

ELT in Nepal: Changing Teacher's Role in the Present Context

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Abstract

This reflective paper highlights English Language Teaching (ELT) practices in Nepal, focusing on various context and dilemmas such as choosing between monolingual or multilingual approaches, using local versus international materials, and selecting authentic versus inauthentic sources. It also examines the use of textbooks written by native or non-native writers and addressed obstacles and coping strategies involved. Additionally, the reflection discusses the major roles of English teachers in Nepal as a teacher, a researcher and a practitioner. ELT in Nepal has gone significant changes mirroring global shifts in ELT trends and practices. These changes include evolving attitude towards ELT, shifting goals of ELT, new teaching methods, updated curriculum design, revised teaching content and assessment, changes in medium of instruction, changing roles of teachers. Despite some ongoing confusions, ELT movement is progressing smoothly. This reflection is based on a review of relevant articles on ELT in Nepal and my personal experience as an EFL teacher in Nepal for more than 18 years.

Keywords: *ELT, reflection, monolingual, multilingual, professional role*

Introduction

The scenario of English Language Teaching in Nepal is undergoing a transformative shift, reflective of global trends in education. Teachers, once considered mere distributors of knowledge, are now catalysts for holistic learning experiences. The integration of technology, personalized learning approaches, and a focus on soft skills underscore the dynamic nature of this evolution. As Nepal navigates the challenges of a changing world, its educators are at the forefront, adapting their roles to nurture not just linguistic proficiency but also critical thinking, cultural awareness, and global citizenship. This transformation is not only vital for the academic development of the students but also aligns with the broader goals of preparing them for the

complexities of the 21st century. The inclusive and differentiated approaches adopted by teachers signal a commitment to recognizing and addressing the diverse needs of the learners. Additionally, the mentorship roles that teachers are embracing extend beyond the classroom, contributing to the holistic development of students. As ELT in Nepal continues on this path of educational reform, it is imperative for stakeholders, including policymakers, educators and communities, to collaborate and support these positive changes. The changing role of teachers in ELT is not merely a local phenomenon; it is a global response to the demands of an interconnected and rapidly evolving world. By employing these changes, ELT in Nepal have the potential to empower a generation of students who are not only proficient in English but are also equipped with the skills and mindset needed to thrive in an ever-changing future.

Now let's go to its history. English language teaching in Nepal has a relatively short history, spanning nearly seventy years. The first English language education became accessible to the public in 1951. Before this, education was limited to the members of the royal family and Rana people and there were not any public schools across the country. After restoration of democracy in 2007 B.S. in the nation, Tri-Chandra College started teaching English courses under the supervision of Patana University, India in the early fifties (Bista, 2011) There is not enough exposure to various techniques of English language learning opportunities for Nepalese learners. Rather, it is practiced in inadequate form in an academic, technical and public affairs in the nation. The English teachers in Nepal depend on traditional approaches of teaching English- lectured method and grammar translation method. Besides, teaching English depends on several educational factors e.g. classroom culture, course, teachers' teaching strategies, curriculum, need of the society, and cultures in Nepal (Kaphle, 2014). English teachers as a second or foreign language (ESL/EFL) find it difficult to implement necessary lesson plans in the classroom. From high school to university English classes, educators face a similar challenge both affected by physical and technical facilities. The educational institutions may not have language learning labs, the computers and the Internet use may be limited, enough audio and visuals aids may not be in the class, text books and resources materials may be difficult to find (Ghimire, 2019). These situations, furthermore, push teachers to adopt translation method in English language teaching. Learners at community and institutional schools of Nepal may not get an opportunity to learn English from any native English instructors. But English teaching-learning in Nepal is taking peak-up slowly and gradually.

English-teachers and educators in Nepal still run after the western expert-led different methods like Audio-lingual, Grammar translation, Direct Method, Communicative language teaching etcetera. These methods were not relevant in Nepalese social and cultural context (P Phyak, 2013; Rana, 2018) . There is paradigm shift from GT method to 'post-method' (1994). Originated in foreign context and developed in foreign cultural setting, so-called methods could not contribute much in our Nepalese classroom. Classrooms in Nepal are multicultural and multilingual in general because students come to the school from different cultural and

