Supporting linguistic identity and heritage: Indigenous and English language dynamics in multilingual Nepal

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Amid Nepal's rich linguistic diversity, this exploratory mixed-methods study examines the dynamics between English and indigenous languages across education, employment, and media. Drawing on unstructured interviews with 10 participants and survey responses from 500 individuals, the research explores language preferences, usage patterns, and perceptions. Findings reveal that English often holds a dominant position, especially in formal domains, while indigenous languages are preferred in everyday communication. However, professional and societal pressures frequently lead individuals to use Nepali or English, contributing to the marginalisation of indigenous languages. Participants voiced concerns over cultural erosion and unequal language access, highlighting the need for inclusive policies that recognise and uplift indigenous linguistic heritage. This study contributes to the understanding of language-based identity formation and socio-economic disparities in multilingual societies. It calls for equitable language policies, support for bilingualism or multilingualism, and initiatives that preserve and promote indigenous languages alongside dominant ones like English and Nepali.

Introduction

Nepal, a nation nestled in the Himalayas, is celebrated for its cultural diversity and the coexistence of various ethnic groups. A distinctive feature of this diversity is the multitude of indigenous languages spoken across the country. In recent decades, globalisation has ushered in the widespread use of English as a global lingua franca, adding a layer of complexity to Nepal's already rich linguistic tapestry. The transformative potential of language in shaping cultural identity, communication patterns, and educational practices necessitates a thorough exploration.

The global presence of English in Nepal has been notably influenced by factors such as economic globalization and the growing role of English in education (Crystal, 2003). At the same time, indigenous languages are repositories of cultural heritage, serving as conduits for intergenerational transmission of traditions and identities (Skutnabb-Kangas, 2000). The potential tension between the preservation of indigenous languages and the increasing prominence of English underscores the complex interplay between cultural diversity and the forces of globalisation, as communities grapple with the need for linguistic heritage conservation amid the pervasive influence of a dominant global language. As Nepal navigates this linguistic crossroads, it faces the challenge of sustaining the vitality of indigenous languages while responding to the demands of a globalised world. Globalisation, neoliberal market forces, and nationalism have significantly shaped language policy decisions and localised language practices in Nepal. This influence prioritises English, Nepali, and emerging foreign languages over ethnic/indigenous languages in education, leading to their marginalisation. This trend jeopardises Nepal's

multilingual education policy and the preservation of linguistic diversity (Poudel & Choi, 2022). The global dominance of English has elicited diverse perspectives and responses in various contexts (Choi, 2021). While English enables international mobility, it concurrently functions as a tool for linguistic superiority and economic benefits, especially in multilingual environments (Giri, 2015). In navigating the complex landscape of multilingualism, the dual role of English as a facilitator of international mobility and a harbinger of linguistic hierarchy and economic advantage, underscores the intricate dynamics shaping language use in diverse environments.

Progress has been achieved in teaching and officialising mother tongues in Nepal, with textbooks in 24 languages for grades 1-5 (Department of Education, 2009; MoEST, 2018). The Language Commission recommends using these languages as the medium of instruction up to grade 3 (Seel et al., 2017). Despite these efforts, there is a growing youth preference for learning foreign languages over their home/ethnic languages, influencing language policy decisions (Poudel & Baral, 2021; Gautam, 2021; Poudel & Choi, 2021). Students, when instructed in English, may disengage from the learning process and, crucially, feel deprived of their rights as multilingual citizens, as their identities as speakers of multiple languages are not acknowledged in schools, potentially conflicting with the constitutional guarantee of such rights (Phyak, 2021). Nepali and English, as the official and international languages, dominate Nepal, often sidelining indigenous languages. This trend leads to a neglect of linguistic diversity (Shrestha, 2016).

Contrary to these claims, researchers have shown the significance of English language in multilingual situations, where it creates a common platform to diverse communities for exchanging and sharing each other's language and culture. Mukminin et al. (2015) observed that English is no longer exclusive to native speakers but is also spoken by non-native speakers. Integrating English and indigenous knowledge enhances inclusive multilingual education and teacher preparation (Tulomana et al., 2025). Surprisingly, even in the face of the diminishing or impending loss of an indigenous language, the essence of that cultural heritage can be safeguarded by acquiring proficiency in another language, such as English (Barfield & Uzarski, 2009). Anaam et al. (2026) argued that although students adapted to French-medium instruction, they favoured English as the language of science, technology, and employment Culturally responsive education is essential for balancing transnational influences with local identity and citizenship in border communities (Dewantara et al. 2025). Moreover, participation in intercultural practices enhances EFL student teachers' intercultural understanding, professional identity, and teaching perspectives (Castañeda-Trujillo et al.,2023). These accounts reveal that the global adoption of English, both by native and non-native speakers, not only reflects its pervasive influence but also highlights its role as a bridge preserving cultural heritage, even amidst the challenges posed to indigenous languages.

In Nepal, the interplay of diversified politics and multilingualism is a complex phenomenon with both positive and negative consequences. On the positive side, it contributes to the promotion and preservation of linguistic and cultural diversity. However, it also functions as a double-edged sword by simultaneously reducing diversity through the influence of Nepali and English languages, which are gaining prominence due

to increased contact and globalisation (Gautam, 2021). Part 1, Article 6 of the Nepali constitution recognises all languages spoken as mother tongues in Nepal as languages of the nation. Moving on to Part 1, Article 7, it establishes Nepali in the Devanagari script as the official language of the country. Additionally, individual states have the authority, through state laws, to designate one or more languages spoken by the majority as official languages within the state. The Government of Nepal, upon the Language Commission's recommendation, will decide other language-related matters (Government of Nepal, 2015). Article 31.1 of the 2015 Government of Nepal (Constitution 2072) grants the right to fundamental education in one's mother tongue. Additionally, Article 32.1 guarantees the right to use one's mother language, while Article 32.3 emphasises the importance of preserving and promoting languages. Furthermore, the constitution specifies in broader terms that every community has the right to safeguard and enhance its language, script, culture, cultural civility, and heritage (Government of Nepal, 2015). The sociolinguistic profile of Nepal indicates that despite not being directly colonised by Britain, the country falls into the Outer Circle context regarding English usage and attitudes.

The increasing prominence of English in various domains, coupled with its attention in academia, suggests a growing need. This trend could potentially lead to English being explicitly recognised as an official language in the Government of Nepal in the near future (Pandey, 2020). English in multilingual Nepal functions as both a bridge to educational, social and economic opportunities and a challenge to indigenous linguistic and cultural preservation, underscoring the need for a balanced bilingual language policy (Paudel, 2025). Concerning to classroom pedagogy, Phyak (2021) stated that students, when instructed in English, may disengage from the learning process and, crucially, feel deprived of their rights as multilingual citizens, as their identities as speakers of multiple languages are not acknowledged in schools, potentially conflicting with the constitutional guarantee of such rights. Similar to this, Paudel (2024) conceded that English as medium of instruction enhances English learning but creates challenges related to educational equity, teacher preparedness, and the preservation of local languages and cultural identities.

