

IDENTITY CONSTRUCTION OF WOMEN ENGLISH LANGUAGE
TEACHERS IN NEPAL: A NARRATIVE INQUIRY

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ABSTRACT

An abstract of the dissertation of *Sudha Mainali* for the degree of *Master of Philosophy in English Language Education* was presented at Kathmandu University School of Education on 27 July 2021.

Title: *Identity Construction of Women English Language Teachers in Nepal: A Narrative Inquiry*

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Asst. Prof. Tikaram Poudel, PhD

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This research study explores the identity construction process of women English language teachers in Nepal. Exploring the narratives and making sense of women English language teachers' identity construction in teaching was seemingly a significant research agenda. To this realization, the study explored the growing concern of identity construction of women English language teachers in Nepal. Its purpose was to seek an understanding of the impact of socio-cultural settings on women English language teachers to gain power, self-position, and socio-professional recognition. The study took theoretical references from the Identity and Language Learning Theory of Norton (2013).

The study employed an extensive study of relevant literature that made my research more valid, relevant, and meaningful. My research relied on a narrative inquiry. In this sense, I was conscious that the ideas are multiple, and no interpretation is fixed. It attempted a series of in-depth interview sessions with six women English language teachers. The participants of this research were very enthusiastic perceiving

interesting experiences carrying the story of gain and pain, challenges, changing, and growing concerning wider language ideologies and subjectivity generating own personal, social, and professional identity. They created different statuses of being independent, pertaining own identity with confidence, self-esteem, and warm-motivation in language learning and teaching.

It is found that teachers are regarded as path setters, facilitators, leaders, and ideal scholars whose professional identity could not build without prolonged engagement and the quality of teaching could not be effective. For this, they should be able to invest in language and grow with knowledge, skills, and new techniques being professional which seemed a hindrance to women English language teachers due to patriarchal structures and socio-cultural territory in the context of Nepal. It would help them to gain access to the global perspective of teaching. However, it is a difficult situation for women who should be able to minimize problems, tensions, and high-level duties being insider and outsider with the expectation of society then they could be able to contribute to language teaching institutions performing in the society.

This study subscribes to the field of English language teaching in mainstream and women English teachers whose way is to construct their identities as English language teachers. This research study more clearly depicts the detail that women English teachers' socio-cultural background, socio-economic status, family status, educational movement, individual/professional practices of a person ushers' distinctions to distinguish English teaching identity to women English teachers. The destiny they approach from, in a similar pattern they enhance their English language teaching-learning identity and perform effectively in their profession.

27 July 2021

Sudha Mainali, Degree Candidate

DECLARATION

I hereby declare that this dissertation is my original work, and it has not been submitted for the candidature of any other degree to any university.

Sudha Mainali

Degree Candidate

27 July 2021

DEDICATION

This dissertation is dedicated to entire women who are seeking their identity in language/discourse/subjectivity within their world.

This dissertation entitled *Identity Construction of Women English Language Teachers in Nepal: A Narrative Inquiry* was presented by *Sudha Mainali* on 27 July 2021

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I understand that my dissertation will become part of the permanent collection of Kathmandu University Library. My signature below authorizes the release of my dissertation to any reader upon request for scholarly purposes.

27 July 2021

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ABBREVIATIONS AND ACRONYMS

AD	Anno Domini
B Ed	Bachelor in Education
BA	Bachelor of Arts
CN	Constitution of Nepal
EFL	English as a Foreign Language
ELE	English Language Education
ELT	English Language Teaching
IA	Intermediate of Arts
ICT	Information Communications Technology
IOE	Institute of Education
KU	Kathmandu University
L2	Second Language
M Ed	Master in Education
MA	Master of Arts
MOI	Medium of Instruction
MPhil	Masters of Philosophy
NELTA	Nepal English Language Teachers Association
NGO	Non-Government Organization
PhD	Doctor of Philosophy
SLA	Second Language Acquisition
SLC	School Leaving Certificate
TU	Tribhuvan University
UGC	University Grant Commission

CHAPTER I

INTRODUCTION

This research study explores: who is a woman as an English teacher? What is her position? How does she construct her identity as a woman English language teacher? How can she tackle challenges and seek opportunities in the English language teaching (ELT) space? It gives remarkable gains to perceive the personal, social and professional identity of women English teachers in the context of Nepal. In this chapter, I included my narratives as a researcher. In this study, I adopted my position as a woman English teacher in terms of personal and social contexts. I report the experiences of my research participants in this study. They are women English language teachers who endeavoured to construct and generate identity by learning and teaching the English language. This chapter contains a rationale, problem statement, purpose of the study, research questions, and theoretical perspective in the study.

Exploring My Teaching Journey

I initiated my teaching career after school level education and taught a year at a pre-primary level, then enrolled in intermediate level education by leaving teaching. After a 10+2 level education, I came to Kathmandu and again started teaching, not by choice but by necessity just to continue my study and be self-dependent. For this, I read the advertisement of the Kantipur daily newspaper and found a vacancy for a teacher in a reputed school of Maharajgunj, and then I went to visit the school. Luckily, I was selected on my first visit and even received a dress free of cost. On one hand, I was so happy getting a job at a boarding school for teaching till lower secondary level, and on the other hand; I became quite sad due to the position of a Nepali teacher as a student pursuing a bachelor's degree majoring in English.

Furthermore, I began to teach by applying the discussion method in the classroom, which used to be very tough for me and sometimes noisy too as a beginner teacher. However, I have given full emphasis by following grids, reference books, and supported my students making them read storybooks too. During the first year of my teaching, I never felt contented and tried to find an effective way to teach and manage the classroom. I also used to reflect on my classroom activities at night before sleeping. In this respect identity in language learning and teaching refers to "being in continuous becoming"(Roth, 2003, p. 3). At the request of the principal, I have taken extra classes to grade ten students to improve their Nepali language learning. I wanted to teach till grade ten as a secondary-level teacher; however, I was under the age to request with the principal due to my age. Moreover, I waited for the response of the principal who provided an opportunity to teach till grade ten telling me that your students demanded you. It appeared as a great reward for me to be positive and dedicated in my teaching profession.

I perceived high-level motivation in teaching and showed interest in extracurricular activities too. Then school family took me with pride. There was an intellectual and well-experienced lady principal in my school. She believed in me writing her Nepali speech to present in different academic functions. She used to speak English so spontaneously, so I was influenced by her. Similarly, she used to appreciate my Nepali speaking and used to call me in front of the assembly to deliver a speech in Nepali that set my habit to present speech without preparation even for public anchoring too. I got a chance to have a single period to tell stories to primary level students since then received interest to read children's storybooks and newspapers.

In addition, I made my students familiar to read and writing stories and poems, and then I contributed to publishing their creations in the newspaper and children's magazines. In this regard, Lee (2013) explored concerning the identity construction and negotiation of EFL teachers in the context of their activities as they learn to become teachers of writing. Likewise, I focused on my students to read the self, use the dictionary for finding the meaning and be encouraged to make questions before teaching and for asking in the classroom in composition teaching. In such practices, a student used to read a paragraph, and then another student used to make questions and write on the whiteboard and others used to reply answer and finally all students used to write the answers to questions given by their friends.

They were also habituated to learn and check home assignments of friends by exchanging each other. We used to practice grammar orally by speaking first and then they used to understand and make definitions through example sentences. Later, I heard that I was recognized as a good teacher there. Parents used to come to meet me and ask sometimes even with me saying "we want to meet Sudha madam, call her", then, I used to smile, and others used to tell "she is Sudha madam". I got delighted by remembering that moment when I taught six years as a secondary level Nepali teacher. I got this school as a platform to make mistakes and learn the self.

But later, I started to burn myself getting praise as a good Nepali teacher being a student majoring in English, and then started to be sick. So for the satisfaction of my inner heart to engage in teaching and learning activities; I left that school and taught English and social studies for two years. It gave me the confidence to speak in English, start my English language institute, and teach there. Here, I received a different way that could connect with the perception of Livingston (2016) as teachers carry out different perceptions concerning the process of identity construction. I know

well that I have never got self-satisfaction from my teaching than applying new techniques and learning self from reflection and thinking. I received the opportunities in boarding schools in my way by getting the trust of owners and principals that supported me to stand in today's place.

I had a strong desire to invest in English language teaching and learning as a higher-level English teacher. I used to imagine speaking fluently as a native speaker. Similarly, I have dreamed to be an English lecturer too. I used to read English newspapers and used to think better reader than English newsreader being innocent in making an error in pronunciation. Here, I have seen signs to assimilate the experiences and struggles of Mai, the research participant of Norton (2013). Similarly, the expansion desire of language learners set out their investment-related to imagined communities in terms of language learning, and building identity (Kanno & Norton, 2003; Norton, 2001; Pavlenko & Norton, 2007).

When I reflect on those experiences, then I think that I became popular due to being like a friend of them, inspiring my learners and making them self-learner as well as I used to take their problems like mine and given dedication to finding a solution. Therefore, parents trusted me too and I had to do counselling about the home conflict of their children. I had to select teachers for home tuition too. It made me more mature than my age. It also made me forget the field of my interest and stand in my legs as an independent lady to seek self-identity.

My teaching career at the college also appeared as a motivating part for me to teach as a woman English teacher. It was the time of 2014 when I was teaching literary theory at BA first year, a student stood in front of me and praised me for my teaching style. I convinced my students to speak, read and write in the English language. So, they initiated to speak in English, read English newspapers, novels and

write a diary. This statement concerns Bourdieu (1977) just as, for all levels of connections between person communication consistently has a primary let out on its worth to the efficacy of the individual. Further, wherever I taught English in private schools and colleges, I received a motivating response from administration, parents, guardians and privileged from a particular community. It made me think that I did not teach them well but inspired them to start learning the self.

I remember that moment when I had a baby of 20 days, I informed the co-coordinator to leave college feeling difficult and thinking that I could for getting a rest for a few months. The surprise to me was that when my students knew it, then they pressed the chief of college to call me then he called me telling me that your students are demanding you so you must come for this batch pointing the students of the bachelor third year. According to Toohey (2000), identity can be seen in the mirror of classroom practices. I was fascinated by my students too, then decided to stay in the teaching field and joined MPhil at Kathmandu University (KU) that brought a drastic change in my life where I found the ideology of my life to be devoted to finding my identity as an English language teacher.

Rationale

English teachers' identity construction is a process of the continuous progressive transformation for intellectual growth. The identity of women English teachers plays a crucial role in setting one's status in the socio-cultural milieu. Language learning identity is a pertinent concern in women English teachers' professional growth. Nepalese society is patriarchal, and a girls' life is strongly affected by her male counterparts at home, school, and society (Upadhya & Shah 2019). It reveals the social and cultural perspectives of women English language teachers' identity in the Nepalese context.

Women English teachers' identity is perceived as an effective weapon in shaping one's identity. To make the identity of women English teachers, investment, gender identity and imagined community play a vital role in this process. The exploration of women English teachers' narratives draws the attention of educationists and academicians with the help of this study. Upadhyaya and Shah (2019) stated that the policy further considers education as a vehicle to alter perceptions and location related to discrimination to bring an immense change to have access to education that includes an emphasis on English in biased groups. After then, women teachers pertain training opportunities to achieve and mark remarkable role models for girls.

In a context of this kind, this study intends to explore and highlight women English language teachers' identity construction. Here, it is not sufficient to understand just the connection between knowledge and power but as the clever way to control power in society (Fairclough, 2001; Foucault, 1980). Identity researchers constantly speak to better understand how power exists in society enabling their actions. Reciprocally, Norton (2013) stated that, if an identity position keeps students silent, teachers need to explore and address all these controlled practices. Here, the present study enables us to explore the identity of language learners and women English teachers.

Statement of the Problem

The issue of women English language teachers' identity came from my journey as a woman English language teacher. As an English language teacher, I perceived experience at different positions and existing condition that is more concerned to build identity from different perspectives. Identity construction as a woman English teacher is a different notion for me. Norton (2013) confirmed my proposition when he asserted that identity is affected by ongoing practices with shared

order i.e. homes, schools and workplaces along with accessible resources. I conceptualize language learning and teaching as an identity-building process, but I am bothered not finding related literature that deals with women English teachers' identity in the context of Nepal that made me explore the issue of interest by guiding this study.

Here, I have discussed two studies — one from the previous century and the other from the present century — to link my participants' narratives with the problem of the proposed research purpose. For this, I linked the study of Awasthi (1979) which was held in 1971 and the program aimed for bringing awareness in the rural folks towards the value of motivating girls to send school, so the program enrolled 200 girls a year in five IOE campuses. This foreground revealed the clear history of girls' education in Nepal. Similarly, Upadhyaya and Shah (2019) pointed those Girls from South Asian countries, particularly in Nepal, Bangladesh, and India, have lower access to quality education; the most important part is that socio-cultural differences in Nepalese society play in the school and family even in the decision-making.

Standing in the 21st century and reflecting on the identities of the Nepalese women, I feel quite hesitant in this issue. I read newspapers for finding the news almost every day about women's identity construction. The Constitution of Nepal (2015) has already declared the identity of Nepalese women that can be considered as a representative identity of entire women including women English teachers too. However, the policy document remains mute. So, the policy is not applied effectively, and the same problems have appeared in the field of women English language teachers' identity construction too. The policy level system of government affects the positioning of women English teachers' identity. Hence, the gap between Identity policy and practices created the foundation of this research study.

Another pertinent concern that I perceive as a matter of problem is the influence of the socio-cultural milieu. While exploring the identity construction practices of women English teachers from the perspectives of socio-cultural aspects in Nepal, I could trace its dominant situation in the shared identity. In this respect, Villa and Thousand (2005) also asserted that women exist in the social procedure. This is the reason why I am directed to encounter this study. How do our women English teachers think of this notion? How alert are they about it?

Thus, I focus this study on finding the lived experience of being a woman English teacher. I believe the lived story of being a woman English teacher would contribute to expanding the understanding about perceiving the process of identity construction from the ontological perspectives. Therefore, there is a need to dig narratives of the women English teachers to find the notion based on their experience. This foreground creates the research questions for this study profoundly.

Purpose of the Study

The purpose of this research study was to explore the process of identity construction of women English teachers through learning and teaching English language education in the Nepalese milieu.

Research Questions

For the convenience of the exploration of the issues that I have raised in the section, I formulated the following research questions:

1. How do women English language teachers narrate their experiences of family environment and support in the construction of identity?
2. How do women English language teachers perceive the educational opportunities and work environment in the process of constructing their identities?

3. How do these women convert the challenges of socio-cultural practices into opportunities in the process of identity construction?

Delimitation of the Study

This research is delimited to the area of women English language teachers' identity with the attributes of childhood, school, college, and professional narratives concerning their narratives with multiple identities.

Structure of My Research Report

The structure of my research has accomplished drawing the frame of the research. The research depicts six chapters. The first chapter sketches the research agenda of my research including research questions. Similarly, the second chapter presents a literature review. The third chapter includes the research methodology. The fourth chapter captures the lived history of my participants' narratives dealing with the childhood, educational and professional journey of women English teachers in the context of Nepal. The fifth chapter presents the discussion with an analysis of EFL women teachers with the identity attributes of entire stories. Finally, the sixth chapter deals with the findings, insights, and perceptions with a reflection about women English teachers' identity including entire lived stories.

Chapter Summary

This chapter initiated from the introduction and my lived anecdotes with the initiatives of my research interest in the title of this research. In this study, I depicted my teaching experiences including women English language teachers' identity in EFL settings. Likewise, this study addressed the rational amalgamating the issues of the problem statement, the purpose of the study followed by three research questions. In this study, I perceived that the socio-cultural impact on language learning identity of my research participants with the upbringing of rural and urban have different

identities about the problem in childhood education, higher education and beginning of the teaching journey.

It is also found that the investment of fathers in the daughters' education and second language learning depend in terms of family's background, economic, social and political privileges as well as teaching-learning environment bridging the purpose of the study with research problems profoundly. I also have explored and presented my lived experiences as a research journey synthesizing the purpose of the study and research questions accompanied by the problem of the statement. Furthermore, this chapter detailed the structure of my research report as well as a chapter summary presented in Chapter one.

CHAPTER II

REVIEW OF THE LITERATURE

This chapter critically reviews the relevant literature related to my research study that presents how women English teachers' identity constructions develop and influence their personal and professional status in the context of Nepalese society. First, in this chapter, I discussed the thematic review, which as a whole concludes that identity is central to the issues of the gender division related to women English language teachers' identity concerning their teaching-learning settings. The subsequent sections focused on theoretical review, previous research studies, and policy review with research gap followed by the conceptual framework of the study.

Identity and Teacher Identity

Identity-based on teacher identity explored the narratives of my six research participants to create and establish their status, in the landscaping of the Nepalese context. Hereby, identity explores the background of the discourse and construction including the notion from the perspective of their personal, social and professional identity. Norton (2000) asserted that identity explores the meaning of a person's understanding with his/her relationship to the sphere regarding the construction of relationships amid past, present and possibilities for the future. Likewise, it is a constant ongoing Negotiation (Cook, 2001) instantiations of discourses, and power that set down all aspects of human movement as their social values. (Morgan, 2004) and Varghese et al. (2005) mark a remarkable change along with amid construction and negotiation via language and discourse integrated. Thus, identity can be viewed from multiple dimensions. Gee (1996) asserted that identity construction and

development as a part of discourse reflects the process of belief, communication and performance.

Regarding socio-cultural identity Norton (2006) said that identity is constructed by language learning and related to the larger social context that seeks to link identity theory with teaching practice. From the perspective of socio-cultural as an identity could be constructed from historical, cultural and even from the present situation.

A teacher's identity emerged as a new notion in language learning and teaching profoundly. Therefore, Miller (2009) presented that identity is considered as a new concept that includes language pedagogy and discourse to marginalize or enable speakers. Thus, teachers have been achieving multiple identities, voice, self-identity and socio-cultural identity. Likewise, Gee (1996) asserted that identity is a self-credit that marks a remarkable emphasis to perceive recognition via conversation. So, the identity of the teacher is linked with their teaching activities inside the classroom as well as socio-cultural background. Moreover, teachers' identity is directly connected with teacher development, so, for Gnawali (2008) teacher's development is the process of developing excellence by learning, experiencing, practising and preparing oneself for new challenges and responsibilities to be encountered in teaching. Sadly speaking, I have found the literature of teacher's identity i.e. male teacher's identity especially not about women English language teachers' identity so; I related women English language teachers' identity with entire teachers' identity in this research study.

The Changing Role of Fatherhood

Fatherhood denotes the social and cultural forces about the gender-specific version of the term parenthood. It seems to evolve and play a crucial role vehemently

for the transformation and identity construction of children, considering men's enthusiasm to be intensely responsive and supportive parents. In this regard, the socio-cultural value of fatherhood varies over time, so, the status of fathers' construct masculinity (Pleck & Pleck, 1997). Hence, fathering has been viewed as socially constructed and culturally unique in different historical eras. Further, the changing role of fatherhood can be defined and understood associating the theory of Johansson (2011) where the theoretical expansion of fatherhood or father's new identity takes place with the father's prolonged engagement with their children.

The core ambivalence of the fatherhood crisis stipulates to the emotionally unavailable or in the absence of father; in opposition to those fathers who entirely immersed embracing the role of being an emotionally responsive and nurturing father. The changing role of Fatherhood immersed as a state of crisis and as a work in progress (Miller, 2010). Similarly, today's fathers actively participate in the entire development of their children (Wall & Arnold, 2007). Such kinds of a shift in the role of fatherhood have been given remarkable emphasis in generating a new father identity encompassing the difference from owns' father as well as grandfather. In my research, the father of Sarala carried out the role of emotionally and physically absent father and the fathers of remaining participants carried out the leading role of investing, motivating, affectionate, emotionally responsive, and nurturing father.

Gender Identity

Gender identity connotes the mainstreaming feminine identity related to women English teachers' status in the settings of English language teaching. Gender identity indicates to the degree that an individual perceives self-status to appear as masculine or feminine based on a given culture (Perry & Pauletti, 2011; Stets & Burke, 2000; Tobin et al., 2010; Younger & Warrington, 2008; Wood & Eagly,

2009). Similarly, gender identity can be defined as associating with the specific gendered practices in the social phenomenon (Tobin et al., 2010; West & Zimmerman, 1987). Thus, According to Vantieghem et al. (2014), gender identity affects the way people receive the sphere throughout them concerned with their activities. The above-mentioned literature revealed that gender identity evolved from since early age due to socio-cognitive and categorical processing throughout the lifetime. So, above mentioned examples defined the obstacles to constructing an identity for women English language teachers based on the culturally rooted culture.

This study pursued to reveal the dominant gender identity of women English teachers in terms of socio-cultural settings and practices in the Nepalese context. In this aspect (Hedlin, 2013) stated that teaching-learning activities conventionally looked out as a merger of masculine and feminine qualities. It supported to embrace and practice of the stereotypical masculinity of the scholarly work along with the stereotypical femininity of a nurturing role. Teacher's education is not able to address the gender gap (Aberg, 2008; Braun, 2011; Meyenn & Parker, 2001; Weiner, 2005).

The question also can be raised that who are women teachers. Are they stakeholders of education? Why should they rely on the minority being a ceremonial agent in the academic evolvement always giving examination to patriarchy programming? Despite it, female English teachers are creating their identity by providing proficiency to learners, being professional and enhancing students' linguistic skills as well as challenging an existing system, to have their own identity.

Investment

Identity appeared as the devotion, dedication, and dream world of the people to conceive the sense of coherent self where high-level motivation is required for learning, creating and establishing an identity with subjectivity. Investment as an

integrated part of language acquisition of an individual is mostly required to women language learners who have been victimized from deep embedded patriarchal programming historically, culturally; and at present to the situation has not been changed, needs socio-cultural investment too in language learning. In this respect, Dornyei and Ushioda (2009) described that investment should be seen and experienced within a socio-cultural setting as well as attempt meaningful connection between the interest of learners and their dedication to learning a language including the hardship in the process of changing identity (as cited in Norton, 2013). The socio-cultural impact has been taken as an obstacle to constructing the identity of women English teachers.

Socio-cultural influences could be positive vibration to the elite or who showed progress in the particular issue as motivated language learner as well as negative too in the process of learning and identity gaining issue where the daughters are under motivation and dominated group. Including such practices with a strong desire, confidence and the right decision of learner also become an investment in learning. For this, there should have a combination, mutual understanding, and the investment of society as well as learners respecting each other. In this aspect, Dornyei (2001) stated further, motivation plays a vital role as a psychological construct (as cited in Norton, 2013). Indeed, the success of high profile depends on the desire of the learner, perception and attitude of the family and society too, where the interest of the learner should match with the motivational, financial, and environmental connection then only language learning and constructing own position can be possible.

Theoretical Review

This research study dealt with the theoretical referent which has been linked with a research problem, research questions and guided the analysis, discussion and

finding parts of my ways. Here, I have applied the 'Identity and Language Learning' theory of Norton (2013) as a major theory of my research study.

Identity and Language Learning Theory

The identity and language learning theory of Norton accomplished the principles of finding identity by acquiring language. Hereby, I brought, Norton (2013) who exhibited that a poststructuralist notion of identity is multiple from a site of struggle and place appeared creative for language learning. . Indeed, the vision, mission and aim of language learning would get a connection with the social world, culture and keeps relation even at present. It showed the condition and situation of language learners relating with subjectivity and how the relationship between power and language learning by creating identity. In this sense, Weedon (1977) said that language is defined as our sense of us, our subjectivity that is constructed as a structure of the social organization, and political consequences (As cited in Norton, 2013).

In this respect, Norton's (2013) theory of identity would help to explore the process of identity construction of the women English language teachers' identity by showing linkage in teachers' identity, teaching via global perspective including the use of technology in teaching, perceptions, investment, and imagined communities. The theory helped women English language teachers to associate past and present teaching experiences in terms and spaces of finding future possibilities. Thus, the English language is the source of the social situation (Norton, 2013) that reflects the sense of becoming along with historical, present and future experience as a teaching. In this regard, this theory reveals the position, role and personal, professional as well as social status through language teaching.

First, identity research incorporates a comprehensive theory that incorporates the language learner in social life (Norton, 2013). Second, it is commonly believed that identity is constructed and deconstructed in particular linguistic interactions. Thus, language is a space where identity takes place and can be formed. In this regard, communicative events in a particular social interaction have norms that pertain to "speech rights," which decide who is legitimized to speak or who has the right to speak and who does not, according to the power dynamics of each context. Thus, identity issues involve investigating the impact of power in the social world.

Third, Norton particularly relies on Weedon's (1987) conception of social identity surrounding the historical convention of feminist post-structuralism. Weedon connects language with social power related to personal experience in her theory of subjectivity. Weedon defined subjectivity as "the conscious and unconscious thoughts and emotions of the individual, her sense of herself and her ways of understanding her relation to the world" (p. 32).

Fourth, a sociological construct, *investment* has been conceptualized to supplement the psychological concept of motivation. Norton (2013) asserted that the second language learner should invest in a small-scale and hugely motivated in the context of learning and second language acquisition process. Wenger (1998) presented to reconstruct imagined communities for the second language learner that might promote the language learning process. One of the most significant issues currently in discussion in identity research is the influence of power relations on second language learning and teaching. SLA researchers have discussed that society has always been injustice in oppressing learners and marginalizing them based on class, gender, and sexuality. Norton (2000) noted that ethnicity, gender, and class are integrated ways involved in the construction of discourse and the feasibility of speech.

Language is a means of communication among members of a particular society in which people engage in various social interactions. In other words, language functions to express individual needs, emotions, concerns, and so forth. So, given that an individual expresses his/her feelings, opinions, attitudes, and judgments via social interactions, the role of language is not limited to conveying messages between interlocutors only, but through the exchange of such messages, individuals construct their own identity. “Identity researchers always pay their attention to explore and understand the relationship, power and society frequently seek to better understand how power operates within society, constraining or enabling action” (Norton, 2012, p. 14). In addition, identity research discussed how power relations negatively impact L2 learners’ interaction with native language speakers of the target language to the extent that often, L2 learners are marginalized. Therefore, identity research has pedagogical implications that help to empower the L2 learners’ right to speak (Norton, 2000) inside and outside the classroom.

Policy Review of the Study

I intend that the research study contributes to re-assessing the current policy of teaching in the Nepalese context regarding teachers, i.e. women English teachers’ identity construction. Women English teachers’ identity is linked with policy involvement. Every nation has its policies and provision regarding linguistic, educational discourse and professional development related to personal privileges via gender identity. As a report of UGC (2013), in most of the cases, access and quality are on more the issues of higher education; however, the relevancy of higher education is still in shadow and needs to work more to address the contemporary needs of the nation. Further, Nepal has received a comprehensive higher education policy via the written constitution of Nepal in 2015. According to Article 38 (5) of

Nepali's constitution; it is declared that women shall have the right to obtain a special opportunity in education.