linguistic background. Multi-lingual and different ethnic groups have their own problems in a classroom context. The English curricula designed by experts and implemented by the government to all grades do not fit our culture. It has been imposed upon the teachers and students. We feel that it is western textbooks and practices that we are teaching and learning without considering the needs of students' diversity and values of our society, and norms of the eastern culture. We are compelled to accept the imposed theories and practices without considering the richness of social and cultural diversity, geopolitical complexity, and local knowledge system. The dominant monolingual and mono-cultural western education system are so prevalent that it has severely affected teaching and learning in our country (P. Phyak et al., 2022). In this global context, Kumaravadivelu (1994) is also not satisfied with the western based knowledge and pedagogy and wants 'epistemic break'. He further says 'in order to successfully meet the challenges of globalism, the teaching of EIL (English as an International Language) requires no less than an epistemic break from its dependency on Western-oriented or, more specifically, Center-based (aka Inner Circle-based) knowledge systems' (p. 9). Nepal's school system, including textbooks, instruction, curriculum, teaching practices, is heavily influenced by the dominant English hegemony.

Realizing our multilingual and multicultural ground reality of Nepal, our present constitution-2015 has provisioned to get basic education in learners' mother tongue. But our parents are fond of making their children learn in English medium seeing the importance of English as wider means of communication. English as a medium of instruction policy in especially basic level has created tension in implementing the constitutional right of getting education in their mother tongue upto basic level. Some parents believe that sending in EMI (English as a Medium of Instruction) school can produce children having good learning outcome and some other believe in institutional schools. Most of the parents think that English medium school can provide better English environment. Learning English has been a craze in these days. Many community schools have shifted to English medium from Nepali to attract a maximum number of students (Rana, 2018). In this context, can only English or only Nepali school enhance learning achievement where the learners have different mother-tongue than English? They think that 'English only' idea can improve the quality of school. If so, what is the ground reality. Nepal's school system, including textbooks, instruction, curriculum, teaching practices, is heavily influenced by the dominant English hegemony (Parajuli, 2023) .

Today, school, teachers, students, parents, policy-makers seem in confusion whether quality education is possible through mother-tongue or in an international dominant language English or in multilingualism. In the context of Nepalese community, nearly half percentage (44.86 %) of the total population use Nepali language as their mother tongue (Census Report, 2021). Similarly, Newari, Magar, Bhojpuri, Maithili, Hindi, Sherpa, Gurung, Tharu etc. languages are used as mother- tongue. There is very less population who speak English as their mother-tongue.

Nepalese classrooms are bilingual as well as multilingual. As Census report of 2021 reported that there are 142 ethnic groups and 124 languages are practiced as mother-tongue. Among 124 languages, Nepali language is spoken by 44.6 %, nearly half population of Nepal. Nepali language seems the most dominant mother-tongue in Nepalese communities. Some of the languages don't have their own written script as a result they are slowly disappearing. P. B. Phyak (2011) argues that many of the languages of Nepal lack their written script as a result it has been difficult to protect and insert them into education. What more we can say that particular local language teachers' unavailability and silence of local body can be the obstacle to implement every language as a medium of instruction in early grades. However, Nepalese classrooms are the product of multilingual communities and diverse socio-cultural practices.

Studies show that learners learn better and faster in a language which they understand. We find children more enjoying in classroom with the language which they understand. Learning depends much on socio-cultural context. Social context, family language, cultural celebrations matter a lot in learning (P Phyak, 2013). In this context, presenting the example of Ethiopian learners who were taught in their mother tongue for early grades, Heugh, Benson, Gebre and Bogale (2012) find that these learners obtained better mean achievement scores in Maths, biology, chemistry, and physics on the 2004 national assessment than the learners who were practiced in English-medium instruction (as cited in Prem Phyak, 2013). This study also strongly supports that mother tongue as a medium of instruction can increase the learners' learning achievements and improve the access and equity. I have similar type of experience in my life. In my experience, mother tongue based early education helps to improve access and equity and increases learning achievement. I was taught in mother tongue -based environment. I didn't remember facing much problem while learning content. My home language and social context used to be in Nepali, the same I found in my classroom and learning became easier for me in early grade. I learnt English when I was in Grade 4. Medium of instruction used to be in Nepali and English was taught as a subject from Grade 4 onwards. After passing SLC, I completed PCL, B. A, M. A and M.Ed. majoring English. Now I am secondary level English teacher in an institutional school. From my 18 years of long teaching experience, what I can draw that mother tongue as a medium of instruction can bring positive impact on subject-matter learning and second or foreign language development in the multilingual or bilingual context of Nepal.