While the existing literature provides valuable insights into the complex interplay of diversified politics and multilingualism in Nepal, there is a notable gap in understanding the nuanced impact of these dynamics on specific ethnic and indigenous communities. The constitution's recognition of languages as the nation's languages (Part 1, Article 6) and the emphasis on mother tongue education (Article 31.1) is explored, but there is a need for research that delves deeper into the practical implementation of these provisions at the community level (Government of Nepal, 2015). Additionally, while the sociolinguistic profile hints at Nepal falling into the Outer Circle context for English usage, more research is needed to comprehend the local variations and implications of this trend in different regions of the country. The influence of globalisation, neoliberal market forces, and nationalism on language policies in Nepal has been acknowledged, but further studies could investigate the specific ways in which these forces shape language practices within educational institutions.

Moreover, the literature points out a growing preference for foreign languages among Nepali youth, yet there is a research gap in understanding the socio-cultural factors

contributing to this trend and its implications for indigenous languages. Lastly, despite the recognition of the dominance of Nepali and English, more research is needed to explore the lived experiences of individuals whose indigenous languages are marginalised and the consequences of this neglect on linguistic diversity. In this sense, my study seeks to answer the question, how does the interplay of globalisation, neoliberal market forces, and nationalism influence language policy decisions and localised language practices in Nepal, particularly concerning the prioritisation of English, and Nepali, over ethnic/indigenous languages in education? Addressing these research gaps would enhance our understanding of the intricate language dynamics in Nepal and contribute to better informed language policy decisions.

Linguistic and ethnic landscape of Nepal

Nepal's linguistic panorama vividly reflects the country's cultural richness, showcasing a diverse tapestry of languages that mirrors its varied ethnic makeup. Over a hundred indigenous languages are spoken by different ethnic groups, each contributing a distinctive linguistic essence to the nation. Amidst this linguistic wealth, English has progressively established itself as a language for global communication, commerce, and education.

According to the National Population Census (2021), Nepal comprises 142 ethnicities, with the Chetri community constituting the largest share at 16.6%, followed by Brahmin-Hill at 12.8%. Conversely, the Nurang community has the smallest population, numbering only 36 individuals. The census also highlights the presence of 124 native languages, with 44.9% of the population conversing in Nepali, 11.1% in Maithili, 6.2% in Bhojpuri, 5.9% in Tharu, and 4.9% in Tamang. Surprisingly, Kusunda is spoken by only 23 people as their mother tongue, while English registered a mere 23 native speakers (0%). Moreover, the census data revealed that 48.1% of the total population does not have a second language, while 46.3% adopt Nepali as their second language. Other second languages include Maithili (0.9%), Hindi (0.7%), Bhojpuri (0.5%), and English (0.4%). Intriguingly, only 23 individuals (0.0%) list Mugali as their second language.

Despite English being spoken by 0% as a native language and used as a second language by only 0.4% of the population, it holds a significant role in education. English is recommended as a mandatory subject across various educational levels and, in certain cases, serves as the medium of classroom instruction in Nepal.

Theoretical perspectives of the study

The present study makes triangulation of three theories: sociolinguistics; critical language policy; and postcolonial theory, to examine language dynamics: indigenous and English languages in hierarchy or partnership in the multilingual context of Nepal.

Sociolinguistics, the study of language in its social context, offers a comprehensive lens to examine the linguistic diversity in Nepal (Crystal, 2003). Through the variation theory, it enables an exploration of how language changes based on factors such as ethnicity,

geography, and socio-economic status, providing insights into the diverse linguistic practices within different ethnic communities (Crystal, 2003). Additionally, sociolinguistics aids in understanding language attitudes and ideologies towards indigenous languages, Nepali, and English, thus unraveling the intricate interplay of linguistic diversity amid the forces of globalisation (Skutnabb-Kangas, 2000).

Critical language policy provides a valuable framework for analysing the impact of language planning and policy decisions in Nepal (Poudel & Choi, 2022). It allows for the evaluation of how government policies shape language use, emphasising the marginalisation of indigenous languages within the education system and broader society (Poudel & Choi, 2022). This perspective also delves into language rights, questioning the alignment of constitutional provisions with practical outcomes, and highlighting power dynamics and hegemonic influences in language policies, contributing to a nuanced understanding of linguistic practices and their socio-cultural implications (Poudel & Choi, 2022). In essence, the examination of language rights underscores the intricate interplay between constitutional principles and real-world consequences, shedding light on the complex dynamics of power and hegemony within language policies and their profound socio-cultural ramifications.

Postcolonial theory, while Nepal wasn't directly colonised, provides a relevant framework to analyse the implications of English usage and attitudes in the country (Acharya & Sigdel, 2024). Positioned in the outer circle context regarding English, Nepal's increasing prominence of English usage requires examination within a postcolonial framework (Pandey, 2020). This theoretical lens aids in understanding residual effects of colonialism on language dynamics and explores whether the evolving role of English aligns with or challenges historical legacies and colonial language hierarchies (Pandey, 2020; Acharya & Sigdel, 2024). Adopting a postcolonial lens to scrutinise the evolving role of English in Nepal offers a nuanced exploration of how historical legacies and colonial language hierarchies continue to shape language dynamics, inviting reflection on whether current attitudes align with or challenge these enduring influences.

Research design

To conduct a comprehensive examination of language dynamics, specifically exploring the hierarchy or partnership between indigenous and English languages in the multilingual context of Nepal, this research adopted a sequential exploratory mixed-methods approach, integrating both qualitative and quantitative research methods. The utilisation of mixed-methods design is aimed at obtaining a comprehensive and nuanced understanding of the issue by incorporating qualitative insights and quantitative data within a single study (Creswell, 2014; 2018; Terrell, 2012). In this design, initial qualitative data were gathered through unstructured interviews, with the intention of informing the subsequent collection of quantitative data based on the qualitative findings (Leavy, 2017).

The process involved planning for the collection of quantitative data after analysing the qualitative results, emphasising a sequential rather than concurrent approach. According to Creswell (2014), this study strategy entails conducting qualitative research first, analysing the outcomes, and then conducting quantitative research to further elucidate and

validate the generalisability of the qualitative findings. Through the quantitative exploration, my study aims to clarify, validate, and extend the insights gained during the qualitative phase. Figure 1 illustrates the research design process.

