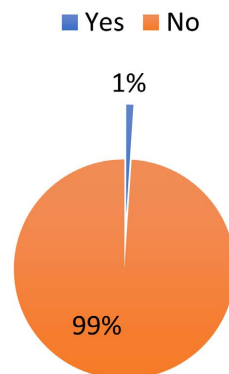


Figure 11. Ever children asked question about their language.

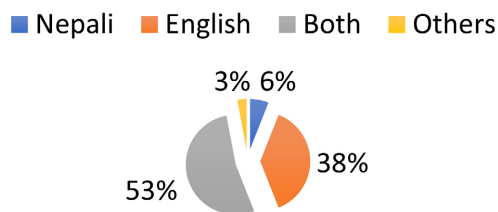


Figure 12. Studies' book language of children.

Question 13: Exam_language

In **Figure 13**, we asked which language the participants' children write in the exam. Among them, 51 percent said they would write in English, three percent in Nepalese and 46 percent in both Nepalese and English. They said that even though the children who write in English write in pure English, the children who write Nepalese write mostly by mixing English words. They said that when they use some new words, they forget their original words.

Question 14: Electronics devices language

In **Figure 14**, we asked participants what language they use while using electronic devices. Of those, 50 percent said they would use English. 15 percent said they use Nepalese and 35 percent said they use both Nepalese and English.

Question 15: Online_language

In **Figure 15**, we asked what language they use when using online. Of them, they said that 46 percent used English, 16 percent Nepalese and 38 percent both Nepalese and English.

Question 16: Radio_language

In **Figure 16**, we asked the participants which languages they listen to radio. Forty-two percent of participants participated in our research said they listened to Nepalese-language radio. 26 percent said that they listen to programs broadcast in their mother tongue. (Note: Participants with Nepalese or other language mother tongue) 31 percent of the participants said that they have been listening to programs and news prepared in Nepalese and English languages. One percent of the participants said that they mostly listen to English language radio programs.

Question 17: TV

In **Figure 17**, we asked the participants which language programs and news they watch on television. 39 percent of the participants said that they have been watching news, programs and cartoons prepared in Nepalese language. 18 percent said that they have been watching news, programs and cartoons prepared in their mother tongue. 39 percent have been watching and listening to programs prepared in Nepalese and English. Two percent have been watching programs, news and international news prepared only in English. Similarly, the remaining two percent have been watching English language programs.

Question 18: Internet

In **Figure 18**, we asked the participants what languages they use when using the Internet. Only seven percent said they use Nepalese when using the Internet.

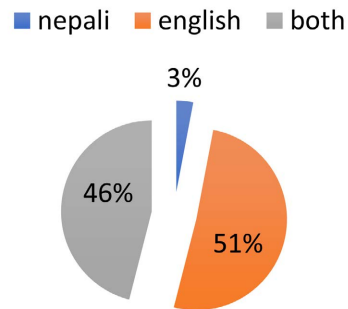


Figure 13. Exam language of children.

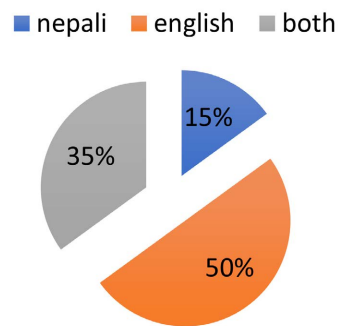


Figure 14. The language to use in electronics devices.

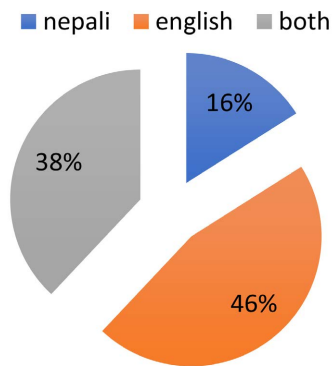


Figure 15. The language of the online.

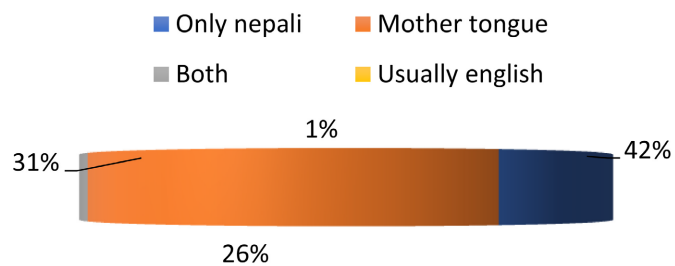


Figure 16. Language during listen radio.

