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**RESEARCH ARTICLE**

**Nepalese Society is Becoming More Attracted to English: Just as Iron is Attracted to Magnets**

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**ABSTRACT**

Just as globalization has affected Nepal's various political, social, and economic sectors, so has its impact on education. 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's 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. The psychology that a child becomes omniscient if he knows English is affecting everyone. Nepalese society is being influenced by the fact that foreign culture and English are more civilized than their mother tongue and culture. Globalization is currently adversely affecting the Nepalese education system. The English-only education system has not been able to explain the importance of their own language and local knowledge. With the development of the mentality that language is only for a good job and a prosperous life, the mentality that English should be learned anyway has taken root in Nepalese society. This paper has also tried to present the growing attraction of English education in Nepalese society from different perspectives. Textbooks, medium of examination, question papers, giving a lot of opportunities to students who know English have drawn everyone towards English. 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 increased in emotional expression and daily life is presented in graphs and bars. The final section includes research findings, solutions, and suggestions.

**KEYWORDS**

English, education system, globalization, English fever

**ARTICLE DOI:** [10.32996/jhsss.2022.4.1.22](https://doi.org/10.32996/jhsss.2022.4.1.22)

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**1. Introduction**

Along with globalization, the influence of foreign countries is also increasing in Nepal. It emphasizes the importance of adopting the language and culture of other countries. Although there are many differences in the syntax of the English language and Nepalese language, the Nepalese language has been greatly influenced by the English language. Nepalese society is becoming more and more attracted to English education, just as iron is attracted to magnets. 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 making their children's English good at any cost. As the English language is also an important medium to study abroad, the present generation has to learn the English language to study abroad. 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 forming a 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.

This paper also focuses on the state and causes of language deviation in the context of Nepal and seeks to find out the reality, according to Fishman's Reversing Language Shift (RLS), 1991. As Fishman says, when two different language-speaking communities come into contact with each other, the weaker language is influenced by the stronger language. Language shift is a process where two speakers speak less of a language when they come in contact with each other. The paper focuses on the perspectives of language users and the domains of language use in the community. In particular, this research focused on the effects of language change in the Nepalese context. <http://en.wikipedia.org/wiki/LanguageShift>.

As Fishman explained in his research, domains of language behaviour, this research also shows that strong language affects weak language. As Fishman (1989:234) 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 the 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 the English language.

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. Due to such culture, the syntax, sound, and pronunciation of the Nepalese language have also changed. Education is a medium of knowledge, but here it has put even its own innate knowledge in crisis. The major questions of the paper are as follows:

1. Looking at the historical development of the Nepalese language, how has the use of language changed in the last three generations?
2. Why has the last three generations of Nepalese society shown so much interest in the English language?
3. Are Nepalese who have forgotten their mother tongue for an English language experiencing a language shift?

## 2. English Learning record

Prime Minister Jung Bahadur Rana was greatly influenced by the English education system during his visit to the United Kingdom in 1850. 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 practice of teaching English only to the children of Rana family was going on. With the change of time, the children of the public also were allowed to study there. Those who received English education used to gain special respect and prestige in the society at that time. The school was opened in 1885 for students outside the Rana family (Sharma, 1990). In 1901, the liberal-minded Prime Minister Dev Shamsheer 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). Nowadays, the number of English learners is increasing. Due to the great attraction towards the English language, nowadays, children have started using English words instead of Nepalese words in their daily conversation. For example, they have started saying Mummy, Daddy instead of 'Aama, Buwa.' Similarly, they used to denote apple, banana, water, rice in the English language in the kitchen. Such an imitation has invaded the Nepalese language and culture. Parents and pre-primary schools are the main factors to teach such culture. (Education for Development 1942)

According to 'Education for Development 1942.', 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 a 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 1942).

## 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. When a child's first learning begins in English, he or she cannot learn much about the importance of their language and culture. We have selected 100 people living in Kathmandu from different parts of the country for data collection. By including people from a different language, culture, age group, profession, and area, we can reach close to reality, so we have selected people belonging to different age groups, different professions, different gender, different mother tongue. With the help of 100 survey forms, the quantitative collection has been carried out. By asking 16 major questions, we tried to find out the cause of language shift and reach close to reality.

The people I visited for data collection belonged to the 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. 20 percent of people are engaged in agriculture. 33 percent of people are engaged in business.