Review of Previous Research

This section accomplished the recent studies which I made to seek for adopting the changing world system bridging content, context, and culture to acknowledge different perceptions as knowledge. Gnawali (2013) researched 'English Language Teacher's Development through Professional Associations: The NELTA Way'. The main purpose of this research study appeared to explore the contribution of teachers' associations for the professional development of the teachers who were associated with the associations. The study adopted a qualitative study that was guided within the theoretical framework of network theory, learning organization theory, and social capital theory followed by a narrative inquiry methodology profoundly. The primary finding, from this research study, explored that teachers learn and grow with the association of reciprocity i.e. everybody learns from each other.

This study helped me build a strong understanding of English language teacher development since I believe that every teacher should have access to involve in professional associations to make classroom and language teaching effective and meaningful with their professional evolution. Thus, this study remained one of the best tenets for me to examine English teachers' networking practices in the Nepalese context for their professional development since this study did not talk about the teacher's multiple identities and women English language teachers' identities too. However, this study appeared as a part and guiding resource for my M Phil study at university from the first semester to at the time of writing my M Phil dissertation at present.

Likewise, Fariba (2011) did a study entitled 'Being a Female English Teacher: Narratives of identities in the Iranian Academy'. The primary purpose of the research study is to emphasize the voice of marginalized women English teachers' status, which faced and experienced domination, to survive within an extremely tough web of socio-cultural and ideological forces that consisted to control their subordinated position. This research study explored the identities of eight Iranian women English teachers and their affected discourse identities via both personal and professional discourses. The rigorous finding was that how they had struggled as English teachers to gain a remarkable sense of self with the sense of self in the Iranian social context. It includes a remarkable role of education in gender power relation and their struggle in such a patriarchal system.

This research study helped me to evolve significant understanding related to the question of the sense of identity belonging to women English language teachers' conception and make it possible in the educational system. It also helped to meet the need of the women English language teachers who did struggle to capture and develop a coherent self within a socio-cultural and educational sphere which gave endeavour to keep them in the status of marginalization.

Similarly, Chang (2004) conducted a study entitled 'A Case of EFL Teachers in Taiwan: Identities, Instructional Practices and Intercultural Awareness'. He explored the EFL teacher's identities based on their teaching practices in Taiwan. As a qualitative case study, the research study distinguished the obstacles stored with the professional, social, and identities synthesizing the influence, especially in their teaching within Taiwan settings.

This study became supportive for me to make the meaning about how EFL teachers negotiate, organize and establish their identities about professional, cultural,

social and political settings. This study has not explored women English teachers' identities, but it drew how different teachers' identity practices are in practice. It facilitated me in strengthening how professional and cultural sound teachers can construct better identity in their teaching profession.

In addition, Abdo (2018) attempted a study on 'Teachers' Professional Identity Construction'. The purpose of this study was to explore how non – native English teachers constructed, negotiated and developed professional identities. He studied and revealed socio-cultural and economic factors by applying Bourdieu's theory *as* the most crucial theory related in this research that had an important role in how the NNEST participants built their identities from multiple aspects as their linguistic and cultural competencies, professional identities, and religious identity.

This study appeared very meaningful and effective to me for getting new trends, techniques and perceptions to explore the professional, social and cultural practices of non-native English language teachers. It has guided me on how to write methodological foundation as well as understand the English teacher's teaching practices and professional identities from the perception of socio-cultural settings in the world; however, it has not included the narratives of women English language teachers from the perspective of their subjectivities selecting only male English language teachers.

For the successful accomplishment of my research study, I approached different research studies of English teachers' identities. Similarly, I came across 25 dissertation studies that made the foundation to understand and make my insights to write and develop my study as an M Phil dissertation respectively.

Research Gap of My Study

I studied the research of Fariba (2011) and Saito (2005) on women English language teachers' identity construction. Similarly, I studied Bolyard (2016) and Sapkota (2016) who explored teachers as a storehouse of knowledge and their storehouse contributed to their professional development in English language teaching (ELT). Further, Nagatomo (2009) and Stewart (2005) explored how women English teachers' identities can be made visible to enrich and obtain better outcomes. They remained a milestone in my research study. Furthermore, I did not come across the research studies that have been carried out seeking the (re)sources from women English teachers' identities.

Despite immense studies exploring women English teachers' identity, I was interested in carrying out research linking teachers' knowledge, their perception, experience and how their expertise contributes to the meaning-making process. The major gap I noticed in this study is the practice gap i.e., many researchers have researched teachers' professional identity, but I found the crisis of representation that particular dimension is marked after a long experience and experiment as praxis. Another gap, I noticed was many studies have been carried out, particularly on teachers' identities followed by patriarchal norms and assumptions, especially in campus-level teachers but I did not come with strong thought-provoking accounts across women English language teachers' identities dimension in those studies.

Conceptual Framework of the Study

It is very much pivotal to portray the entire arrangement of a particular research study. The following conceptual framework reveals the correspondence among the facets associated with my research on women English language teachers' identity construction, especially in Nepalese settings. The framework supported me to

gain the various sources of women English teachers' identity construction to build the lens of knowledge. In the conceptual framework mentioned below, this research has explored the preliminary view, understanding, notion and presumption about women English teachers' identity construction in English language teaching and learning context. In the process of this research study, the effective stories were stored by designing qualitative research and applied a narrative inquiry as a research method. Additionally, narratives were connected to current practices of women English teachers' identity construction in the base of socio-cultural settings. After narratives were transcribed, their narratives were explored in the form of an account and returned to the participants to maintain their research ethics. The edited and verified accounts were further coded maintaining the pseudonyms to maintain confidentiality and privacy. The narratives were thematized followed by discussion and the lived narratives of my research participants.

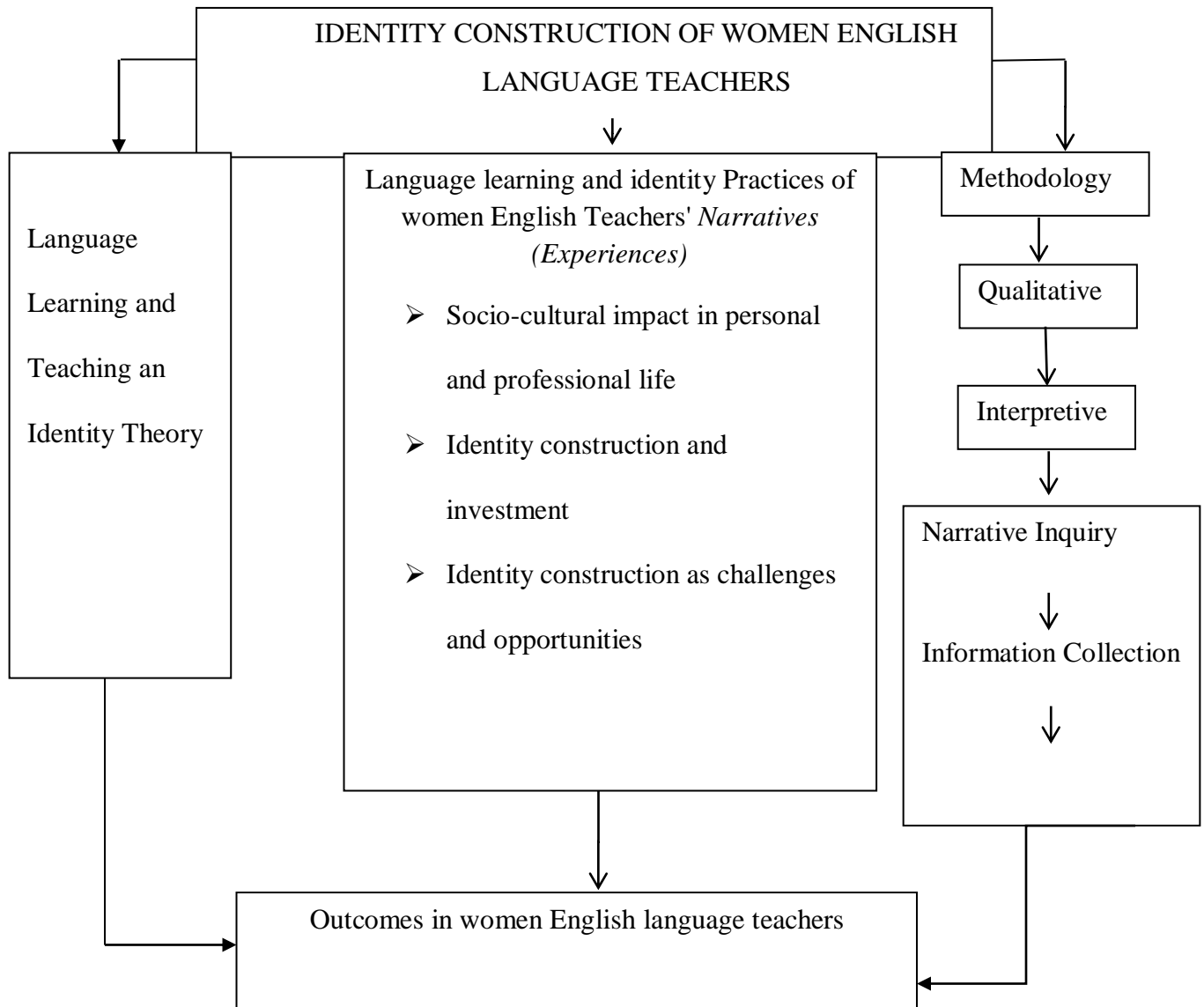


Fig. 1: Conceptual Framework

Chapter Summary

In this chapter, I have accomplished the literature review by constructing the women English teachers' multi-disciplinary identities based on socio-cultural settings. In addition, women English teachers' identity illustrated in the perceptions of the changing role of fatherhood, teacher and English teacher's identity, gender, investment and professional identity respectively. Concepts: profession, professionalism and the women English language teachers' identity have been described in this research study.

I have reviewed the theoretical review: Norton's Identity and Language Learning theory in socio-cultural foundations. Furthermore, women's right in constitution level policy has been reviewed. I have also articulated related articles written by the authors in the academic journals and the researches. I have described a conceptual framework including themes with subthemes too.

CHAPTER III

RESEARCH METHODOLOGY

This chapter explored the methodology practised to accomplish the study that emphasizes grasping women English teachers' narratives to construct their identity in the praxis, i.e. socio-cultural settings of Nepalese society. I selected the qualitative research methodology for my research study to explore the narratives, knowledge and practices from the participant's point of view intending to interpret their words. It involves participants' opinions, practices, and experiences.

This chapter commences with the philosophical foundations, which are guided by research ideas. I also present the research ideas, research paradigm and method, which I selected to use in my research design. Also, I discussed the selection of the participants and information collection techniques went through the quality standard as well as philosophical considerations.

Philosophical Consideration of the Study

The philosophical consideration of research attempts to investigate and analyze the researchers' position and depict upon to guide their narratives based on knowledge and realities. Baden and Major (2013) discussed that a philosophical stance is based on the philosophical perspective i.e., reality, knowledge and the way to achieve knowledge that is considered as a guiding perception concerned to the nature of the truth and human behaviour (as cited in Abdo, 2018). According to the observation of Baden and Major (2013) choosing a particular philosophical stance could not only suggests a view of reality and knowledge but also consists of the perspective, approaches, and methods of researchers (as cited in Abdo, 2018). It is valuable that the choice of a philosophical paradigm influences all the choices that a

researcher makes as research perspectives, approaches and methods associating research questions, and account elaboration at the time of planning as well as conducting a qualitative study. Therefore, I assimilate it here to clarify based on ontology and epistemology.

Ontology

Ontology is the philosophical study to explore the nature of being self, changing self, and reality as a foundation of their relations. In this relation, I noted Merriam and Tisdell (2016) elucidated ontology as the philosophical study of the nature of reality. It included what we know about certain truths. Ontology often deals with questions concerning what structure may be categorized including a hierarchy and related within a hierarchy and sectioned concerned to similarities and differences. It is the form of highly theoretical as well as practical about the practical application in the social reality and technology. So, reality is how we see the phenomena; our perception creates a reality based on our perspective. When I have processed the information, I gave my endeavour to have the uniqueness of the individual participants and their experiences in the gender issues and identity construction in women learners and teachers in the EFL educational context by maintaining the ontology where there may have multiple realities in the world. There are as many realities as individuals (Scotland, 2012), so my reality of knowledge is individually constructed.

Epistemology

Epistemology indicates the study of knowledge and valid notion. Here, in my research, epistemology explores the experiences of my research participants and how they perceived English language teachers' identity based on the knowledge of their language learning and teaching journey. On one hand, it seems the study of

knowledge and acceptable belief; on the other hand, it indicates how we get to know what we know. As indicated by Saldana (2015), I fostered my insights on the epistemology of my knowledge of this study. He describes that “it is a theory of knowledge construction based on the researcher’s worldview that is how he or she lens and angled way of knowing it focuses and filters his or her perception and interpretation” (Saldana, 2015, p. 5). That is the reason; I depicted my epistemological stance in this research based on some existing knowledge of research participants in this study.

Axiology

Axiology is concerned with the theory of values or ethics. I value the experiences, stories, academic culture and social understanding in the journey of the research study. In my study, the value gives the quality of judgment we make from epistemological and ontological claims. In my study, the literature of Given (2008) claimed that value provides the quality of judgment we make from epistemological and ontological claims. Similarly, I valued the multiple perspectives of my participants because so far, I perceived there is no absolute truth. After all, it is contingent on the context and multiple perspectives (Saldana, 2013). I have given my practices to catch the identity field of women EFL teachers and how they are constructing their identity as personal, social and professional milieus. I have explored that how my study would support to change of women EFL teachers' identity and then it would give emphasis to evolving the liberal interest related to language learning and identity.

Research Paradigm of my Study

When I have desired to find the real experiences of gender issues and identity construction in women English teachers via English education and narrate those

experiences inductively to derive working theories, I applied the interpretive paradigm in this research study. It facilitated me to express the paradigm which I have chosen for a brief illustration regarding what it is and why I chose this paradigm. The word paradigm has pioneered from the Greek word 'paradigm' which means a model that forms the basis of something or relationship of ideas to one another. According to my understanding, it attempts the perceptions and narrates social reality as it exists. I love to describe lived experiences of my research journey which is possible through interpreting the story. So, my research paradigm is interpretive.

As this study revolved around the exploration of the lived narratives of research participants normally needed an interpretive philosophical underpinning that is related to the tradition of qualitative research integrating interpretive research with my research study related to the participants experiences synthesizing with Cohen and Morrison (2013, as cited in Abdo, 2018)). This included the reality within the lens of interpretive research that is socially and contextually constructed and is subject to various interpretations. Similarly, Merriam and Tisdell (2016) explained that interpretive research is the kind of qualitative research that assumes reality as socially constructed not a single reality rather multiple reality.

I planned to find the in-depth interview as an effective approach for collecting qualitative information and interpretive account collection and analysis. I also enjoyed with the participants writing their narratives for gathering richer accounts for narrative inquiry. I would get to bring out the details of women English teachers. I considered this paradigm to be applied and analyzed qualitative, thus the interpretive paradigm can be fit and suitable to explore the entire experiences of women English teachers as my research participants and their narratives.

I gathered accounts with their multiple realities based on their language learning and teaching identity. In this situation, I have associated the evidence of their narratives with Yin (2011) as the qualitative research aspires to gather, link and present the stories from the diverse origin of conformation. In this sense, it develops deep forms of writing (Saldana, 2015). So, I intended to design my research study through the application of interviews and document analysis that made me easier as a researcher to enrich the in-depth and breadth stories of women English teachers.

Narrative Inquiry as the Study of my Research Method

Narrative refers to the storytelling via sharing experiences as one of the oldest agencies of human communications. So, it has been expressed that human appeared as storytellers by nature socially and historically. Thus, religious texts can be considered as an ancient form of narratives i.e. genres that initiated as the form of oral in the initiation and later expanded and developed as written form and at present as an advanced form it has been used in narrative inquiry. Hereby, this can be supported in a similar pattern, narrative, moreover, facilitates a way to organize human experience (Kim, 2016).

I would think, the narratives of my research participants represent a cursory of representative stories of entire Women English teacher's stories. The narrative inquiry further has a long literary tradition of reporting the art of narrative that examines the meaning of events. In this regard, Saldana (2015) asserted that "a narrative is a storied account of events, a symbolic representation of knowledge and experiences" (p. 170). Here, I would use my stories amalgamating the representative knowledge and lived experiences of my research participants by telling stories for gaining their professional identity. So, I catch the relevance to mention Sartre (1964) who has mentioned narrative inquiry as:

People are always tellers of tales
They live surrounded by their stories and
The stories of others; they see everything
What happens to them through those stories
And they try to live their lives as
If they were recounting them.

(As cited in Elliott, 2005, p. 116)

Narrative inquiry has been seemed a very appropriate method to research education, especially in the field of identity construction so I have applied this method to narrate the stories of six research participants. In this respect, Creswell (2013) as a method, the narrative starts with the experiences as expressed in lived and told stories of individuals. In this aspect, I have seen relevance to link Creswell (2013) who stated that narrative research obliges specific understanding including the narratives of individual's learning practices. This study facilitates the exploration of the sense of own life to my participants and related stakeholders. In this consideration, Leavy (2008) described by providing a frame through that individual create a perception of being.

At present, this method emerged as a swelling interest in the field of education, especially, in the milieu of exploring teachers' narratives. Considering Connelly and Clandinin (2006) narrative inquiry achieved a remarkable space in the social sciences, education, and studies of experiences in education. In my view, it gets remarkable respect exploring the identity of Nepalese women English language teachers on the baseline of the narratives of my six participants to create, build and re-shape the identity of genders in language learning and teaching. It seems significant that Kim (2016) stated as lived experiences of teachers to the forefront as a way to

reshape the views on education. I believe that the stories of my participants could be productive in the field of education and enhance the quality of life of related stakeholders. According to Baden and Major (2013) narrative inquiry can be applied in four ways: The first, for understanding human's experiences, the second, for using narrative as account, the third, for applying narrative as a method and the fourth, for utilizing narrative as a research product (as cited in Abdo, 2018).

The narratives of my participants could be marked as remarkable gains for the responsiveness of gender identity construction in education. Barkhuizen et al. (2013) asserted this inquiry as, "an established umbrella for research involving stories" (p. 3 as cited in Abdo, 2018). Farther, this research study highlighted the spirit of narrative inquiry touched on Schaafsma and Vinz (2011), who attributed a narrative as an account, interview with a narrator with inherent narrative, a narrative as an account, interview with the narrator as a co-constructed story (as cited in Abdo, 2018). This approach supports to development of the social identity and professional skills of women English teachers in the socio-cultural settings in the Nepalese context. Kim (2016) stated that the approach of narratives assists to understand the changes and challenges of life events including the distinctions and complexity of people's purposes and activities.

Narrative inquiry can be pointed to organize and reflect the teachers' personal and professional experiences to represent their discourse, identities themselves and others. In this respect, I have included the views of Benson (2016) who asserted that "since the turn of 21st century, a narrative inquiry has begun to play a significant role in applied linguistics research" (p. 159, as cited in Abdo, 2018).

Storytelling shapes the identity construction of women EFL teachers through their narratives. Applying this method, I include my social and professional attitudes,

feelings and stories to write up in Nepalese contexts and situations. Here, I believe that the stories of my participants could have emerged as the umbrella term of the interest of women English teachers which encourage and motivate them to find the meaning of being self. In this sense, Saldana (2015) presents that it encourages researchers to document self and participant's perceptions in written form that represent the meaning of participants' interests. I did research and found the identity of women EFL teachers exploring their personal, professional and social stories. Moreover, Smith (1994) indicated that narrative identity is created through the process of managing the opposing forces of change and continuity (as cited in Elliott, 20005). It revealed that identity is grounded in experience that helps to understand the individual's world through the study of the individual and to invest, construct, re-shape and negotiate identity.

Three-Dimensional Narrative Inquiry: Spaces of Narratives

I have used a narrative inquiry as a research method for gathering stories which is crucial to draw an overall aspect of the challenges and opportunities of the women EFL teachers to generate their identity based on their experiences and knowledge as formed by culture, society, investment, and imagination communities. While interpreting and analyzing the meaning of those experiences and stories, I went through the three-dimensional sorts of narrative inquiry as temporality, sociality and location (Connelly & Clandinin, 2006).

Temporality

Continuity attempts of time as people always have a past, a present and a future. While analyzing the narrative situations in the shape of narratives of Women EFL teachers, I explored how their present stories as their identity have been set by their past experiences and how it has been guiding their future. Collecting the

narratives of my six participant's stories, their childhood experiences, school, and college and university level language learning and beginning teaching career have been shaping, reshaping and negotiating their present to construct their subjectivity, discourse and holistic identity.

Sociality

Narrative researchers are integrated with personal and social situations profoundly. Personal situations consist of the feelings, hopes, desires, aesthetic reactions and virtuous assignment and commitment of the research participants and researcher. Social conditions entail the territories and existential conditions for creating the narrative text. They are amalgamated with socio-cultural environment or surroundings. In this regard, Connelly and Clandinin (2006) stated the development of good social relations among researchers and research participants. Hence, I attempted the personal and professional narratives of my six women English teachers as their language learning identities were affected by the socio-cultural and economic atmosphere. I was alert while interpreting the meaning of their stories which were associated with their environment, surroundings and entire social dimensions and assumptions.

Location

The situation also refers to the place or location. Thus, the researcher should be aware and careful to collect the experiences and stories of the research participants from different situations. In this relation, Connelly and Clandinin (2006) defined place as the particular situation or series of places where the query and incident get a place. My six participants were from different socio-cultural upbringings and backgrounds, so their realities, knowledge and values were shaped by the situation where and how they were raised. They had different feelings, experiences of

childhood and learning processes, beliefs, attitudes, and cultures personally however they had the same stories in the purpose or topic of the study.

Research Site and Participants of the Study

I selected the college of urban and semi-urban milieus of Kathmandu, Lalitpur and Bhaktapur that could represent the entire college-level women teachers including Kathmandu, Lalitpur and Bhaktapur that could represent the narratives of entire college-level women English language teachers. The participants in my study are women English language teachers teaching at schools and colleges including language institutions. They have taught in arts and education streams. They have accomplished MA, M Ed and M Phil in English and linguistics. According to Merriam and Tisdell (2016), purposeful sampling indicated as a sample that the enquirer would prefer to explore, encounter and perceive knowledge and then sort out a sample from that the most could be well versed. I included novice to well-experienced women English language teachers. I selected purposefully, teachers from colleges who were struggling to construct personal, social and cultural identities and bring out a change in academic life that help my research participants to lead to the path of multiple identities.

Information Generating Approach

In this research study, I used the narratives of women English language teachers as an information generating approach to explore their teaching-learning identity. The stories of the six women English language teachers are the real stories of entire women English language teachers related to the Nepalese milieu. The narratives of them were explored with Norton's (2013) in terms of socio-cultural impact to construct women English teacher's identity including the lived stories of their life, and brief educational history. In this regard, firstly, I explored the narratives of socio-

cultural impact on women English language teachers' childhood, education, marital status and then the beginning teaching career and their educational investment with their professional identity. The narratives were generated making themes and remaking sub- themes.

In this study, I used in-depth interviews for generating information by using audio-recorded and made a field note in my diary by writing keywords as main points only. Interviews are considered one of the most commonly used instruments for collecting narratives (Creswell, 2013). I transcribed text and kept minor grammatical errors and then, again, I did the same work by adding and erasing unnecessary accounts in my research which made my research authentic.

Meaning Making Process of the Study

I followed the conceptualization of Rossman and Rallis's (2013) narrative analysis as the process of bringing sequence, structure and meaning from the generated narratives (as cited in Abdo, 2018). After analyzing the lived stories in narrative research, "the researcher extracted an emerging theme from the fullness of lived experiences presented in the narratives themselves and configured stories making a range of disconnected research elements coherent, so, the story could appeal to the reader's understanding and imagination" (Leavy, 2008, p. 28).

This process referred to as recollecting allowed researchers to organize and reorganize the stories gathered through the information collection processes into a "framework that makes sense in a chronological manner" (Creswell, 2013, p. 74). After transcribing the text, then from it, I heard audiotapes many times. I took out the permission of my participants to use it as a research theme when some denied looking at transcribed stories. I also read transcribed data many times. Then, I made coding. I did write up by repeating the transcribed experiences and then observed, read and then

shown to my supervisor who has revised, analyzed, and subjected the transcription of audio narratives. After it, the final tool of interview guidelines was made.

I developed different themes on socio-cultural impact including women English teachers' childhood identity, learning processing, marital recognition and educational investment linking with professional status and networking. After evolving themes and sub-themes for meaning making, I analyzed them based on thematic analysis Baden and Major (2013) explained the term qualitative accounts as an ongoing process that includes breaking stories into meaningful segments to make meaning out of the narratives to answer the research questions (as cited in Abdo, 2018). It helped me with the accounts of my participants to make a structural analysis maintaining coherence.

Quality Standards of Narrative Stories

When I attempted my research, and then I became aware that the research I carried out, information, I collected and analyzed should have quality standards. If I made quality then my research could be an asset to this community. After it, I could be able to maintain quality standards. The trend of evaluating the quality of the research work is known as the standard of quality. It could not be the same in all situations but relied on its kind of situation. It also depends on the nature of research, its paradigm shift and approach. Being concerned about it, I tried to maintain its quality and then used the quality standard in my research, which is presented below.

Trustworthiness

Trustworthiness refers to credibility. This process indicated the ways that intended to meet the following criteria: providing access to participants for information to make an informed decision about participation, assuring participants on the ethics to eliminating all unnecessary risks and ensuring that the benefits

outweighed the risks (Creswell, 2013). Similarly, Connelly and Clandinin (1990) exerted that narrative inquiry challenged the western views of scientific research in which notions of information, knowledge and experiences validity reliability and generalizability are paramount.

The values of the study are represented in the report through the narratives and interpretation. I gathered information, with the right participants who also made to create trustworthiness in my research. I used narratives and interview techniques to collect narratives from participants. So, from the perspective of research techniques, I used two techniques and information collection. I collected stories from highly qualified and experienced women English teachers or participants. The role of women English teachers in the development of childhood also created credibility or trustworthiness in my research.