Similarly, Pandey (2079-09-03) shared in our online class that he began learning English in multilingual context starting from Grade 4. Presently, Pandey (2079) confidently and effectively facilitates Pedagogy and Practice in Language Education classes in English at M.Phil. -Ph.D. and Master's level in Tribhuvan University. His success demonstrates that English alone may not be sufficient to enhance the quality of learners in Nepal's bilingual or multilingual context. I find his classes enjoyable and enriching. In Nepal, most of the English school teachers and University lecturers and professors seem to have come from mother tongue as a medium of instruction schooling. They are performing better in their job. Here, my point is

not EMI policy is wrong nor am I discussing that every local language is compulsory to implement as a medium of instruction. Just I am mentioning the today's ELT context of Nepal. Now, I move to my reflections that I made based on my (more than 18 years of teaching) experiences and review of some relevant articles on ELT in Nepal.

Dilemmas

Our teaching-learning practices are heavily influenced by the dominant 'English-only' mindset. Till 2000s, the instructional theories and practices were more supporting to monolingual approaches. The discussions were made a lot regarding monolingual and individual factors (e.g. Brown, 1973; Dulay et al., 1982; Gass & Selinker, 2009; Larsen, 1976; Long, 1983). Their interpretation and observations have more prioritized on the other factors affecting to language acquisition (age learning strategies and style, anxiety, motivation, attitudes, social aspects etcetera. But in today's global context, the growing complexity of diversity has a great influence in language education. (Canagarajah, 2017; Cook, 1992; Cummins, 2001; García, 2016; Li, 2011; May, 2014; Probyn, 2015; Tian & Macaro, 2012) have shown that multilinguals have better access to vocabulary, multiple abilities in their use and the way of making interpretation and critical ways of looking at things. Here multilinguals also refer multicultural setting. Multicultural context is the today's scenario so, the incorporation of different cultures in the text book can enhance multicultural competence which is an essential part of learning. The texts that represent various corners of the world can have wider exposure in terms of genre, theme, geography and socio-cultural milieu.

Monolingual or multilingual variety of ELT

There is considerable shift in ELT in the world and ELT in Nepal. Emphasizing English only setting kept the learners who are from multilingual socio-cultural context, silent and made them unproductive in smooth language learning as their linguistic repertoire could not be used properly. In my 18 years of teaching experiences, in spite of having many researches in monolingual and cultural practices in the EFL context, still there is much dis-satisfaction on this approach. It has completely ignored the students first language and culture which can contribute in learning the second language; this has created a lot of confusion and problems in understanding the student's prior knowledge and stopping the natural interaction with the teachers and the textbooks. So, monolingual variety of ELT has been greatly questioned. The practices that were once accepted as the best ones are found irrelevant now, resulting in paradigm shift in the trends of ELT.

The objective of ELT has undergone the change from centering only on enhancing language skills and mimicking native English speakers to promoting a sense of learning English according to the cultural norms and values of the country. Some years before, what used to be valued was if people could make native English like pronunciation and became competent in the linguistic features of English language, such as vocab, utterances, grammar; they were regarded 'smart' learners in English in Nepal. The traditional perspective of teaching, learning and

understanding English in Nepal has been continuously changing since the inflexible feeling of native speakerism and monolingualism gradually faced rejections and non-native English teachers favoured multilingual practices in their classes (Ghimire, 2019). The need and development of “Englishization or mimicking of western” (Kaphle, 2014, p. 80) practices have been heavily questioned in the present context of world Englishes. But English is often supposed as a means for both individual and national development and connected with success in many countries in South and Southeast Asia (Sung, 2012), including in Nepal. In other terms this can also be categorized ideology of economic benefit. Without English literacy, education in only local languages seems to be made as an utter failure as indicated by the public’s excited craze of English, which exists in other countries such as Korea and China as well (Hu, 2009; Park, 2009). These evidences show that learners must bring balance in learning local languages as well as global languages.

Many English language teachers, practitioners and researchers have realized that learners know already two or more than two languages in their social setting in the country like Nepal. English is not exclusively their second language anymore because Nepal consists of multi-ethnic and multilingual societies and therefore the children learn more than one language at their home. Realizing the ongoing shifting trends in ELT, different acronyms in the field of ELT are found like- ESL (English as a second Language) or EFL (English as a foreign Language) to ESOL (English for Speakers of Other Languages) and TESOL (Teaching English to Speakers of Other Languages). All these terms have been developed in line with the paradigm shifts in the global ELT (Kaphle, 2014). Nepal is also touched and influenced with these paradigm shifts in multilingual context. After the emergence of world Englishes concept, we find that people are using English not like the one spoken in inner circle but like those in the expanding circle in the sense that no rigid rule of native speaker is fit for any language to learn it as a second language.