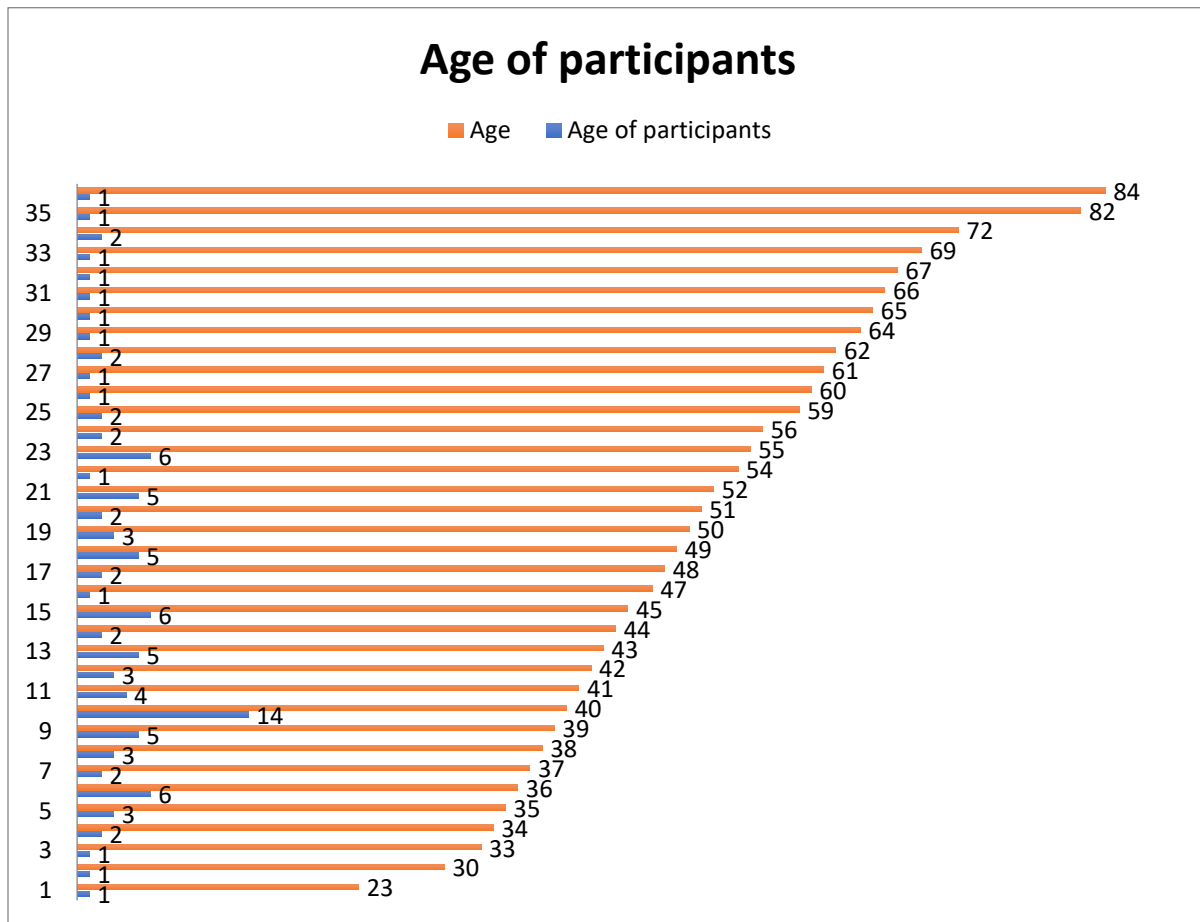
Likewise, we have also asked questions about using which language while expressing their feelings in anger and happiness, singing, praying, buying things, talking with community people, discussion in family, talking with friends in office, and talking with dear and near ones. We got a mixed answers regarding using language on different occasions. Their answers have been presented in the graph and bar.

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 analyze the data. Quantitative data were analyzed with different themes. Techniques for the conversion of quantitative data were used to present quantitative data. All analyzed data are presented thematically based on the purpose of the study. Some of the research methods are also explained in this research.

The questions were completed by everyone

**Question: Q1\_Age**

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

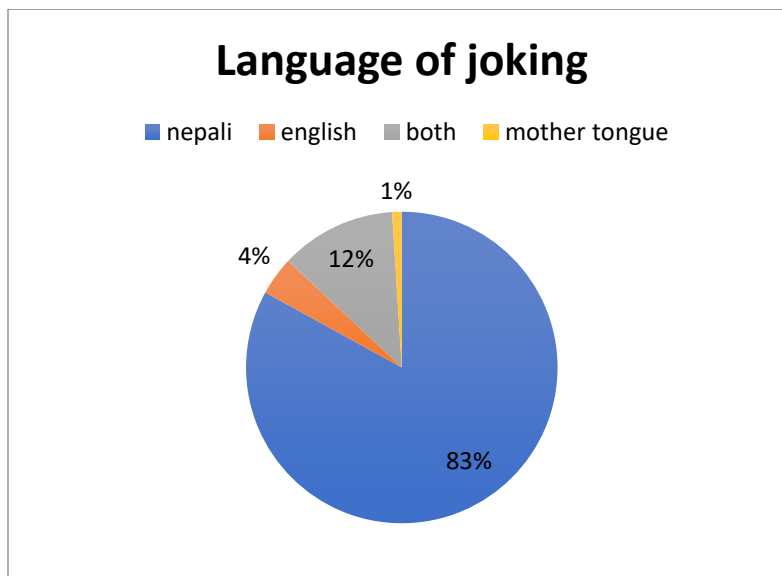


**Age of participants (Figure 1)**

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) is affecting the language spoken by their family, neighbours, 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 in reaching the conclusion of this research.