Verisimilitude

Verisimilitude is the next quality standard of my research study that indicates the quality of seeming to be real. Here, I have mentioned Creswell (2007) who asserted that it is a particular literary spectrum in which a piece of the text seems real and alive; therefore, the readers easily get into the idea to enumerate real-life conditions. As a researcher and an EFL English teacher, I tried to integrate the real understanding and experiences of my research participants in terms of their teaching-learning English language to construct personal, social and professional identity. I realize that the quality standard as verisimilitude in my study is much closer to the multiple realities of my participants and their perspectives, practices and exploration in the self-construction via language learning and teaching to the real world. It would help to explore the new avenues in the field of identity construction. In this sense, Webster and Metrova (2007) stated that the participant teachers' stories sound true

because either it reminds the reader about something that was happened to him or her it opens a new window to the reader. Here, the narratives of my participants' are real stories of their multiple identities created by language teaching and learning which gives a new understanding and perspectives with the landscape of socio-cultural practices in the Nepalese context.

Ethical Consideration of the Study

Ethical considerations which have been identified at different stages of my study determined what is acceptable and what is not regarding the priority to protect the identities of participants' by keeping required information about them highly confidential. Ethical issues in qualitative research are significant for relational purposes with human subjects and in delivering a valid and reliable study report (Creswell, 2013; Merriam, 2009). According to Merriam and Tisdell (2016), strict adherence to ethics significantly supports the trustworthiness of qualitative studies. The authors asserted, "The trustworthiness of a qualitative study also depends on the credibility of the researcher" (p. 265).

Likewise, I focused on ethical consideration, especially on participants this when I designed research questions then for the interview technique. Then, I informed participants repeatedly regarding the purpose of my research to maintain required procedures very carefully as far as I have got the technique of research processing. I became aware and preferred to take their interview. When I initiated an interview in the field, then I made them feel comfortable by respecting and saying that it is just for research purposes and assured them regarding privacy and confidentiality.

I commenced this chapter based on the quality standard and ethics in research and then above mentioned detailed that how I maintained quality standard with participants and showed respect based on limitations to maintain ethics in my research

existing which I tried to maintain naturally in my research as reported by my research paradigm.

Anonymity

To make my research more trustworthy, I followed anonymity as my second ethical consideration. I kept the name of my participants and other related resource's name, pseudonym not to recognize the participants of this research study. I never revealed their natural identity for this; I did not use the real names of participants. I indeed followed anonymity by avoiding the real name of participants in this study.

Confidentiality

The third ethical considerations of my study emerged as confidentiality that determined the right to privacy of participants. I maintained it by using pseudonyms of my participants. I would be conscious that the narratives of my participants can be used only for research purposes. It maintained confidentiality in my research. Likewise, I followed ethical considerations being fully responsible for the ethical treatment of research participants.

Chapter Summary

This chapter has attempted methodology by considering philosophical considerations, followed by ontological and epistemological foundations. I have explained the background and the reasons for selecting the interpretive paradigm. I have adopted and explored narrative inquiry as my research method to accomplish this research. Similarly, I have described the research site and participants, the information generating approach and the meaning-making process under this section. Furthermore, I have used the quality standards: trustworthiness and ethical standards: anonymity and confidentiality under this chapter.

CHAPTER IV

CRAFTING INDIVIDUAL NARRATIVES

In this chapter, I have attempted the stories of my six participants who have served as confident, dedicated, and accountable in their profession. They constructed their multiple identities inside and outside of the home. They appraised their identity in their profession by breaking the stereotype practices based on family and society and then contributed to language teaching and learning activities.

Participants' Narratives and Positions

In this section, I drew the picture of my six research participants exploring their brief stories. In the context of Nepal, the positions of daughters indicate as a helper and followers of their mothers. They should speak, act and perform every task like daughters i.e. assumptions applied for daughters. Here, in the stories of my participants too, they were discriminated from their mother to society between sons and daughters. Supportive fathers could contribute to investing in their childhood but they must be the fence in the eyes of their villagers. People give value to the birth of sons than daughters which seemed the product of conventional society. However, my participants drew remarkable positions investing in language learning.

Sarala's Story

Sarala, one of the underprivileged participants of this research was a symbol of passion with success, achieved multiple identities by positioning herself as the head of the department English at her school, a trainer of English language in the Metropolitan City and lecturer of a college. She taught from school level to Master's Degree as a professional woman English teacher including the status of a Resource Person in one of the schools in the metropolitan city of Kathmandu.

She was the first participant in my study. I saw her first time when she suddenly entered my classroom as a resource person. I was influenced by her there. So, I decided to request her as my research participant. I found her cell phone number from a related source and called her then introduced myself telling her, I was influenced by her potentialities as well as expertise in language learning and teaching. She had mentioned her busy schedule from early morning to late evening but appeared positive to share her narratives for my research study. I sincerely requested her and she said that she would manage the time for our meeting. I followed her again and again, and then she had managed time to meet at her school.

I went to meet her at her institution. She was engaged with students at college. When she saw me then told me that she was waiting for me and took me to the canteen. We sat and initiated our informal talk in the first phase, and then we shared about each other. Subsequent sections of her story included her childhood, education, socio-cultural background and her language teaching profession as a tool of identity construction.

Childhood Journey of Sarala

Sarala was from Dailekh; she was about 43, raised in a typical village life perceived tremendous gender discriminated environment in her childhood. She was born in a remote hilly village, located far from the capital city of Nepal that used to take two days on foot for getting there. There was a conventional patriarchal practice in her village. Daughters were not valued as humans so they never became the priority of family, society and the policy of the government. She belonged to the same culture therefore she did not know child right in her childhood and followed the gender disparity culture of her village.

Her father gave priority to his sons, not to her. He never paid his time even to address her name and never talked and listened to her. She was not encouraged by her family support in her early childhood so she grew up as a victim of patriarchal assumptions. She accomplished every task that had to be done as a daughter of the village by cutting grass and doing housework in her early childhood. She went to school with her uncle's support. In her words, her uncle spoke indicating her:

He caught my hand and said now you should read and then took me with him to a school. He gave me a pencil and an exercise book before the class, I read and wrote there, then at the time of going home; he said to keep these things here, and not to take them home. I did the same and passed grade one achieving the first grade. At that time, I had a duty of cooking myself, eating and going to school.

Her uncle dared and took her to school. However, her father was unknown about it. Otherwise, he would stop her study like her sisters. Luckily, she got a chance to complete her study in grade seven from her village. Then, she left her village and went to Terai to continue her study. Then she completed her study from school up to PCL level there which changed the way of her life. At that time, daughters used to suffer from the same problems as her. All daughters used to be far from fathers. There was no respectful space for daughters in Nepalese society in the past where daughters were dominated and misbehaved inside and outside of the home. Daughters were never honoured so taken as others property and kept far from economics to them. A very few daughters luckily and accidentally used to have a chance to get an education.

Journey of English Language Education

Sarala began to study ELE from grade four. She was good at English at the school level. There was a study till grade seven in the school of her village. So, she came on the way of crisis in her study. There was a discussion about her study regarding her further study. Her father was against her further study. She shared as:

My father wanted to stop my study there despite it, my uncles and villagers were in favour of my study and they have shown the 'sin' regarding stopping my study by my father. My mother took me to my maternal house for the study journey ahead. Fortunately, I continued my secondary level education there being competitive in my section but I felt difficult to be the topper of the whole class due to the big numbers of students.

Her stories drew the picture of her childhood where she was born. She was lucky because she had a maternal house in Jhapa where she studied. She enrolled there and received a chance to complete the PCL level study there. She was a topper in her compulsory English subject at school and PCL level. It created a baseline for her to study English as a major subject.

Socio-cultural Impacts

Born as a daughter, Sarala spent similar life like other daughters of the village; however, her family had rich economic status. Her father was a merchant and he used to be outside of the home for business purposes. Her mother desired to send her to school but, she did not dare for sending her daughter to school in front of her husband. Like other sisters, Sarala was also gaining the habit of helping mothers and following the way of sisters. In her words:

I used to cook rice myself then serve my brother and manage time to go to school. I cut grass, worked in the field and helped my mother. My father never

called my name in my childhood. He used to drop my brother at school himself on his arrival at home. He never paid interest in my education. But I never became sad and only thought about my study. I studied till grade seven in my village and then went to my maternal house which was not liked by my father.

According to her narratives, there was only grade seven at the school of her village so, after completion of her grade seven studies, she left the village and performed well at her secondary level education too. She became sick in grade ten for a long time due to an ulcer and attended the examination of an SLC taking an overdose of medicine and received second division.

After the SLC result too, she has got exclusion from her father as a daughter when she came to the home; her father and maternal uncle were ready to prepare for her marriage and get rid of her study but her brother stopped them. It was not possible to be responsive about the marriage issue by daughters. According to her bitter experiences; she went to Terai again in her maternal house to study. I was curious about the initiatives of her college-level study and waiting to look at her very innocently when we used to hear folk tales from our grandparents very interestingly by surrounding them from near. She continued as:

I studied at the time of gender discrimination which was habituated us as social practices. There was no matter to choose a subject so I did IA majoring in Nepali came in competition in the class and completed my bachelor although I was a good student of English too and achieved the highest score in compulsory English at my bachelor level study.

After bachelor level education, she returned to her father's house and married according to the choice of her brother and father. She was satisfied with their decision. After her marriage, she was honoured as an English teacher. She deserved

the position of a woman English teacher and good daughter-in-law at her husband's house too.

Identity as an English Teacher

She generated her identity as an English teacher choosing her destination to learn the English language. She explored the journey of her academic and professional career carrying personal, social and professional identity.

I was vehemently committed and self-motivated to gain a university-level education. Time with abundant problems and burdens to achieve a university-level education, I faced difficulties and digested problems very easily. In my experience, academic careers never became women-friendly in our society. If I was not able to manage, I could be depressed, but I did it successfully. So, I would suggest those who take the initiative of such a difficult journey; should be clear, dedicated and strong and minimize risk to set up the identity in language learning and teaching.

Getting her experiences, I realized that it is not easy to receive the expertise and construct identity with linguistic discourse and be far from a socio-cultural background of patriarchal structures and practices. In a country like Nepal, there are various obstacles to obtaining the position of proficient and professional linguistic discourse in English. Hence, we again backed and encountered in research issue. She recalled her language teaching experiences and said that:

After my bachelor's degree, I taught at a boarding school which had supported me to enhance my English teaching experiences and made me able to separate the distinction between institutional and public schools. I was satisfied enhancing my teaching skills and became confident by teaching English there.

The above excerpts made me quite nostalgic recalling my past when I came to Kathmandu in search of my professional career. At that time, I was a student of Major English but used to teach Nepali subjects at the secondary level. At that time, she stopped and I immediately asked her another question, when we were disturbed by the loud music and smoking of a teenage boy who was inside the canteen. Sarala had just seen him but did not talk to him about anything. I waited for her response, but she did not react, and I told him to use an earphone informing our educational narrative interview then he stopped it but started talking with his friend. In her sharing, I did not find anger, emotion and hesitation in him. She was determined too, and started to teach at a school in the woman reservation quota as an English teacher and got the position of the first secondary woman English teacher of her district. Her mother-in-law supported her daughters-in-law for doing a job due to her many sons. She shared as:

Once my father-in-law asked me to teach at the school of my village and give rice on his old age from my hands but I said there is no secondary school to teach. He said to me to go and teach and asked again whom I would teach; I replied that I would teach for secondary level students. He felt proud of me, expressed his happiness and told me it was ok.

She was recognized as a skilled teacher at her school and appreciated by the head teacher and the entire administration. The same year, she was able to bring hundred per cent results of her SLC students in her subject, and then, she was highlighted and established as a top-level teacher in her district. Not only this, she gained the reputation of a trainer of English language education in her district. Similarly, she was known as a quality, caring, loving, affectionate and inspiring teacher of her school.

She shared, *"At that time I had my elder daughter, family, job and study too which was difficult to manage for me but I became an admirable character of my husband's family and example too"*. She created a glorious academic career teaching lessons to all and led her identity in multiple ways where I saw to bridge the education of her birthplace where she was aloof as a girl student till grade seven and her courage opened the way for other daughters to go to school.

After a successful and amazing teaching experience of ten years, she came to Kathmandu with the dream of achieving an imagined community and again invested in the language learning and teaching profession getting an appointment in a reputed school in the heart of the capital city of Nepal and then enrolled at education campus of Kathmandu by carrying her three months daughter when her husband was in Solu, a distant village from Kathmandu. She fought with physical tiredness, family burden, assignment of her university education majoring in English and a workload of whole day teaching when she used to be busy from school time to late evening.

She became enthusiastic when she taught at school by applying the method of her college-level teaching, evolved an innovative way in English teaching. She completed her master's degree, and then joined M Phil in English language education following the suggestion of a respected Professor. She completed it in time due to her dedication and enrolled in PhD at a reputed University of Nepal and now she has got the position of Dr Mrs Sarala which she has shared being proud with a smile. She said:

After my study, I searched college, found the opportunity of teaching at college. I have proficiency, competency, and good skills in English teaching. Thus, I intended to do PhD in English; I did PhD in Education Leadership but teaching English as a teacher and teacher educator in the Metropolitan city of

Kathmandu. I am the department head of the School, resource person of Metropolitan city and teacher at the university level too.

According to her, the government has to make women English teacher-friendly environment, policy and the perception of looking at them from the eyes of dominant gender-based attitude. She fought with discrimination of the institution by challenging patriarchal assumptions that scared her high-level education. She always emphasized research-based learning and teaching of English education and focused that still the policy should be made to empower and inspire women teachers and admired the fruitful production of women principals at public schools. She focused on the importance of networking and the use of technology for the professional growth of teachers.

I found her story as a representative story of a conventional society where daughters were deprived of education. By chance, if they would get access to the journey of beginning education they had to pay the high cost with their honesty. They should do struggle differently than their sons. On one hand, daughters were not valued as humans and regarded as domestic animals at home and in a society where their fathers were biased to behave between sons and daughters. On the other hand, daughters were respected in society and even husbands' homes after getting an education and doing a job like sons. For example, Sarala who was a victim of patriarchal society from her father to even in educational institutions had privileged life too with her success in language learning and teaching respectively. But, I found truth from my participants that my participants who belonged to age-old traditional society were more patients and tried to hide the reality and the latest generation dared to share real situations with me. In her story too, she did not lie about her childhood but she shared positive strength only about her professional life. I endeavoured to

explore her story by convincing and giving an example of self and others. Then, I thought that women English teachers were still not dared to challenge the patriarchal norms but challenged in their profession.

Anamika's Story

Anamika was my second research participant. I met her when I was searching for a research participant for my study and got her in contact through my friend and then I called her. I introduced her over the phone and I was influenced by her. In our first talk, while we were communicating, she said, *after the first talk over the cell phone, she said, "I have a hectic schedule of time from 6 am to till 5 pm"*. She said that she stayed in Lalitpur out of Ring- Road and I requested her to meet on Saturday, but she replied that she preferred Wednesday in the evening.

After hearing her, I immediately asked her it would be late-night, women get afraid, and how she would manage. She said, *" Well, do not worry; our generation should not carry the same beliefs; if we are scared from time management and darkness then who will dare to contribute to change"*. I became wordless and fixed time for the next day.

On Wednesday, I reached the Oxford consultancy of Kumaripati at her location where we decided to visit at five pm but she did not arrive. I waited for a few minutes, and then my friend the owner of consultancy came and called her. My friend and I were talking at the office and she arrived telling us, 'Hello' then she apologized for her late arrival when she was breathing fast, which made me realize that she came hurriedly. We went to the north side room and did an informal talk. After a few minutes of describing the purpose of my dissertation research with a topic, I felt casual and familiar with her and took her permission to have an initiative of the interview.

Childhood Journey of Anamika

Anamika, an amazingly privileged and revolutionary participant of this research study was born in Bhaktapur in 1978 AD, as a daughter of a job holder and a farmer who appreciated her father for making her adventurous from her childhood. She had different childhood compared to other daughters of her society due to the love, affection, caring and extra priority with a free environment of her parents. I asked about her childhood experiences, and she recalled her childhood and rendered it as:

My father was advanced, so I was not allowed to play with pot toys in my childhood. I was strong and felt proud of myself. They raised me with respect and honour. I enjoyed my childhood like my two brothers due to my father's special focus on me. I never thought weak myself but my elder sister who followed the guidance of my mother; became like a mother. My father used to tell me I was something. However, I have seen gender discrimination in my society where small daughters were not allowed to go outside and play like children instead of it they had to help mothers in the kitchen.

At the time of her childhood sharing, I became nostalgic and dreamed to have the same childhood at present which was indeed pleasurable and valuable in my childhood too, and assimilated that if parents raised daughters in an appropriate environment, they would be self-confident with self-esteem as well as be able to motivate self to start the journey of progressive career and set it as identity in the difficulties. Not only this, she added that her father used to buy clothes at the Dashain festival according to her desire which was not digested by society. From her childhood experiences, I came to know that there was terrible gender discrimination

in a patriarchal society, however, parents should grow daughters with proper caring then they become able to make their identity from their childhood.

Journey of English Language Education

It was difficult to send daughters to school in her time as a daughter of Bhaktapur too. She shared her bitter experience which she experienced in her society. She became very serious about this issue and said:

All daughters were not allowed to go to school and study instead of cutting grass. Very few parents used to send their daughters to public schools. There was not a good boarding school nearby home. My father searched for a good school. At that time one school named Jaya Shree Academy was opened into our village. It is taught like a private school. I went to the same school to study but villagers told my father and I listened 'what do you do by teaching daughter in the expensive school?' I got a chance to learn in English medium from the beginning of my pre-primary grade.

She was taught in English medium from the initiation of her school. It explored her language learning trip in English. She was good at speaking and writing in English. She was hard-working. She had the skill of responsiveness. She was taught to see a dream from her early childhood. She said:

I was the dream of my father. I had a good performance at school level study. I did SLC in the first division and then family and society forced me to study science. I enrolled in science faculty rather than knowing my linguistic potentiality and lost two years not being able to perform in a big science classroom. At the time, I joined another college opting for majoring in English in the arts stream which was fruitful to flourish my academic and teaching career. I studied major English without asking my parents with the eagerness

of being someone in the future after not getting an interest in the science stream which brought me to this position.

Anamika's experience made clear that she dared to choose major English without asking her parents to do something in life when even sons were not on that stage. She did not hide the hindering story of her study too. Wherever she is today, she seems due to family and her boldness and decision-making ability.

Socio-cultural Impacts

Anamika was grown up with privileged childhood and fought against the negativity of society however she was not untouchable to be the victim of patriarchal society. Her parents respected and invested in her i.e. English language education sending her to private school but her whole family members were stressed by villagers. She said:

They raised questions to my father about my education and pretended about my future in this patriarchal society. They did not like my freedom as a daughter and even complained to my father about our Dashain shopping according to my choice.

It showed that at that time daughters were far from seeing a dream and regarded as objects. Her parents did not order her to work. She continued as:

They pressed me to study. My friends used to go to cut grass; I used to go to school. At a similar time, daughters were not the priority of society. They did the backbiting of my father. My father would tell me that society is not good, do not look at society, and go on your way. Look at yourself, you should make an identity. In my time, daughters were exploited by family and society. Even my mother wanted to teach me household chores. I took my mother's talk

secondarily and my career primarily due to my father's motivation and forces to study.

She was quite revolutionary from her school life. She shared that she used to beat boys at school. Once a boy from the next bench pastes her hair using gum and hurt her. The teacher was in the classroom but, she did not care for him and got up from there, jumped on the desk, caught his shoulder and took him in the room of the principal then punished him. From that time no one dared to tease her. She was very bold and like a leader in her periphery. She was recognized as a don of her community and made different perspectives as a daughter. She was good at English and other subjects from her school life. She had never considered injustice. She was famous among teachers too. She shared her married life experience:

When I initiated to study at Bachelor level then I did love marriage and did struggle to change the environment of my husband's family which made me strong in the family and then supported to create a different perception in the side of the family and society too.

She did not give up her ambition and stored courage to fight against obstacles and be a mother, wife and daughter-in-law in a joint family.

Anamika, who never used cosmetics as a sign of marriage, shared her story where I found my reflection and recalled my past, then thought that being senior to me how she coped by breaking her heart for the sake of her ideology and stood in her step, so difficult to imagine too. How did she swallow the arrows of the patriarchal structure as a daughter-in-law and a member of society? It was out of imagination, but her boldness changed such a bitter environment into the experience of success and her determination leads her life on the privileged journey at present.

Journey in English Language Education

Anamika, my unique participant in this research has started the journey of her teaching career after SLC result at a similar school where she perceived secondary level education till grade ten. There is an interesting secret of her teaching career to enhance her linguistic ability and became a successful teacher as well as a renowned woman English teacher in college and university. She said:

My villagers did backbiting of mine when I passed out my SLC in the first division. They thought that I did cheating in my SLC examination. And then, after my SLC result, I taught at the same school from where I completed my SLC level study then they appreciated for my hard work. They took me as an example and encouraged their children to follow my path. I also became honest, dutiful and hardworking in my teaching profession. I initiated to shape the identity of learners and mine. It made me continue my language learning and teaching career. I had taught English at the secondary level after marriage. I was in search of an opportunity so after the completion of the MA examination in major English; I perceived an opportunity to teach at college.

According to her, she achieved professional access and the way of looking different perception from her to her family, society and the academic community. In addition, she appeared as a winner in her profession and ideology by listening to herself and recognizing her strength being an insider as well as an outsider. Her experience has shown that it has become possible due to the support of her father as well as her dedication, curiosity and hunger by doing something in life.

Here, from her story, I made different perceptions about the daughter's identity. Father's role in parenting would help to mark a remarkable gain in the daughter's life. However, our society never accepted change easily going against of

existed assumptions of the society. It happened in Anamika's life too. Her neighbours were against the parenting of her father towards her. I also realized that daughters themselves should dare to acculturate an existed system. Further, it is a very challenging role for daughters to break the rules of marriage. It is a humorous and painful situation that women seemed to apply patriarchal rules strongly by dominating and ignoring daughters-in-law or sister-in-law. Exploring her successful journey in English language teaching I realized that no one stops daughters who are dedicated to themselves for the fulfilment of their own will and dream.

Pramita's Story

Pramita, about 45 years as a daughter of Ilam, appeared very privileged participant as a daughter of the elite family as a tactful respondent of my research study at the time of sharing her personal and educational life history. She was a selected and long waited participant of my research study whom I contacted before one month, but her mobile was off and I continued to call her switched off mobile to bring the variety of stories as a permanent lecturer. After a month, one day, there was a connection on her mobile then she received my call and told me that she just arrived in Nepal yesterday from America after three months.

I have tried to appreciate her and gave my introduction to her. She became ready to meet me, however, she said, *"I have marriage functions of my relatives so my mother-in-law arrived at my home, therefore, I shall be disturbed for a week"*. Next week, we decided to meet near her house at a public college, which was a suitable place for her where evening classes were running. We met outside the college and communicated for a few minutes then I requested her to go inside and start a talk. I found her very friendly.

Then we entered the college; she desired at the gate requesting me to hear the story of other participants. I tried to console her and then she agreed. After it, we went to a room for recording, then I shared, however, it was not as per the ethic of our research to share stories. Then we reached the room, and I briefed my research title and assured her of regarding privacy to her narratives by giving a pseudonym to her name, parents' name, school and colleges where she studied and taught. She was convinced and trusted me then she seemed happy and again said, *"It's ok but please do not show the video to your teacher ok. Who is your supervisor? Is it compulsory to interview like this? You cannot write yourself? I do not have any special story"*.

Then I comforted her convincing her that it was only an audio, not the video and I would not use her real name too. I said after transcribing her accounts, then I sent her, the audio would be kept till the dissertation presentation and she believed me if there could be her recognition, then she can take any action not only this after writing her story I assured to show her and she could permit that which part to delete. She again seemed satisfied and continued to respond to my research questions.

Childhood Journey of Pramita

According to her narratives, as a child, she seemed much proud as she shared that she was born in an advanced place in the eastern part of Nepal which was influenced by the people of Darjeeling and perceived gender-friendly environment with advanced childhood consisting of the place of the eldest daughter among her five siblings without any hindrance. She did not have brothers and grew like a son. I became nostalgic by remembering her funny kid life as:

I had the freedom to play inside and outside of the home and was allowed to play according to our desire. My parents were government jobholders. My mother never bought cosmetics for us in our childhood. We were taken as sons

and given responsibility like sons. We enjoyed our childhood full of joy and freedom, but I did not see daughters of my community free like us in the society who were limited inside of the home. I think we had better childhood due to the good economic status and education of my parents.

I found her sharing quite debatable; she said that she got Darjeeling's environment, but similar events that were not applied to others show that her freedom was due to her parent's elite status with economic strength as well as their government job.

Pramita had a house at the bazaar, so she had gained an opportunity to access a public school easily near to her home and naturally commenced her education in the comfortable zone. According to her accounts, girls and boys were not allowed to talk to each other due to the culture. She used to play outside of the home like sons as well as sometimes used to tear books without damaging them. Their parents let them believe in themselves and follow the right path from their learning which made them responsible for the study, household chores and outside of the task too.

Journey of English Language Education

Pramita initiated to study English language education from grade four. She was also taught English at home by her cousin brothers, so she became smart to learn the English language compared to her friends. So, English was her favourite subject.

She Said:

I was a medium student at the school level. I was honest, laborious and disciplined. I used to perform better in class work being obedient and doing homework regularly. I had to care for my younger sisters too. I was good at English in the classroom. I never went out of track. I was well-cultured from family. My father was a lecturer and my mother served as administrative staff

of TU. So, my sisters and I used to work together at home. I used to support my father's work too in society. It made me dream of being successful in my profession too.

Her parents were her inspiration and they encouraged her to be a lecturer of English. Her father himself was the lecturer of the Nepali language and understood the importance of the English language and encouraged her to study English well. Her uncle and aunt were also teachers and she dreamed to be a lecturer of English from her school life. She said;

My friends were under a strict culture so they could not complete their school studies. My study went smoothly and I completed my SLC which was recognized as the Iron Gate of my academic career. I listened to that SLC result was published. At that time, it was very difficult to find results immediately in the village. My uncles were in Kathmandu. I gave the symbol number to them and they informed me wishing congratulations. My grade was second division. I became delighted thinking that then I could wear a sari and go to college. My parents seemed very happy. My villagers also told me proudly that Pramita would go to college then and study a lot. It was like a festival to me.