6 percent have been using their mother tongue. The highest use of both Nepalese and English was 62 percent. 18 percent of participants said they only use English when using the Internet. The remaining seven percent use mostly English.

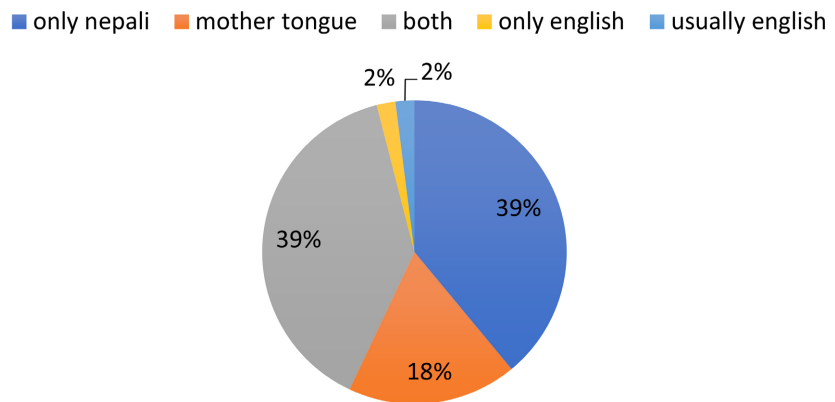


Figure 17. Language during watching television.

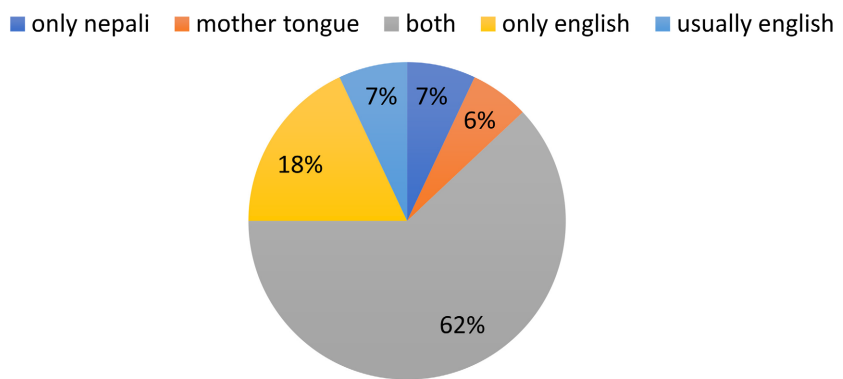


Figure 18. Language of internet.

Summary

Explains the various methods and processes of research. It explains research design, sampling, sampling process, data collection methods, field of data collection, tools, fieldwork, data analysis, and explanatory framework, ethical conditions and limitations of the study. This result is the main key to the study. Because as much data as research needs, it has been done directly in the field. All these facts are presented here one by one minutely. This is the main result of the research, that is, the heart of the research. The situation of language shift is illustrated by presenting every result from the research here. Mix research design was used in this paper. This included both methods of data collection. In-depth of interview has brought out the qualitative statistics, linguistic, social, cultural and psychological approach of language use. In order to understand the use of the mother tongue, the national language and the international English language in the environment and surrounding areas and to understand the inclinations and realities towards it, qualitative techniques was used.

4. Findings and Solutions

Languages are changing all over the world. Those who speak their mother tongue try to speak the national language while those who speak the national lan-

guage try to speak and learn the international language. And, after learning another language, they gradually stop speaking their mother tongue. Time and market are also having a big impact on it. The practice of mixing English between mother tongue and national language has also increased drastically. There should be a public discussion about the Nepalese curriculum, but it has not happened. English is in great demand in home, society, school, university, bureaucracy, administration, service sector, public commission, political level. Not only Nepal and Nepalese, many countries in the world with weak economies like Nepal are under the influence of English. Language has been influenced by the culture of abandoning tradition and moving towards modernity.

The new generation who dreamed of going to a good school, going to a good foreign university, seems to have tried to bring good marks in IELTSs, GRE, TOEFLs. The mentality that only English-speaking people seem to be intellectuals and that English is needed anyway has developed. Language is not only a medium, but it also carries our culture. It does not seem to be able to give awareness to the child from an early age. Our language also carries our culture, civilization, identity, so for its existence, language must also survive. Children do not question their language and culture and parents do not feel the need to provide information about it. Grandparents who have a good knowledge of their language and culture, even when they are at home, understand that their grandchildren do not know about their language and are not interested in their language.