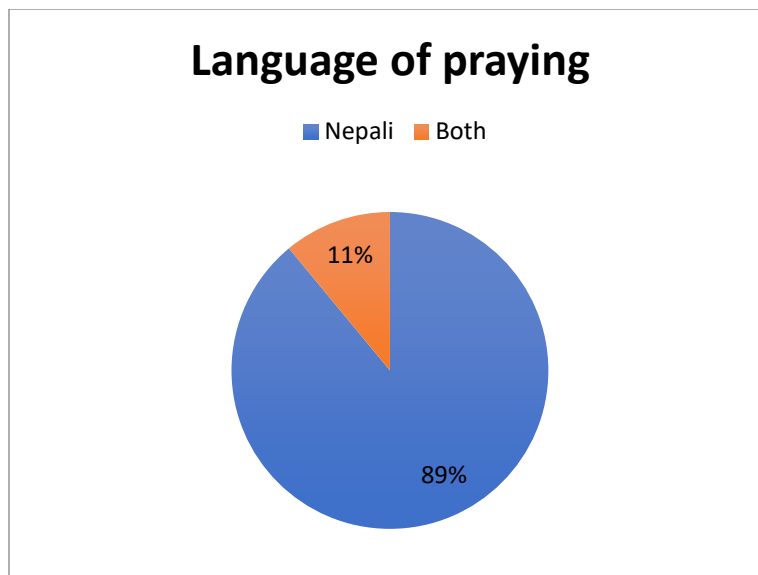
**Question 01\_Joking**



**Language of joking (Figure 01)**

In Figure 01, participants were asked in which language they would express their emotional feelings and the things that happen in daily life. In which there are questions from 1 to 16. In one, we asked what language they use when joking. Of them, 83 percent said that it would be easier to make jokes in the Nepalese language. Similarly, 4 percent said they would use English, 12 percent would use their mother tongue, and Nepalese, that is, both, and one percent would use their mother tongue.

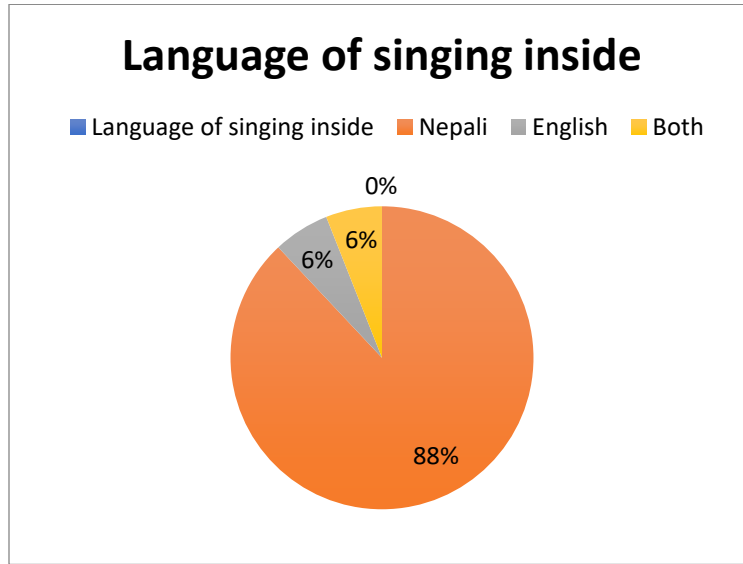
**Question 02\_Praying**



**Language of praying (Figure 02)**

In Figure 02, we asked the participants which language they use when praying because of their cultural and religious beliefs. Of these, 89 percent said they do it in Nepalese, and 11 percent said they do it in both Nepalese and their mother tongue. They have experienced the joy of expressing the words of prayer they have learned from an early age in their own language.

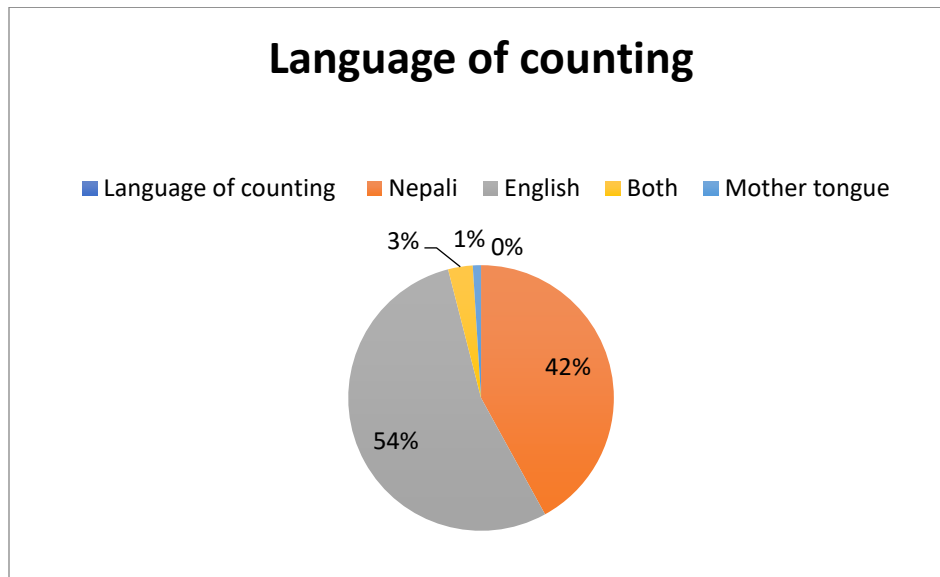
**Q 03\_Singing inside**



**Language of singing inside (Figure 03)**

In figure three, we asked which language they use when humming songs in their mind, in which 88 percent of the participants said that they would sing in the Nepalese language. Similarly, 6 percent said they would sing in English, and another 6 percent said they would sing in both English and Nepalese.

