

Cultural Aspect of Basic Level English Text-Books in Nepal: Grade 6–8

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Abstract

English is mainly taught as a second or third language from pre-primary level to higher levels in Nepal. While teaching and learning any language, cultural aspect of it is inseparable and it is learned and taught as either the native culture or the target one or both. The main objective of this article is to explore how the cultural aspects are incorporated in the English text books used in community schools particularly the basic level in Nepal. To study the cultural aspects of language, I have reviewed the basic level curriculum, English text books and studied some literature related to language and culture. From the study, I have found that the major information related to both native and foreign cultures are mentioned in these textbooks. However, there is no equal treatment of them and some major cultures are highly emphasized but others are not. I recommend that the important native and foreign cultures that are lacking in these textbooks should be incorporated.

Keywords: basic level, culture, multicultural, intercultural communication, social contact

Introduction

The introductory part of this article is organized into four sub-headings. In the first, I have mentioned some information about the geographical, linguistic and cultural features of Nepal which is mandatory for linguistic and cultural information about the country. In the second, English language and its impacts in Nepalese education connects the matter with the background of the study. The third sub-heading is the statement of the problem and in the final part of this section; I have organized the objectives of the study.

Geographical, Linguistic, and Cultural Aspects of Nepal

Nepal is a landlocked country in south Asian sub-continent block situated between two geographically large and politically powerful countries India and China. It consists of various geographical landscapes as; the high mountainous area in the north, the flat plain in the south and the hilly areas and some valleys between the plain and the mountainous area. The capital city Kathmandu is a big valley which is surrounded by low hills. Nepal is naturally diverse and beautiful, historically independent, and religiously secular country. According to the latest population census 2021, the total population of Nepal is recorded 291, 64,578.

Nepal is a multicultural, multilingual, and multiethnic country. The latest population census 2021 has recorded that there are 124 national languages spoken as mother tongues in the territory of Nepal (National population and housing census 2021, National report on caste/ethnicity, language and religion 2023, p.8). Among these languages, Nepali is used as the first language by the highest percentage (44.86%) of the population followed by Maithili (11.05%) and Bhojpuri (6.24%). Other languages spoken in Nepal are Tharu, Tamang, Bajjika, Avadhi, Newari (Nepal bhasha), Magar Dhut, Limbu, etc. Among them, Many languages have only

oral tradition and lack their scripts or written literature, some have a very few speakers or decreasing the numbers of their users so they are on the verge of extinction.

In every society, culture is closely connected to the use of language. If a language has only oral tradition without written literature, it also permits its culture in their followers' lives which can be inspected in their rituals. Therefore, culture should be incorporated in teaching and learning languages. In other words, culture is a blended form of thoughts, and pattern of people related to language, religion, cuisine, social habits, music, arts, traditions and values or social patterns and behaviors of the people living in a particular territory. Cultures can be reflected in the daily activities of the people who follow them. To clarify the concept of culture, Oatey (2008) has stated as:

Culture is a fizzy set of basic assumptions and values, orientations to life, beliefs, policies, procedures and behavioral conventions that are shared by a group of people, and that influence (but do not determine) each member's behaviors and his/her interpretations of the 'meanings' of other people's behaviors. (as cited in Zua, 2014, p.187)

The ideas mentioned above depicts that culture is a collection of things shared by a group of people in their every step of life. The cultural groups can be formed on the basis of gender, ethnicity, social class, religious and professional groups, and different organizations (Zhu, 2014, pp.188–189). Cultural aspects are related to different activities and patterns of the groups as; religion, music, art, literature, customs, festivals, folklores, food, drinks etc. A cultural group can co-exist with another group and a person can belong to several different cultural groups at the same time. In the same way, one cultural group can develop slight different features and there will be the creation of new sub-cultures.

In Nepal, people follow different festivals which add the colors to the life style of the inhabitant of the particular social groups as parts of their culture. The variety of food served in different occasions plays an important role in the celebration of their typical cultures. According to their religious, organizational and professional believes, people follow different cultures and enjoy varieties of their own norms and values in the community. They follow various religions as; Hinduism, Buddhism, Islam, Kirant, Jain, Christianity etc. They practice their own traditions; celebrate different festivals according to their caste, ethnicity, and religion. On these occasions, the followers of different religions, castes, traditions and ethnicities enjoy varieties of food and drinks; wear their typical clothes (costumes); worship different Gods and Goddesses or natural and supernatural powers performing varieties of cultural songs, dances, dramas and chanting mantras to celebrate their own cultures which are significant properties of their communities.