The mentality that those who know English have immense knowledge was developing. Another thing is that since a person who knows English can read books published in English, the idea that English is a necessary language has developed in Nepalese society. Cartoons, social networks (YouTube, Facebook, Google, Twitter, WeChat) are also increasing the fascination with the English language. Density towards English is also increasing due to toys, mobiles, laptops, phones etc. Even though they speak Nepalese language, their style of speaking Nepalese language is different. The proverb used by the grandparents has not reached the grandchildren. They understand but do not know how to use it.

There is very little social discussion about language. New generations are busy in the media but do not like to have social discussions. Books on technical subjects like mathematics, science, computer, doctor, engineer etc, are in English medium. There is a problem in translating these technical words into Nepalese. Teachers and schools prioritize students who are fluent in English and involve them in extracurricular activities inside and outside the school. The old generation has not been able to teach the new generation that language is not just a medium, but it carries our culture, identity, civilization and originality.

Globalization has brought the world together. It is not possible to preserve the language by stepping out of the garland at the same time, so it is necessary to use the modern technology produced from globalization to preserve the language. Linguistic deviation is mainly seen in the second generation i.e., 10 to 40 years of

age. In order to attract such a generation to their language, special training, employment and special programs in the media should be brought. While reading, writing, jobs, exams, administrative and political fields, textbooks, social media, bosses, colleagues, and even talking to friends have increased the use of English instead of the mother tongue. They have left their own language and are influenced by the language of others due to the attitude of showing themselves as “superior” to others in the society. Cartoons that children watch are mostly in Hindi and English. Due to the lack of good quality cartoons in Nepalese language, the influence of other languages has been felt in children from an early age. Teaching mother tongue, national language and English together from class one has affected the child’s learning. English fever has increased everywhere but no one has sought treatment. Not only language but also our culture and food are disappearing after migration. The new generation is increasingly influenced by Western food culture. Although physical (primitive property) has been handed over to the next generation, invaluable assets such as immaterial (knowledge, skill, language, culture, knowledge of local medicine) have not been handed over to the next generation. The importance of language and culture does not seem to be conveyed to the new generation. The old generation has not been able to teach the new generation that language is not just a medium, but it carries our culture, identity, civilization and originality. When you reach the university in the morning, you have to address the gate guard in English. Words like Good Morning Dai, Hello to friends, Good Morning to Sirs, Bye when you are on leave are also starting to sound like Nepalese colloquialisms.

4.1. Recommendations for Future Research

Encourage them to speak their own language along with other languages. It is necessary to make joke in mother tongue, organize debate program and ask students to write linguistic project. It is also necessary to discuss about the importance of our introduction, family, language and culture and the pain one suffers from not having one’s own language and culture. It has come out of the discussion that if local language lovers can be invited as a resource person in the school or society to conduct intensive discussions, it will help in preserving the language. It has also come out of the discussion that the language can be preserved if handwritten material can be made and distributed in the mother tongue. It seems necessary to technically facilitate the learning activities, to bring the linguistic context into the classroom, to improve each language emotionally at the same time. For this, it is necessary to produce people who can create articles and compositions in each language academically and also to learn the language of each other nationally and to increase mutual understanding. It is necessary to make the language protection program nationwide.

Rewards should be made for those who do well by conducting competitive programs through local and national languages. Many media outlets from national to local level have come into operation in Nepal. Now the local media

should run local mother tongue programs. Arrangements should be made to give good salaries and rewards to those who run mother tongue programs. Locals should be made to participate in such media programs. If the participation of locals in such programs increases, their attachment to their language may also increase. At the local level, listener clubs should be opened and connected with the media, which helps the society to be closer to the media and help to put their view. When speaking one language, one should try to reduce the act of speaking by mixing words of another language. Political level, executive, policy making level, linguistic stakeholders, locals should run a campaign for language protection. Adequate textbooks should be published in Nepalese language. Arrangements should be made to translate good English medium books into Nepalese. Discussing the importance of language in the fields of home, social school, university, bureaucracy, administration, service commission, politics, etc., rules should be made on how to preserve the language. Must be able to get out of the illusion that English is everything. Discriminatory practices of schools, universities, bureaucracies and administrations that only encourage those who know English should be removed.