Use of Local or International Materials

There is still hot debate on the use of local or international materials in the course of English language teaching. Those who believe in monolingual approach strongly support the materials which are prepared and written by English native writers from BANA countries. They believe that the materials which are prepared by English native writer can only enhance English language learning in EFL/ESL context like in Nepal. This type of monolingual mindset, policy and ideology failed to address the learners’ expectations who are in multilingual socio-cultural setting. They focused only English materials prepared by English writer to promote English language learning ignoring the locally prepared materials. People thought that Standard English is the only solution of all problems (Kumaravadivelu, 1999). Government authorities, policy maker and elite group are heavily fascinated towards Standard English practice forgetting the multilingual and bilingual socio-cultural setting in Nepal. Standard English practice means, here, the “ongoing wholesale implementation of dominant teaching methods and materials” (Kaphle, 2014) in Nepal. Believing in attaining a native like proficiency in English and uttering and manners of a white-skinned person is not ground reality

of English language learning in the multilingual context of Nepalese classroom. Due to monolingual mindset people think that native teachers are far better than the non-native teachers. Despite the current reality of English being a family of languages (Crystal, 2004), we subscribe to a monolithic fixed and idealized native speaker.

Realizing the specific context and socio-cultural setting, if we can bring the balance between local and international materials with context-specific pedagogy; language learning may take smoothly maximizing learning opportunities. Context-specific and culturally relevant materials can enhance language learning in multilingual classrooms of Nepal. There should not be any domination of methods and materials in name of standard English but it is preferred to address learners' need and concern on the basis of context-specific time and situation at the time of teaching.

Authentic or non-authentic sources

There is also debate in the name of authentic or non-authentic materials to be used in English language learning. 'Authentic material' refers to items that have not been designed or adapted for use in an English language classroom such as magazines, newspapers, video clips and song lyrics. In contrast, 'non authentic material' refers to anything that has been designed specifically to aid the teaching process such as worksheets, text books and instructional CD's or DVD'S. Authentic materials enable learners to interact with the real language and content rather than the form. Non-authentic materials enable learners to be motivated, understand, and obtain real, meaningful, and useful language rather than form. Non-authentic materials refer to materials used by teachers or learners to facilitate language learning. These may include grammar books, workbooks, videos, cassettes, dictionaries, photocopies, and the like. Some who believe in monolingual approach think that English that is taught in the classroom should be authentic and the language involved should be naturally occurring just like the way natives speak. Authentic texts should be used when teaching English in class and resources such as real articles, magazines, cooking recipes, real advertisements, and the like must be used as a source of reference and information. Authentic language refers to real language and its use in its own community (B. Tomlinson, 2012).

Regarding the authentic materials, Swaffar (1985) writes, "An authentic text oral or written, is one whose primary intent is to communicate meaning" (p. 17). He viewed that authentic texts must possess 'an authentic communicative objective', as opposed to the purpose of foreign language text books which is 'to teach language rather than to communicate information' (as cited in C. Thomas, 2014, p.15). Little, Devit and Singleton (2001) say that authentic text "is created to fulfill some social purpose in the language community in which it was produced (as cited in C. Thomas, 2014, p. 15). B Tomlinson (2012) says:

an authentic text is one which is produced in order to communicate rather than to teach ...the text does not have to be produced by a native speaker and it might be a version of an original which has been simplified to facilitate communication., (p. 15)

Incorporation of both authentic and non-authentic sources on the basis of learners' need and relevancy can certainly enhance learners' language learning. Either authentic or non-authentic sources but those materials which are concerned to learners' real-life situation will effectively and efficiently bring positive learning environment in the classroom.