English Language and its Impact in Nepalese Education

English is the only one language which is spoken, learned, taught and used officially and for day to day communication in every corner of the globe. It is used as the first language in the United Kingdom, North America, Australia and New Zealand. These countries are the original homeland and the settlement colonies where the populations of European decent have become demographic majorities (Mufwene, 2010, p.43). But nowadays, English is not limited

to only the countries in which it is spoken; it deserves the position of lingua-franca all over the world. In Nepal, some people can speak English as a second or foreign language and a very few number of Nepali use it as their mother tongue. The population census (2021) reports that 1,323 Nepalese use English as their first language in Nepal (p. 23). The constitution of Nepal (2015) states that all the languages spoken as the mother tongues in Nepal are the languages of the nation (Article 6). In this sense, English language has also received the position of a national language in Nepal.

In the past, English language was treated as a foreign language in Nepal. According to (Shrestha, 1983), “English is neither an official language, nor mother tongue, nor a language of wider communication, nor a language of group identification in Nepal” (P. 48). Here, his idea represents that English in the past was not recognized as the home language in Nepal. However, it has been taught and learned as both a school subject and medium of instruction in our schools and colleges from the past to the present. Almost all private schools, universities and the institutions which provide technical and vocational education have been offering several courses in English medium. The parents feel proud if they send their children in English medium schools. The trend of sending children to English medium schools and colleges has begun as an English mania today. Therefore, educating children in English language has become a culture of common Nepali people as the sign of social prestige, symbol of good education, the main tool for making bright future, and a vehicle for international departure in our Nepalese community.

Statement of the Problem

In these days, the world has become a very narrow place for the human being due to the blended explosion of English language and modern technology for communication. Without knowledge of English and appropriate knowledge, skills and use of technology, the young generation feel difficulty to survive in this complex world. In our country too, the youths tend to go different parts of the world after they complete their school education for different purposes. Some go overseas for further education and others go for searching better jobs. In the foreign countries, everyone should act culture friendly activities in their land otherwise they can be the part of punishment. Therefore, the new generation should acquire the skills and develop the knowledge of both national and international cultures to prepare them as the global citizen in the future. If they cannot, it would be difficult for them to be the global citizen which is the demand of the day. For it, the government should develop the appropriate curriculum and text books to meet the burning needs of the youth.

Considering the ideas mentioned above, I attempted to examine whether the cultural aspects which are followed by different socio-cultural groups are sufficiently mentioned in our basic level English curriculum and textbooks or not. To explore it, I have analyzed the English curriculum and textbooks of grade six, seven, and eight on the basis of local, national and international cultures.

Objectives of the Study

The text-book analysis was done for mainly two reasons which were the objectives of my study. They are as follows:

1. To explore the cultural aspects mentioned in the basic level English curriculum and textbooks of grade 6–8.
2. To suggest some pedagogical implications of the study on the basis of analysis and interpretation of data to improve the existing curriculum and textbooks.

Methodology

This study had been based on critical theory research design which is important in qualitative study. In this study I have engaged deeply in studying the content critically and utilized my own reflexivity on the subject matter. According to McCabe and Holmes (2009), “Qualitative researchers have typically employed reflexivity is a means of controlling the effects of researcher bias and its influence on the research process” (p. 1520). At the beginning, I have studied the texts critically and analyzed them systematically. In the process of my entire work, I tried to be free from biasness. First I evaluated the basic level curriculum and textbooks of English thoroughly focusing on the given content. The main purpose of studying them was to explore the cultural aspects mentioned in both curriculum and textbooks. After studying them, I have collected the data related to the cultural information incorporated in both curriculum and textbooks. Most of the data I have collected were primary ones; I have used very little information from secondary sources in this study.

After collecting the necessary data, I started to analyze them from the curriculum, and then the study diverted to the textbooks in ascending order from grade six, seven, and eight. The data collected from the study were first coded and described systematically. After that the information extracted from the text books were analyzed. Before and in the process of analyzing qualitative data, I have studied some literature available from both national and international cultures. From the study, I have found the major information related to both native and foreign cultures which are mentioned in the English textbooks of grade six, seven, and eight prepared by Curriculum Development Centre (CDC) Nepal. Finally, the data were presented thematically as the procedures based on qualitative data analysis and explored the cultures mentioned in the textbooks. Some important cultures that lack from the content of the textbooks are pin-pointed systematically.