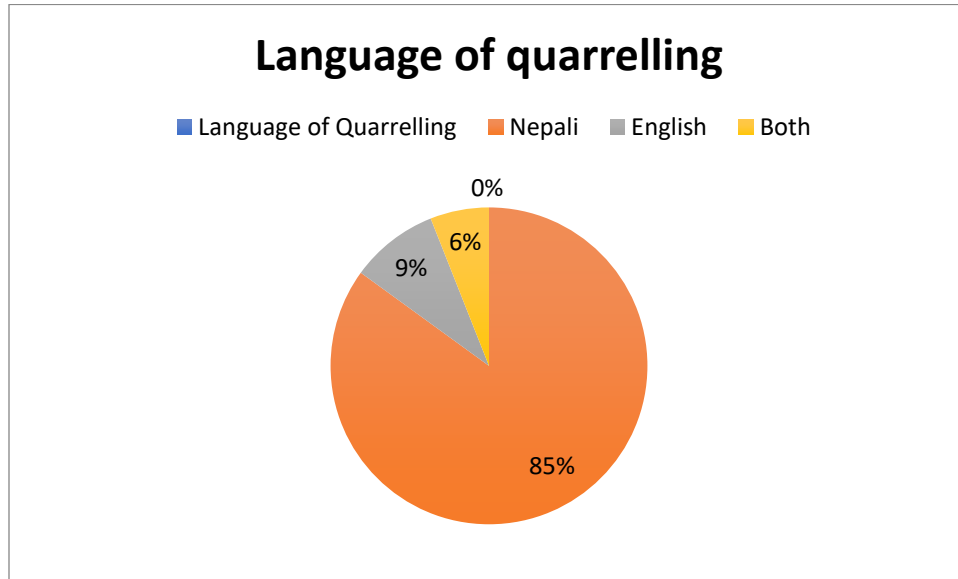
**Q 04\_Counting**



**Language of counting (Figure -04)**

In figure four, we asked what language they use when counting numbers. Of them, 54 percent said they would count in English, 42 percent in Nepalese, one percent in their mother tongue, and three percent in both English and Nepalese.

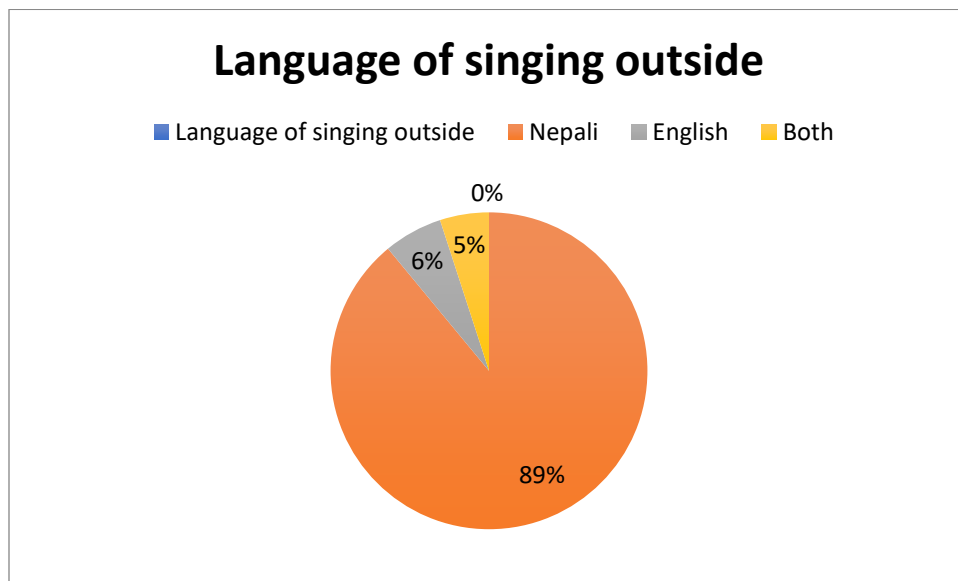
Q 05\_Quarrelling



Language of quarreling (Figure 27 -5)

In figure 5, we asked the participants which language they use when fighting. Eighty-five percent of the participants said they would do it in Nepalese. Similarly, nine percent said they would use English, and 6 percent said they would use both Nepalese and English.

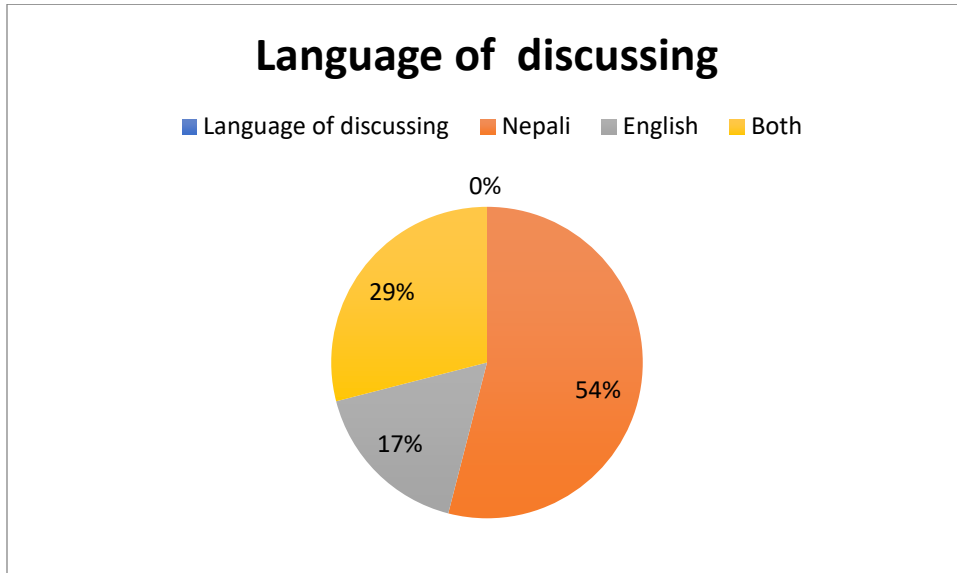
Q 06\_Singing outside



Language of singing outside (Figure 06)

In figure 6, we asked the participants which language they use when singing out loud. Of them, 89 percent said they would sing in the Nepalese language. Similarly, 6 percent said they would use English, and five percent said they would use both Nepalese and English. Some have differing opinions over time.