Use of textbooks by native or non-native writers

In monolingualistic approach, it seems as if being educated means only to be able to communicate in standard English. To achieve the goal of Standard English, it is focused on the books and materials written by English native speakers in monolingual setting. Learning Standard English Prendergast (2008) is related with ideologies of linguistic fixity and purism. The ideology of fixity of language deals languages as isolated systems and ideology of purism concentrates mixing of languages as pollution. In multilingual settings like Nepal, contact between languages has been going since ancient times and hybridity is the norm. However, when our own policy makers accept the hegemonic practices, education stands for teaching for the test and failing thousands of students annually simply because they cannot authorize to the native speaker norms. By consciously or unconsciously highlighting Standard English, current ELT practice neglects multilingual learners' full potentials as asking them to communicate like a native speaker is an unrealistic goal. The argument here is not that English is not important, but simply that we should be reflective of the language practices in Nepalese society.

Due to changes in teaching methods and contents in this global multilingual context, it is not that only books written by native writers can promote language learning. The textbooks having contents including both from local and global resources can only fulfill the need of learners of 21st century. Textbooks from different corners of the world with multicultural writers can only enhance the intercultural communicative competence. Byram (1997) discusses that intercultural communicative competence is required for better language learning in EFL context. In the course of language learning, learners learn the knowledge, skills, attitudes and cultural awareness necessary to communicate interculturally. Intercultural knowledge refers, here, having considerable amount of information about one's own culture (source culture) and the culture of the second language (target culture). Learners need to be aware with the target language and their associated cultures. Along with knowledge of the culture, students need to obtain knowledge and understanding of societal and cultural norms, values and interactions associated with the culture(s) of the second language.

Considering on the balance upon the textbooks written by native and non-native writers, present Nepalese school level textbooks have included the contents like stories, poems, drama, travelogues etcetera written by Nepalese writers including native writers. Newly published

textbooks of school level books have included all the cultures and local understanding to address the linguistic and cultural diversity of Nepal. The characters' name in these textbooks are mentioned from different parts of Nepal.

Obstacles and coping strategies

Nepal cannot remain untouched and escape from the continuous changing trends of teaching English in the world. It is therefore, previous considerations like native like competency, textbooks written by native writers, native teacher, standard English, western expert-led methods, English only policy are not relevant and judicious in the present context. Lack of understanding to the ongoing paradigm shifts in ELT in the government authorities and among teachers, lack of continuous professional development, following blindly western expert-led methods, running after so-called standard English, monolingual mindset, top-down imposition, thinking that standard English is the solution for all problems, gap in-between policy and practice, lack of supportive monitoring and supervision are some of the major obstacles in ELT in Nepal.

Top-down imposition in the name of social, economic and educational development, taking standard English as the cornerstone of language learning and not adopting the ELT paradigm shifts don't support multilingual reality of Nepalese classrooms (Kaphle, 2014). First coping strategy to deal ELT dilemma might be 'Need Analysis' in the changing context can be made ensuring our efforts are maximizing learners' learning capabilities or not. Need assessment helps to design curriculum by local scholars and writers, theorization of local methods and practices, look for other alternatives for professional development in the changing globalized world. The notion of native teacher can only teach best English is very stale discourse as it is globally agreed that nonnative teachers can teach as good as the native ones. Running after the native like proficiency in English is the negligence of adopting paradigm shifts in ELT. We also saw that in a multilingual country like Nepal, we have been asking our students to be like an idealized native speaker, where language is a fixed entity. We can develop our context sensitive pedagogies to address the need of multilingual classroom.

Next coping strategy might be researching our current practices and realities to see how English is being localized in the Nepalese context but with awareness of global developments. We are not going to institutionalize the monolingual approach. Thus, our major challenges remain developing locally informed and situated practices: that is imagining multilingual schools (García et al., 2006). We need to know how dominant methodologies are being adapted, so we need critical ethnographies. That way we can make the teaching an up-to-date and situated social practice. Despite the imposition from the top, keeping in mind that of paradigm shifts in ELT; we have to do our best to localize the teaching materials and methods. We need research that discovers the growth and efficiency of our approaches. Global or dominating methodologies may not always work in our context. Putting proper balance on localization and globalization discourses in all areas and bottom-up practices would answer the hegemonic ELT

approaches. This focuses a need of training and continuous professional development of the teachers for teaching in the new conditions.