In the process of my study, I tried to be away from plagiarism. As far as possible, I have maintained the ethics of the professional writer. Similarly, I tried to control my own biasness in the process of the entire work. I attempted to get the exact information which is purely derived from my own critical study. I have credited the original authors whose ideas and information are extracted in this article.

Analysis and Interpretation of Results

In the process of my study, I read the English curriculum and text books prepared for basic level school education. I have collected the information and ideas particularly related to the cultural aspects followed by different communities in and outside of the country. After obtaining the raw data, I have coded, refined, analyzed the data and drawn the results which are the findings of my study. The major findings of the study are summarized as follows;

Objectives and Language Functions in Basic Level English Curriculum

The basic Level of education indicates the organization of schooling system from grade one to grade eight in Nepalese education. This is the curriculum set designed in a national curriculum framework. It includes standard subjects like language education as Nepali or other mother tongues, English, Mathematics, Sciences, Social and Environment Sciences, Health, Physical Education and some elective subjects in higher grades. Promotion of grade is mainly based on term-end, year-end school examinations and summative evaluation of the whole term, while the result of grade eight is concluded by conducting a district or local Municipality level final examination.

As the means of international communication and one of the six official languages of the United Nations Organization (UNO), English is taught from primary level up to the university level as one of the compulsory subjects in Nepal. In addition to Nepali language, English is used as a medium of instruction in all institutional schools as per provision made by the education regulations. Therefore, not only the institutional schools, but also many community schools have adopted English as the medium of instruction for teaching other subjects like Mathematics, science, social studies and so on. According to the National Education Policy Commission (1992), teaching English in Nepal has two main purposes. Firstly, it enables pupils to exchange ideas with people of any nationality who speak or write English. Secondly, it exposes them to the vast treasures of knowledge and pleasure available in both printed and electronic forms in English. To fulfill these purposes, our text-books are written by the writers, approved by the government authority and implemented in schools and educational institutions.

The basic level English curriculum (grades 6–8) presents core competencies necessary for the basic level. From these core competencies, the learning outcomes are derived for all grades and presented in sequential order. These learning outcomes are categorized under various language skills in gradual progression. Similarly, textbooks are the most important curricular materials for obtaining the intended outcomes. The basic level English textbooks (from class 6, 7, and 8) contain a variety of reading materials and exercises which are helpful to achieve the competency and learning outcomes set in the curriculum. In these textbooks, each unit deals with all language skills and the subject matters required to practice various language learning activities. To make more convenient for the students, there is the uniformity in the presentation of intended activities.

To fulfill the objectives of the curriculum, different language functions are mentioned in the syllabuses sequentially. General and simple language functions are included in grade six, as the level goes higher, the language functions and their examples (exponents) are become more complex. For example, in grade six simple exponents of greeting, introducing and leave taking are mentioned as “Hello, I’m Gopal. Pleased to meet you, see you on next Monday etc.” In grade seven, the same language functions are exemplified with changing the degree of formality from less formal to more formal as, “May I introduce you to Dr. Gautam? Nice to meet you! How do you do? Good bye, it was pleasure to meet you; respectively” (Basic Level English Curriculum Grades 6 –8, pp.7–8). In grade eight, these language functions are not overtly mentioned expecting that the students have already been familiar with the use of

informal and formal greetings, introducing and taking leave, in lower grades. These language functions are closely related to the culture of English spoken communities. These language functions are verbally and symbolically different from language to language, culture to culture and depend on the participants to whom they are interacting.

Cultural Aspects in English Text- Books of Class Six and Seven

Culture is the blended form of Knowledge, attitudes, behavior, social norms and values of human being living in a particular social setting. Hornsby, in Oxford Advanced Dictionary of Current English (2015) defines, “Culture is a way of life, art, music literature, beliefs, attitudes, social forms and traits of racial, religious or social groups (p. 374).” It is the set of conventions, values, traditions or social practices associated with a particular field, activity, societal, ethnic or religious characteristic of human being living in a particular place, country or group. It is very important for every member of the society. In education it has significant role and every member should develop socially, culturally and linguistically accepted behaviors. Halliday (1999) has classified culture as Big C culture and small c culture. He states a big culture as a humanistic concept, which is the product of a canonical print literacy acquired in school; it is synonymous with a general knowledge of literature and the arts. If our study is focused on communication and interaction in social contexts, the most relevant concept of culture is ‘little c’ culture, or ‘small cultures of everyday life. It includes the native speakers’ ways of behaving, eating, talking, dwelling, their customs, their beliefs and values (as cited in Kramsch 2013, pp. 65–66). For intercultural communication, both cultures are valuable. Therefore, it is important for the students to study the cultures and they should be incorporated in the textbooks of language for meaning making process.