From her sharing, I remembered the value of SLC results in the past that determined the success of an individual as an indicator to choose subjects, get jobs and even for getting a scholarship for further study. It used to be the successful issue and pride of family, relatives and entire society by carrying the attention and being the talk of tea-table especially in village gathering and discussion.

After her SLC result, she easily got access to the renowned college of her locality and enrolled there opting for English as a major according to the desire of her

father and herself. Her parents were enthusiastic to make her a college lecturer of English and fully devoted to creating a readable environment for her. She motivated herself to study well and did not focus on a job that was not required to continue her study. At that time there was a demand for English, so to be a lecturer like her father, she improved her English with her entire devotion by doing hard work. She shared naturally which I have not experienced at the beginning;

I became a topper in grade eleven among girls and secured a scholarship. My parents and I felt very happy due to my hard work. I had a different perception in the eyes of others that made me more enthusiastic in further study and tried to keep the same spirit even in grade 12 and succeeded to win a scholarship in both years of plus two- education. It made me popular among my college, society and in the field of academia with my different identity. I completed my secondary level study by doing housework, caring for sisters and doing work outside too. I completed BA too from the same college in major English with good results and having proficiency in English literature.

She articulated that literature opened her to judge the Nepalese society, gender discrimination and knew that Nepali society and daughters were very back warded as well as deprived of freedom and professional growth. She with her family again dreamed of doing her master's degree in English literature. However, the priority was given to her marriage, finding a prestigious son-in-law to her and she too agreed with the decision of her family and then got married. Her husband was a government job holder at the commission board of statistics and came from the middle part of Nepal. She was appreciated in her husband's house due to her good manners as a daughter-in-law, and a graduated learner of major English.

Despite it, her father focused her to study master and she came to Kathmandu by carrying her small daughter. She continued her study with the support of her husband. She said a master's degree with an English major, which was very difficult from a different perspective, compared the situation with her parents' home.

Identity as an English Teacher

After her master's degree, she thought to do service in her place so she went to her husband's house and then started a teaching career. She said:

I thought I should not stay doing anything and searched for college, met the campus chief and other teachers. I left my CV and they called me after a week and I initiated to teach at college and it opened the door of my dream to be a lecturer and I taught there eight years as a local teacher. I also got a chance to coordinate and teach for housewives who did not have access to higher studies after an SLC examination and limited themselves to caring for children, serving family members, working in the field and those women who were deprived of higher education due to poverty. I also had multiple identities as an English teacher at college, mother, and daughter-in-law and a learner. I had a very admirable life there. I had satisfied and happy professional life but had the hunger for starting M Phil study so again came to Kathmandu.

She contributed to her husband's place by being a good daughter-in-law doing all household chores. She became an example of an economically independent daughter-in-law. She was praised by all villagers. It made me reflect on her experiences very critically by keeping her in the ideology of conventional rules; she was fond of deserving the respect of her father and gave priority to traditional norms. Therefore, I made meaning that it is different to construct a professional identity and

create her gender identity. If she revolted against the conventional role of society then she could have been able to bear and stand vehemently like Anamika. Hence, I found different experiences in the identity-construction process of an English teacher.

I made self-perception that if a woman desires, no one can stop her from building professional life with innumerable subjectivity. On one hand, her teaching career twisted when she came to Kathmandu and she taught as a secondary level teacher of a temporary quota in English on the other hand she sparked her profession being able to be a permanent lecturer of TU in English subject and even completed her M Phil study and enrolled in PhD and desired for the journey of doing research achieving high-level status as an English professor and be able to set the path of newcomers in her profession.

Sambhabana's Story

Sambhabana was about 35 as a daughter of a middle-class family; she was born in Lajimpat, Kathmandu. She was the daughter of a jobholder father and housewife mother. She accomplished her master degree level education in major English. She received an extremely lovely and caring environment from her parents. According to her shared stories, she was grown up with love, affection and a caring environment from her parents with her single brother who helped her and never discriminated as a daughter and remained unknown about gender.

Here, I remember our first meeting, it was one cold morning, and I went to find a new participant at Brilliant College after leaving my college. The chief of college called her from her classroom and introduced her to me. We did communication in the beginning and then she narrated the story of her childhood and I returned horridly into my room. I dropped my son at school and went to the teaching profession. The next day, there was a holiday at my college and school as a local

holiday of the individual municipality and early in the morning so I rushed to her college. She was in class, I met the chief and assistant chief and then they managed to observe her class. She was informed from my side the previous day and she was ready but wanted permission from the administration, when I was allowed to observe her class then she seemed confident.

Childhood Journey of Sambhabana

She remembered her childhood by swimming in the memory with the expression of happiness and appreciated her parents for providing her such a joyful and mesmerizing environment. At the same time she changed her face and became nostalgic which sparked her face and shared as:

My grandfather desired to make me a lecturer of English after my birth and dreamed to achieve the status of a good and successful person. He told my father, our granddaughter would become famous. According to my father, He was a teacher at Durbar Secondary School. He had imagined a successful professional career of mine when the English language was the language of pride and satisfaction. Unfortunately, he died before my school age and my father used to tell me to fulfil the dream of my grandfather before beginning my school level study. I was expected to do something from my childhood and given importance to rise by generating a progressive environment.

Sambhabana was a sweet name; I gave her a pseudonym according to her narratives; she perceived a productive environment to study as the eldest daughter of a good family and permanent residence of capital city Kathmandu did not feel any lacking in her childhood life.

Journey of English Language Education

As a daughter of an elite family of Kathmandu, she got access to study at a well-reputed private school in Kathmandu where only elite children used to study. She went to school with her brother from childhood; she developed a good manner and created a lovely environment among friends and teachers. It is believed that morning shows the sign of the day; she also had shown her potential in English from her childhood. She said:

I was good at English. My father would bring an English newspaper and made me write entire pages. I used to read the newspaper. I made my handwriting good from the junior class. I started to love newspapers and storybooks brought by my father. I used to participate in the extracurricular activities of school functions like debate, speech and poem recitation. Once I became a winner and won the first prize in the debate program that made me popular at school and made me confident to speak on the stage. I was praised as an honest and gentle daughter at home. Similarly, I was a sincere, hardworking and disciplined student at school.

She has shown her talent in English and also set the habit of reading and writing with the support of her family and comprised interest and excitement in a similar subject. She was fond of reading literature. It has indicated her future in the cultivation of the same subject and she also has chosen the teaching profession in English medium as an English teacher and enjoying a similar field in the fusion of her and her family's dream. She scored good marks in English and got the second division in her SLC examination. Her father celebrated her success by giving a party to relatives and neighbours in her success. She said:

I had a comfortable zone at public college to continue my higher-level education. I was good at the English language, so I decided to study major in English where the environment of college did not affect me. I was honest, genius and hardworking like school at college too. My attributes of honesty, friendly and helpful behaviour my friends and teachers used to love me. I was laborious. My parents were proud of my characteristics and morality. I completed IA in major English, which was the outcome of my dedication. I studied bachelor too, at the same college and passed regularly, then my community said that she will be a lecturer now, which has made me alert to study well at master level.

She continued that:

"I selected a good college that was quite far from my house and enrolled in a Master's Degree in ELE. I had done more practice than before, attended college regularly and finally, I have received the successful result of university-level educations".

Sambhabana, who gave priority to kindness, moral behaviour, humanity and hard work, created her identity in teaching being professional that the credit of her success goes to her parents who have made her see a dream and follow her dream without rest in difficulties reached her in the position of luring life developing discourse. Then, I had remembered my meeting with her and seen the relevance of sharing her practical narratives in my study with the initiation of the first meeting which could be nutrition to English teachers as well as disabled and to those women who spent the whole day and an entire life without making any effort and depending on husband's job.

Socio-cultural Impacts

Our fourth meeting was at her home, which was near Swoyambhu, so, I rushed to her house after my school at four o'clock and followed the way outside of ring road according to the direction of her map. I was near to her house and called her; she received the call and gave instructions saying that she was looking from her roof. Finally, I reached her home, parked my scooter and then followed her. She showed her room which was clean and things were well managed. I kept my bag, and then she took me up, introduced me to her mother and made fry noodles with eggs for me. When she was about to serve the noodles, at that time, her father arrived from his office and she introduced me to him too. There were newspapers at the kitchen and passage too, I have read the headline of a newspaper, and then she served me and took herself. And then we came down on the second floor in her room and I praised her work in the kitchen by sharing my laziness to work in the kitchen. She said:

Madam, you have seen.... but people tell me how do you do? We help you.

They make me inferior suppose I should depend on them. I feel very hurt at

that time. I can do better than them. Then they tell, wow... you have done

yourself, we thought you cannot. They do not respect my feeling. I am capable

to work at home and performing well in my profession too.

Her narratives indicated the nature of our patriarchal society where people get disabled person especially woman weak. They use and show different manners to the disabled person not thinking that they also have a feeling, heart and mind. In this respect, the relatives and friends of her become jealous of her professional identity but dominate her using very sympathetic language.

Identity as an English Teacher

Sambhabana might have the possibility of holding a high-level academic position in English discourse. I met her at college requesting the assistant chief and chief to help me manage the time of the woman English teacher at the college. I also requested to observe the class and then they made me recognize her.

She was teaching Pragmatics in the first year of her bachelor study. I sat on the last bench of her class. She said,

Madam today is their first class in this college so only admitted students are there that's why they are kept in a small room. Maybe tomorrow, they will be in the next room and you can observe her class. Hey, listen she is for observation class for her research study. Why are you all looking at her amazingly? I shall teach you ok.

At the same time, my eyes were on the board where she wrote the points, then difficult words and made an image to teach pragmatics. Firstly, she asked for meaning and written synonyms on board, and then, she has explained the points and described the image of the grammatical pattern. She adopted the discussion method and students replied with the answer to related problems. At the time of teaching, she seemed very active, however always stood at the corner by keeping her hand in shadow. Her hand was covered by a shawl and I became curious to know the secret of her, one hand, which was not visible in the class due to her dress up but I just guessed. The time was over and from my heart, I appreciated her teaching technique when the time was passed so fast and I had kept her as her student inside of her classroom.

After class, we came outside but did not look directly at her arm because I never desire to hurt others. So without asking it, we were separated for lunch, but actually, I had taken an appointment before a week with my hectic scheduled

participant Sarala, so went to her institution. We planned to meet on the day with Sambhabana again and went to the same destination after recording the audio of Sarala. She was in the library and a male teacher helped me to get her and she proposed to stay in an individual room for an interview. She said as:

Madam, do you know, I have other responsibilities too. I stay here from early morning to till 3-4 pm. I am a teacher liked by all students. I am telling that I cannot manage time to teach entire classes of this college but the chief of college requested me. I can perform well and make students satisfied. I am happy and satisfied with teaching English. Students choose me. I have taken a language class here in the beginning to improve their English language education.

She was surprised when the office assistance came with sweet and offered me first like getting a lost sister. I just looked at her and smiled; then again, we continued to our talk and completed our interview. I found the secret of her hands but did not dare to ask its history and parted from thereby fixing the day of our next meeting.

I indeed got positive vibration from her and thought that she seemed like a worshipper of work in her profession with confidence and a dynamic personality. I have emphasized her courage and devotion to work than her physical disability. I have become thoughtless by remembering her on the way and influenced by her cooperative manner which was praise-worthy. I was waiting for her to meet at her home by counting the days to store her enthusiastic story and see her parents who have never made her feel weak.

After hearing her story, I felt bitter in human nature, but she was not a pond; like a river has cultivated a strong desire to do M Phil and PhD very soon and shared her plans to be a professor as well as serve in the educational field of remote areas by

happening linguistic institutions of the English language. She was better in the study compared to the students of her periphery. She was self-dependent in her personal life. She has been contributing to society too. She achieved luring professional life in EFL teaching at the campus. She can do her entire work herself. Though, this society looks at her differently compared to able women. In this research, my all participants were the victim of the setting of patriarchy. Sambhabana's story showed that she was targeted even in her disability which never became the reason for others' harm however she deserved the position of a professional English teacher respectively.

Babita's Story

Babita, a brave and independent participant in my research study was an enthusiastic English teacher. She was a colleague of the same college. She was a keen speaker who never cared about others and would speak from her heart. When we were together at that time she was not so familiar. She had a quite revolutionary character. Once, I got a chance to be with her in the research program at Smart Café of Sokedhara then we became closer. At that time I was working on a research proposal so I communicated my agenda with her and also requested her to be my participant. She easily accepted and we made a plan to meet her at her institution.

Childhood Journey

Babita was born in Sindhuli in the Newar community, was clever from her childhood. She had spent her valuable kid life in difficulties due to poverty as well as enjoyed whatever hindrances came in her ways. She faced obstacles being innocent which made her bold, confident and enthusiastic from her early life before getting to the gate of the school. She had elder and younger sisters with a brother. When she was a child, her parents' economic condition was very poor. She said:

My parents had the very-very poor economic condition. It was difficult for them to solve the problem of hand to mouth. I was taken to my maternal uncle's house. I was restless there. I just remember the restless manner of my childhood and had the habit of doing the desired deed according to my determination.

On the first visit to my study with her, she shared that her family was so poor; she was not able to speak. So, I modified the issue and later I again asked indirectly not to hurt her. She said that her mother was worried even to feed her children. Villagers had dominated her mother and sisters so bitterly. They did not pay the wages of her mother and sisters. When she came back to her home from her maternal house then she stopped her family members to work without wages in the work of villagers. She started to go to school. She was good in a study from her primary level education. She completed her SLC to plus two levels study from her village.

Journey of English Language Education

She started school when she was very small. She used to enjoy going to school. She used to beat the boys. She was a medium-level student, the teacher said her neither bright and nor weak in the study. She was confident from her childhood. She was bold too. She studied living in a maternal house till her grade seven. After completion of grade seven studies, she came to her father's home. She started to study in grade eight. She said:

I was good at English from the primary level. I used to answer the questions of teachers. I was very curious and used to ask questions to teachers. I could not tolerate injustice and used to revolt from childhood. I was not gentle like my sisters at school too. I used to dance at school. I used to understand the teaching of teachers.

Babita's father focused only on the study. She initiated her grade eight studies living with her parents and she used to beat villagers who used to dominate her sisters. At that time her mother used to scold and tell her not to be aggressive.

She stored a very challenging story of her life after the SLC exam which opened new avenues to initiate the progressive journey when she challenged her teacher which has been becoming the way of her progressive life to improve, learn and trigger the adventurous journey of professional career through the medium of English language and brought a drastic change in her family during plus two-level study to till now and she seemed confident that if her health supports her physically then she can be able to do PhD. She recalled the memory of her and she said:

I wanted to take the tuition class of English after perceiving the first division in Pre –Board examination. In our village, there was a system of taking class sitting in the open place of the ground floor outside of the wall (Sindhi). In my first tuition class, the teacher told me not to come to tuition class, you are good at English. He did not care about me on the first day, he did the same on the second day and the third day and even he threw my exercise book into the bushes of Banana trees. Then, I brought my exercise book and I said 'from today you are not my teacher. I do not come to ask you a single word too. Listen! From the next day of my SLC completion, if I cannot be able to attract your students, tell me (thukka) valueless'.

Her experience with an English teacher in a tuition class indicated that her teacher's disliked her. It could carry two themes in her story, the first could be that he was scared of her questions, not having access to content, then the second could be that due to her poverty also she was not valued who might come without tuition fees. She chose major English from 10 + 2 and regularly passed. She did a bachelor in

English language education. She also accomplished a master degree in arts and education (double degree) majoring in English. She perceived an M Phil degree from TU and now she has a strong will to do a PhD.

Socio-Cultural Impacts

She was the daughter of a very poor family. She spent her childhood in poverty. She lived till her grade seven studies at her maternal house. She was very aggressive and powerful from her childhood. When she came to her father's house then villagers tried to dominate her like her sisters. But, she used to beat them which made it difficult for her family members. She was rejected by her teachers and villagers. They did not have access to society due to their poverty. However, her father was liberal to her. He emphasized her study and freedom. He did not believe that poor children should work freely in rich people's homes. He used to respect his daughters. Therefore, he used to tell from their grade 7-8, if his daughters tell, these are chosen to their future husband then I send them doing engagement but... if they elope with a boy without information then he will never excuse.

Identity as an English Teacher

After the completion of her SLC, she said, "*I started to take and teach tuition classes. I dared to teach from grade 1-10 which helped to get relief in our poor economic condition. It created the confidence to study at plus two majoring in English*". She emerged with a challenge against the domination of relatives and community and took the risk of being stable in her decision. She studied English as a major subject in the education stream after her SLC result not caring the pointed fingers of villagers' towards her parents. She became an independent student as well as supported her family by taking tuition classes of English for school level students.

At village too, she was not limited only to tuition classes after her day study, she managed to teach at the boarding school of the village by talking to the principal that proved, she had linguistic discourse from her teenage and even taken dance classes on Friday. English language teaching gave prestige to her family and made the life of their entire family comfortable.

After her grade 12 result, her mother took her and came to Kathmandu in her small mother's house. She was enrolled at Tahachal Campus to study bachelor having major English in education faculty. She had a hunger for doing a job, but she was very small having only 35-36 kg weight. She was in search of a job. She said:

I took tuition classes for grades 11-12. I desired to take a language class and took the idea from an English language teacher and taught students. They liked me. I also improved my speaking skill. I started to teach in other institutes too. I earned money and got fluency in the English language. I served at the language centre as a coordinator too.

Her professional journey started with a love story, which opened the business career and professional journey of her language teaching profession. I read her adventurous life struggle, excitement, hope and full of success story where her identity was drawn forever as an English language instructor. She started her language teaching centre after marriage, which was the demand of time and the necessity of their beginning family life. She was not limited to it. Then she became an English lecturer at a public college.

Her past experiences of English language learning-teaching became responsive to her independent married life and the dynamic professional life. According to her, she initiated to teach at the college and has become the favourite teacher of students, leader of colleagues and won the faith of the administration with

her subjective discourse. She received a progressive life ahead. She has already done 4-5 paper presentations in Nepal at the conferences. She perceived a chance to get access in Korea for presentation in regard of a gender issue as a representative of Nepalese woman as expertise of English language educator.

In my perception, Babita seemed a very enthusiastic English teacher who did not care about society and challenged even her father's poverty and then gained a successful career in English language learning and teaching. Her story showed that women should not be cowards limiting themselves inside of the thread of patriarchy, poverty and other social norms. Her stories appeared very powerful story from her childhood to till now which broke the way of conventional belief of women.

Gamala's Story

Gamala the youngest and last participant of my study deserved her position as a professional English teacher. She explored her journey herself in this profession, however; her journey was also impacted by socio-cultural norms. She never believed in the conventional attitude, perspectives of this society. She and her sisters closed the mouth of her villagers who were a critique of her language learning and teaching journey. She rose as a professional English teacher at college.

Journey of Gamala's Childhood

Gamala, about 29 years shared her childhood experiences very interestingly with full excitement like a professional storyteller. She did not have brothers and had three daughters of her parents. She was born in Arghakhanchi, which was a very remote area, and still, there is no access to electricity at her birthplace. She started to go to school from Arghakhanchi. She had a joint family. She spent privileged childhood. She came to Kathmandu in her childhood and studied in the public school of Kathmandu. Her father invested in her study. She did not do work outside of the

home and was just devoted to her study. She was a motivational student in her childhood. Daughters who experience freedom in their childhood could dream and create imagined community for them. They get immense confidence and could invest enthusiastically in language learning and teaching activities.

Socio-cultural Impacts

Born as a daughter in a remote area, Gamala was raised without discrimination in her childhood. Her parents did not allow her to do housework. She did not feel discrimination as a daughter and was taken like her uncle's sons. She said:

My parents provided me motivational positive environment from my childhood. I had listened that our father did not need property because he had only daughters. Not only this, but there was also a discriminative perspective to look at daughters. I experienced it from my childhood however my parents forced me to be positive from my childhood.

In her childhood, her father was criticized for not being able to give birth to a son. It was a painful tradition for the parents who used to have only daughters. Not only this they also had to think inferior to self, and it could be said that they did not have prestige in society, and then we could not imagine what kinds of attitude could be developed on daughters. How they could get a positive identity and receive a suitable environment.

Although, Gamala was a lucky daughter with her sisters whose family gave priority to her and made her childhood positive and grew like her uncle's sons. Thinking about Gamala, I felt proud of her who did not get stepmother. In our culture, if there were only daughters, the family used to focus to bring stepmothers to daughters hoping to gain a son from her. However, her parents and family members did not care and listen to others and supported to daughters to bring change to them by

educating them with proper guidelines and challenging the traditional identity of daughters in the village.

Journey of English Language Education

Gamala's school life started from an early age in the village where entire family members encouraged her to study well. Her grandmother used to say that sons can go to gulf countries, but the daughters have to read well. We got a problem not getting the opportunity to study. There, I raised curiosity to her, telling her it is not conceptual discrimination, but she took it positively and said maybe only linguistic discrimination, not discriminative attitude. According to her, she with her sisters was not allowed to do housework. She stated:

You were born to study not for doing housework. At the time of making leaf plate (Tapari) also my family said 'your duty is not this, go and study. I was good and interested in learning English from my school. I studied using a small kerosene lamp and now there is solar. My father brought us to Kathmandu after my grade five study and I was enrolled at Ratna Rajya School thinking that it would be difficult to study at a private school which was a renowned public school.

She had linguistic competency in the English language which motivated her to enhance her study. She got 66% in SLC result and her good wishers wished her to study science. But her father said whichever subject she studied should perform the best in it. It proved that her father had emphasized her study and freedom to choose her career. She said as:

I was not focused to study a particular subject after my SLC result so I joined in education faculty majoring in English in Ratna- Rajya higher secondary school. I was influenced by my father and motivated too. I got a positive

response on it and began the journey of college-level education. I was not under pressure from family due to my big father's son who became unsuccessful to study overseer and just told her to be competent in her subject. I was influenced by a lady English teacher who used to teach major English in grades eleven and twelve.

She performed well at 10+ 2 levels and did a bachelor in education stream majoring in English. She accomplished a master degree in English language education.

Identity as an English Teacher

She was fluent in oral and written English language communication; she also desired to be an English teacher. She did well in 10+2 examinations. Her friends and teachers motivated her saying that she would begin her English teacher's career at her bachelor level study when she used to do a paper presentation in her classroom. She had fluency in English. The habit of doing presentations developed her confidence. She took tuition classes and taught at an institutional school. At that time, she thought that teaching was not for her due to the pressure of her work. But later she felt it was suitable for her. She felt better in teaching.

Her friends also used to tell her that she could teach well at the bachelor level. She said, *"After bachelor level study I again started to teach. I was the topper among girls' group. I was in confusion to teach or study at university"*. Her teachers and relatives with family members encouraged her to study at university. She missed the entrance and it was the first batch of the semester system.

Luckily, the entrance exam was opened for the second time and she thought this opportunity was for her and enrolled at university-level education in arts stream in major English to make her literature good. She said, *"I was among toppers of whole*

nation's students, but I was also proud of thinking that the topper among girls at my bachelor study. I completed master-level education and felt that now what to do?"

Her father did not like sources and used to say that my daughters should be able to be independent. Her parents were really satisfied with their daughter's progress. Her sister received a chance to go abroad. So, their society stopped backbiting and started to appreciate their unique identity created in English language education.

Gamala, a very young, unmarried participant of my research seemed very frank and mature during interview time and shared her English teaching profession by articulating her stories. She has taught at boarding school during her 10+2 level studies and even after the bachelor level examination. So, she was not new to teaching at college when she had finished her master degree in major English. She said,

My experience of private school teaching made me a well-experienced teacher. I knew how to teach, how to manage the classroom very meaningfully, how to tackle disturbing students and teach effectively. So, I began to teach after my master at college and felt comfortable. My classroom presentation at my college and university level made me more confident. Now, I built the identity of a full-time campus teacher.

According to her, her investment in English language learning made her encounter the profession that emphasized exploring her different identity in Nepalese academia. She seemed satisfied and thrilled in her professional sharing. She said:

I made my identity by teaching English at a college. In the beginning, I felt difficult to teach but now I could enjoy teaching. I think that without teaching, I could not live. I should speak, share, and interact. This is the best profession for me. I would prefer to use technology and share the issue of media with students.

She seemed innovative in teaching with a positive belief in her profession. She had received herself differently from colleagues. She would write articles for college journals. She had a desire to do a presentation at the conferences. She made a plan to do M Phil and PhD and then set participants identity too.

After narrating her stories from different aspects, I realized that the youngest participant of my research study also had a similar experience about the impact of socio-cultural settings in her childhood. She was not untouchable from the conventional belief of her society. Her father was criticized for not being able to give birth to a son. It revealed that still daughters are not respected and honoured. They are discriminated against by birth. Here, her narratives made clear that parents without sons do not have to save money for the future. In addition, society becomes a watchdog for daughters. This research found that daughters are regarded as wastages and ignored by all. However, when daughters become able to challenge the norms of society and get economic strength then society praise them.

Chapter Summary

This chapter described the individual narratives of my research participants, including their childhood, English language learning milieu, socio-cultural impacts and exploring the way of initiating the teaching profession of my six research participants. After each story of my participants, I marked a remarkable insight from their stories. It also has concluded the difficulties they have faced in their lives as women and explored their voice too, crafting their stories concerning their English language learning and teaching. Similarly, this chapter narrated the stories of six research participants who imparted knowledge, experiences and information even with their socio-cultural identity. It has not been answered the three research questions of research just portrayed their lived stories.

In this chapter, I have perceived that daughter get birth as a gender, not a human. They should be the victim of conventional beliefs, norms and assumptions. Associating with the narratives of my research participants, the patriarchal society seemed deplorable. Similarly, fathers' parenting in their childhood would help them to be confident, self-motivated and later it would help to invest in education and become responsive to select professions too. On one hand, women seemed discriminated against from the socio-cultural impacts even from their father. On the other hand, women received privileged educational careers with the help of the father and support from other male members to gain the prestigious position of English language teachers profoundly

CHAPTER V
INFLUENCE OF SOCIO-CULTURAL PRACTICES ON WOMEN ENGLISH
LANGUAGE TEACHERS

Teacher's identity attempts a construct within the field of socio-cultural practices by perceiving considerable attention in second language learning and teaching from the last decade. Here, teachers' identity refers to two factors as who I am (personal) and who you are (social) that can be related to the identity construction of teachers very respectively through socio-cultural framing about Nepalese communities.