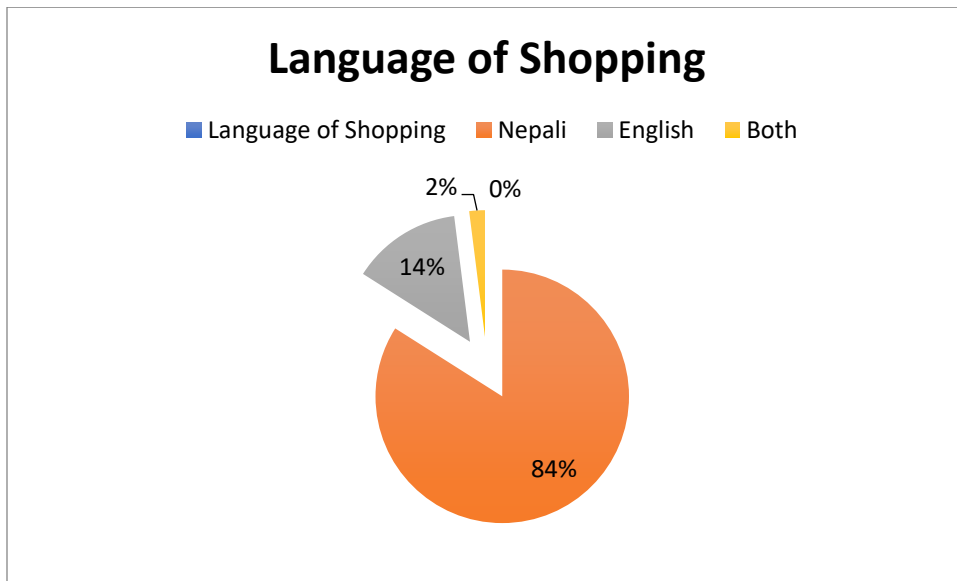
Q 07\_Discussing



Language of discussing (Figure 7)

In figure 7, we asked what language they would use if they discussed any public or family topic. Of them, 54 percent said they would use the Nepalese language. Similarly, 17 percent said they would use English, and the remaining 29 percent said they would use both English and Nepalese.

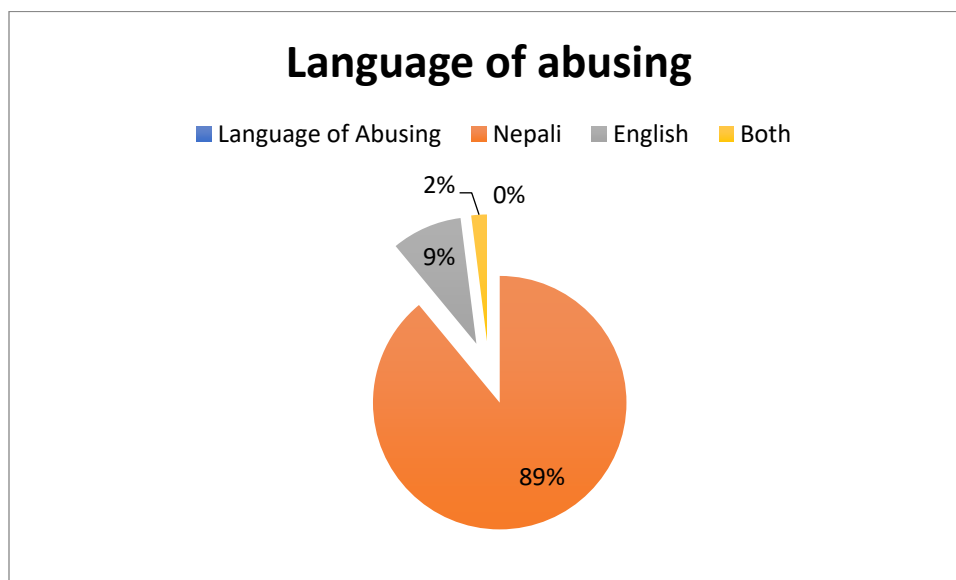
Q 08\_Shopping



Language of shopping (Figure 8)

In figure eight, we asked what language they use when they go to the market to buy daily necessities. Of them, 84 percent said they would use the Nepalese language. 14 percent said they use English. Similarly, the remaining two percent said they would use both English and Nepalese.

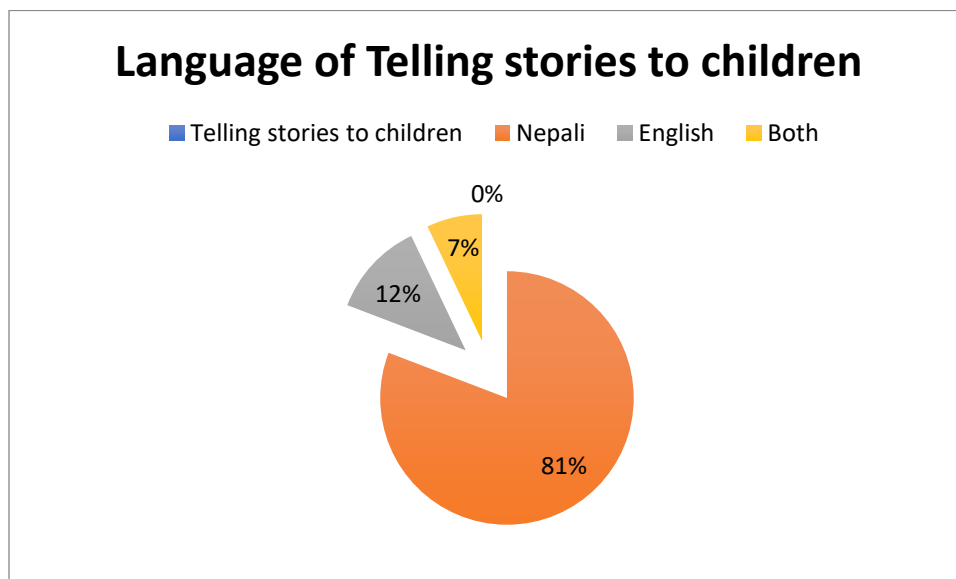
Q 09\_Abusing



Language of abusing (Figure 27 -9)