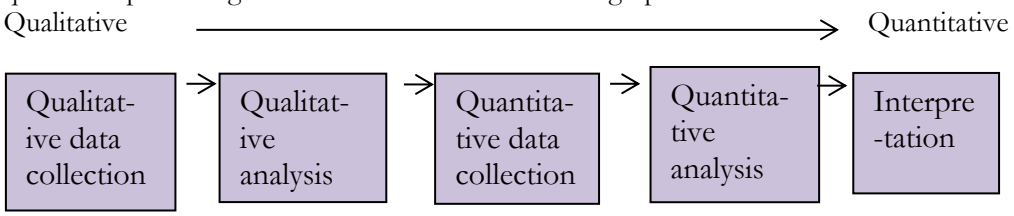

Figure 1: Exploratory sequential mixed-methods research design (after Terrell, 2012)

The participants

For this study, a deliberate effort was made to select 10 participants for in-depth interviews, ensuring a balanced representation across gender, ethnicity, occupation, and field of study. Formal consent was obtained from the participants and the researcher, with signed consent forms following verbal agreement. Subsequently, a quantitative dataset was compiled from a random sample of 550 individuals encompassing diverse genders, professions, and ethnicities in Nepal. To reach this sample, an online survey was initially distributed through various platforms, including email, *Facebook Messenger*, *WhatsApp*, and *Viber*, utilising *Google Forms*. A total of 510 surveys were returned voluntarily. Following coding and categorisation, 500 responses were considered complete and constituted the final sample size for the quantitative analysis. Participants in the survey affirmed their willingness to participate by digitally signing an online consent form, which was sent alongside the questionnaire. A comprehensive overview of participant profiles is provided in Table 1

Table 1: Participants' profile (N=500)

Occupation	Number	Ethnicity	Number	Gender		Age (yrs)
Teacher	120	Brahmin	100	Male	225	20-65
		Tamang	25	Female	275	
Doctor	25	Chhetri	175			
Student	100	Gurung	80			
Engineer	25	Newar	20			
Civil servant	25	Madhesi	25			
Housewife	120	Magar	30			
Businessman	75	Tharu	25			
Others	10	Rai	20			

Research tools

Qualitative data in this study were obtained through unstructured interviews (Appendix A). Utilising this method, which is non-directive and deemed suitable for acquiring in-

depth information, the researchers conducted interviews without a predetermined set of questions, adhering to the approach outlined by Gray (2009). While the researchers may have had overarching themes in mind, the absence of a predefined question list allowed for a more open-ended exploration. On the other hand, for the collection of quantitative data, a questionnaire was employed (Appendix B). Following the guidance of Creswell (2014), a questionnaire is an effective tool for gathering statistically significant and sufficiently comprehensive data, ensuring a high response rate. The questionnaire used in this study underwent validation through piloting with 50 participants (distinct from the survey participants), coupled with expert review and revision. The reliability of the questionnaire was confirmed through this process. The data were collected through 35 closed-ended questions distributed via a *Google Survey* form.

Data collection procedures

To initiate the research process, I organised unstructured interviews with selected participants, accommodating their preferred times and locations. Despite the reluctance of six participants to permit video recording, I diligently documented notes and audio recordings. For the remaining four participants who granted permission, I conducted interviews with both audio and video recording. Subsequently, I analysed the gathered responses and drew conclusions, utilising them to formulate a survey for the acquisition of quantitative data. To expand the participant pool, I created a questionnaire and gathered email addresses through a public announcement on Facebook, encouraging friends to share their emails in my chat box. My outreach extended to various settings, including universities, schools, government offices, training centres, business establishments, and health academies. Upon collecting the emails, I sent a comprehensive email explaining the research's purpose and soliciting voluntary participation. Prioritising ethical research practices, I established communication channels to foster trust and build strong connections with the participants. Upon receiving responses via email, I dispatched the questionnaire and consent form to those willing to take part in the study, ensuring a thorough and transparent engagement throughout the research process.

Data analysis procedures

Upon completion of the data collection phase, the subsequent steps in the research process encompassed a thorough analysis and interpretation of the gathered information. The initial focus involved cleaning and organising the data, including transcribing and transliterating audio recordings from interviews because interviews were conducted both in English and Nepali languages. A meticulous coding and categorisation system was implemented to systematically identify patterns and themes. The qualitative data were analysed under seven themes; everyday language use, language policies and awareness, cultural and religious practices, language integration and collaboration, media technology and language, language proficiency and socio-economic impact, language hierarchies or partnerships.

Concurrently, for the quantitative data collected through surveys, statistical analyses were conducted using descriptive statistics to summarise responses. The interpretation phase

involved scrutinising the findings in the context of research questions and objectives, discussing implications, and assessing the validity and reliability of the results. Comparative analyses were undertaken when relevant, especially in cases involving distinct groups or conditions. Two datasets were integrated, analysed and interpreted within six themes; language preference and usage; language policy and awareness; cultural and religious practices; socioeconomic impact of language proficiency; representation in media and technology; and relationship among the languages, hierarchies or partnerships.

Ethical considerations

Maintaining a commitment to ethical considerations was paramount throughout the research process. Prior to receiving the survey questionnaire, each participant provided written consent, confirming their voluntary participation in the study. The research objectives, the voluntary nature of participation, and the commitment to ensuring anonymity and confidentiality were explicitly communicated during the consent process. Participants were informed of their right to withdraw from the study at any point without facing any consequences. To uphold privacy and protect participant identities, rigorous measures were implemented, including the use of pseudonyms and the assignment of unique identifying codes. The handling of private data was conducted with utmost confidentiality, with access restricted solely to the research team. Raw data was securely stored, and only authorised researchers had access to it.

Participants were assured that their comments would be amalgamated anonymously, and a guarantee was provided that their responses would be accurately compiled without alteration or exaggeration. Throughout the data collection process, careful attention was paid to ensuring that participants' perspectives were faithfully represented, and their opinions were genuinely acknowledged. This approach aimed to foster a research environment that prioritised the well-being and rights of the participants.

Results

The quantitative data from questionnaires and qualitative insights from unstructured interviews provide a comprehensive understanding of language dynamics in Nepal's multilingual context. While the survey identifies patterns, preferences, and attitudes toward language use, the interviews offer contextual depth by capturing participants' experiences and perspectives. Together, these complementary datasets provide a robust basis for examining the hierarchical and partnership dynamics between English and indigenous languages and their implications for language use, preferences, and policy.

Language preference and usage

This section examines language preference and usage in Nepal's multilingual context. While respondents preferred indigenous languages for everyday communication, English dominated professional settings, reflecting the balance between cultural identity and the

practical demands of education, employment, and globalisation. In the interviews, the majority of respondents voiced a preference for using their local languages in communication. However, they acknowledged that social factors and the influence of the younger generation's preference for English or Nepali often compel them to resort to these dominant languages. One respondent, Sarya, exemplified this dilemma:

> As a housewife by profession and a member of the Magar community, I yearn to use the Magar language consistently. However, the majority of individuals in my community, including my own children, favour Nepali or English, particularly in the present time. This prevailing circumstance fills me with concern regarding the future prospects of our local language and culture.