In this context, socio-cultural framing refers to a cultural framework that is a term used in social science to explain traditions, values and systems to reveal teachers' identities within socio-cultural contexts, I associated with Beauchamp and Thomas (2009) who stated as teachers' identities can be related to personal experiences, social relationships, age, school culture, curriculum policies, teaching, resources, working conditions and professional development. In this respect, all these factors intertwined and performed as teachers' possibility of constantly negotiating, organizing and reshaping their identities in communities through social engagement, interactions and experiences.

In this chapter, the narratives of six women English language teachers' perceptions have been implied as to the women English teachers' identity practices through the lenses of socio-cultural experiences. Research on the narratives of my six participants as women English teachers in this research section explores the socio-cultural settings of learning and learners, language, belief and discourse work (Miller, 2009). Furthermore, each of the research respondents endeavoured to construct their

ideology, identity and discourse regarding tracing obsolete cultural practices affiliated to their childhood practices, school and college-level learning cultures, menstruation and its impact in their learning with marital status to construct their identities as English teachers. They have not only struggled to study as learners; they also have broken the wall of the embedded system of patriarchal society in their milieu. The theme of research comprised that the investment of language learners with positive inspiration at home, especially enthusiasm of father except in exceptional cases can construct the way of identity and then support to perceive their imagined community in their personal and professional identity.

This chapter provided the lived stories of my research participants to investigate the impact of socio-cultural practices for constructing women English language teachers' identities. In this regard, the chapter provided socio-cultural hindrances faced by women English teachers in their childhood, its influence in their student life, and then how the dominant tradition of Hindu culture impacted their belief and education during menstruation with marital status. In the Nepalese society, the cultural and traditional practices treated girls and women as untouchable during menstruation, and especially girls were often asked to stay back home as menstruation is taken to be a sin and going to school was not allowed. Primarily, this chapter presented the answer to the first research question with lived experiences and practices based on the Nepalese culture, explored women English teachers' identities about socio-cultural perspectives and practices as determining factors to generate gender identity of women English teachers.

Childhood Identity of Women English Teachers

In this section, I outlined how the socio-cultural practices of the Nepalese society influenced the construction of women English language teacher's identity as

children. Based on the narratives of my six research participants, who represented both rural and urban upbringing in the Nepalese context; the analysis indicated that their relationship with their fathers is crucial in the identity construction as a sibling in the family and as a member of the community as they grew up. In this regard, Habib (2012) asserted that fathers' position of themselves as a parent and muscular recognition as an identity accomplished by the socio-cultural status.

In addition, they seek their status at the family to the male siblings and the type of care they got from elderly male members of the family, particularly the father. After narrating their stories, I drew the insights from the relevant literature to understand the hidden meaning of the narratives of my participants within the theoretical framework of the Language learning and teaching identity of Norton (2013) in this research.

One of my research participants, I named her Sarala, came from a rural background, a village in the Dailekh district of Nepal. After several meetings with her, gradually she was ready to narrate her experience of her early childhood in the village of Dailekh as a girl child she felt natural, she was discriminated against in the family. Getting a bit emotional with a long sigh, she said, "*...my brother was my father's priority, never me*". According to the experience of Sarala, who was excluded from her father seemed a victim of patriarchal practices. Her father never paid attention to her as a daughter and she felt a different role in her childhood compared to her brother who was a part of her father. In a similar vein, Beauvoir (1949) noted that boys are desired siblings for parents in the male governed society because they are superior and a part of pride and the breadwinner in their old age. It is typically cultured that sons are the ways to parents and society to have existed with pride, prosperity, protection and potentiality. The notion of this abstract gets him a concrete

aspect with his autonomous world. Then, do daughters exist with social prestige? Her stories including her childhood capture the mind of readers and make them serious to today's liberal society. Sarala, who carried out the narratives of the stereotyped and discriminated culture, went on:

I had an obedient role in front of my father where my brother used to be near him and I used to keep a distance. He used to call my brother and give him money whenever he went out for his usual business. As a child, I always expected similar behaviour towards me but it never turned to be a reality. He used to bring something as a gift to him and would keep him on his lap but I was never kept near to him. I used to be scared and trembled at the time of being near to my father. I never felt comfortable with my father in my childhood and did not expect his attention. He neglected me and my sisters. My sisters also used to be far and scared of him. From my early childhood, I cooked rice which was the duty of my mother and sisters, not brothers. I never saw my father in the kitchen.

Her narrative portrayed the typical childhood of a girl child in Nepal. From early childhood, she felt separated from her father because she felt ignored in the family. She also felt that her father was never responded to his daughters. Sarala represented the perspectives and operations of traditional societal practices where the role of the father in the family undervalued and marginalized daughters. Sarala's experiences of her childhood revealed that her father ignored her, simply, because, she was a girl, but her mother was caring and considerate. She bathed and combed her hair. Consequently, she got more attached to her mother. As she grew older; she learned cooking and washing followed by her mother's performance concerning the household chores.

Sarala grew up as a daughter of a typical Brahman family where her mother inherited the practices of typical Brahmin cultural practices, based on patriarchal values. Her mother trained her how to behave as a daughter, how to talk to others as a daughter. Listening to her, I became nostalgic and remembered the relationship between mother and daughter that I would see and experience in my childhood that seemed related to her experiences. When I was able to understand the community then I have faced the restrictions as a daughter where mothers used to give training related to housework. I was not only taught to work in the kitchen but also trained in the use of polite language and restricted to be outside till late at night. I observed that the daughters of my villagers' had to behave like daughters. A daughter should show manners not being near to her father, preparing herself to be allowed in her husband's house after marriage.

In our society, sons were privileged. On contrary, daughters were marginalized as the property of others. In my case, villagers used to communicate that she is like a son whom we have never seen worked like a daughter so, how she adjusts in husband's house. A very interesting memory that delights me was my discourse in society. In this regard, I saw the relevance of linking Tyson's critical theory (2006) here. But I carried out the attributes of revolutionary by remembering the status of my friends who would work at the house and in the field sending brothers to school. Exploring the narratives of my grandmother and mother made me quite unstable and offered the perceptions of their identity.

Similar narratives, I found in the story of Sarala where her father used to be far from daughters by not taking daughters like sons and ignoring them as wastage then how their identity takes place. Not only this, Sarala's perspective perceived her male sibling as a capital for the family, particularly for her father because he was

honoured with 'manhood' that she lacked. Here, manhood refers to the role of males' perception and contributions to silencing women resulting in domination and marginalization. According to Rane and Mc Bride (2000) identities are constructed when individuals attach meaning to social and their associated roles. In such a cultural context, sons deserved a responsive position to be the potential bread earner for the family by generating income and running the family in the future by preserving the inherited properties. It has delivered the hidden meaning of patriarchal society where daughters are the property of in-laws house, so they are not properly cared for and given priority to empower their confidence and develop prestige by father.

It is believed that he is watchful and she is other. This is a belief applied in the childhood of Sarala ascribed to her father's perspective to take her as others who see the dream of his happiness and heavenly gates only on his son. Thus, the daughter seemed separated from his objectives according to her narratives. The structures of society pushed the girls in the way of marginalization closing the door of education, progress and change and pulling sons into the world of adventure. Exploring, Sarala's early concept of gender experiences and practices from the very beginning of her childhood with time and culture of Beauvoir (1949) in a similar way where she found herself differently situated from the world of boys. Such tradition in her eyes drew the representative array of inferiority.

On the other hand, Anamika, my second research participant perceived a different story. Unlike Sarala, Anamika had her upbringing in Bhaktapur, as an urban setting. Similarly, Anamika came from an educated family that encouraged the girl child. According to her, "*Her father stopped to play with dolls and work in the kitchen*". She calls her father 'an honoured person and she had great respect for him. Her father is an ideal person in her life. Her father treated her and other male siblings

of the family alike; she never had an experience of discrimination. She vehemently faced society with her bold characteristics sharing her status like a son, playing outside of the home with boys and performing like her father.

She shared her experiences as, "*I have never felt weak as a daughter. The persistence of my father's engagement and commitment to bring me outside of traditional cultural programming as a daughter of a dream to stand with own identity made me challenge gender disparity*". In her father's time, caring and gender-friendly environment, she broke the way to grow like her sister and girl children of society.

Her experiences can be noted with identities that entail having positive attitudes toward fathering are considered accompanied by changing role of father (Dick, 2011). As indicated in the literature, in my understanding, it marked a remarkable emphasis to highlight the father who guided her to break the cycle of violence and discrimination against women by modelling non-violent behaviours and instilling values of equality, respect for diversity, empathy and human right for next generation. Anamika, who performed her rigorous activities like her male sibling with self-respect and social dignity promoted courage from her childhood, and then depicted her unique experiences:

I was loved and well cared for by my father. He gave me a suitable environment for holistic development during my childhood. He tried to make me familiar with culture and society from a liberal perspective. I would play, act, and perform like a son. I never felt limited thinking as a daughter. I had an elder sister who followed my mother and became like the mother in her guidance. She played with the doll but I preferred and followed the way of my father who did not make me think weak, vulnerable and protective as a daughter. I was free and always felt superior and different compared to other

daughters. I enjoyed my childhood like my two brothers by playing volleyball and communicating with elders.

Her stories addressed the modern notion of her father to empower her, establishing and strengthening his enthusiastic involvement in the parenting process. Thereby, that included redefining our deeply ingrained perceptions of fatherhood. Such state of the world's father can form this important fact with involvement and dedication to achieve voice, self-autonomy and independent lifestyle of girl child indicating the glance of future to construct identity. Father who overcame to break the conventional notion to socially construct them as based on the modern concept of maleness frequently registered as caring father connected to the tradition of fatherhood (Miller, 2010). It proved that the changing notions of parenting to a girl child, especially my father, have been appeared as a crucial unit in the patriarchal society that seemed very productive and dynamic for the entire growth and advancement of a girl child.

Further, the sister of Anamika from her childhood followed and showed the stereotyping daughters' role being near to mother. Anamika illustrated, "*Father also has given his endeavour to grow up her like me. He encouraged her study rather than performing girl child's role and functioning girl like manners and activities according to Nepalese context*". However, her sister carried out a mother like nature, not the following father but following mother. It is believed that cultural- background matters a lot to set up an individual's perception in terms of upbringing environment.

For example, according to Anamika, her sister played with dolls and saw herself as a daughter and mother in the same doll. Crafting her experiences with the pattern of cultural practices, I noted a matter of significance to add the view of Beauvoir (1949) the doll represents the beauty of a woman, further it does not have a

life not only this she thinks of herself as a marvellous doll. This indicated the reality of the socio-cultural milieu of male governed society where indeed daughters are made passive, emotional and less confident providing such environments from an early age. It victimizes daughters and hunts as well as impacts their whole life and draws the map of their future similarly. In addition, they see themselves as passive and the means of entertainment as a doll to others. In this relation, Anamika seemed unique and she never became a victim of gender differences in her childhood.

The notions and practices of socio-cultural influence directly and indirectly constituted and shaped the identity of an individual as social assumptions. It revealed that the culture of society i.e. rural and urban upbringing played a pivotal role to exercise gender values. Hence, Anamika exercised and shaped her role as authoritative, equal to a boy child and performed her interest according to her desire, breaking the patriarchal system. From her narratives, I realized that gender identity is based on the situation as multidisciplinary.

Here, Anamika followed the path of her father and strengthen herself to guide self intention based on her insight and then performed quite a revolutionary role assaulted on the care giving of her father. Likewise, Sarala, for whom the father was only breadwinner to her family, and was derived from the affection and care giving of her father, learnt to enjoy by working even not knowing child rights and toys which gave determination and commitment in her future, however, as the youngest daughter, she was loved and cared by elder brothers.

On contrary, the sister of Anamika travelled with her mother's instructions and her tasks were trouble - a freeway that developed her daughter like nature. Fathers' gender is related to society's expectations towards fatherhood and fathering (Rane & Mc Bride, 2000; Habib, 2012). It attempted clarity that fathers' engagement

and commitment to building up children's childhood identity facilitate upbringing girls' childhood shifting paradigm in different disciplines.

The childhood identity of daughters' prepares a foundation in the academic and professional career for setting the path of the future. How they see and understand the self role, culture and society. They get the habit of thinking, making attitude and similarly adopting culture. Anamika accomplished the way of freedom, ambition and self-autonomy from her childhood that was lacking to her elder sister at the same home. Linking childhood identity of Anamika, the notion, environment and guidance affect to construct of the childhood status of a daughter. Anamika added boldly:

Our culture was very stereotyped. Daughters did not have the choice to wear clothes according to their interests. At that time, they used to have new clothes only at the Dashain festival and the whole year, they had to wear the same dress. So, we also had a culture of buying new clothes at Dashain and we had to wait eagerly to see the new clothes when my father used to take us to shop and buy according to the choice of me and my sister with brothers. There was no such tradition applied to care for the choice of daughters in my village. So, villagers used to sharpen their mouths for backbiting us not digesting the choice of daughters and their decision because their daughters were never taken to buy clothes with fathers and sibling brothers.

Hence, the narratives of Anamika, represent the story of boys and girls in a traditional society where children used to wear new clothes once a year in the happy time like at Dashain. The different notion which can be insight is that as a girl child too, she had received the opportunity to wear the clothes according to her own choices which could not be digested by her community and vehemently critiqued to her getting her role far ahead than boys too. It made me guess that even her family

became isolated from the practices of the community indicated that only boy child of the limited or higher class had the freedom to go to market together with father and feel proud by wearing new clothes on own choice.

We can see it from different perspectives than it might be restricted to have access according to choice even boy child too, because, at that time, children used to be happy getting clothes just to wear. And then, how did Anamika's society digest her fashion as a girl child? In this regard, Adelman (2008) denotes that tension is created when people start to interact with garments; as if they are human's, so wanted to show others, what they believe they represent. The clothes or dress up would be highly visible in the construction of social identity and particularly gender fields. It seemed the vehicles of strongly controlling daughters and avoiding change to save obsolete system of society by keeping the daughters of others too in restrictions by society.

Compared to Anamika's freedom to buy new clothes with the children of her community, according to her choice seemed revolutionary in the eyes of villagers and out of imagination to their daughters. In this term, connecting her lifestyle with Sarala, It seemed a matter of horizon for her pertaining different identity.

In this term, connecting the experiences of Anamika with Sarala, we could perceive a huge difference that seems the matter of horizon to Sarala containing different identity. Sarala seemed uninterested to communicate about clothes and said, *"We did not have the culture of going to shop and choosing clothes at that time"*. It reveals that Sarala had practised her childhood identity quietly different than other participants.

Similarly, Pramita, one of my research participants, born in Ilam spent well-facilitated childhood did not meet and face discrimination as a girl child in her family. She has portrayed the picture of her parents parenting. They were liberal, caring and affectionate for her. She said, *"I had free life in my early childhood. I never felt*

different being a girl child. I played outside of the home, made mistakes and learnt in my intention. I was respected by my parents in my early childhood. I had a very mesmerizing childhood of parents; especially my father emphasized to develop the sense of being self". She seemed very pleased by sharing her childhood experiences where her place was influenced by the advanced place being near to India. In this respect, it is noted that the cultural definition of fatherhood changes over time so the set up of masculinity and how men engage in the role of fatherhood (Pleck & Pleck, 1997). She said:

I did not have brothers and had a younger sister. My parents raised me like a son. My parents never desired a son due to their education and academic career. My mother never brought us Chura (bangles) and other cosmetics. She did not teach us to be fashionable and play like daughters. They made me and my sister act similar to the sons of my villagers. We grew as sons and hold responsibilities similar to the sons. We were allowed to experience the world of open-air under our father and interact with society and socialize in the community. We had freedom but I never saw such freedom to other daughters in society.

Here, I examined quite debatable decoration in the sharing of Pramita in the beginning, however, when I became familiar with her then she shared reality. According to her, it was an advanced place and there was no domination to daughters. In her case, she portrayed the picture of her parents as the ideal personalities with wonderful status and superiority. Her narratives depicted new findings that girl child's identity as gender identity appeared very unique in her case to her but children of underprivileged class in the same locality were limited accepting their identity in the conventional practices. Exploring the insights of her narratives with the view of

Norton & Pavlenko (2004:504) as gender is the best figured out as a complex system of social relations and fluid practices differentially structured in local contexts. This revealed that gender identity also depends on parents various statuses with the inclusion of their social practices. For example, she exclaimed that her parents were well educated having the status of jobholders in reputed institutions.

In addition, identifying her childhood identity, Pramita with her sister had a wonderful living standard; however, that was not applied for others might be the poor economic status of parents. This employed the views of gender identity with negotiating the role of another socio-cultural identity. It indicated that education and economic situation directly affected gender issues, however, she with her sisters were valued lacking sons too.

Furthermore, getting the story of Pramita, provoked many curiosities as only daughters' of educated families, professionals, higher classes and elites could enjoy Pramita's childhood experiences. In my persuasion of finding the truth, she accepted and said, *"My parents had better income source, they were professional and then provided a productive, fruitful and dynamic environment to us"*. It made me think critically that the narratives that I stored seemed the narratives of the daughter's of higher classes and especially from Hindu culture which is considered the advanced culture of the world. Then what can be the identity of the daughters of ethnic, marginalized, untouchable and others? In this interest of my insights, I have seen signs to state the study of West and Zimmerman (1987), the effort of gender is assumed by individuals whose knowledge as members of society is captive to its construction as cited in Maxwell, 2018). It seems very terrible just to think, imagine and realize too. In this term, our Nepalese culture is not gendered friendly to daughters and then attempted cultural diversity as well as immersed along with

multiple identities according to socio-cultural influences and practices determined by socio-economic and educational status.

In this context, Pramita's childhood also seemed respected and well developed like Anamika, however, her beliefs, traits and confidence could not develop as a bold girl, daring and breaking the traditional identity like Anamika. It showed that as a daughter of elite parents, she never lacked facilities, suitable nurturing of parenting, however, she was not trained as Anamika to gain self-identity breaking the safe zone. Likewise, when I compared her childhood experiences with Sarala, She obtained a better parenting structure from her parent and the pride to express her narratives can be mentioned as her father gave endeavour to enhance her quality of life facilitating her needs. In the comparison of tribute experiences, I linked the characteristics of my participants' fathers with the view of Minsky (2000) who embodied as the notion extended by leaving out the scenario as the father via unresponsive advanced guard r and breadwinner to the nurturing actively nurtured father as emotional and institutive. Comprising the experiences of their fatherhood parenting, it seemed the paradigm shift in parenting fields and variation according to the situations as social discourse.

Here, we can explore emotional cut off of Sarala due to the abuse of father categorized and can be taken as distance protector and then gratefulness of Pramita's appreciation towards father as well as the friendship relation to Anamika's father, leading her against social settings of patriarchal ideology that pushed them in the category of actively involved and emotional fathers to bring change in parenting daughters and give the hope of glance in future to set up gender identity as a form of fatherhood practices. It generated a very interesting difference in the practice of fatherhood.

Sambhabana, the fourth, gentle and kind participant of my research study narrated her narratives as a daughter of capital city Kathmandu, had highly facilitated life nearly similar to Sarala but radically different and unique with the luxurious living standard. In her words, "She was praised by the whole family for her good manner from her childhood". In this regard, I carried out the experiences of Sambhabana who was also not victimized directly like Sarala and not suffered from the criticism like Anamika and spent very ideal childhood than Pramita. She shared as:

I had an educated family. According to my father, my grandfather dreamed of making me a lecturer, unfortunately, he was expired soon. My father paid his concern to fulfil the dream of my grandfather and nurtured me with the intimate relationship as sharing his experiences, listening to me and then telling and reading stories to me.

Here, as a researcher, I must mention the fact that Sambhabana has received the identity of comfortable and respected childhood. However, she was not free from the conventional identity of patriarchal society. In my interest and passion to dig reality from her lived narratives, she expressed that she was from a good and reputed family, so, being the daughter of such respected parents, she had developed obeying and ideal – personality, so, she learnt to perform elite culture and used the language of the elite from her childhood as the dignity of her family. The elite class represents the knowledge, tradition and social system practised in society with politeness under the standardized structure. In the sharing of Pramita, she said, " *I never performed about my family and did not speak like other daughters using the language of low class*". After assimilating her culture, I remembered Pramita and then I thought if they break the norms of family and society, if they listen self and act according to their

interest and decision, then? This indicated that Sambhabana seemed similar to carry the traditional belief. Thus, Sambhabana again shared her stories:

I never did housework. I had freedom like my brother. My parents kept high expectations wishing and telling me, 'You must do something, so do not show girly manner'. I did not feel the scarcity of dress-up, nutritious food and a gender-friendly environment. An interesting memory of my childhood is that my father used to bring newspapers, show and tell about celebrities and got me to read newspapers when I was very small. He consistently told me that you must fulfil the dream of your grandfather being a lecturer.

From her experiences, I have analyzed that the identity of gender in childhood relied on the situated phenomenon of the community so identity can be defined and identified as a social construction that is changeable, not sustainable. It perpetuates paradigm shift in the landscape of gender identity as historically, and culturally constructed about economics, society and cultural factors. Paradigm shift carries the landscaping of change in concepts and practices of how something is accomplished.

Therefore, as the cultural definition of manhood shifted over time, associating the anecdotes of Sambhabana to her childhood nurturing, relating to her relationship with her father, she was never counselled to be like a woman character and focused to function for pertaining the dream of grandfather under the supervision of father. So, it might be the dream of her grandfather who considered the position of the secondary level teacher including the dream of father too. Thereby, active participation of a father's identity in parenting had influences on the social development and academic success of children (Dick, 2011). So, fathers' role seemed very important for the entire involvement of their children especially to empower daughters. The parenting of fathering is viewed as socially constructed distinctive to a historical time and indeed

amazing and fruitful to set and flourish identity in the particular setting. In this way, society influences the childhood right of gender.

Here too, I became sceptical from her gathered knowledge that differentiates gender discrimination and then I became critical exploring the socio-cultural background of the locality as well as the domestic cultural influence to build up and shape the identity of the girl child. Concerning my research, very complex and paradoxical issues can be analyzed according to the experiences of my above-mentioned participants. Sarala was excluded even from her father and Anamika seemed to enjoy with pleasing parenting of her parents, however, the assumptions of her society have not taken her freedom naturally and criticized her father due to socio-cultural impact and then, Pramita, as well as Sambhabana, recalled their childhood identity in gender inclusion being an insider at home and outsider in the society with proper parenting of father and functioning as a good daughter.

A flood of questions was raised and made me think very critically from their narratives. It is believed that the daughters of elites just enjoy with physical infrastructure and collect the image of ideal daughters inside and outside of home growing with the norms, values and assumptions of autocracy and then think themselves superior. They get their illusion as identity and daughters who grew free like the sons, and observed the restrictions everywhere in the processes of identity formation and to reform a gender-friendly society that set the shapes of their perception, beliefs, values and aim of the life.

Babita, the fifth and one of the most valued and highly privileged research participants of this research was born in Sindhuli, has already broken the constructed way of gender identity from her initiatives of childhood and ventured the way to move according to a situation that prepared her to observe and examine the world of her

locality in her way stepping her legs more ahead. She just smiled and stopped, and then with a deep sigh...she narrated:

Madam, I had a very worst situation in my childhood. My parents were very – very poor. They were dominated by a child to aged in their locality. They were not able to keep me with them. I was raised in my maternal house. I ...how to tell madam..., I was so restless, you cannot imagine (in her word: naughty).

Her childhood seemed pitiful due to her parents' poverty and the scarcity of better parenting to her. Here, readers can raise questions thinking that this is happening due to her gender. I also kept a similar question with her and she said it was due to the poor condition of her family not by gender discrimination, however, the perception of looking her and her sisters were different. It is very difficult to imagine her childhood position due to the low-level economic condition of her parents. Similarly, the daughter's manners also had to be very ideal at that time so what was her position in her community and how did she receive her way.

The doors of disadvantages surrounded her. Her family was suffering from hand to mouth problems. It was so sensible to get her experiences that make everyone melancholy where I admired her venture to overcome such calamities of poverty and domination of society. I charged my eyes with tears and happiness together praising her professional career and safe landing at present. She again added that:

When I used to go home, I had to see ...Such a painful condition where mother had to think about what to cook. I saw that my elder sisters used to go to work in others home. They were underprivileged by villagers. Anyone used to keep the status of working in free of cost to my sisters who were also small. I used to go beat villagers but my mother used to stop me telling me we must live in this village. Do you know madam ..., I was so small, and however, used to tell

them being far from my mother, wait...when I come here then... I keep you all in the right place; otherwise, give money of my sisters' labour. Sometimes, my father used to stand in my favour and tell me that she is brave, daughter, go to school, study and then earn money. It made me think that one day, I show it to all.

Her narratives contained the multiple identities of childhood as gender, the underprivileged and marginalized status of those people who live under poverty and are not able to provide a suitable parenting environment. It provided insight into the varieties of constructing gender identity where Babita had developed revolutionary characteristics fighting with others against social injustices. She was a girl of voice against of villager's domination and trusted by her father too but the mother was scared of the community and tried to develop soft nature in her daughter. In this context, older women represent and emphasize to protect chauvinistic practices by abusing young girls in the same way they were oppressed by family or society (Kwastha, 2009). Indeed, mothers' preach with motherly education to their daughter, try to shape the identity of a daughter like traditional manner very innocently and think that their daughters should follow the way of silent behaviour and be soft, loyal, obedient and ideal from their childhood.

In contrast, Babita stood against of existed marginalization and thought all people are the same so, why was my family forced to bear domination. She determined to achieve emancipation from such a terrible milieu very vehemently and dreamed to empower herself by going to school, studying well and desired to break the comfort zone as a fighter over the battlefield in her life. In this spirit, the very young, enthusiastic and the last participant of this research study as a capital of gender identity concerned to English teacher setting with her privileged professional life, had

passed her childhood in Arghakhanchi. Being a girl child of the remote area, she also experienced her childhood in the stereotyping and dominant patriarchal practices in her society. She said, *"I was harassed in lacking brother"*. Therefore, her story of childhood was also not far from the culture of our society but she got a special position like other participants of my research study except Babita. She was an honest girl to share her narratives like Sarala, Anamika and Babita who had a unique place in her home during her childhood; however, she was not able to be far from the criticism of society. She shared, *"I had two sisters and did not have a brother. My father had to be criticized by his society. They used to tell that why he needs property having daughters that I noticed from my childhood."* She continuously expressed as:

I was not allowed to make leaf plate and do housework for my family. They used to tell me do not learn it, you should study later; we do not want to see you in our position. My grandmother, mother and big mother also knew the value of education. My father was a jobholder and out of home, however, he used to go home with fancy clothes and would convince me and my sisters to study in Kathmandu. He never treated us as daughters and addressed us like sons in every aspect. However, villagers became critiqued towards my father in the absence of giving birth to a son. They never took us positively.