In English text book of class six, the values of astrology, the development of academic qualification, cultural and historical importance of Gorkha Durbar and Gorakhkali temple are mentioned very clearly to the students. In the same way from “A Lesson from a Grass-cutter” the students can learn the culture of Nepali people do something to make their life activities immortal for future, even after death. The grass-cutter decided to dig a well in order to quench the thirst of all villagers and travelers. Because of his social work, he had thought that he would be remembered for more than hundred years. Similarly, the heroic work of Temba Tshiri Sherpa, the efforts of climbing Mt. Everest, is mentioned as the cultural value of Sherpa Community. It shows the cultural aspect of their deep interest in climbing the high mountains all over the world. Similarly, the culture related to sports is also mentioned by describing the world cup of the football games. In the title ‘Kites’ the authors have tried to mention the Nepalese culture of flying kites at different festivals for enjoyment. Particularly Nepalese kites are in diamond-shaped which has a great cultural value for the followers of Hinduism.

In class seven, the writers mention the cultural aspects of Nepali people for welcoming, respecting, serving and showing good behaviors to the guests, tourists, and visitors from both inside and outside of the country. In another unit, there is a short description of Bhaktapur Durbar with its amazing crafts and carvings. The pictures and description of Bhimsen tower, Kastamandap, and ninth stories palace are given as the culture of the Nepalese rulers who loved to build large palaces, monuments, temples and buildings. In “Festivals in Nepal” the writers mainly describe different festivals celebrated in our country. Deusi and Bhailo with their

cultural and religious importance are mentioned in the course of celebrating Tihar. These festivals are celebrated not only by Hindus but also by other religious groups as Kirants, Buddhists, Christians and Muslims who live in the territory of Nepal. It has become the culture of every Nepali people. It promotes the national unity with the understanding of cultures of different ethnic, religious, and social groups. In the same way, other festivals as Buddha Purnima, Id, Ubhauri, Lhosar, Christmas, Maghi, Gaijatra and many others are celebrated by all Nepali people. It shows that people in our country follow different religions and traditions but they are interested to celebrate and follow each other's festivals and traditions at least for understanding, enjoying, respecting and sharing the cultures.

The topic "Our values" describes the happy experiences of birth day celebration where both teachers and students enjoy each other's birthday party. They distribute chocolates and share their happiness. Celebration of birthday party is universal culture and it promotes to develop universal brotherhood among the students. In western culture, it is celebrated by inviting friends and relatives; cutting cakes, visiting different places and eating varieties of food. In eastern culture, people celebrate it by worshipping the gods and goddess, Ashta Chiranjeevi (eight immortal beings in Hindu mythology who are said to still live on earth), take good wishes and blessings from parents, teachers, and seniors and so on. The incident in the school is described as "the teacher and students had decorated the class with balloons and colorful paper. They had also brought sweets and other varieties of food. This was the best birthday ever..." (p.101). Birth day celebration is a worldwide phenomenon and it develops intercultural communicative competence between or among students from different socio-cultural, linguistic, and religious backgrounds.

Cultural Aspects of Grade Eight English Textbook

English text book for grade eight has incorporated different aspects of global culture. The book starts with the topic 'Travelogue'. At the beginning of this book, the writers mention that there are many tourist attractions in Nepal because some places are popular for their natural beauty whereas others are for their historical and religious importance (p.1). In the study section, the writers mention a memorable journey from terai to the hill. To visit different places is also the cultural aspect, norm and tradition of Nepalese people. In this unit, the natural beauty of Ghale Gaun and the importance of homestay there are described very nicely. The enjoyment of resting in chautara and taking cold water under the banyan tree, the scene of the clustered houses in Ghale Gaun, beautiful scenery on the way, good behaviors of Ghyabre Gurungs, the fresh and delicious organic food served by them attract every tourist to visit this place. In the journey, the local people welcome their guests by taking marigold garland with Tika. In the evening, they perform their cultural dances as the Ghantu Dance, Krishna Charitra, Jhankri Dance and Lama Dance. These are the typical cultures followed by the inhabitant of Ghalegaun which is located in Lamjung district. This text book makes the students familiar with the rich culture of Ghale gaun. It is the cultural heritage of Nepal and every Nepalese must be proud of having such rich and popular culture in a small beautiful village in our country. In unit two, the authors have mentioned the cultural aspects of picnic and some Nepali traditions as preparing varieties of food items and serving them in paper or leaf plates. Serving food items in leaf plates is a traditional culture of Nepali people and picnics are associated with festivals and have been