In a similar vein, another participant, Sar, admitted:

> My mother tongue is Tamang, and I prefer using it in all contexts. However, my profession as a doctor necessitates using Nepali predominantly with patients and English with colleagues and students.

Similarly, another Nepali speaker, Sabu, noted:

> I primarily use Nepali but occasionally resort to English. Regrettably, I lack knowledge of the other 124 languages spoken in Nepal.

Samyam, also contributing to the discussion, shared:

> While Nepali is my primary language at home, I switch to Gurung when conversing with elderly members of my household and community. In my professional setting, I employ English for written communication and alternate between Nepali and English for oral exchanges.

The interviews with various respondents shed light on the complex dynamics surrounding language preference and usage in Nepal. Despite a strong inclination towards using their local tongues, social circumstances and professional requirements often compel individuals to resort to dominant languages such as Nepali or English. This linguistic shift not only reflects broader societal trends but also raises concerns about the preservation and future vitality of indigenous languages. The narratives of individuals like Sarya, Sar, Sabu, and Samyam underscore the nuanced ways in which language intersects with identity, profession, and social interaction. As Nepal grapples with linguistic diversity amidst increasing globalisation, efforts to promote multilingualism and preserve local languages emerge as crucial endeavours for ensuring cultural richness and inclusivity in the country's linguistic landscape. To see the validation of the respondents' sharing, survey research was conducted. Table 2 presents the respondents' responses on language preference and usage.

Table 2: Respondents' responses on language preference and usage

Which language do you prefer for everyday communication?	Nepali 87.5%	Indig-enous 5.2%	English 8.3%	Others (mix of langs.) 0
Which language do you predominantly use in your workplace?	45.8%	0	54.2%	0
When using social media, which language do you primarily use?	20.8%	0	79.2%	0
Which language is primarily spoken at home?	87.5%	8.3%	0	4.2%
Which language is predominantly used in religious ceremonies and practices in your community?	79.2%	20.7%	0	0
Which language do you prefer for entertainment purposes (movies, music, etc.)?	33.3%	4.2%	0	45.8%
How well do you think different language-speaking communities integrate within your locality?	Very well 20.8%	Moderately well 58.8%	Not very well 20.4%	Not well at all 0

The data presented in Table 2 provides valuable insights into language usage within the community. It is evident that the majority of individuals (87.5%) prefer using Nepali as their primary language for everyday conversations. However, when it comes to workplace communication, there is a more balanced distribution, with 45.8% utilising Nepali and 54.2% relying on English. Interestingly, social media usage indicates a preference for English, with a significant 79.2% of users selecting it as their preferred language. At home, Nepali remains the dominant language, with 87.5% of households primarily conversing in Nepali. Similarly, religious ceremonies and practices are predominantly conducted in Nepali, as indicated by 79.2% of respondents. It is important to note that the indigenous languages are also relevant within the community, albeit at a lesser extent. For entertainment purposes like movies and music, 33.3% of respondents indicated a preference for the indigenous language. When examining community integration, the data suggests a moderate level of integration for indigenous language-speaking communities, with 58.8% of respondents perceiving it as such. Overall, the data highlights the diverse linguistic landscape of the community, showcasing the coexistence and importance of both Nepali, English, and the indigenous languages in various aspects of daily life.

Language policy and awareness

Nepal's linguistic diversity shapes language policy through the interaction of government initiatives and community perceptions. This section examines participants' awareness of language policies and their views on how these policies influence language use, cultural and religious practices, and the promotion of indigenous languages. Participants demonstrated varying levels of awareness, with some familiar with government initiatives and others reporting limited knowledge. They also noted that language policies can both support and hinder the integration and preservation of indigenous languages.

While some praised initiatives promoting multilingualism for enhancing cultural diversity, concerns were raised about the preservation of indigenous languages amidst dominant linguistic norms. Additionally, significant correlations between language proficiency and

socio-economic opportunities were observed, with proficient speakers often enjoying greater access to education and employment. However, participants also highlighted disparities in language hierarchies, noting how linguistic barriers can perpetuate socio-economic inequalities and marginalise certain communities. One of the participants, Sipura, stated:

> I'm vaguely aware that Nepal has language policies, but I don't know the specifics. I know there are efforts to promote Nepali as the national language, but beyond that, I'm not well-informed.

Participants like Shreya and Simran expressed a sense of dissatisfaction with the recognition and protection of language rights in Nepal. They argued:

> While some progress has been made, there remain significant gaps and challenges in ensuring full recognition and protection of linguistic diversity and rights in our country.

Interestingly, a considerable proportion of respondents, including participants like Sagar and Seema, perceived a significant influence of English language preferences within educational institutions. They noted:

> the growing trend of English medium education and its implications for language dynamics in Nepal, reflecting broader global influences and educational trends.

Despite these concerns, there was a notable level of satisfaction with current language policies among participants like Sar, who stated:

> I appreciate the efforts made by authorities to promote multilingualism and accommodate diverse linguistic preferences within the education system and broader society

Among respondents involved in the interviews, Sabu preferred Nepali language as the medium of instruction and emphasised:

> the importance of maintaining the national language as the primary mode of education.

Additionally, Sarya advocated for the inclusion of indigenous languages, citing the need to preserve cultural heritage and ensure inclusivity in education. The analysis reveals the intricate relationship between language policies, cultural practices, and socio-economic opportunities in Nepal. While participants express varied levels of awareness and satisfaction with current language policies, concerns persist regarding the preservation of indigenous languages and disparities in language hierarchies.

Overall, the participants' experiences underscore the importance of fostering inclusive language policies that respect linguistic diversity, uphold language rights, and promote equitable access to education and opportunities for all communities in Nepal. Table 3 displays the participants' responses on language policy and awareness in the multilingual context of Nepal.

Table 3: Participants' perspectives on language policy and awareness

In your opinion, which language should be the primary medium of instruction in schools?	Nepali 41.7%	Indigenous 20.87%	English 20.87%	Others 0
To what extent do you believe efforts are being made to preserve indigenous languages in your community?	Significant 4.27%	Moderate 33.37%	Minimal 54.27%	None 8.37%
How aware are you of the existing language policies in Nepal?	Very 0%	Somewhat 75%	Not very 25%	Not at all 0%
Do you feel that your language rights are adequately recognised and protected in Nepal?	Completely 12.5%	Some extent 70.8%	Small extent 12.5%	Not at all 4.2%
How satisfied are you with the current language policies in Nepal?	Very 0%	Moderately 58.3%	Slightly 20.8%	Not at all 20.8%
To what extent are decisions in educational institutions influenced by language preferences, with English being favoured?	Significantly 45.8%	Moderately 41.7%	Slightly 12.5%	Not at all 0%

The data in Table 3 provide a clear insight into the opinions of individuals regarding language usage and policies in Nepal. It is evident that there is a diverse set of preferences when it comes to the primary medium of instruction in schools, with Nepali being the favoured language among 41.7% of respondents, followed by indigenous (20.9%) and English (20.9%) languages. The data also indicates that respondents believe minimal efforts are being made to preserve indigenous languages, with 54.2% believing such efforts to be minimal. Likewise, only 12.5% of respondents think that their language rights are completely recognised and protected in Nepal. However, despite this, there is a high level of satisfaction with current language policies in the country, with 58.3% of respondents being very satisfied and 20.8% being moderately satisfied. It's also interesting to note that a significant percentage of respondents (45.8%) perceive a significant influence of English language preferences in educational institutions. Overall, Table 3 shows a diverse range of linguistic preferences, perceptions, and beliefs among individuals in Nepal, highlighting the need for an inclusive language policy that is fair and accommodating to all.