From the above excerpt, I realized that she perceived a very appropriate environment from home and entire family members. Her family members paid more concern to their daughter' education. So, they stopped her to do housework saying that she should go to school, study and then receive a job. But the notions of her society were undervalued and critiqued to her parents in the absence of a son in their married life. It was marked as their weakness and not valued to daughters' existence. So, her childhood was also not untouchable from the concept of a society where the father

had to be inferior, isolated and quite ignored having only daughters. It revealed that the society would prefer to continue the traditional identity where Gamala's father had to get a second marriage and proceed to give birth to sons based on the Nepalese culture rather than following stereotyped tradition. He focused to empower his daughters, facilitating a comfortable environment by digesting the criticism of villagers just for a change and building the identity of his daughters as social capital. In this sense, strengthening personal agency while working to perceive cultural emancipation is not easily won, it entails modes of higher-order thinking.

Exploring the childhood story of Gamala, it is articulated that change to avoid obsolete tradition and establish to invent, create and re-construct the new gender identity in childhood is tough and separation from the majority of the culture. Such practices can build up a prolific space for daughters and they could be able to create and set their position in future.

Above mentioned narratives gave the wide, varied and very amazing perceptions linked along with the theoretical framework regarding the childhood identity of women English teachers in socio-cultural practices. Their narratives proved that gender equality requires the configurations of power relations that are ingrained with socio-cultural framing as social identity. Similarly, on one hand, the fathers who carried out traditional beliefs scared to change, and on the other hand, committed and engaged fathers gave entire endeavours to establishing and strengthening the gender identity of children as a paradigm shift.

Socio-cultural Impact in Marital Status

This section explored the marital status of women English language teachers in the initiation phase of getting married attempting the rural and urban upbringings of my research participants related to their shared stories. Marital status is taken as a

very powerful institution of patriarchy structure to preserve the authority of male chauvinistic society. In this respect, such a mission commenced under the family, therefore, I portrayed the significant portrayal of women English language teachers identity associating with the narratives related to marriage mainly based on the theme of gender theory that focuses mainly on traditional gender attitudes and behaviour (Beauvoir, 1949). So, I believed that marriage is the form of the family as the first place where gender learning takes place with conventional practices. It has revealed that how the gender roles are taught by family; reflect on the marriage issue and based on the quality of daughters' life.

Here, based on the narratives of Sarala, regarding her marriage ceremony, she said, *"I did marriage after Bachelor level education that stopped my dream to have married after the accomplishment of my study"*. Marriage is taken the safe landing and permanent shelter to women where they acculturate being exclusive forever and stop the right to freedom, speech and responsiveness forever. It's the powerful traditional capital of patriarchy where they could be able to flourish their dream of using women as their domestic assets and represent their children as antecedents under the male governed constitution of the society. Here, I would like to connect research accounts of my research participants with the Beauvoir (1949) where she stated that marriage is a fixed institution that was gifted to women by a society that can be associated with the marital status of Sarala, Anamika, Pramita, Babita and other two unmarried participants may be waiting for same destiny where they get their existence.

Sarala, who stood against child marriage said, *"I avoided child marriage, however, finally accepted the practices of arranged marriage under the choice of my brothers and got married"*. She stopped and smiled... at that time, it was not possible to talk against of family and their decision. In her case, her brother who stopped her

marriage again and again said, *"I searched brother-in-law for you. He would give shelter to you and run his family well. He perceived a high status as a government job holder. If you got married to him then you would get happiness in your whole life."* She said, *"There was no culture of standing against of parent's or elder brothers' decision, so, I made them promise to have an access on a University Degree in English language education then I did marriage and accepted housework as a cultural practice"*.

From the above excerpt, we can define the traditional identity of the marriage system in Sarala's life. In this respect, I pointed out her experiences with the view of Beauvoir (1949) as the home of a husband that provides shelter and protects from the danger of the world to daughter. The primary roles to women are still marriage and motherhood with unpaid housework. Indeed, parents and guardians feel comfortable when they send their daughters to the home of a husband doing marriage then they get relief forever that can be indicated in Sarala's stories too where her brother found a house for her with a protective life partner.

Similarly, Pramita one of my research participants who represented the culture of the strong economic condition has also obtained the same experiences as Sarala who did marry after a bachelor degree in English literature Sarala. As the first daughter of her family, she could not do marriage. She said, *"I was the first daughter of my family so there was pressure for marriage to accomplish the interest of my family and relatives"*. Being a daughter of an educated family too, her desire to complete a master degree education and do marriage did not fulfil. In the query of my question about her parents who were so educated and wanted to make you lecturer respecting you in your desire, she said, *"My brothers (cousin brother) found a boy to me. My family said a good boy from a nice family is found. He is a government job*

holder. After marriage too, you can complete your study. I was convinced and then did marriage".

Pramita seemed innocent and unknown who always blamed relatives and protected her parents portraying the ideal frame of them. She has blamed sometimes her villagers or relatives and sometimes her indication to culture, not parents. Finding the secured home of the boy, she was married and the same happened in the covered stories of Sarala. It can be expressed as a view of Beauvoir (1949) too where she has presented that marriage must be a weapon of hold up and the mitigation of her existence. Women's existence could be counted after giving birth to children and with the dignity of the husband and his male family members. She could get support especially giving birth to children where the choice will be for a male –child not a female child.

In Pramita's case, she has two daughters and a son as well as she performed her role as a traditional daughter in law, wife, and mother from the beginning of her marriage to till now, where, her role can be found from village to city as a university-level English language teacher and a teacher trainer. In this regard, it could be applied in her identity accomplished to socio-cultural influence by traditional values of patriarchy and should be good at the role of family caregiver after marriage (Martin, 2014). In this phenomenon, the socio-cultural practices set up the customs to women playing a primary role as a family caregiver than a secondary role for education field and evolving professional growth.

Pramita relating with Sarala similarly performed their identity. In my query, focusing on Pramita, why did you give birth to the third child, she said being educated to we must see society and according to their desire, we decided and planned our third child. How funny was her logic where she linked her thought sharing that I could not

be unhappy having two daughters? In Sarala's case she is satisfied having two daughters, but, she was complained by her society.

Another participant of this research named Anamika, breaker of comfort zone in every practice in her life journey based on the Nepalese society did struggle to establish gender-friendly identity and bring change in the rooted socio-cultural background for drastic change, delivering the voice, empowering her university-level students, preparing them as advocates, with her write-up and practical revolutionary nature. She said, *"Do you believe madam, I applied my own rules at my husband's house. I was frustrated at that time with discrimination between son and daughter in law on my husband's house. It was so stressful finally, they adopted my values"*.

Here, Anamika seemed a winner to establish her views instead of following traditional practices and as a mother of a single daughter as well as a professional English language teacher at colleges and university has generated her way by implementing her own decision due to her high-level professional identity. So, considering her experiences with the expressions of Beauvoir (1949) stated that the reproduction and domestic role to which women is confined has not guaranteed her with same prestige.

The influence of tradition cannot be avoided easily; a high-level struggle should be performed by being persistent. However, in the case of Sarala and Anamika, they decided male members at home in case of reproduction, capital and other activities too. It shows that English language learning and teaching is giving self-protection in many fields to women English teachers.

Moreover, Babita, the most revolutionary research participant of my study performed different cultures in her marital status. She said, *"I did the marriage of my choice and brought my husband in my place to start our journey together"* .she

appeared as equal marriage status where she guided her husband and created her world with self-invention and practices. Anamika also dared to challenge the practices of society, doing love marriage but she had fought with traditional joint family, and Babita did struggle herself. Based on the detail of Anamika's marriage and marital status, she broke the rules of the marital home and the tradition for change. She said:

My husband had a joint family where daughters-in-law had to follow very strict rules and regulations. I started to study their culture at home and remained under the same culture for very few days. Then, I threw the symbol of marriage (as Chura and Pote) then started to perform my practices which I was habituated to in my fathers' home. I practised to break all types of traditions for transformation and teach to family and society. It was a very tough activity for me and lived with high tension. Once, I decided to do divorce thinking that this family is not for me. I must do something to perceive my imagined community as a student of major English but my father stopped and I did convince slowly them.

Here linking with an above excerpt, I again mentioned following the view of Beauvoir (1949) in her experiences who said divorce is only the solution to find better living for women. Surprisingly, Anamika broke the embedded tradition and brought change at home not doing divorce too; slowly established her ideology where her only one daughter does not have any influence of patriarchal practices. She broke the ground of the role of caregiver, silent and obedient daughter-in-law. Not only this, she observed gender discrimination as a daughter in law as an insider and outsider being aggressive towards such embedded inhuman exercises. In this sense, I have seen it relevant to bridge her ideas according to Martin (2014) high achieving women often face discrimination in the marriage market. This view emphasizes that the marriage

market is the institution to marginalize and undervalue women in dimensional functions regard.

The unmarried participant of this research Gamala has different and bold perceptions like Babita and Anamika might follow the path of Anamika after her marriage. She said, *"If I should lose my identity after marriage, I could not do marriage. English teaching empowered me like my father said my daughter should be able to give shelter to my brother-in-law. I could not imagine relying on my husband and being exploited by him"*.

Here, we can see the change in marital system and belief, to extend the same bold example. Babita can be taken as a strong lady who has established her world. She said, *"I did not go to my husband's house and we did struggle together and now we established our status with co-existence"*. Considering her narratives (Zhang, 2015) women's emerging trend as a secondary or major breadwinner has attracted widespread attention. Relating and comparing the narratives based on the marriage system with Ji (2015), Babita lies in primary breadwinner to bring her husband at her home, and all participants' stories encompass secondary breadwinner with a professional and economic identity that appeared as a paradigm shift and thundering in the process and framing of the traditional marriage system.

In this regard, all English learner women are not as bold as Anamika, Babita and Gamala. In the experiences of Sarala and Babita, the majorities of the Nepalese women enjoy domestic life, feel proud and dominate to other women who like change to establish their own identity being passive after marriage and tell that I should do housework and have fasted for husband. They do not want to leave traditional culture and give emphasis to their duty of household work not adopting change. In this respect, Beauvoir (1949) explained that in place of love she will feel tender and

within the wall of the home she encloses her world where she will see the human continuation to come to the world. The women who are still carrying traditional beliefs are following the obsolete culture and promoting patriarchal practices. The wonder is that woman accepts the world of husband but she can't be accepted after breaking the system.

Chapter Summary

This chapter vehemently discussed and analyzed including the narratives of six women English language teachers' childhood, schooling and the socio-cultural impact in their marital status based on the rural and urban upbringing in the Nepalese settings according to the purpose of the first research question.

I have perceived that the socio-cultural impact played a vital role to generate and building the block of multi-disciplinary identities of women English teachers' in their childhood. In addition, I have found that fathers' involvement in daughters' childhood becomes a milestone to grow and make different perceptions in their childhood that guides them in the entire journey to reform self and society. Furthermore, the socio-cultural practices always push them to be inferior in a certain environment however the investment of fathers in their parenting motivates them to ignore such hindrances and create imagined community from childhood. However, daughter's who follow their mother's path evolve the same characteristics followed by their mother.

On one hand, it seems that a father's engagement, motivation and enthusiasm especially appears a unique weapon to motivate and facilitate girl child to be self and make own decision from childhood as a part of fatherhood investment. On the other - hand, the system of the marital status of daughters has not been changing that directly impacts the voyage of their life concerned to cultural settings as gender minorities.

Moreover, the stories which I have attempted reveal that all of my participants appeared different and highly motivated from their childhood however, they have faced hindrances in the process of marriage who made their own choice for life partner selection and who obeyed father felt secure in their married life. It indicates that schooling based on childhood affects to construct the identity of daughters in their entire life.

CHAPTER VI
LANGUAGE LEARNING AND TEACHING PROCESS OF WOMEN ENGLISH
LANGUAGE TEACHERS

This chapter explores the connection between language learning and the teaching process as a path-breaking to women English teachers. In this chapter, path-breaking embodies the Lg learning and teaching process of new perceptions to empower women English teachers to develop new ideas in terms of identity construction. According to Fariba (2011), a teacher's language learning and teaching process disserve from teacher's practices and practical roles linked with particular assignments and skills of teaching as a more personal structure that indicates how are identities herself/himself as a teacher. It included the terms of building self.

This chapter provides the lived stories of my six research participants to study the language learning and teaching process of women English language teachers, investment in language learning and teaching, initiating teaching- career and professional identity of them. To investigate the factors of shaping their identities, the chapter introduces the beginning of their education, family motivation and investment in their study and language learning process in teaching-learning activities respectively. What's more, the access of education to a girl exits an unequal in Nepali context.

This chapter aims to present the answer to the second research question including a common theme that signals the classroom practices which socially and historically constructed correspondence of learners to acquire the second language and their ambivalent desires to study and do the practice. In this regard, Norton, (2013) extracted that learners' investment in language learning to acquire a wide range

of symbolic resources, and material resources), that would enable them to increase the value of their socio-cultural capital.

Gender Identity in Language Learning

The identities of women are identified in the processing of empowering and strengthening women while treating them equally with men in almost all aspects and spheres of life. Furthermore, women's identity can be taken as the persistence of creative practices. In this research section, the narratives of participants respectively account how gender and culture oppose they make choices to see themselves.

According to Block (2007), teachers' identities illustrate that identities are not only about negotiating the past and present but also future trajectories. It captures the spirit of cultural and historical time in constructing identity, investment and education associating with the profession to invent, generate and build identity settings.

Concerning the identity of women English teachers with the socioeconomic and well cultural, the stories of my participants unveil that these women have the role of protagonist (hero, not helper) avoiding ill perceptions and practices.

In this section, I elaborate on how the socio-cultural practices of Nepali-society influence the construction of women identified as the student of school and college levels including both rural and urban upbringings in the narratives of my participants which are grounded in Nepalese contexts. It comprises the stories of my participants' beginning education as second language learners; including their multiple identities in innumerable disciplines. Likewise, it also emphasizes the cultural framing of patriarchal practices and their impact on their education and overall growth.

The narratives of my research participants about socio-cultural influences in school and college level education with English as the second and foreign language acquisition, and made the amazing perceptions in the locality what they faced have

been expressed honestly which appeared as comfortable as well as difficult situation to my participants that were determined with the site of culture, society and their belief of the communities. One of the most underprivileged participants of my research study Sarala said:

My community did not allow parents to send their daughters to school. The daughters did not have the right to go to school like sons. Despite being a prosperous business person, my father denied me and my sisters to go to school. He had already stopped elder sisters' school rather he sent her to cut grass. My mother wanted to send me to school but did not dare. Fortunately, my uncle took me to school as he was a village school teacher. So, I got the opportunity to go to school and continued till grade seven. Unluckily, my father tried to stop my study.

Here, her narrative implies the cultural practices that existed during her time. Such practices brought a huge storm in my mind and made me take gender issues seriously as fathers discriminated against their daughters. However, she challenged the ideology of her father because she got the support of her uncle. Going to school and getting an education for a longer period empowered Sarala. Sarala's experience is in line with the findings of Fariba (2011) that stated that regular attendance in school has a positive effect on girls' self-esteem, confidence and aspirations as well as leading to a quality life in their social and professional life. Self-esteem, confidence and aspiration of girl children encompass the journey of education, knowledge and change by taking her out from domestic violence and limitation.

Sarala, as a committed and determined girl student, performed well at school. She said: *"I was good at studying. I studied English from grade four and performed*

well compared to my friends. I was the class monitor and pride of all teachers. I used to be regular and disciplined in class".

Sarala's experience reveals that she was good at her studies and it is her innate attribute that makes her face the stereotype of patriarchal values. The paradigm of the society seems possible to provide education to girls and enhance their multi-dimensional skills and ability together facilitated by male members of any localities. Here, I have found similar experiences like Sarala that links with the view of Fariba (2011) who views that supports from men can help build girls' and women's leadership skills and capabilities. In this respect, collaboration between both man and women are essential. Thus, male's support contributes to the construction of girl's identity or woman students respectively'.

Sarala, who triggered the way of education to go to school as a daughter, appeared very enthusiastic and dedicated to her study. She shared, "*...doing kitchen work... then I used to study till late night. I never went to school without homework*". Concerning her story, it links with the idea of Dhillon & Wanjiru (2013) asserted that obstacles and barriers always stand in the way of progress (as cited in Al-Bdeerat, Alquarraleh and Atta khaineh (2020) thus women teachers effectively manage the process of teaching and learning with better skills. So, taking the first initiation of school can be defined as a right of girls to process the shaping identity including behaviours that show the cultural influence to acquire education to daughters and even the love, respect and trust of the family.

Another dynamic and radical participant of this patriarchal society named Anamika proudly shared the thrilled and interesting journey of her school life with different identities constructed by comparing herself with other daughters of her society. She stated as:

In my culture too there was not the culture of sending daughters to school. Only educated and jobholder fathers were aware and used to send daughters to school. Likewise, my father gave me a very prolific space to grow with holistic development and sent me to a Boarding school when very few parents used to send daughters even to public schools. My parents encouraged me to study where my friends used to go to cut grass instead of going to school.

The above-stated experiences of Anamika comprised the stereotyped identity of girls' education in her time at her locality which represented the educational status of girls attending school. Here, I have seen signs to present (Kiluva-Ndunda, 2001; Vavrus, 2002) boys have choices and opportunities to go to school in the face of hard economic spheres. The same condition can be applied in the Nepalese context. To describe her narratives in regard of very few daughters would go to school, I have linked Kola (2014) mentioned that they may live in few facilities like in a conventional society that impact on boys and girls alike but girls face additional disadvantages.

It clarified that the socio-cultural background gets birth in the level of education and economic condition of society and then impact in terms of inclusive education. Linking such a situation with Anamika's accounts we find that Anamika's father was advanced, educated and had strength in economics comparing others and sent daughters to good schools and created a very suitable environment in her school life which was lacking to the daughters of villagers.

Not only this, she was good in study and had exposure and skills in linguistics and good at mathematics and science too. She received the chance to go to school from her early life and continued with the support of her enthusiastic parents. She has been a proficient learner of English since her school days. Comparing the experiences

of Sarala with Anamika's experiences, there appeared similarities and nuances in their stories. On one hand, both of them perceived the same status to go to school due to the higher status of their respective families in their society. Anamika shared that similar age girls from her community were deprived of having access to go to school and limited in housework and work in the fields. The same thing can be applied in the case of Sarala too where she was a single girl student till grade seven. Both of them were good at entire subjects including English. They opened the door as initiators in their community to girls for going to school.

On the other hand, there seems a difference in geography where they lived. Sarala was not supported by her father and constantly struggled and now at present achieved a celebrity professional career. Connecting and comparing the educational journey of both as path makers can be articulated with the language learning theory of Norton (2013) drew as the major attribute of women language teachers identity linked to the subjectivity today is that they get access to educational activities as girls. In this subject, Anamika appeared lucky due to her father's support, trust and investment in her education as well as the entire growth of her student life. It indicates that geography; parent's education, profession and intelligence affect gender education and education matters to build up the destination of identity construction.

The advanced participant who was raised from a scholar family as a daughter of a lecturer from the reputed University of Nepal recognized as a Professional English teacher. Pramita felt comfortable having access to education. She accounted, "*I enjoyed with fatherly love and caring of mother not feeling the scarcity of my needs*". She did not face discrimination between sons and daughters rather convinced that there was a disparity in gender education in her community from where she saw the horizon of her academic career. In her experiences:

I had the natural and comfortable environment to go to school from my early childhood with the help of my parents. At that time, we did not have a culture of speaking to boys and girls on the way and even in classrooms. It was the product of patriarchal influences and religious thoughts. So, we did not have experiences of talking to boys. At the time of festivals, daughters had to help mothers and go to the maternal house with mothers. There was a strict culture that I could not face. My friends' marks used to be less in the exam due to cultural reasons.

From Pramita's story, I came to know that she had educated, rich and cooperative parents. As a daughter she got chances to enjoy inclusive and quality education. From her locality daughters were sent to school through the parents who were underprivileged class and not aware of the value of education in her community. Although their children were low motivated in education and not appreciated, they went to school. The students who were not motivated in education could not have been motivated in second language learning. Unlike her friends, Pramita performed well in second language learning. Her narratives could be relevant to analyze according to the perceptions of caring and sharing by father in girl's education with enthusiastic investment (Buston, in press). The domestic, economic and cultural stratification of family affect daughters' education that is directly associated with our cultural aspects. Here I link her narratives with the theory of identity including (Norton & Pavlenko, 2004). Hence, gender identity cannot be analyzed without considering the role of other identities, especially women's identity.

Similarly, one of the most valued participants of this narrative of school-level learning appeared similar to today's daughters' education connecting family's education and capital status like Pratima and has shared the same experiences as her

where she did not have challenges to gain an education. So there was no cultural interference in her education, and even her family did not dare to speak against her inclusive initiation at school level study. She extracted, " *My father used to bring English newspapers for me. I had proficiency in English from my childhood. My parents focused on study rather than housework*".

Her experiences drew the picture of social category which relies on hegemony and social status. However, in my queries, she said that few daughters of her community used to go to a government school. It is articulated that in her time there was the culture of sending daughters to government school whereas sons to boarding school who had good economic positions. Yet, some families were influenced by state policy being with them sent their daughters quality school too.

Economic status has been an authorized factor to determine the level of the individual in society with the judgment of the male member of the family which affects to provide an educational environment to children especially daughters who were exclusive with other genders like ethnics, marginalized and untouchable. So, I have associated the literature of Adeyeni and Adebara (2001) asserted that women education is not taken seriously due to discriminatory perceptions (as cited in Kola, 2014). This indicates that in our society there seems under evaluation of girls' education compared to sons. However, Pramita and Anamika have not been suffered and faced such traditional practices. They accomplished their education being valuable capital of their parents.

Regarding Babita's case, she did not know when and how she started education because she was very small, and lived at a maternal house. She said, " *I was restless and had a passion for dance from my early school life. I did not get an education in my father's house till grade seven due to our very- very poor economic*

conditions rather my parents sent my sisters to school but they were not able to complete their studies. From grade eight I studied in my village. It was very difficult for my parents to pay a fee to provide learning materials".

In her experience, her sisters were ordered to work without cost in others' houses but she used to be aggressive on this issue and revolted against such practices. It attempts the views of Kola (2014) reported that many homes have been broken with serious effects on child labour and are vulnerable because of hardship in the economy. Babita, an English teacher whose voice was ignored by her English teacher, was preparing to give School leaving certificate in English tuition class. She smiled, had a pauseand said:

I might have two reasons. The first could be due to my proficiency and competency in English made teacher scare. The second maybe I used to be there without fee and the perceptions did not impact my study. I challenged in my steps of learning that became stepping stone to set up of identifying myself with the site of struggle to learn a language with further study.

On one hand, Babita appeared as a challenging character due to her self-esteem and confidence in her belief that now she can survive by taking English classes too. In this relation, Gardner (1985) has stated his perceptions in a similar pattern like Babita as self-confidence arises from positive experiences in the context of the second language –learning. She never kept her an ear at society rather rocked on her revolutionary path by learning and teaching English –language education.

On the other hand, Babita as a strong, determined and committed student had aggressive nature in her student life. She did not like to be dominated due to the poverty of her parents. When she had come to her village, she stood in the favour of her parents and developed protective nature against her sisters. She said, "*I stopped*

my sisters to work in others houses". It was her exposure to English learning that made her voice self thinking to do something in the future. In this case, her experiences can be matched with Eva the research participant of Norton (2013) that Eva not only wanted to be accepted, but she also wanted her difference to be respected. The same outline can be applied in Babita's case according to her answer relating to her problems and practices.

Babita was like a boy in nature and did not compromise but fought against discrimination, exploitation and domination of the villagers. In this case, too she adds, "*I was recognized as a daughter of my parents as a son*". Her nature can be matched quietly with Anamika who also used to fight even with boys and used language like boys. In this respect, I conclude the view of Saric and Steh (2017) who stated that girls need to follow social norms. Here Babita and Anamika get a stand in a similar place. We can link to Gamala also in a similar position for rejecting the rules and boundaries of the practices of patriarchal society. According to the respondents, Sarala, Pramita and Sambhabana, they have followed the rules of silent and good daughters. On contrary, Babita has different experiences.

Gamala, whose stories indicated the problems of parents, used to be without a son. Her parents and family's focused on her study which was not acceptable to society due to gender discrimination. "*We see what he will do by educating daughters; one day he must get them to marry*". Later she was brought to Kathmandu along with her sisters for their good study after grade five, community and her society continued criticizing her father telling her he does not have sons; "why does he need property?"

It showed the condition of the daughter's social status and their access to education and later on economic status in terms of job opportunities. Here, I would

love to connect with Norton (2013) where Eva's rights were not respected. The case is different in Gamala's issues but her right as a daughter cannot be found respected in the eyes of villagers as a daughter.

Luckily, Gamala's parents have given priority to her education. As indicated by Crepsi and Ruspini (2015) the fatherhood is taken as masculinity from the new perspective of a global phenomenon. However, critics of society made her father think in their childhood if they had brothers people could not be able to insult their father. This may be the consequence of the culture of society. Being the latest generation, the absence of a brother in her family did not affect them and they developed positive egos like assembling three sisters and reading better telling that they must show this society. Such ideology waits and sees our progress shaped the path of her journey. She had a good command of the content in English.

The path of daughters' identity could be generated from childhood making them bold, self-confident and warmly motivated from their childhood and school life which support them to be decision maker, revolt against gender disparity, be safe with self-practices and express their voice without hesitation. In this regard, I would like to bring the adventurous narrative of Anamika's school life that she shared as,

I was bold from my childhood. For example, in my late school life, a boy pasted my hair on the backbench then I stood, looked back, jumped on the desk, caught the shoulder him and went to the principal's room in front of the teacher and bit him, and he was punished by principal too.

She has expressed smartly and boldly like she has shown courage beating her classmate boy in front of the teacher. Her expression has shown that the daughter should recognize her power. The question can be raised who are women, where their position in learning is and what can be their responsibilities. It also has compelled

critically that our goddesses the symbol of capital, destruction and protector have struggled from the site of risky circumstances and adopted their natural power.

In a similar case, the school life of Babita can be connected with the ventures of her activities from school life said like Anamika, Do you believe mam, boys used to be scared from me. It indicates Babita's powerful expression as a daughter who was hard - working in the study too and made her backbiters rethink as wishers with her good performance in study and School Leaving Certificate (SLC) examination too.