In figure 9, we asked what language they use when teasing someone. Of them, 89 percent said they would use the Nepalese language. Similarly, nine percent used the English language, and two percent used the Nepalese and English language.

Q 10\_Telling stories to children

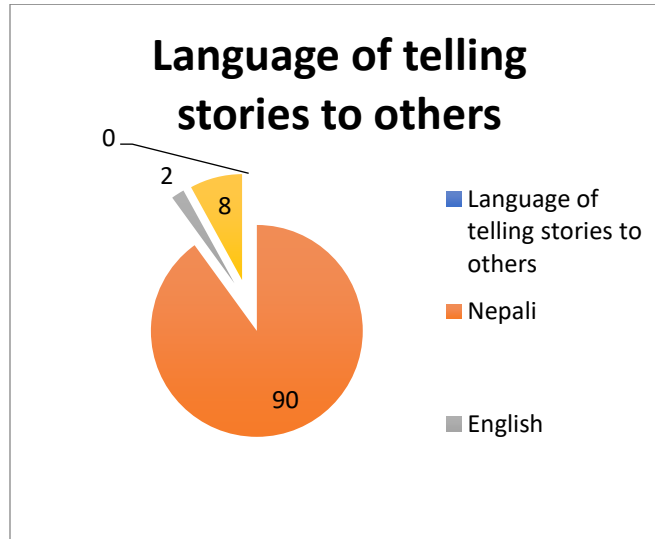


Language of telling stories to children (Figure 10)

In figure 10, we asked participants about the language they use while telling stories to their children. Of those, 81 percent said they would tell stories in Nepalese. Similarly, 12 percent said that they would use the English language when telling stories. The remaining seven percent use both English and Nepalese languages when telling stories.



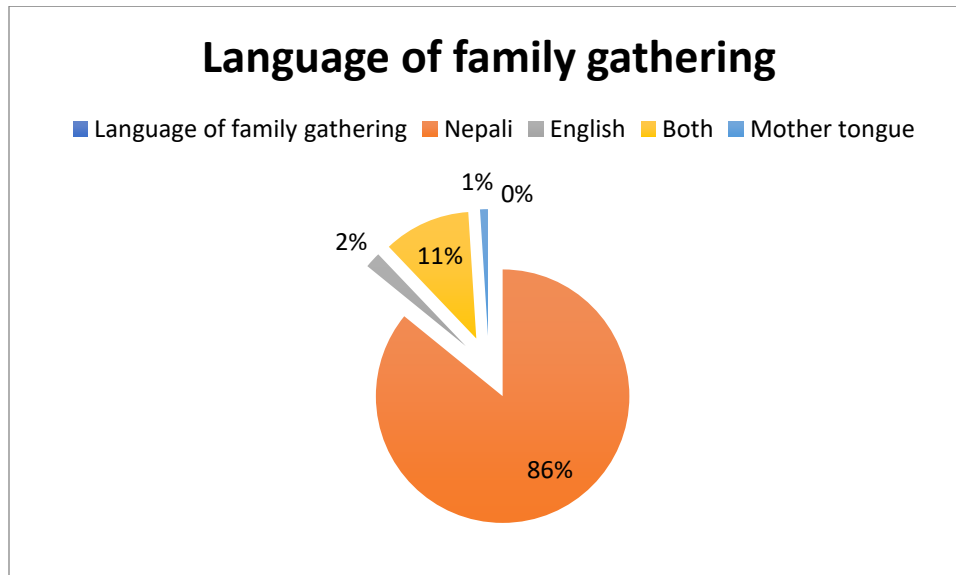
Q 11\_Telling stories to others



Language of telling stories to others (Figure 27 -11)

In figure 11, we asked participants what language they use when telling stories to other people, in which 90 percent said they would tell stories in Nepalese. Similarly, two percent said they would tell stories in English. The other eight percent said they would tell stories in Nepalese and English.