Cultural and religious practices

Language is deeply intertwined with culture and religion. This section examines participants' perspectives on language use, access to educational materials, language prioritisation in leadership, and the representation of indigenous languages in mainstream media. Reflecting the sentiments of the respondents, one participant, Sarya, emphatically stated:

> Nepali serves as the heart of our cultural events and festivals, reflecting the essence of our community.

On the contrary, Seema voiced concerns, asserting:

> The limited accessibility of educational materials in indigenous languages is a significant hurdle, hindering effective learning and cultural preservation.

Another participant, Sar, expressed disappointment, remarking:

> The persistent prioritisation of English in leadership roles within educational institutions undermines our cultural heritage and marginalises those proficient in indigenous languages.

Similarly, Sipura highlighted:

> The under-representation of indigenous languages in mainstream media is evident, indicating a need for equitable representation to foster cultural inclusivity.

The sharing of the participants underscores the multifaceted challenges and aspirations of the community, signalling the imperative for concerted efforts towards promoting inclusivity and preserving indigenous languages across societal domains. Table 4 examines the predominant language used in cultural events, festivals, religious ceremonies, and the accessibility of educational materials in indigenous languages.

Table 4: Participants' views on the use of language in cultural and religious practice

Which language is predominantly used in cultural events and festivals in your community?	Nepali 83.3%	English 0%	Indigenous 8.4%	Combinations of languages 8.3%
How accessible are educational materials in your indigenous language?	Very 12.5%	Somewhat 16.7%	Not very 54.2%	Not at all 16.7%
In leadership roles within educational institutions, how often do you observe English being prioritised over indigenous languages?	Always 41.7%	Often 37.5%	Occasionally 20.8%	Rarely 0%
How do you perceive the representation of indigenous languages compared to English in mainstream media?	ILs are well represented 20.8%	Eng. is pre-dominantly represented 33.3%	Both are equally represented 12.5%	ILs are well under-represented 33.3%

Table 4 shows that 83.3% of respondents reported Nepali as the predominant language used in cultural events and festivals in the community, while 8.4% reported indigenous languages and 8.3% reported the use of a combination of languages. Accessibility of educational materials in indigenous languages was perceived to be not very accessible or not accessible at all by 54.2% of respondents, while 12.5% reported very accessible and 16.7% somewhat accessible. For leadership roles within educational institutions, 41.7% of respondents reported that English is always prioritised, while 37.5% reported that it is often prioritized, and 20.8% reported occasionally. Regarding the representation of indigenous languages in mainstream media, 33.3% of respondents believe that English is predominantly represented, 20.8% believe indigenous languages are well represented, 12.5% reported both are equally represented, and 33.3% believe that indigenous languages

are well underrepresented. These findings highlight the importance of promoting inclusivity for indigenous languages in different aspects of society to ensure cultural diversity.

Socio-economic impact of language proficiency

Language proficiency significantly shapes individuals' socio-economic opportunities. This section examines participants' perspectives on the roles of English and indigenous languages across socio-economic domains in Nepal. The qualitative data insights collected from interviews offer compelling testimonies on the socio-economic impact of language proficiency, as articulated by the participants. Simran's firsthand experience encapsulates the prevailing trend:

> English proficiency seems to outweigh indigenous languages in job recruitments. It's disheartening; I've seen it often, and sometimes, it feels like it always happens.

Samyam's assertion solidifies the notion of English as a gateway to opportunities:

> Proficiency in English is like a golden ticket for job prospects. It significantly influences opportunities, making it a crucial skill in today's competitive job market.

Sabu echoes the sentiment on social mobility, stating:

> English proficiency opens doors for social mobility to some extent. It's not just about getting a job; it's about accessing better opportunities and climbing the social ladder.

Meanwhile, Shreya's perspective introduced complexity:

> It's a mixed bag. Some see English speakers as more competent, while others vouch for the proficiency of indigenous language speakers. Personally, I think both are equally competent, but there's still uncertainty among some.

These participants' expressions not only illuminate the nuanced dynamics surrounding language proficiency but also underscore the challenges and opportunities inherent in navigating the socio-economic landscape of Nepal. Table 5 presents the exploration on the perceived impact of language proficiency, particularly in English, on employment opportunities, social mobility, competence in professional settings, and recruitment processes.

Table 5: Participants' attitudes on socio economic impact of language proficiency

How often do you observe English language proficiency being prioritised over proficiency in indigenous languages in job recruitment processes?	Always 37.5%	Often 58.3%	Occasionally 4.2%	Rarely 0%

In your experience, does proficiency in English significantly impact employment opportunities?	Significantly 70.8%	Some extent 29.2%	Small extent 0%	Not at all 0%
In your opinion, does proficiency in English enhance social mobility?	Significantly 25%	Some extent 62.5%	Small extent 4.2%	Not at all 8.3%
How do you perceive the competence of individuals who primarily speak English compared to those who speak indigenous languages in professional settings?	ES are more competent 33.3%	ILS are more competent 25%	Both are equally competent 25%	Not sure 16.7%

The data in Table 5 demonstrate that English language proficiency is observed to be prioritised over proficiency in indigenous languages in job recruitment processes. The majority of respondents (58.3%) reported this happens often, while 37.5% reported that it happens always. In terms of its impact on employment opportunities, 70.8% of respondents believe that proficiency in English significantly influences job prospects, while 29.2% reported that it affects to some extent. When it comes to social mobility, 62.5% of respondents stated that proficiency in English enhances it to some extent, while 25% believe it significantly enhances social mobility. Regarding competence in professional settings, respondents had mixed opinions. 33.3% perceived individuals who primarily speak English as more competent, 25% perceived those who speak indigenous languages as more competent, 25% believed both are equally competent, and 16.7% are unsure. These findings shed light on the importance of English proficiency in employment and social mobility, although perceptions of competence vary between English speakers and indigenous language speakers in professional settings.