In school life especially in grades eight to ten, socio-cultural programming brings turmoil in the study of girls' education with the physical growth of their life at menstruation time. At that time they must be untouchable being far from the house in a dark place especially in Hindu culture for the sake of purity. In this regard, Anamika has broken the rules of society and did not care with the help of her father. She said, *"I used to worship god without any hesitation. My mother used to tell me you drowned the world of sin. My father said to her, "Nothing happened, it's like sweating, and do not take it seriously"*.

Similarly, Pramita's experience also attacked the issue of menstruation. Yet, she could not dare to go out of the ideal line of patriarchy assumptions. But she showed her dissatisfaction that her mother kept her only four days in the cave (untouchable), when her mother sent her to school rather she did not touch water which includes the kitchen, temples and men. Other participants never dared to cross the line of Laxman (mythological example to be inside of boundary) said it is not good daughters. Pramita has claimed that menstruation has stopped them to appear on examination and lessens the marks due to absence in menstruation time.

Here, this has become a very strong socio-cultural tradition as a product of the patriarchal system or need of that time when it was required to embrace and made

them part of daughter's life in the protection of mothers. It seems to affect the study due to the negativity of family, society and norms. It can be analyzed from this perspective too, where gender disparity starts from the first menstruation restriction to the overall growth of daughters domestically, socially as well as psychologically making them weak with hugely rooted unseen hurt.

Furthermore, society follows this norm to daughters, women, and mothers even at the time of holding the position of grandmother too. In this respect, I would connect the accounts of my participants who were affected from socio-cultural perspectives at their higher level to university education. Sarala was influenced at the time of her higher education not being able to choose a subject and satisfied by reading majoring in Nepali where her limitation made her accept the situation. She said, "*Brother told me to study in Terai ok sister; father cannot afford, we two brothers and you in Kathmandu so study there ok*". At the time of the enrolment of bachelor too, her father was ready to stop her study.

In the meantime, He said to her for marriage by taking the help of her maternal uncle but her brother stood against her father's decision and she enrolled in bachelor level study at the same college where she did her bachelor. Her story of family life and academic life was again affected due to gender disparity. She had the responsibility of caring for small daughters with teaching and learning at university which has become the duty of women only for nurturing, caring and educating children. Associating the college influence of socio-cultural background in the life of women Language learners Anamika said, "*After getting first division in school leaving certificate then society forced to study sciences and father had also guided me to study science but I was not able to study science*".

In our community, it is still believed that a student with the highest score must study science. Their interest, notion and potentiality would be in their hand but society drives them in another way. With Anamika's story, I have seen to attach the story of Babita where society had directly interfered to stop her from studying majoring English where her father's economic situation gave her courage to suffer her telling to her family major English students have not been able to pass the exam so stop daughter to study English. She said as:

Our father used to buy rice in the morning and the evening due to the economic crisis. When villagers knew, I chose English subject for my plus two-level study then all villagers gathered at our house and convinced my father to stop her from learning major English. If she did not pass the exam, she would not find her husband (tero chori bikdaina). They raised their finger due to our very-very poor economic status otherwise; they could not give us pressure.

Here, Babita was victimized by the economic crisis of her father and the community dared to take the decision of her going against her self esteem and sovereignty of family. It has the great interruption of society in other's daughter which was tried to force to social stratification. The socio-cultural impact has become less influential in the narratives of my research participants after encountering the profession of higher-level rather than school level teaching-learning activities. It might have appeared due to their capability of mitigating problems. In this respect, Sarala experienced that there would be male ego not being able to be under women due to the norms of society. However, it depends on the stage of women's strength to fight against gender exclusion in the profession. She said:

Women feel inferior. If there will be few women who reach a higher level by doing struggle. The women whom desire could not reach there and who could have access never desired. Large numbers of women rely on husbands because it increases their duties so identity is intension.

It has revealed that women are not able to overcome the feeling of superiority. They have been blocking the ways themselves never opening eyes in the perception of the patriarchal structure. They have shown satisfaction in the economic resource of husbands. The women who desire never could have a link to encounter in the professional journey. Similarly, those who have access could not dare to be engaging, participating in the job world lacking the strength to take the risk to construct identity. Anamika has different expression in this issue who asserted:

"Nothing is more than gender bias in profession. Women are carrying patriarchal beliefs, traditions and culture. Women have dominated women domestically, socially and professionally being under the male ideology".

Her thoughts articulated that women have not kept the status of adopting change. They are nurturing to the notion of male as protector can be seen guided as traditional faith, culture and assumptions. They have not taken the initiatives of empowerment and became stable taking self inferior. Sambhabana faced difficulties in her profession due to her disabled hand who was hurt from target talk in regard to her hand. Her hand has not stopped to do anything at domestic, social to professional deed however people tell look her she has done progress like that. Someone ask madam can you do yourself and when they see, wow, you have done so nicely. She said:

Last year a boy ignored me and spoke very badly so I became aggressive and took him to the room of administration. If there was a male teacher, he could

not speak like me. Being soft, moral and good in content, I was insulted by a male student. Sometimes male students wrap, then fold the paper and throw it to the teacher then laugh and tell; I threw to friend but went to you.

Here, Sambhabana gave her endeavour to win the heart of learners being flexible and winning their hearts with good performance. In the profession, the soft nature of them also become women teachers' weakness and get domination with exploitation which relies on the culture of the institution and the nature of teacher to construct identity.

In terms of educational investment for the process of making language teachers' identity, I portrayed the narratives of my six respondents who have constructed their multiple identities investing in the teaching and learning field. They have represented both rural and urban experiences stored in the Nepalese context; the analysis notifies that the hierarchy of parenting and their investment in daughters' education directly impact in relation to constructing language learning identity.

In this regard, most of the families of my participants are ranked at higher levels. Yet, the family of Babita belongs to a lower level status. The investment of their fathers is crucial to achieve education and acquire a second language in the process of professional identity construction they seek their status in their family in relation to a male sibling in the family and as a member of the community.

After narrating their stories, I drew the insights from the relevant literature to understand the hidden meaning of the narratives of my participants within the theoretical framework of language learning and teaching identity of Norton (2013) in this research. One of my research participants, named Anamika comes from an urban -background, a village of Bhaktapur district of Nepal perceived the motivation and investment of her father in relation to her education. In this relation, she smiled

moved her hair from the forehead and said, " *My father searched reputed boarding school in the whole area of Bhaktapur and finally admitted me choosing a school of English speaking environment and stimulated her inner ability*". She constantly shared as:

With the active engagement and concern of my father in my study, his enthusiasm, as well as motivation, forced and encouraged me to study well and be competent with boys in the classroom. It helped me to keep my mothers' talk regarding the responsibility of a daughter in housework as secondary and pull educational career as primary way from my school life. I had shown excellent performance with more exposure and proficiency in English speaking and writing skills comparing other friends at school. The base of my learning English was very prolific.

Here, I have found it meaningful to associate the Identity and language learning theory of Norton (2013) expressed that a learner who invests in language learning does practice to be a motivated language learner. Considering the narratives of Anamika, it can be defined that the enthusiasm of her father encouraged her to be a good student of language and perform well in the classroom and even to be dedicated in her academic career and achieve a different kind of status constructing her identity.

She also added that " *My hardworking with the support of my father pulled my academic career to learn majoring in English from plus two to M Phil levels in English education and accomplished today's positioning*". Here, positioning implies that the ownership status of a person's or institutions' investment to the place to locate self and others. According to Norton (2013) language learners

Here, I could link the lived educational journey of Sambhabana who earned education from a selected popular school that was located in the heart of the capital

city with an extremely facilitating learning environment with the investment of her father as a daughter of the capital city of Nepal had very prolific space in education...

She said,

From school life, my father contributed to buying and facilitating English newspapers, storybooks and other learning materials. I used to read and copy all news of the newspaper that made me hard- working to study course books and my handwriting was very beautiful from school level study. I used to participate in debate and poem recitation functions of the school program as a good speaker and writer.

In this extract, I have seen suitable to connect her learning investment with (Norton, 2013, p. 7) where she rendered that " there is an integral relationship between investment and identity". Sambhabana continued as *"I had a comfortable journey at college and continued my journey of English education. My family supported me financially, intellectually and emotionally which motivated me to complete my study till master level without doing the job"*.

Here, she can be taken as an academically successful student by using one hand in her Language learning activities who suffered being differentially able but accomplished her own status pertaining proficiency in English language Education. The notion of investment how a learner construct professional identity by learning standard English to inhabit an identity associated with being an academically able student (Howard, 2019). It articulates that investment in learning does not refer only to identify but it depends on the success of the learner which can be applied to six participants of my research.

In terms of the narratives of Anamika and Sambhabana, it can be described that both of them have achieved a similar position in their study. However, Anamika

appeared by carrying a revolutionary attribute and Sambhabana performed the elite cultural programming like Pramita being very polite, genius and grew to be in the limitation like a daughter to prevent the culture of fathers. In this regard, Pramita expressed as; *I performed the culture of my parents that represent the status of my family*". In this sense, I have seen relevant to present the view of Omoniyi and White (2006) maintains that an individual's various identity options are often navigated according to a hierarchy of identities" (p. 11 as cited in Abdo, 2018).

Pramita as a daughter of the privileged class has never experienced gender exclusiveness in learning inside to her family. She extracted, *"I have seen such a gender discriminated tradition in my society in respect of daughters' education but I never felt and experienced in my life and family circle too"*. She continued her learning period as:

Well, encountering to learn English language subject in grade four too, I had achieved better exposure in the English language in the respect of reading and writing skills at school. My parents always encouraged me to study so I appraised my way of academic career majoring in English till university-level education to be a lecturer as a dream of my parents.

Here, the linguistic potentiality can be seen in Pramita by heredity, whose father was also the lecturer of Nepali subjects where we can see the proficiency of language in her family. Her parent gave their full engagement and enthusiasm in her education. Considering her experiences, it appears better to link her stories with the view of Weedon (1997 as cited in Norton, 2013) in a similar pattern who stated that identity is constituted in and through language. Therefore, language learning contributes to understanding and believing in self and their relationship with the family and social sphere (Norton, 2013).

Sarala, one of the needy and disadvantaged characters of this research study cropped up as an English teacher and English teacher educator bumped into the destination of achieving education with the help of her uncle and got the first rank from grade one to seven was self-motivated, genius, the hardworking learner had continued her study leaving the village with the motivation of uncles, society, and teachers not to stop her study. She said,

I was an average student, but I did hard work and passed out the school leaving certificate examination that appraised my characteristic as a good learner. Since then I continued my further study getting the help of my teachers, maternal uncle, brother and encouraged with the expectation of my villagers who used to tell me that she must study well but my father always made me silent ignoring my educational achievements".

Her narratives revealed that her ambivalent desire to study with her endeavour, dedication, determination, high-level confidence and entire aspects of her investment provoked her second language teaching and learning identity. In this relation, I bridged her experience with the view of Martina who believes that only time, hard work, and courage would make a difference in their lives (Norton, 2013).

On the contrary, her father stopped her schooling due to patriarchal influence where the father never became friendly to daughters and was not invested in their education that recognized as cultural practices due to the dominance of patriarchal programming however, she received the support of relatives and teachers. According to Norton (2013) if there are identity positions that silence students, then teachers need to investigate and address these marginalizing practices.

Babita, one of the amazing respondents of this research and symbol of struggle emerged as a self-driving and leg up with strong dedication, strength and bold

behaviour in her academic life as an English language learner. She earned rich status using the English language as a weapon in her milieu even providing the identity to her family. She shared her experiences as; *"I am indeed delighted having present status and standing in my own legs; getting accomplishment in English as a subject of my choice"*. She added that:

I initiated my academic journey unknowingly enjoying the poverty of my parents and continued my study from school to university levels majoring in English in my own force. I have stored challenging stories before School leaving certificate examination that carried out mightiness charging me to open new avenues in learning English education till the Master of Philosophy.

Her stories showed that she has invested herself in the classroom with adequate queries in regard to her education initiating her English learning from grade four. She committed to her study with the ambition of getting a unique position and coming out from the limitation of poverty pertaining own status with her inner desire. Second language acquisition reveals the psychological and complex relationship based on the construct between the identity of language learners as well as language learning commitment (Norton, 2013). In this context, Babita has dreamed that to be good at English and being a good earner of bread and prestige to her family by taking English tuition and teaching English language education.

Gamala the youngest and self-privileged English language learner and teacher encompassed in the voyage of English perceiving the emphasis of her father. According to her, *"she was highly motivated from her father's encouragement and performed well in the study that made her succeed her study in English language education."* She rendered her investment in education as:

I was good and interested to learn English from primary level education where my family hands-out telling that daughter must study for better future. Similarly, my father contributed to my study calling for quality education in Kathmandu and enrolled at a reputed school. I perceived the first division at school leaving certificate then I chose major English in education stream from college level to university level education.

Her narratives described that her successful teaching-learning career has appeared as a part of her identity with the investment of her father, devotion and her focus in the study with determination of doing something in future. Investment is considered as a cursory means for interpretive construction in language learning and teaching (Cummins, 2006). It is based on the narratives that she used to make notes and study. She had done a presentation at college and perceived appreciation from friends and teachers; she was very fluent in English speaking. Her educational identity opened her eyes and discovered her own discourse.

Considering the narratives of six participants of this research, I have received insight that without investment in education and second language learning, it's impossible to construct a privileged identity. Based on the narratives of my research participants, the question can also be raised that why only fathers contribute by investing in children's education. If fathers become absent to invest due to cultural influence and poverty, brothers and male teachers invest in girls' education then the question arises what the role of mother is.

It seems a very serious issue in relation to the mother's silence that insights gender discrimination and marginalization of mothers' not providing decision making authority. Such stories show that mothers invest only to nurture children and serve family members being far from self-dependent identity.

Initiative Teaching Identity of Women English Language Teachers at College

In this section, the narratives of women English teachers explored the beginning teaching career of my research participant's lived experiences. Based on their accounts I found passion, enthusiasm, negotiation and warm encouragement in teaching and to lead the teaching profession in a progressive way. They have given their entire endeavour to take the professional journey of the race to the top from the site of linguistic struggle to bring change in their identity and contribute to the milieu of Nepalese academia. In this respect, having loved and dedication in teaching generates a teacher enthusiastic, energetic and committed in their profession with children, young to adult one (Day, 2010). In this sense, my research participant's stories craft the same model.

Sarala, having a successful and celebrity educational career has commenced teaching after the examination of bachelor and appeared as the first lady teacher of X district and teacher educator in the similar place has done struggle taking multiple ways in her destination, and at last, she has fully enjoyed with the twenty- four years English teaching career as her profession. Her teaching stories at college begin as:

I started to teach where I have done the teaching practice of master level English education. After M Phil level study, I went to the same college and met the Campus chief and then kept my interest to teach at college. He has given space to me to teach there which was the necessity of my professional life because I was teaching as a permanent teacher of public school and had to enhance my research skill and increase my level. I taught there for bachelor and master degree students.

Her stories dealt with her as a motivated teacher and had embedded passion for teaching and updated herself with required academic qualifications and her self-

exploration in teaching which established her identity as an English teacher. She has started to teach using research methods and being innovative. As an enthusiastic new teacher, I vowed not to become the traditionally experienced teacher closed off to innovation (Bolyard, 2016). Sarala has followed the same path-breaking the calamities that made her seek a productive, progressive and professional teaching career very vehemently.

Similarly, Anamika who has commenced to teach at school after SLC result gained more than twenty years of teaching experience as an English teacher has followed the transformative teaching part where she explained her beginning teaching career at college as,

I had always had questions myself; what to do as a teacher of junior level. Then I started to teach at the secondary level. I also desired to be upgraded and charged myself with devotion in my study and initiated to teach at college in my own practice before getting the certificate of mastery degree but I was entirely blind to how to perform well in the classroom of college. I was not satisfied with my teaching in the first week then; I went to the curriculum centre, bought reference books, did a study and taught. My ten years of teaching experience at school also supported me to achieve the chance to teach at college before the master level result.

This story has shown the way to newcomers to suggest how to be dedicated in teaching from the beginning career where she has recognized her linguistic discourse and motivated to others. Furthermore, it seems that she has searched a different way to be different not accepting the common way where she was accepted but she tried to gain privileged status in the teaching-learning profession respectively. In the case of

Eva too, she would prefer to have respect for her dissimilarities rather than get accepted (Norton, 2013).

Gamala had started to work as a teacher at a boarding school after plus two examinations and kept the dream of being a government jobholder who had proficiency in English language teaching. Gamala had a power of voice that she shared as her college-level teaching experience as:

I taught at college at first when I completed my master level study where I studied at bachelor level. I saw a vacancy and applied. I went for observation classes with good preparation and taught being friendly with students. Teachers of the same college and a UGC member were there. My classroom paper -presentation in bachelor levels at the same college as well as at university helped me to perform well. I already had teaching experiences teaching at a private school too helped me how to manage the class effectively.

Gamala very young English teacher was motivated at college teaching from her past learning and school teaching experiences felt irritated after her first-year experiences of teaching and desired to work as a government jobholder who has again kept her interest in teaching and enjoyed this profession. In this issue, Ejieh (2009) some teachers come to the teaching profession as not an established career in the beginning but later it becomes a last resort career. Pratima, the dream of her parents was to make her a lecturer seemed a difficult task. After her master level study, she thought that she did not have to stay without doing anything and tried to find college herself. She said her first teaching experience directly at college that follows as:

I have known about Barun College then went there and talked to the chief and other teachers. They told me to leave my curriculum vitae. They told me when

there would be a vacant post and called her. Luckily, they called me after two to three days and started to teach. I thought about what to tell, how to teach on the first day. Students recognized me as a new teacher and made me puzzle asking minor questions. I did abundant preparation for teaching and later felt comfortable.

What a surprise! After studying as being a small daughter too she returned to her place desiring to do something and served as a lecturer and created her identity as an English teacher that was her own perception to understand the self. In this respect, Starr & Zurbriggen (2017) stated that gender and professional status influence the path that women give emphasis to perceive a sense of coherent self.

Sambhabana had explored the journey of teaching as an example to female teachers and especially physically disabled women teachers inspiring with her teaching stories have generated the space of being dependent from herself endeavoured by collecting stories has expressed her beginning teaching experiences at college with full excitement as:

I was a well-taught teacher at school and in search of teaching at college. I met the friend of my father who had invested at a reputed college. I went to college with his help. My class was observed by administrative members and a subject teacher. They called me after a week. I went and taught continuously there. The students liked my teaching. As a result, I had fulfilled my dream that provoked the dream of my grandfather to be a lecturer.

Here, her ambition was the story from her grandfather herself which she fulfilled as a representative story of her entire well-wishers and the group who belonged to her category. In respect of this, telling identities are defined as a collection of stories of individuals who seemed significant (Liu & Xu, 2011). It

showed that the store of stories concludes the identity of teachers and the same applied in the beginning career of my participants. As indicated by Connelly and Clandinin (2000). The narratives in regard to English women English teachers' beginning career, teaching at college has determined that the identity has been taken as pertinent positioning in all aspects of human's concern.

Professional Identity of Women English Teachers at College

This section gave the readers an overview of research in terms of research on identity that analyzes the impact of teacher's professional identity in learning and teaching in relation to English language teaching settings. "rigorous initial preparation involving specialized knowledge as described by the profession, and who has been approved by the profession as a registered practitioner with the right to exercise autonomous, professional judgment"(p.50). Similarly, this study explores the issues of how women English teachers construct their identities in relation to the teaching profession based on the lived experiences of my respondents. The relationship between profession and gender has been taken as a burning and complex issue. It explains the status of women English teachers' in the teaching profession.

It has dealt being related with the situation where women English teachers have struggled to construct and negotiate their identity through teaching. Thus, women English teachers' perception of their self-identity has helped them to charge effectively in their professional accountability. Professional identity includes an individual part of the teachers' professional identity due to considering teachers identity as a personal and psychological construct based on their self and other images (Beijaard et al., 2000, p. 109).

In this regard, a teacher's professional identity is considered a critical component in a teacher's professional development (Varghese et al., 2005). In the case

of women English language teachers, it seems very tough and adequate attention can be seen to explore them and do research. In the issue of professional development Oxford (2002) reported that "females are superior in verbal skills, while males are superior in spatial skills...females are slightly more feeling-oriented, while males are slightly more thinking oriented"(p. 252 as cited in Norton & Pavlenko, 2004).

The most significant and celebrity participant of this research study, named Sarala claimed that she has been on this earth to teach. She seemed delighted from her heart to share her love of teaching as an aesthetic of her profession and she said, "*I was born for teaching S, I always feel comfortable and motivated to teach to students inside and outside of the classroom*". She moves simultaneously ahead in her sharing as:

As a female English teacher, I have accomplished the position besides teaching and shown competency in teaching with the perfect result of my students. At College, I use research methods to teach in the classroom and students never desire to leave my class. I got absent last year; they complained about my irregularity but stopped me from leaving college. My colleagues and administration team also appreciate my dedication in a teaching-learning setting where my students would prefer me as their favourite teacher. I conduct the test and then provide a prize from my pocket money.

The stories of Sarala, coloured her stimulating teaching career as committed, the energetic and strong desire of sharing knowledge with the satisfaction of her teaching profession. Toohey (2000) stated that the influence of supportive professional identity on teachers elicit when teachers perceive access to teaching and learning activities. Sarala achieved a wonderful language teaching-learning career

compared to other participants coming from the remote area of Nepal as underprivileged attributes of cultural practices.

It also indicated that female teachers have been appeared very dedicated and creative as well as productive in relation to their mission, vision and goal. Her narratives have come out from the concept of old-fashioned that affiliated to women could not be goal-oriented and they just focus on their emotional attachment breaking comfort zones. Here I saw the relevance of mentioning to Beauvoir (1949) depicted the line boys are better than girls and they are better workers too.

It can be applied similarly in the case of Anamika who has shown better performance from her initiatives of language teaching has shared that:

I was recognized as a good teacher and bold lady at college so my male colleagues wait for my voice to gain facilities in the meeting. Sometimes, they force me to speak their agendas too. Likewise, the administration addresses me positively with appreciation. Students also wait for my classes eagerly and respond not to be absently telling me we feel boring in your absence. I am the best; such feelings come from the feedback of students, hearing at the market and from the administration. I become happy... how much students gain skills, I become satisfied. I achieved my goal by teaching.

Her narrative dealt that she appeared as the best teacher due to her best performance in teaching at top colleges located at Lalitpur and Kathmandu. She gave her endeavours to enhance quality and gave priority to learners like an educational leader to generate self-image and construct the identity of learners too. Beauvoir (1949) depicted that she utilized her professional achievements as advantages for getting her position; she experienced the witness from towering to let out and build her world.

Indeed, like Anamika, Gamala has constructed her world of identity with her discourse at an early age as a young teacher. She said, "*I accomplished my master-level education in English language education then searched college self to be a lecturer. Consequently, I found a teaching job at college myself and taught with good preparation and sustained my teaching career*". Her narratives surprise me as a landscape of paradigm shift in relation to her teaching-learning compelled me to think twice about how she posited her in such a position. She adds, "*I am a teacher liked by students and the team of management and administration by earning well-wishers as well as jealousy in my profession*". According to her,

I always tried to complete my credibility at college. I never dominated students. I encouraged positively them in learning. I always focused to make learning in an innovative way creating a comfortable environment. I think, they trust and respect me as their fan. I try to catch their sentiments. I myself love to be funny and behave in a similar way. They produce a good result in my subject and parents also respect me asking me as an English teacher and language instructor.

Gamala has performed positive attributes in the spirit of her teaching profession as an English teacher at college and constructed a social status as being an English language instructor too. Lamb (2013) posited that teachers deserve a high range of possible sense.

Babita also has a similar bold position to attract students by using slang, being familiar with college-level students and raising voices at college too. She said as:

I love teaching. Sometimes, I feel sick and think, I leave class soon but I come out late from the classroom. I like to be like a student and show the same manner. I think that administration and colleagues take me as a bold lady. I

can raise my voice to have right in my profession so recognized as the best teacher in teaching. I could drive my students in a learning way as well as whatever I am today that is due to my wish of past and sense of who I am in this field and what to be in future.

Her accounts have shown her boldness. Indeed, she is bold and from classroom observation, I have come to know that she is bold like Anamika. Unfortunately, I have not seen passion in her. She has loved to take action immediately and shown her activities to be popular and attract students at her language institution. I have come to know from her narratives and classroom observation she is teaching at college for business purposes. However, she is fluent and perfect in content. Her voice is the weapon that has made her popular. In a similar way, she has dared to create the ideology and the way for her destination herself. The embedded social and theoretical powers try to dominate and restrict her position (Leavy, 2008)). Sambhabana, a very active full-time English teacher at college has applied very attractive and ideal attributes herself who possesses kindness and positive attitudes in the classroom. She said: *"I never get angry with my students and give my endeavour to improve their habits and study together treating them very calmly"*. She presents her experiences related to her teaching profession as:

I win the heart of my students with the strength of my humanity and moral behaviour so they like me as their best teacher. In the initiation of a session, some students do not believe me but at any cost, I win their hearts by showing good manners, being soft and friendly as well as delivering content very strongly in the classroom. I adopt changes myself in relation to teaching-learning activities then try to bring change to my students. I have made students happy so the administration praises me. I am very happy and satisfied

in my profession because my students understand my teaching well and perform well at the examination.

In the case of Sambhabana, her identity depends on the mutual relationship between her teaching activities and learners response to her, Beijaard et al. (2000) defined teacher identity as considered the feeling of being a teacher at schools, where the system, where many things get the transformational position. '. Likewise, Beauvoir (1949) depicted in her theory that the system she manages on her profession and her dedication to it relied on the practices contributed by the entire way of her life. . In this regard, Sambhabana practiced with sincere dedication in teaching-learning activities, has been totally committed, engaged and performed being up to date in content and avoided her gender and disable identity by constructing and negotiating with identity. After all, the field of education has also in recent years witnessed numerous studies on teachers' professional identities (Lamote & Engels, 2010).

Chapter Summary

This chapter presented the narratives of the women English teachers ' perceptions and practices about language learning and teaching identity in the context of Nepal upbringing the status of rural and urban fields according to the purpose of the second research question.

I have perceived that the socio-cultural impact in language learning of my research participants with the upbringing of rural and urban have different identities perceiving childhood education that is based on the economic, political and social status of parent's, and their involvement in daughters' education impact especially, in girls' education. It is also found that the investment of fathers in daughters ' education

and second language learning depends in terms of family's background, economic, social and political privileges as well as teaching-learning environment respectively.