Major Professional Roles of English Teachers

In the present day, teacher's role has greatly been changed from knowledge provider, imparter to knowledge transformer and change agent. Teachers play the role of knowledge creator accompanying with the learners inculcating learners' potentiality. Teachers are cornerstone of educational change and they are path-shower and change agent of every society. Teaching learning cannot happen in vacuum. Physical facilities, instructional materials and training to the teachers from time to time are some of the requirements to create conducive teaching learning environment. Most importantly, teaching team is the driving force to bring the expected educational changes. Teaching is noble profession that requires specialized knowledge and skill acquired through training and experiences. Teaching profession provides rise to several other professions. A teacher is responsible for creating knowledge and skills in the society. The teacher is also responsible for nurturing human beings with different manners and attitudes so that they can live developing mutual understanding in the community. If a teacher becomes more sensitive and responsive, teaching -learning environment can be enhanced beautifully.

Corbel (2007, p. 1113) highlights three important roles of a teacher: the metaphoric, the attitudinal and the fictional. Metaphoric roles are those assigned in order to capture some key aspects of changes in work practices. Attitudinal roles are those adopted by individuals in relation to the changes in their environment associated with ICTs. Functional roles are those imposed by the ICT itself on those who engage with it. Academic institution's great success is greatly depended on teachers' role. Teachers' prime role is to shape the learners' aesthetic and intellectual personality. In this regard Sharma (1997) focuses that the community's quality mainly rely on good teachers and their effective and meaning teaching. He further tells that the progress of a country depends upon good teachers and for this reason; teaching is noble job among all profession.

Role as a teacher

Teacher's role is based on the notion of support, with the term facilitator. The facilitator and related support is connected with a shift in focus from transmission approaches in teaching to constructivist approaches. The supportive metaphors have grown at the same time as schools have taken up more complex exploratory media such as CD ROMs and the Internet. There is a widespread belief that computers facilitate student-centered learning and that there is the potential to maximize individualization through use of the Internet (see, for example, Bickel & Truscello, 1996 as cited in Corbel, 2007), with the teacher facilitating student-centered learning. The following description of the facilitator role is typical: "As facilitators, teachers provide rich learning environments, experiences and activities; create opportunities for students to work collaboratively, to solve problems, do authentic tasks and share knowledge and responsibility"

(Jones, Valdez, Nowakowski, & Rasmussen, 1995, p. 1 as cited in Corbel, 2007). Other supportive metaphors include motivators, coaches (Spodark, 2001 as cited in Corbel, 2007), and guides. “Teachers play complex and varied roles as guides. They mediate, model, and coach” (Jones et al., p. 1 as in Corbel, 2007). In this way, the roles of teacher are: facilitator, supportive, guide, model, coach, instructor, knowledge provider, activity designer, grammar checker, linguistic model, siren, learning style coordinator, technology resource people and director and creator of constructive learning environment.

We have to reflect ourselves keeping these roles at center in the course of teaching. We are lacking to meet these roles as a teacher. Let’s play our teaching role in terms of above-mentioned roles as a teacher.

Teacher as a researcher

Teacher has to find out the solutions of classroom problems and academic problems. By involving in action research or explanatory or exploratory or critical ethnographies (J. Thomas, 1993) or critical research (Kumaravadivelu, 2006; Pennycook, 2001), critical discourse analysis (Fairclough, 1995), critical pedagogy (Freire, 1974) or other any kind of research, teachers have to carry out different research activities to add the knowledge and skills in academia. Teachers’ research findings are asset of nation. These research findings will bring the positive changes in quality improvement in education. Teachers need to be informative and analytic. They should seek to find more information about students; how they learn, where they get difficulties, what teaching-learning strategies would be relevant and context-specific for learner friendly environment, how curricular materials including textbooks are utilized and how local materials are produced and used with the help of research activities. We are not sufficiently involved in such research activities. The teachers should have some ways to solve students’ individual problems.

Teacher as practitioner

Learning is never ending process. The knowledge and skills once learned might be outdated and hence we must be updated and start learning with the student. As the part of language learning, we have to learn, unlearn and relearn on related and recent issues in ELT. Due to the invention of internet and devices, knowledge is continuously exploded. Teachers have to practice like a learner practices. In some cases, students might have already learned the items whereas teachers have to learn with the learners.

A new sense of equality and shared experience in exploring the new medium is noticeable in the use of collaborative role. Learners and teachers work and learn together. Some studies focus the new role of the teacher in a collaborative task. Teacher is no longer the central authoritarian evaluator, the pedagogue now becomes consultant, co-writer, coach and editor. In teaching-learning environment, teachers are often co-learners and co-investigators right alongside students (Corbel, 2007). Teachers are not only knowledge creators but also knowledge transformer and practitioner in language education.

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