Representation in media and technology

In the richly diverse Nepali multilingual context, language representation in media and technology unveils a tapestry of perspectives, shedding light on the intricate dynamics shaping cultural narratives, linguistic inclusivity, and technological accessibility. Through the voices of the participants such as Simran, Samyam, Sabu, Shreya, Sagar, and Seema, this study delves into the nuanced viewpoints surrounding media representation, government communication, educational influences, and cultural exchanges, providing invaluable insights into the challenges and opportunities inherent in navigating linguistic diversity in contemporary Nepali society. Simran's preference for media consumption reflects the sentiment of many:

> I find comfort in consuming media in Nepali; it's like a connection to my roots and community.

Conversely, Samyam, a proponent of English media, stated:

> English media offers a broader perspective and access to global discourse, enriching my understanding of the world.

Sabu's perspective on government communication was mixed:

> While some efforts are commendable, there's still room for improvement in effectively communicating in indigenous languages.

Shreya's take on education underscores the complex impact of English:

> English undoubtedly influences our education system, but its effects vary. It opens doors to opportunities, yet it also poses challenges for those less proficient.

Sagar's observation on cultural exchanges highlighted the role of English as a facilitator:

> English serves as a bridge, fostering connections between diverse linguistic communities and enabling fruitful collaborations.

Seema echoed this sentiment, emphasising:

> English acts as a common ground, enabling meaningful exchanges and mutual understanding among different language speakers.

These viewpoints of the participants illuminate the multifaceted dynamics surrounding language use and its implications across various socio-cultural domains, offering valuable insights into the complexities of linguistic diversity and communication practices. Table 6 presents the results of survey questions on participants' preferences on the language representations in media and technology in the multilingual context of Nepal.

Table 6: Participants' preferences on language representations in media and technology in the multilingual context of Nepal

Which language do you prefer for consuming media (TV, radio, news)?	Nepali 45.8%	English 8.3%	Indigenous 0%	Combinations of langs. 41.7%
How effective do you think the government is in communicating in indigenous languages?	Very 12.5%	Somewhat 37.5%	Not very 37.5%	Not at all 12.5%
In your opinion, to what extent does English influence the educational system in Nepal?	Strongly 75%	Moderately 25%	Slightly 0%	Not at all 0%
In your opinion, does the emphasis on English in education impact the academic achievements of students who primarily speak indigenous languages?	Positive 41.7%	No significant 25%	Negative 25%	Not sure 8.3%
In cultural exchanges and collaborations, how often do you observe English being used as a bridge between different indigenous language-speaking communities?	Always 12.5%	Often 33.3%	Occasionally 25%	Rarely 29.2%

In the use of technology and digital platforms, how often do you observe English being favoured over indigenous languages?	Always 54.2%	Often 33.3%	Occasionally 12.5%	Rarely 0%
To what extent do you think there is collaboration between English and indigenous languages in the development of educational materials?	Extensive 8.3%	Moderate 41.7%	Limited 41.7%	Not at all 8.3%
How do you perceive the representation of English compared to indigenous languages in public signage, advertisements, and official communications?	ILs are well represented 29.2%	English predominantly represented 50%	Both are equally represented 16.7%	ILs are under represented 4.2%

Concerning media consumption, Table 6 shows that the majority of respondents (45.8%) prefer consuming media in Nepali, while a smaller percentage (8.3%) prefer English. A significant portion (41.7%) opt for a combination of languages. When it comes to government communication, opinions vary. Only 12.5% perceive the government as very effective in communicating in indigenous languages, while 37.5% consider it somewhat effective, and another 37.5% find it not very effective. In the field of education, there is a strong influence of English, with 75% of respondents believing it has a significant impact on the educational system. The effects of this emphasis on English in education are debated, with 41.7% seeing a positive impact, while 25% perceive no significant impact, and another 25% perceive negative consequences.

When it comes to cultural exchanges and collaborations, English is frequently observed as the bridge between different indigenous language-speaking communities, with 33.3% reporting it happens often, 25% occasionally, and only 12.5% stating it happens always. In the realm of technology and digital platforms, English is predominantly favoured over indigenous languages, with 54.2% observing it happening always and 33.3% noting it happens often. The collaboration between English and indigenous languages in the development of educational materials is varied, with 41.7% reporting a moderate level of collaboration, followed by 41.7% reporting limited collaboration. The representation of English and indigenous languages in public signage, advertisements, and official communications also varies, with 50% perceiving English as predominantly represented, 29.2% seeing indigenous languages as well represented, 16.7% believing both are equally represented, and 4.2% noting that indigenous languages are under-represented. These findings reflect the complex dynamics between English and indigenous languages regarding media consumption, government communication, education, cultural exchanges, technology, and representation in different domains.

Hierarchical or partnership dynamics between English and indigenous languages

Against Nepal's rich multilingual backdrop, this section explores the hierarchical and partnership dynamics between English and indigenous languages. It examines how historical, cultural, and global influences shape language use, preferences, and policy.

In unveiling the pervasive prioritisation of English over indigenous languages within educational institutions, the qualitative data insights from participant interviews offer compelling testimonies. Sarya, expressing concern, remarked:

> English's dominance is palpable; it's always at the forefront, overshadowing our indigenous languages in leadership roles and decision-making.

Sar echoed this sentiment, stating:

> There's a clear bias towards English speakers, even though competence should be measured beyond language proficiency.

Sabu's observation adds depth:

> Language preferences wield significant influence in decision-making, perpetuating disparities and sidelining voices that don't conform to English norms.

Conversely, Samyam offered a contrasting view, noting:

> While English is prioritised, competence isn't solely determined by language. Indigenous language speakers bring unique perspectives and should be recognised as equally competent.

Sipura emphasised the media's role, stating:

> Mainstream media predominantly favours English, sidelining the rich linguistic diversity of our nation.

Sagar concurred, expressing disappointment:

> Indigenous languages are grossly under-represented, further marginalising linguistic minorities.

Simran emphasised the impact on job recruitment:

> English proficiency is a non-negotiable requirement, sidelining candidates proficient in indigenous languages.

Seema underscored the challenges, stating:

> The pervasive prioritisation of English poses barriers to the recognition and inclusion of indigenous languages, hindering linguistic diversity.

Safal conceded:

> There is the urgent need for inclusive policies that recognise and uplift indigenous languages within educational settings, media representation, and job recruitment.

These diverse perspectives underscore the urgent need for inclusive policies that recognise and uplift indigenous languages within educational settings, media representation, and job recruitment, advocating for a more equitable and linguistically diverse society. Table 7 reflects the participants' voices on the phenomenon in survey questions.