part of social harmony. People from all over the world enjoy eating, participate in dancing, singing, playing and other fun events in picnics.

In unit five of this book, very attractive pictures of celebrating different festivals are mentioned. The images of celebrating Id, Christmas, Chhath, Holi and different kinds of dances make pages of the book colorful and attractive. The scenes of the dresses they use make us think critically about cultures of different social and religious groups. The picture of the clown standing in front of the Christmas tree makes every student feel excited and enthusiastic to know more about the culture of Christianity. In the study section, Holi is described very nicely. It is the festival of color and one of the most beautiful and joyful festivals celebrated in Hindu culture. As the sign of victory of good (god) over evil (demon), it is celebrated in the month of February or March. People from terai celebrate it a day later with full of joy and exited ceremony. Another name of Holi is Fagu that means the sacred red powder. It is celebrated on the full moon, called Fagu Purnima. People celebrate it by playing with different colors moving round the streets either on foot or on some vehicles with a variety of colors smeared over their face and body. Family members, relatives and friends get together and celebrate the occasion with a lot of merry making. The youth enjoy it by showing an outburst of youthful excitement throwing colors and water balloons at each other.

Holi has a traditional belief, cultural importance and religious values in human lives which are explained in the Purans and Bhagawat Gita. The main message of celebrating Holi is to believe in the power of the god or supernatural things which only give credit to the person who is in favor of truth and against the evil or mischievous behaviors. Therefore, every human being must be honest, innocent, help the needy person and stand strongly in favor of good actions and against the bad activities. In conclusion, Holi is the time for fun and frolic for everyone to forget worldly anxieties and enjoy the finer things in life.

In unit ten of grade eight English textbook, the culture of developing good habits and behavior is mentioned with different examples. It is suggested that everybody should give up bad habits and adopt good ones. Everyone can create, change and eliminate their activities to develop good habits which help them control their lives. Some good habits are mentioned as; be positive, create personal mission statement, prioritize right things in right time, think win-win, listen to others, work in group, be reflective and try to be good not great and so on. The study section of unit eleven describes games and sports as universal culture which keeps us physically fit and mentally healthy. The exercises as walking, running, cycling, skipping, swimming and yoga help patients recover from heart attacks, diabetes, blood pressure and many other diseases. In the same way, games provide us with enjoyment and recreation which are very helpful to forget our worries and anxieties. Playing and watching sports and games enable us to follow good virtues like discipline, honesty, integrity and patriotism, and divert our mind from wrong thinking. It is suggested that every human being should cultivate sound mind and sound body by taking part in different games, exercises and meditation. By studying Lincoln's letter, the students can think positively to mold their future career for the well-being of all human beings as the humanistic culture. At the end, the writers of this textbook have mentioned the use of modern technology to make our daily lives easier and more comfortable. It is the recent and very useful culture to teach and learn many things by using mobile phones,

laptops, computers and other tools of modern technology. They make teaching learning process more effective by creating interest and enthusiasm to both teachers and learners.

Name represents the culture of the particular group of people. In the English text book of class eight both Nepali and English names of people are mentioned to represent western and eastern cultures. Mrs. Thompson, Theodore, Teddy, Stoddard are the names taken from English culture but Asha, Sirjana, Anuj Dolma, Pemba, Tshiring, Sherpa, Thakur and Yadav are the names from Nepali culture. Therefore, the textbook has mentioned the names of people from both English and Nepali cultures. In Nepal, Dolma, Pemba and Tshiring are the names taken from mountainous (Sherpa) culture; Asha, Sirjana, and Anuj are from hilly region and Gupta, Pinki and Yadav are related to the cultural names of the people who live in the terai region.