The current situation has created a situation of forgetting the originality and origin of own's language. Even when speaking our daily spoken language, the practice of mixing English is more prevalent. English language has been rooted in Nepalese society for one and a half hundred years. People from all walks of life have embraced it wholeheartedly. Due to this kind of English fascination, parents have been sending their children to private schools to learn English from an early age. Children are forced to learn their mother tongue at home, Nepalese and English at school. Language is a medium for exchanging thoughts and feelings. Thus, no study or research has been done in the context of Nepal on the effect of learning two or three languages from an early age on the intellectual development of children. An in-depth study and research can be done to find a suitable solution. Nepal is a multilingual country. According to the statistics of 2011, there are people living in Nepal who speak 123 languages. In a country with more than 92 castes, language conservation not only saves language and culture but also teaches future generations to love and respect their language. Encourage people to speak their own language along with other languages. Making fun of mother tongue in the classroom, arguing, writing some language projects. Explain the importance of your identity, family, language and your culture. Also discuss real world events about the pain of not having one's own language and culture. There are many castes who are suffering due to the disappearance of their language and culture. Intensive discussion by calling the school or society as a local language resource person. To write and distribute handwritten material. Special policies are needed to facilitate learning activities technically, to bring linguistic context into the classroom, to develop each language emotionally at the same time, and to produce people who can create essays in each language academically. Establish schools to teach mother tongue to children. Linguistic protection programs can be made nationwide.

4.2. Conclusion

In this paper, we presented the fact that English fever is on the rise in the Nepalese education system. The fact of why this is happening is also presented here. The place of English language in Nepalese education system seems to be indispensable. English is compulsory in schools, and it is not possible to control it, but the age at which students will be taught English has to be determined. Since teaching two or three languages at the same age will confuse students and language learning will not be effective, it is necessary for all schools and language teaching institutions to discuss this issue at the national level. Language learning cannot be made effective unless the teaching process is well equipped. Language is not only the medium, but also the heritage of culture, civilization, spirituality, religion and ancestors. If the language is changed, it could jeopardize our civilization, our ancestral heritage, and our very identity.

There is a growing trend to mix foreign words in the local language. Local languages are dying. All this is seen as an effect of the English language system. It has become global that powerful countries and languages affect weak countries. There is so much power in a word that it is contemporary to use that word. People are corrupting all languages by mixing three or four languages they know into one language. They do not seem to be able to separate the importance of which language and were. While rejoicing in another's language, one's own identity is being trapped. In the last 50 - 60 years, language and culture have also been affected by increasing interactions with the outside world. Those who have studied abroad speak good English, wear comfortable clothes and get a good job in Nepal, so the effect seems to have been felt long ago. When English education started in Nepal, the quality of both Nepalese and English education was good. Immigration, marriage, the media, job search and globalization have gradually pushed the national and local languages backwards. Political parties and policy makers all understand that they need their own language, but they are not involved in language protection. They say that language and culture are our identity in public programs, but it seems to have been ignored in policy making.

Copying others, want of being prosperous, their needs and lust to learn new things, each person is running towards English language as iron is stuck to the magnet. The current generation is pursuing new knowledge and technology to seize every opportunity in the world market. Parents are teaching their children social, cultural performances, dialects, some practical things of their own level and mother tongue. However, in other modern learning, the new generation is influencing the old generation. The older generation needs the help of the new generation to learn how to use social media, how to watch national and international news in the media, how to acquire new knowledge of science. So, now the new generation is influencing the old generation in language learning. The family has not been able to discuss what can be done to preserve the language.

There should be a public discussion about the Nepalese curriculum, but it has not happened. English is in great demand in home, society, school, university,

bureaucracy, administration, service sector, public commission, political level. Not only Nepal and Nepalese, many countries in the world with weak economies like Nepal are under the influence of English. Language has been influenced by the culture of abandoning tradition and moving towards modernity.

Nepalese language has been removed by making English compulsory in Government University of Nepal, Tribhuvan University and in Public Service Commission. Even though the constitution of Nepal provides that the official language will be Nepalese, English is the dominant language in government and Nepalese has been removed. Language is the mother, so the issue of what effect it will have on the next generation by kicking the mother and adopting the language of others should be made a matter of national interest. All vehicles used in Nepal have English language number plates. This also shows that both the standard and the demand for our language have declined. We should not oppose the English language but at the same time we should not kill our language. Separate language teaching age should be determined. Three to five years mother tongue, then the national language and after one has commanded these languages then international language should be taught. New words in national and international media should not be directly localized. For this, an expert discussion should be held. The number of Nepalese words should be increased.

Conflicts of Interest

The author declares no conflicts of interest regarding the publication of this paper.

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