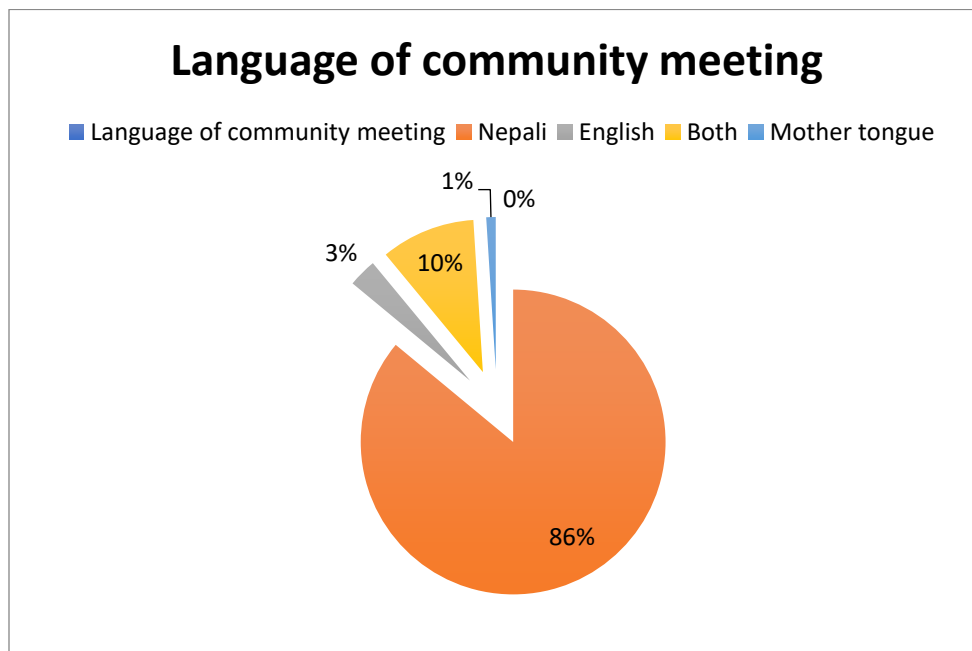
Q 12\_Family gathering



Language of family gathering (Figure 12)

In figure 12, we asked what language they use in family gatherings. Of them, 86 percent said they would use the Nepalese language. Two percent said they use English. Eleven percent said they would use both Nepalese and their mother tongue. The remaining one percent said they would use their mother tongue at family gatherings.

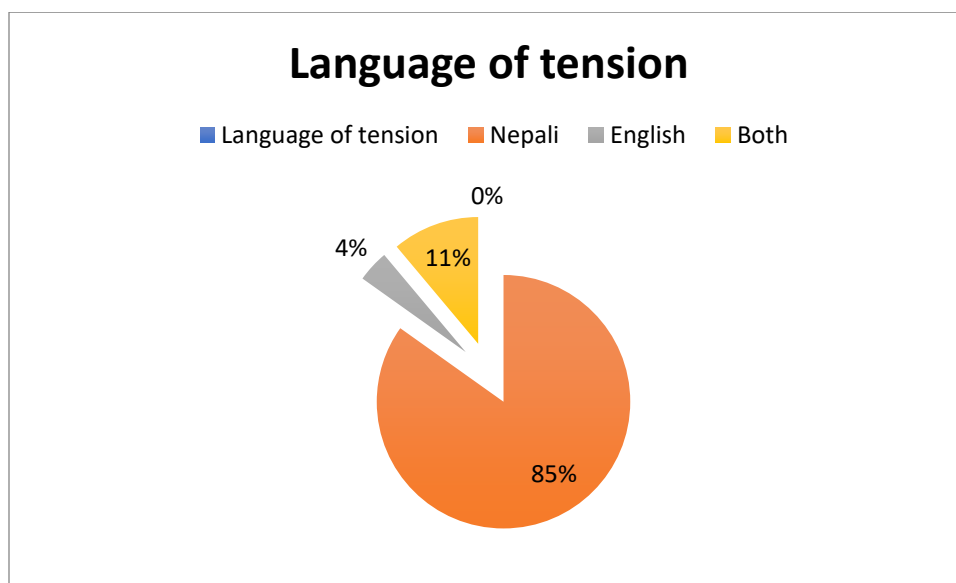
**Q 13\_Village/ community meeting**



**Language of community meeting (Figure 13)**

In Figure 13, we asked which language they use during community meetings and discussions, in which 86 percent of the participants said they would use Nepalese. Similarly, three percent of the participants said that they would use English as their medium of discussion. Ten percent said they had been using both their mother tongue and Nepalese in community discussions. Participants were of the opinion that even for people from the community who understand Nepalese but cannot speak Nepalese, both languages should be spoken, and interpreters should be employed. The remaining one percent said they would use their mother tongue in community discussions.

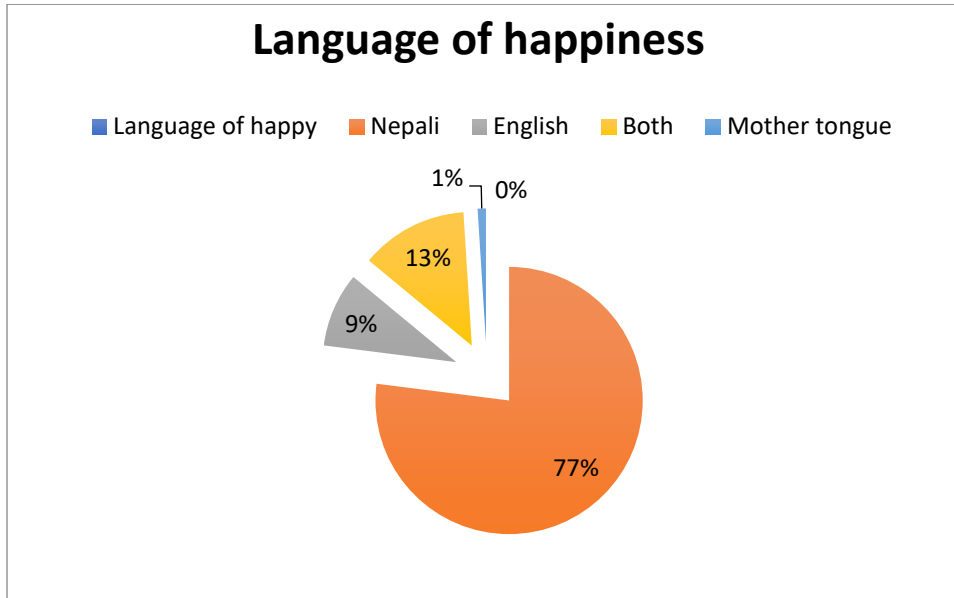
**Q 14\_Tension**



**Language of tension (Figure 14)**

In figure 14, we asked participants what language they use when speaking in times of stress. Eighty-five percent of them said they would speak Nepalese. And four percent said they would speak English. The remaining 11 percent said they would speak both Nepalese and English.