Similarly, addressing people by saying 'Namaste or Namaskar' with joining two palms and saying 'Good morning, Good afternoon or Good evening' by shaking hands with each other are the greeting cultures of Nepali and English speaking communities respectively. In the textbooks of grade eight, these both cultures are mentioned. But other local cultures practiced by different ethnic groups in Nepal and the Asian cultures practiced in china, Korea and Japan for greetings are not mentioned in this text book.

Different pictures are mentioned in the textbook to explore the cultures of various groups of people. Picture of Narayan hiti palace, a small hut with the roof of dry grass in the village, the grocery, and planting crops in the field represent the different cultures of people with their livelihood in Nepal. Pictures of Bhanubhakta, Parijat, Devkota, and Shakespeare indicate the literary culture from both Nepali and English languages. The picture of Gautam Buddha with an old man, cripple and corpse provide the true meaning of human life. The picture of Neil Armstrong on the surface of the moon represents the culture of scientific development.

Eating and serving varieties of food is the culture of the people living in different social, regional and religious groups in the world. The book mentions western varieties of food as bread, cookies, ice-cream, French fries, and pizza; Chinese food as Chow Mein and Indian continental food for the representation of foreign and neighboring food cultures. Similarly, the writers have mentioned Thakali food items; Newari khaja-set; and local organic food as dal, bhat, tarakari, roti, gundruk, achar to represent the eating culture of Nepali people.

Artifacts are the tools to describe the cultures of people who use them in their lives. In this textbook, varieties of clothes which are used by different ethnic, cultural and religious groups are given to widen the knowledge of the students. Doko and Hansiya (sickle) are artifacts of grass-cutters, religious books are the tools used by pundits, and spade and plough are the things used by farmers. The people in the past had different types of life styles and cultures. To describe them, the pictures of an old man and a woman with strange dresses are given to the students. The old man with a special kind of stick to make his walking easier and the old woman with carrying a large water pot in a special kind of basket (doko) is given to make them aware of the past lifestyle of Nepali people. The picture of special type of simple grinding machine made of stone (janto in Nepali), the simple machine of husking rice made of wood (dhiki) and the special machine (charka) to make the holy thread of upper caste Hindu

community (Tagadhari) and other things are also given to make the students familiar with the tradition of Nepali people in the past. Different types of musical instruments are used by different cultural groups which are also mentioned in these books. They are very useful to understand the past and contemporary cultures of different social, religious and ethnic groups in Nepal.

Conclusion and Recommendation

The English textbooks used in basic level are excellent tools to describe the cultural tradition of different social, ethnic, religious and regional groups in Nepal. It has covered the major traditions, social and religious norms, values and daily activities of the people. They are very useful to deliver the cultural aspects of Nepali people not only for students but also for other interested people from both inside and outside of the country.

In my personal view, some Nepalese cultures which are very rich and typically popular in our soil are lacking in these text books. The way of celebrating birthday in Nepali culture is lacking. The Dhannach (Yalangma) of Limbu culture, the Chandi nach of Rai culture, and the cultures followed by the different ethnic and regional groups are also missing. Some major cultures which are very popular in western and far western regions are not mentioned in these textbooks. Deuda songs and dance, Gaura, a cultural festival, and activities of celebrating and worshipping of Masto culture of far western Nepal are not well treated in them. In addition to celebrating Christmas and enjoying the activities of Christianity, other foreign even our neighboring countries' cultures are rarely mentioned in our basic level English text books. If some other famous cultures from south Asian and other Asian countries particularly the Chinese cultures were mentioned, the text book would have been more applicable for intercultural communication and it would become culture friendly. The knowledge of international cultures would be helpful to promote the students' knowledge about the intercultural communication. It can cultivate the ideas of universal brotherhood and respect the ideas, beliefs, norms, traditions and values of different communities.

Different types of cultural materials including pictures are given in the text books but some of pictures are not printed properly and they are not distinctly visible. I recommend printing the cultural pictures clearly and accurately. If the teachers cannot interpret such information accurately, it can mislead the students to follow the foreign cultures which may exclude them to be the global citizen of the world from cultural point of view. According to Kiss and Weninger, (2013), "texts and images can carry multiple meanings for users and it is the teacher's task to facilitate the processes of reflection and negotiation through which shared cultural understandings energies" (p.25). With agreeing their view, it is recommended that the concern authority should prepared cultural sensitive teachers before they are sent to teach the courses related to national and international cultures otherwise the students misunderstand the meanings of both national and international cultures.

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