Table 7: Hierarchical or partnership dynamics between English and indigenous languages

In leadership roles within educational institutions, how frequently do you observe English being prioritised over indigenous languages?	Always 87%	Often 10%	Occasionally 3%	Rarely 0%
How do you perceive the competence of individuals who primarily speak English compared to those who speak indigenous languages in professional settings?	English speakers are more competent 40%	Indigenous language speakers are more competent 41%	Both are equally competent 16%	Not sure 3%
To what extent do you think decisions in educational institutions are influenced by language preferences, with English being favoured?	Significantly 76%	Moderately 14%	Slightly 10%	Not at all 0%
How do you perceive the representation of English compared to indigenous langs. in mainstream media?	English predominantly represented 75%	Indigenous languages are well-represented 12%	Both are equally represented 12%	Indigenous langs. under-represented 1%
How often do you observe English language proficiency being prioritised over proficiency in indigenous languages in job recruitment processes?	Always 79%	Often 6.2%	Occasionally 18.8%	Rarely 0

The survey findings in Table 7 shed light on the pervasive prioritisation of English over indigenous languages within educational institutions, particularly in leadership roles, decision-making processes, media representation, and job recruitment. An overwhelming 87% of respondents noted that English is always prioritised, with an additional 10% reporting frequent prioritisation and 3% mentioning occasional preference. Interestingly, opinions regarding competence were divided, with 40% favouring English speakers and 41% perceiving indigenous language speakers as more competent. Moreover, 76% of participants observed a significant influence of language preferences on decision-making, while 14% noted a moderate influence and 10% cited a slight impact.

In mainstream media, English was predominantly represented according to 75% of respondents, while only 12% believed indigenous languages were well-represented, and

1% perceived them as under-represented. When it comes to job recruitment, English language proficiency was consistently prioritised, with 79% observing it as always prioritised, 6.2% mentioning frequent prioritisation, and 18.8% reporting occasional preference. These data underscore the prevailing dominance of English within educational settings, highlighting challenges for the recognition and inclusion of indigenous languages.

Discussion

The findings from the survey and interviews provide valuable insights into the hierarchical dynamics between English and indigenous languages in Nepal, particularly within educational institutions, media representation, and job recruitment processes. These results align with previous literature highlighting the dominance of English in professional spheres and its impact on language preference and usage patterns in multilingual societies (Paudel, 2025; Sultana & Mohanta, 2020; Phillipson, 2015). The overwhelming prioritisation of English observed in leadership roles and decision-making processes reflects broader global trends towards English as a lingua franca in academic and professional settings (Kachru, 2005; Flores & Rosa, 2015). However, the nuanced perspectives shared by participants underscore the complex interplay between language proficiency, cultural identity, and socio-economic opportunities, challenging simplistic interpretations of linguistic hierarchies (Paudel, 2024; Pennycook, 2010; Norton, 2013). The survey findings and interview insights underscore the multifaceted dynamics between English and indigenous languages in Nepal, revealing not only the pervasive influence of English in professional domains but also the intricate interplay of language proficiency, cultural identity, and socio-economic opportunities within the broader context of linguistic hierarchies.

The contrast between participants' preference for indigenous languages in everyday communication and the prevalence of English in workplace settings highlights the tension between cultural preservation and economic pragmatism (Canagarajah, 2005; Grenoble & Whaley, 2020). While respondents express a strong attachment to their local languages, they also recognise the practical necessity of mastering English for career advancement and social mobility, echoing findings from similar studies conducted in other multilingual contexts (Piller, 2016; Dewantara et al., 2025; Castañeda-Trujillo et al., 2023). The juxtaposition of participants' affinity for indigenous languages in personal interactions alongside the predominance of English in professional environments underscores the delicate balance between cultural heritage preservation and the pragmatic demands of economic progress, echoing broader trends observed in diverse multilingual societies.

The disparities in media representation, with English predominantly favoured over indigenous languages, mirror global patterns of linguistic imperialism and hegemony in media production and consumption (Phillipson, 2008; Flores & Rosa, 2015). These findings raise concerns about the marginalisation of indigenous voices and the perpetuation of linguistic inequalities in digital spaces, underscoring the need for more inclusive media policies and practices (Goggin & McLelland, 2009). Similarly, the consistent prioritisation of English language proficiency in job recruitment processes

underscores the economic value attributed to English skills, often at the expense of indigenous language speakers (Makoni & Pennycook, 2007; Tsui & Tollefson, 2007). This trend aligns with broader discourses on the commodification of language and the role of English as a marker of social status and professional competence (Crystal, 2003).

However, the divergent perceptions of competence between English and indigenous language speakers suggest a re-evaluation of language ideologies and their implications for educational and employment opportunities (Canagarajah, 2006; Skutnabb-Kangas, 2000). While English proficiency may confer advantages in certain contexts, indigenous language speakers bring unique cultural insights and perspectives that are valuable in fostering diversity and innovation (Hornberger & Johnson, 2007; Poudel & Choi, 2022; Anaam et al., 2026) The prevalence of English over indigenous languages in media representation and job recruitment processes reflects global linguistic hegemony and economic prioritisation, highlighting the need for more inclusive policies. However, recognising the distinctive cultural contributions of indigenous language speakers suggests a re-evaluation of language ideologies to foster diversity and innovation in educational and employment contexts.

Overall, the findings from this study contribute to ongoing discussions about language policy, identity, and social justice in multilingual societies like Nepal. By examining the complexities of language preference and usage within various socio-economic domains, this research highlights the need for inclusive language policies that recognise and empower linguistic diversity, while also addressing systemic barriers to equitable access and representation.

Conclusion and implications

The research findings presented in this study shed light on the intricate dynamics of language preference and usage in Nepal's multilingual context, particularly concerning the dominance of English over indigenous languages within educational, media, and employment spheres. Through a combination of survey data and qualitative interviews, participants' perspectives illuminated the challenges and opportunities inherent in navigating linguistic diversity in contemporary Nepali society.

The pervasive prioritisation of English in leadership roles, decision-making processes, and job recruitment underscores broader global trends towards English as a *lingua franca* in academic and professional settings. However, participants also articulated a strong attachment to their indigenous languages for everyday communication, highlighting the tension between cultural preservation and economic pragmatism. The disparities in media representation and job opportunities based on language proficiency raise concerns about the marginalisation of indigenous voices and the perpetuation of linguistic inequalities.

Despite these challenges, participants' nuanced perspectives offer glimpses of hope for a more inclusive linguistic landscape. The recognition of indigenous language speakers' unique cultural insights and the acknowledgment of competence beyond language proficiency signal a potential shift towards more equitable language policies and practices.

By fostering inclusive language policies that recognise and empower linguistic diversity, Nepal can harness the richness of its linguistic heritage to promote social cohesion, innovation, and cultural vitality.

This research highlights the urgent need for inclusive language policies that uphold language rights, promote equitable access to education and employment opportunities, and foster cultural diversity. By addressing systemic barriers and challenging dominant language ideologies, Nepal can pave the way towards a more inclusive and linguistically diverse society that celebrates and preserves its rich linguistic heritage for future generations.