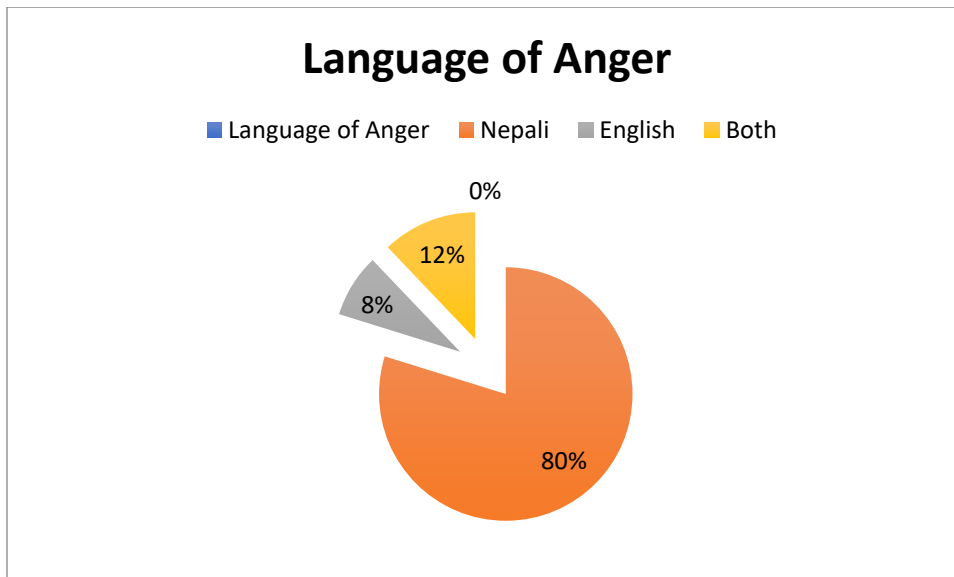
Q 15\_Happy



Language of happiness (Figure 27 -15)

In Figure 15, we asked the participants which language they use when they are happy, in which 77 percent of the participants said that they speak Nepalese. Nine percent spoke English while expressing their happiness. Similarly, 13 percent said that they speak both their mother tongue and Nepalese language when they are happy. Similarly, another one percent of the participants expressed happiness in their mother tongue.

Q 16\_Anger



Language of anger (Figure -16)

In Figure 16, we asked the participants in which language they would express their emotions when they were angry. Eighty percent of them said that they used to express their sympathy in the Nepalese language when they were angry. Eight percent said they would express their anger in English. Similarly, 12 percent said that they express their feelings of anger in English and Nepalese.

4. Interpretation findings and suggestions

In this paper, we presented the fact that Nepalese society is becoming more attracted to English: just as iron is attracted to magnets. Some findings and suggestions are here.

- 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.
- Many media outlets from the national to the 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.
- Those who preserve their language and culture should always be encouraged. It can be protected only if it is enacted and enforced.
- The 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.
- Rewards should be made for those who do well by conducting competitive programs through local and national languages.
- The use of social media seems to have a lot of influence on writing. In such cases, the use of one's own language should be encouraged by regulation from the policy-making level.
- English and Nepalese at home. People from other communities use Nepalese and English languages when communicating with each other.
- It seems that there is very little system of studying in the mother tongue in Nepal.
- 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 society.
- Cartoons that children watch are mostly in Hindi and English. Due to the lack of good quality cartoons in the Nepalese language, the influence of other languages has been felt in children from an early age.
- The practice of cinema watching, listening to a song, watch foreign serial is growing, which has a direct effect on language.
- Teaching mother tongue, the national language, and English together from class one has affected the child's learning.
- 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.
- Along with language, one has lost one's culture, identity, and morality.
- 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.
- Those who have money study in expensive English medium and those who study in poor government schools have two types of a school production.
- When you reach the university in the morning, you have to address the gate guard in English. Words like Good Morning brother, Hello to friends, Good Morning to Sirs, Bye when you are on leave are also starting to sound like Nepalese colloquialisms.

- He started publishing what he knew on social media like Facebook, WeChat, and YouTube without discussing it with his family. Everyone here is becoming their own media. The new generation does not have the answer to the important question of what language is for.
  - The 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 my 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.

## **5. Conclusion**

In this paper, we presented the fact that Nepalese society is becoming more attracted to English: just as iron is attracted to magnets. The fact of why this is happening is also presented here. Suggestions for this are also presented. Just as globalization has turned the world into small premises, the English language, which is ruling the world, is affecting Nepalese society. 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. When going to the government and non-government banks, the common man does not know how to fill vouchers because the English language is used for all the work of the bank. 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.

When learning another's language, let's not forget our language. No matter how economically prosperous a country may be, one's country could not be developed by destroying our language, religion, and culture. Language, civilization, and culture carry our identity, so it must be preserved. Religion and culture of other countries are taught in Nepal's universities, but our religion and culture are being forgotten.

**Funding:** This research received no external funding.

**Conflicts of Interest:** The authors declare no conflict of interest.

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