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Appendix A: Interview guidelines

Introduction and background
Demographic information
Age
Educational background
Community affiliation
Occupation
Everyday language use
Explore the participant's preferences for everyday communication.
Ask about the languages they use in different contexts, such as at home, in the workplace, and with friends.
Language policies and awareness
Inquire about the participant's awareness of language policies in Nepal.
Everyday language use, language policies and awareness, cultural and religious practices, language integration and collaboration, media technology and language, language proficiency and socio economic impact, language hierarchies or partnerships
Discuss their opinions and experiences regarding the effectiveness of these policies and any impact on their daily lives.
Cultural and religious practices
Probe into the role of language in cultural events, festivals, and religious ceremonies within their community.
Discuss the accessibility of educational materials in their indigenous language.
Socioeconomic impact of language proficiency
Explore the participant's perceptions regarding the impact of language proficiency, particularly in English, on employment opportunities and social mobility.
Discuss any experiences they may have had in professional settings related to language proficiency.
Representation in media and technology
Investigate the participant's views on the representation of different languages in mainstream media, public signage, and advertisements.
Discuss their observations on the use of technology and digital platforms in various languages.

Language integration and collaboration
Explore how different language-speaking communities integrate within the participant's locality.

Discuss their observations on collaboration between English and indigenous languages in the development of educational materials.

Language hierarchies or partnership

Inquire about the participant's perceptions of language hierarchies or partnerships in leadership roles within educational institutions.

Discuss their observations on language preferences in decision-making processes.

Open ended reflection

Allow participants to share any additional thoughts, experiences, or concerns related to language dynamics in Nepal.

Encourage them to reflect on the broader cultural and societal implications of language choices.

Appendix B: Survey questionnaire for the participants

1. Which language do you prefer for everyday communication? a) Nepali b) Indigenous language c) English d) Other (specify)
2. In your opinion, which language should be the primary medium of instruction in schools? a) Nepali b) Indigenous language c) English d) No preference
3. How strongly do you identify with your indigenous language? a) Very strongly b) Moderately c) Slightly d) Not at all
4. Which language do you predominantly use in your workplace? a) Nepali b) English c) Indigenous language d) Other (specify)
5. Which language do you prefer for consuming media (TV, radio, news)? a) Nepali b) Indigenous language c) English d) Mix of languages
6. When using social media, which language do you primarily use? a) Nepali b) Indigenous language c) English d) Other (specify)
7. How effective do you think the government is in communicating in indigenous languages? a) Very effective b) Somewhat effective c) Not very effective d) Not effective at all
8. To what extent do you believe efforts are being made to preserve indigenous languages in your community? a) Significant efforts b) Moderate efforts c) Minimal efforts d) No efforts
9. Which language is predominantly used in cultural events and festivals in your community? a) Nepali b) Indigenous language c) English d) Combination of languages
10. How aware are you of the existing language policies in Nepal? a) Very aware b) Somewhat aware c) Not very aware d) Not aware at all
11. In your opinion, to what extent does English influence the educational system in Nepal? a) Strongly influences b) Moderately influences c) Slightly influences d) Does not influence
12. Do you feel that your language rights are adequately recognised and protected in Nepal? a) Yes, completely b) Yes, to some extent c) No, to a small extent d) No, not at all
13. Which language is primarily spoken at home? a) Nepali b) Indigenous language c) English d) Multilingual environment
14. Which language is predominantly used in religious ceremonies and practices in your community? a) Nepali b) Indigenous language c) English d) Other (specify)
15. How accessible are educational materials in your indigenous language? a) Very accessible b) Somewhat accessible c) Not very accessible d) Not accessible at all

16. In your experience, does proficiency in English significantly impact employment opportunities?
a) Yes, significantly b) Yes, to some extent c) No, to a small extent d) No, not at all

17. Which language do you prefer for entertainment purposes (movies, music, etc.)?
a) Nepali b) Indigenous language c) English d) Mix of languages

18. How satisfied are you with the current language policies in Nepal?
a) Very satisfied b) Moderately satisfied c) Slightly satisfied d) Not satisfied at all

19. In your opinion, does proficiency in English enhance social mobility?
a) Yes, significantly b) Yes, to some extent c) No, to a small extent d) No, not at all

20. How well do you think different language-speaking communities integrate within your locality?
a) Very well b) Moderately well c) Not very well d) Not well at all

21. In leadership roles within educational institutions, how often do you observe English being prioritised over indigenous languages?
a) Always b) Often c) Occasionally d) Rarely

22. How do you perceive the competence of individuals who primarily speak English compared to those who speak indigenous languages in professional settings?
a) English speakers are more competent b) Indigenous language speakers are more competent c) Both are equally competent d) Not sure

23. To what extent are decisions in educational institutions influenced by language preferences, with English being favoured?
a) Significantly b) Moderately c) Slightly d) Not at all

24. How do you perceive the representation of indigenous languages compared to English in mainstream media?
a) Indigenous languages are well-represented b) English is predominantly represented
c) Both are equally represented d) Indigenous languages are under-represented

25. In your opinion, does the emphasis on English in education impact the academic achievements of students who primarily speak indigenous languages?
a) Positively impacts b) No significant impact c) Negatively impacts d) Not sure

26. How often do you observe English language proficiency being prioritized over proficiency in indigenous languages in job recruitment processes?
a) Always b) Often c) Occasionally d) Rarely

27. In cultural exchanges and collaborations, how often do you observe English being used as a bridge between different indigenous language-speaking communities?
a) Always b) Often c) Occasionally d) Rarely

28. How do you perceive the representation of English compared to indigenous languages in public signage, advertisements, and official communications?
a) English is predominantly represented b) Indigenous languages are well-represented
c) Both are equally represented d) Indigenous languages are under-represented

29. In the use of technology and digital platforms, how often do you observe English being favored over indigenous languages?
a) Always b) Often c) Occasionally d) Rarely

30. To what extent do you think there is collaboration between English and indigenous languages in the development of educational materials?
a) Extensive collaboration b) Moderate collaboration c) Limited collaboration d) No collaboration

31. In leadership roles within educational institutions, how frequently do you observe English being prioritised over indigenous languages?	Always	Often	Occasi-onally	Rarely

32. How do you perceive the competence of individuals who primarily speak English compared to those who speak indigenous languages in professional settings?	English speakers are more competent	Indig. lang. speakers are more competent	Both are equally competent	Not sure
33. To what extent do you think decisions in educational institutions are influenced by language preferences, with English being favoured?	Significantly	Moderately	Slightly	Not at all
34. How do you perceive the representation of English compared to indigenous languages in mainstream media?	English is predominantly represented	Indigenous languages are well-represented	Both are equally represented	Indigenous languages are underrepresented
35. How often do you observe English language proficiency being prioritised over proficiency in indigenous languages in job recruitment processes?	Always	Often	Occasionally	Rarely

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