On one hand, it seems that the father's engagement, motivation and enthusiasm especially help to motivate and facilitate girl child in education and motivation has been appeared as a part of the investment. On the other -hand, it seems from the narratives of six women English teachers in the context of Nepal that only father and male members could facilitate in girl child's education with the overall aspect of investment.

Overall, the stories which I have explored reveal that all of my participants appeared happy and satisfied in their profession however, they have stated that they must be updated and adopt change that appeared in the second language teaching profession. Similarly, self-determination, beliefs, self-motivation and consistency in language learning also support the construction of women English teachers' identity construction.

CHAPTER VII
WOMEN ENGLISH LANGUAGE TEACHERS' IDENTITY FORMATION:
CHALLENGES AND OPPORTUNITIES

This chapter explored the challenges and opportunities of my six research participants as English language teachers' identity transformation concerned to the exploration of their identity within the ideology and discourse in English language teaching in the Nepalese contexts respectively. Here, transformation attempted to a process of a change in the structure. Thus, as indicated by Yuliyana (2019), a teacher's identity is structured by the situation and the perception of the event; it contributes an image for them to explore their beliefs of becoming and perceiving their actions.

The challenge concerned the theorizing of identity as multiple: when students or teachers prefer to establish their identities as point up a specific facet of their knowledge for instance gender, race and class (Norton, 2013). The patriarchal ideology of Nepalese society internally colonized Nepalese women leading to marginalization and backward social status. They were guided, suppressed, depressed, exploited and even constituted by socio-cultural practices. In this spirit, my research participants gave endeavour to navigate desired socio-cultural expectations related to their roles and responsibilities.

This chapter introduces socio-cultural expectations that influenced shaping women English teachers' professional identities. However, applying the experiences of my six research participants in English language learning and teaching activities, I stored the knowledge with the insight of their challenges bearing natural struggle inside of the classroom and even to involve in the professional networking as well as achieve competency in the use of information and communication technology (ICT).

Hence, the worth and contribution of their entire ability, skills and courage altered their career to accomplish chances concerning teaching-learning the English language.

This chapter explored the answer to the third research question that indicated the challenges faced by women English teachers in the classroom practices and professional growth as a supplement to grab opportunities in the process of shifting their identity transformation. In this spirit, we need to introduce a paradigm shift in life, precisely, the entire changes established in tiny practices by the smart and genius community (Manzini et al., 2007). In this regard, I considered the achievements of identity and language learning with my participants.

Shifting Challenges into Opportunities: Identity Transformation

Teachers' professional identity formation seems very challenging as constantly constructed and reconstructed in cultural settings through interactions with students and administrators, socio-cultural structures and effective narratives. In addition, it elaborated a failure to identify the agency of teachers, especially their relation to various working situations. Moreover, concerning gender, adverse socio-cultural practices influence their ability to form their role effectively-being in the comfortable zone. In this respect, I have seen it relevant to associate the study of Saric and Steh (2017) as professional development can be regarded as a challenge and a possibility to the teachers. Especially, my research participant's stories denoted their profession very challenging but it has opened chances to build and establish their identity. Similarly, Living Stone (2016) stipulated that a teacher educator's professional identity is always transformative.

Overall, went through the gender gap in the teaching profession is reinforced as a central pillar for adopting challenges to women English teachers, however, women English language teachers with consistent practices, dedication and

determination perceive greater achievement handling hindrances to triggering the pathways of chances. For this, professional training plays a crucial role in transformation in terms of identity construction. In this fashion, for bringing radical changes in professional development need to allocate autonomous thinking (Mathew, Mathew & Peechattu, 2017). Such training drives to enable personal growth and develop elements that add value to the life of the women English language teacher.

Identity construction in language learning and teaching marked very complex for men and women too. Despite, women as second sex according to Beauvoir (1949) and the language learner of the imaginative community as second language learner and teacher pointed by Norton (2013) identified very challenging to women English language learners. In this spirit, my first participant Sarala, uplifting from underprivileged status encountered adverse challenges with her language learning and teaching practices. She said, "*I had to overcome with innumerable obstacles such as nurturing children, being an ideal woman at home and minimizing stress, etc*". She shared her experiences:

I was a mother, wife and professional teacher. I grew in the schooling of playing the role of a more responsible daughter carrying the ideology of family as my private capital. I had diverse responsibilities related to my classroom performance and professional growth. I was recognized as a celebrity in my profession. It boosted me to achieve change in my professional and personal life in the socio-cultural settings in the context of Nepal.

Her narratives made me think seriously in the respect to women's multidisciplinary identities with the burden of setting up responsibilities of home followed by her profession. She constantly shared her experiences with a smile:

I would use student-centred methods in my teaching. My male colleagues kept my ego so they became jealous of me. They thought superior by birth and did not like to see me in a higher position. I never got scared by their criticism. I knew how to manage crises and enjoyed via English language teaching. In the area of my professional career as an English teacher, I felt that I was better than my colleagues. I received such opportunities from my overloaded duties that made my life colourful and introduced me as a professional English language teacher, trainer and educational planner too.

It is believed that there would be silver shining in a dark cloud.

Concerning Sarala's professional career, I saw significance to associate with Parker (1998) true human activity could be emerged as carried out by the responsibility log in to perceive knowledge, understanding self and pivotal for effective teaching for crucial teaching. In this regard, the challenges which appeared in the teaching profession help to have choices and opportunities like Sarala.

Regarding Anamika, She faced and created challenges in her professional life with a tribute of family duty, teaching profession and building her discourse. She perceived unique and amazing challenges in her profession that set up trust embracing her professional life with the environment of the sun shining. She presented her risk-taking behaviour as:

I started teaching at college before my Master Degree result; finding a job self from a related source. I initiated to teach at college full of my dedication, determination and exploration. I used to facilitate students' autonomous learning styles by being prepared myself and creating an appropriate

environment for them. I was a daughter-in-law of the Nepalese traditional joint family. At that time my daughter was small and she needed constant care and support. So, I had to be responsible at home however, having revolutionary nature, I had to be criticized and did struggle for my existence. Likewise, I had a dream of being different from others regarding teaching and even in my lifestyle. It provided my identity in my community and imagined world.

Anamika's experience is representational of the Nepalese daughters that challenged to bring the rays of hope in their professional teaching career. According to her stored experiences, the habit of risk-taking, doing exploration in teaching activities, trying to have clarity and deep knowledge in teaching subject, avoiding embedded inappropriate culture at home and getting success to create an identity as an English language teacher who could be able to dig the challenging ways herself. Her narratives of struggle could be associated with the research participant of Norton (2013) who came to Canada for a better future and challenged herself to learn the English language. She continued that:

The challenges which I faced bearing my multiple responsibilities and taking extra stress by not obeying the unnecessary practices of my family and taking a risk with exploring, learning-teaching and being self-satisfied in teaching helped me to be the full-time English language teacher of reputed colleges, to accomplish the identity of an English language teacher. My friends of the same age were limited at home. I developed better command of an international language. I smartly connected with my profession, society and the world. I received access in all sectors by facing challenges in English

language teaching. Therefore, I could not imagine making life opportunist, successful and energetic without difficulties.

Concerning Anamika's narratives, challenges appeared in her profession to inventing, creating and building her ideology. So, it can be taken as the way of struggle to gain opportunity, build up own image and mirror the self-power, discourse and ideology. She shared that she took her teaching profession as a challenge. She added as:

My perceptions, thoughts and ideology are set up by challenges. Today I have an identity of an English language teacher. My students gave the credit of their success to me. I have been an ideal teacher and eyes opener to my students. My teaching profession empowered me financially, socially, linguistically and culturally. I was an inspiring character to my students especially girl students who involve in teaching and writing. However, women English teachers should be committed to the profession more than men teachers to reach the destination of a successful career.

Here, I linked her lived experiences with Mc Mahill (2001) who stated that English gave a new voice and discussed a gender issue as well as she facilitated Japanese women to compare girls with mothers and their experiences and gender discrimination. Similarly, Anamika, who has been teaching English 12 hours, has facilitated the Nepalese students to raise voices in the favour of gender equality, justice and inclusiveness. Anamika as an English language teacher faced challenges, has accomplished multiple identities with her exciting, fantastic and energetic professional personality respectively as opportunities in her teaching profession which seemed, directly and indirectly, bridged with the changes in her teaching community,

and society. Thus, women English teachers would get much pressure, but less encouragement (Yuliyana, 2019).

Compared the success of Anamika's teaching career with Sarala's celebrity life, I received nuances in English language teaching but I found drastic differences in their professional life where Sarala became an ideal member of typical patriarchal family and Anamika challenged herself to the old fashioned culture as an educated woman and adopted change herself, convinced the family, and contributed bringing change in the society. Similarly, Sarala preferred silence and Anamika preferred for voice. Here, I strongly support and highlight Anamika's notions, experience, and commitment for change accepting that women English teachers who are familiar with society and the world should dare to bring change by fighting stereotyped culture. It seems very challenging but they would sacrifice for change by breaking their comfort zone and then they perceive autonomous existence like Anamika.

Pramita, the third participant of my research study could be associated with the similar household identity of Sarala who was challenged to raise children, become ideal daughter-in-law at joint family and also manage time for teaching-learning activities related to her profession. She said, *"I was raised and trained to be a good daughter and followed same practices at husband's home after marriage too. I always respected cultural practices"*. However, she faced a challenging career by getting access outside of the home in her profession. According to her:

I was challenged from my childhood as a daughter of sonless parents. They saw dreams on me and my sister. So, I did hard work in my study. After my master's degree in education in major English then I taught at a college in my husband's place. It was quite challenging to accomplish all household chores, nurture my eldest daughter and carry out my profession together. I was a

single woman teacher there. They teased me too. I had the challenge to be experienced and be encouraged myself. When I became an experienced teacher then I found challenging to receive better results at college. At public college, students would become absent; they could not give continuity in the study and finally blamed teachers for their failure condition. They get influenced by students' unions in politics and challenge teachers. Girl students remain silent and show low confidence. I convinced them to empower.

Here, Pramita intoxicated difficulties from male students. It was indicative of the non-acceptance of women English language teachers because of their social upbringing from their childhood. Another challenge to her, as it appeared from her narrative was that the students of public college and schools never attended class regularly and did not study at home however, in their failure they blamed their teachers with the support of politics. It ruined and damaged the teaching profession of women teachers compared to male teachers due to their more sensitive nature and the way they are taken in society. More perfection is demanded from women teachers than from their male counterparts from students, college administration and society as a whole. Women teachers have expected their efficiency in every aspect of life both inside and outside the classroom.

Another challenge to them appeared girls' silent nature and dominant desire to speak due to their low confidence and lacking self-esteem with the impact of socio-economic and cultural milieus in which they are brought up. In this regard, Pramita's silence is just not the acceptance of what is happening around her but an indication of the revolt of a subaltern in her profession due to proficiency and teaching profession. In this regard, I must mention that Pramita herself developed silent nature at home though she could speak in her profession due to access, proficiency and teaching

profession. I linked the challenges she faced and experienced with the notion of Norton's (2000) expressions, she described that women were silenced with their marginal positions which deprived them of access to gain opportunities around them. Indeed, they are back warded, dominated and cultured to speak less and not to dare discuss outside of the home. They learnt such culture from the mothers of society and perform in a similar pattern carrying hesitation inside of them.

Like previous participants, Pramita perceived a professional career in English teaching by accepting challenges positively and empowering herself and she would use the appropriate way to empower her students in learning. She said, "*My family feels proud of my achievement. I am preparing to pursue Ph.D. in English teaching. I have dignity at home and in society. I have independent economic status. I think I could not have present position without facing challenges*". Her accounts made me believe that challenges in language learning-teaching can give shape to create the identity of an individual by digging the way of opportunities.

Sambhabana evoked wonderful professional narratives that can be perceived as inspiration, encouragement, and never broken heart from negativity and always remained calm, kept passion in her profession and performed as well as believed in the high-level height of morality, humanity and positivity. She expressed as; "*I tried to hide negative aspects not expressing and transforming self, challenging the ground which was safe for me*". She mentioned slowly and gradually the challenges she has faced as a woman English teacher with her physical disability as:

I did not face a challenge in my teaching. I do well preparation at home and satisfy my students. They are happy with my teaching. However, they use bitter words in my physical disability. They laugh thinking I do not listen and understand their intention. Once, one student directly spoke badly to me, I

took him to the room of administration and convinced him there. Male teachers go to my period and directly dominate taking me weak. I accomplish my responsibilities very perfectly, honestly and sincerely compared as I think to male teachers at college in teaching and even in administrative aspect but men get credit.

Her expression of her above-mentioned narratives marked many wounded experiences too from her language teaching profession. I have seen relevance to bridge her experiences as challenges with Tohidi (2010) who stated as the influence of the chauvinist negatively impacted the life of Iranian women in terms of social, academic and legal milieus. In this respect, it is not only applied particularly for Iranian Women; the same condition has been loaded and represented by Sambhabana in her teaching-learning activities.

Sambhabana never worried about challenges and took her physical disability as her weakness. In this term, our society gets differently to disable people and practices to marginalize them. In this concern, Sambhabana had challenged adequate of difficulties to make the thread of opportunity as a woman English teacher with her disability. She said, *"I never worried about challenges. I believed in my positive attitude, behaviour and performance that encourage me to improve myself, avoid violence, abuse and exploitation in my profession.* She continued as:

I believed in my teaching skills and virtues. I constantly performed best in my teaching profession compared with other colleagues. I am trusted and praised by the administration, students and community. I got social identity too. I am good at English language teaching and have access to understanding the global perspective of teaching. My economic condition is very good and I am

trying to pursue an M Phil level study. I never gave up being harassed so I changed my marginalized condition into an opportunity.

I have assimilated and analyzed her daring nature by expressing dignity from my heart to mind to her. Her condition, difficulties, and disrespect to her by others cannot be imagined easily however she kept hope, became optimistic and sharpened and flourished herself and finally received victory by getting a unique position and dignified life with independent unique life. Considering her narratives with the views of Mckinney (2007) described English as the language of power where learners bring up status and prestige, diversity of English language as a commodity.

Babita, the fifth participant of my research study has appeared with the symbol of struggle comprised the challenges from her childhood to professional life stand to manage and tackle problems from her practices and intelligence not being silent but revolting directly in front of power holders has been established and maintained through English language teaching shared as:

I was a challenger to the norms, values and assumptions of the patriarchal society. I initiated my teaching journey after giving an SLC examination. My villagers tried to stop the journey of my English language education.

I challenged them by teaching and studying English language education as well as being self-dependent. Due to the poverty of my parents, my language learning journey was in the venture. After coming to Kathmandu from a poor family of remote upbringing, I had the challenge to find a job, survive and give continuity to my study.

From her stored narratives from the beginning to till now, she dared to fulfil her aim and ambition. The challenges which she faced and fought sometimes created herself as a lady of ambition by showing her excellent performance, sometimes with

anger and aggressive nature and not giving space to ruin her personality. Not only this she stood boldly by charging courage, self-confidence, self-esteem and self-motivation pursuing a successful professional journey. It made her invent, generate and find the path of her dream by wearing the multiple hats of identity. In her words:

I became a professional teacher of the English language. I helped to study for my sisters and after my SLC examination; I earned money by taking tuition classes in my village and helped to overcome poverty to my parents from their hurdle existence. Then my villagers did not exploit my family. After coming to Kathmandu, I accomplished my master degree. Similarly, I married the person of my choice, made him join in business by opening a language institute and now I believe myself and I am believed by my family and society.

This attempted the theme that women English teachers should have a passion to swallow challenge, digest it and should keep the status of challenge self and existing system with a voice that is applied on Babita's life which supported to wear the crown of her dream in her professional life. In this regard, the women who learnt and gained their exposure to English with appropriate language learning opportunities created the identities of women English language teachers (Norton, 2013). It was a very adventurous voyage that made her professional life, where she got an opportunity in multiple dimensions. It proved that by breaking their comfort zone women could achieve success based on their choices. It emphasized breaking the perceptions to consider women as protective, vulnerable and weak by establishing the progressive identity of women. Her narratives could be motivation to dig a new path and gain success with chances.

Gamala, nicknamed as recognition of a voice girl from her childhood in her profession, remained in a watch of society. She stated, "*I welcomed challenges very*

naturally and positively and then empowered myself to perceive the identity of English language learner and teacher respectively. I believed that challenges come to bring perfection, determination and shape the path in life". Hence, she achieved new ways in challenges and expressed as:

I was challenged to be professional and showed to my societies who were critics to me and my family. They complained about my study and predicted my future considering as a daughter of the Nepalese society. Not only this, now I became better earner compared to my father but my society still does backbiting in regard of my early departure from home and late arrival at the evening time. They would point out their finger on my character telling her how she earns money. My colleagues would be jealous of me. They would ask me where you keep the money. The male ego of my colleagues would give stress in my profession.

Her narratives represented cultural perceptions to evaluate women related to the views of Goldstein (2014) as society came to question women's intellectual capacities teaching where was viewed as less as a profession. Thus, from her story of academic career, it could be analyzed that girls should be bold and should be devoted in their profession ignoring unnecessary backbiting of villagers. They should dare to make their profession a part of their life-long journey. Here, Gamala achieved a successful professional life at a very young age due to her longing to contribute to society and perceive the professional career indicated her competency to explore the field of opportunities. Another issue that can be analyzed from her story is that still in the twenty-first century; daughters should be insulted waiting for late marriage in the process of independent professional journey.

However, the difficulties faced by Gamala appeared quite different and comfortable compared to Babita due to her father's job and accomplished her study with her parent's guidance as well as completed her study and became a professional English teacher and got the opportunity to help her father financially. Gamala welcomed difficulties as the door of self-confidence, self-independence and self-motivation. According to her, challenges are substitutes for opening the world of opportunities.

Applying ICT in the Classroom as Challenges and Opportunity

Information communication and technology (ICT) appeared as a part of the language learning identity in the 21st century that offers possibilities and operationalizes what lies beyond the digital environment itself. According to Tinio (2003), ICT is regarded as a various set of technological tools and resources used to communicate and to generate, store and manage information. Further, scholars as Norton (2013) described the role of digital research based on language learning and identity; so there is a need for research in poorly resourced communities to affect global perspectives related to the use of technology in language learning.

ICT appeared as a major shift for generating global language classes and evolving the skills of women English teachers ushering in a new era with exciting changes. This section provides a background as a bird's eye view of the central themes in the gender and paradigm shift in language teaching-learning in the contexts of applying ICT. I explored the use of ICT by upbringing the lived experiences of my participants to facilitate new methods. One of my professional participants named Sarala has presented, *"I always motivate my students to use ICT for assignment and to be an autonomous learner. I made them find research articles and other materials to*

read and write up using ICT. I use the projector in the classroom and apply technology for guiding assignments".

The narratives of Sarala revealed regarding the use of ICT as facilitating materials to shift the teaching-learning identities in the classroom. In this respect, some scholars refer to this skill as 'professional autonomy' when discussing the new competencies that are required of today's employees (Mathew, Mathew & Peechattu, 2017). It has mapped the changes regarding training, research activities and even in publication. ICT can be used to enhance the creation of research networks (Howells, 1995; Kommers et al., 2014). However, in my observation, I have found that TU (Tribhuvan University) affiliated public colleges do not have access even using basic tools of ICT. It seemed very challenging to provide ICT friendly classes in teaching-learning activities. In a similar case, Gamala used ICT to explore herself, to participate in training and get access to the global market. She stated as:

I would prefer to use ICT for my personal and professional growth. Similarly, I get prepared by using ICT to create an effective and meaningful learning environment in the classroom. I also explore teaching methods from it and adopt the discussion method. But sadly speaking, even a projector cannot be available at public campuses. Students learn from technologies before teaching using their devices at home. So, it seems challenging to have access and opportunity to explore the world from our place.

The above-presented stories of Gamala can be analyzed as the use of ICT seemed the necessity and demand of time to learn and teach EFL in the classroom. It seemed appropriate to consider her ideas with (Assco et al., 2016) the emergence of the internet of things has made a difference in the field of education since this can offer students' access to educational tools at anytime and anywhere. Her narratives

also have indicated that the students of higher-level education are very smart to use a mobile phone and explore their texts from various perspectives. Therefore, Smartphone allows them to be used for everyday objects that offer connectivity. Moreover, such facilities are not available in the practical classroom activities in the settings of our teaching practices at public campuses.

The most advanced participant of my research called Anamika has taken the use of ICT as her addiction which supported her to be a motivated teacher. She said: *"I cannot imagine teaching without the use of ICT. I use such devices to participate in conferences, seminars, and workshops. I also use it in my teaching activities where students and I get opportunities to reach in the global market and understand the patterns for academic writing"*.

According to Anamika's experiences, the profession of teaching needs to facilitate the self-coaching of human and social aspects. In this regard, it seems important to enable training and collaboration practices for academic purposes to extend their recognition of the tough interaction on the use of technology, pedagogy and the cognitive content in their disciplines (Rienties et al., 2013). Furthermore, the use of ICT can be defined as a complex and time-consuming process that include the selection of educational and pedagogical models as the account of economic, social and cultural context. Therefore, ICT has become a part of teaching-learning activities. From Anamika's experiences, it can be said that it helps to reach the digital market of second language teaching in the world, however; in my personal experiences, few numbers of women English teachers can use ICT to create the block of strengthening their capacity.

In addition, Babita one of the smart participants of this study believes that it maps gender issues about constructing identity and gaining paradigm shift in teaching

English as a foreign language followed by the global labour market. She expressed her experiences focusing on the use of the internet as, *"I am positive to use ICT in the classroom of higher education. It facilitates teachers and students in the path of change. I use a mobile phone in teaching for finding meaning, facilitate students, provide assignments and to be updated self in this profession"*.

Babita's narratives focused to be positive in the use of ICT and experiment with it in the classroom to prepare skilful manpower to exist in the market of the globalised world. In this case, Upadhyaya and Shah (2019) asserted that working specifically on digital skills is a tool of providing a practical focus to apply the skills of the English language and showing the value of girls to the labour market. It has been pointed that the need of the global market requires the use of ICT that should be used in the classroom to transform the identity of women English teachers and students.

Moreover, two participants of this study focused on note writing, making a lesson plan and teaching according to the traditional pattern of teaching-learning practices. It showed that teachers also should be positive to use ICT tools in their profession that generates changes in the profession after bearing challenges.

Chapter Summary

This chapter presented the women English teachers' identity construction from the lens of challenges and opportunities addressing the answer of the third research question followed by classroom, social and professional identities. Similarly, this chapter has attempted the multidisciplinary identities as a paradigm shift in women English teachers' identity construction. In this respect, the women English teachers who have faced diverse challenges turned hindrances that appeared in their personal, social and professional life changed into opportunities.

Furthermore, language learning and identity construction become very interesting in the competitive digital market of the world. Upbringing the narratives of my six research participants, I have found that the use of ICT explores the multiple identities in language learning. It connects the teachers with the understanding and teaching techniques of the global market. It empowers both teachers and youth students to generate identity. It also promotes research skills followed by the pattern for college-level writing.

CHAPTER VIII

INSIGHTS, CONCLUSIONS, AND REFLECTION

This chapter presents the insights, conclusions and reflections respectively based on the lived stories of my research respondents. I have theoretical underpinnings with the method of my research concluding the discussion and analysis. In this chapter, I present the insights that I gained through the discussion of participants' narratives based on the purpose of study and research questions and then reflect on my experience of this study. I came to realize that research refers to exploration and the truth of lived experiences.

Insights

The perspectives, practices, and outcomes of women English teachers on language learning identity are verisimilitude. They achieved their English language teaching and learning identity via language teaching that subscribes the way of their discourse and subjectivity. Women English teachers perceived different cultural settings, practices, and difficulties in their socio-cultural trip of the professional journey. Their lived stories bestowed me a mighty insight into their world. Later constant meetings with my participants made me think, believe, realize, and respond as an identity builder of an English teacher. I also anticipated that I should dare to make a long journey of determination and dedication to do struggle and explore my professional world to pertain to such a hilarious identity. For this, we need to perform keen interest, strong dedication, devotion, prolonged engagement, self-inspiration, self-esteem, self-reflection and never shaking commitment for building, generating and exploring professional identity.

I depicted the insights affiliated to the identity construction of women English teachers after several meetings with my research participants. The first research question of the study was concerned with the theme of socio-cultural identity of women English teachers following their parenting, childhood education, and gender identity from different perspectives. I explored several understanding and perceptions about women English teachers' identity. There were differences in their stories. Thus, the narratives of my six participants explored the ontological meaning of language learning identity. The stories of my research participants about their personal and socio-cultural identity revealed the process of pertaining education. Their stories embody different experiences and understanding because of their different socio-cultural upbringings and backgrounds. My participants perceived their learning identity in stereotyped socio-cultural milieus; however, they were self-motivated in learning. The understanding, practices and provisions of gender identity in teaching-learning identity have also been shifted at present.

Drawn from the stories of my research participants, there are nuances in theories and the narratives of my research participants. It made me understand that identity construction gets relationships in the socio-cultural context in particular settings. My participants experienced and practised the conventional assumptions of society. They criticized society and socio-cultural norms. Hence, they challenged society and obliged their professional identity as English teachers. Their socio-cultural identity with professional identity is associated with their childhood, basic and higher-level education and socio-economic conditions too. Their self-esteem, confidence and freedom from childhood appeared as assets to evolve and flourish their academic and professional identity.

The second research question was related to the teaching identity of women English language teachers. It was concerned with the theme of language learning and teaching experiences of women English teachers and current practices. The identity of women English teachers was found with diverse nature in the Nepalese context. The social, economic, political and cultural practices affect the English language teachers' identity construction. From the stories of my research participants, I captured the insights that the upbringing of rural and urban areas was also perceived in different ways to construct language learning and teaching identity. On one hand, the identity of women English teachers pertained to privileged but, on the other hand, they were underprivileged due to socio-cultural practices. Further findings also indicate that the active role, engagement and participation with the enthusiasm of the father play a vital position to enhance, enable and promote the language learning and teaching identity of women English teachers. It convinced that fatherhood in girl child's education pays rigorous efforts in daughters' education, career development and profession.

The primary differences between the male and female teachers were based on cultural settings. In this regard, from language learning to teaching status, daughters or women should be more responsible with household chores to the stress and burden of following social and cultural norms so gender affects directly to construct language learning and teaching identity. The major obstacles that EFL women teachers face were the conventional practices of patriarchal society and gender disparity. They shared that they were good at relating context. When we relate the identity as women English teachers on campus and university, the common understanding among the participants was perceived campus teacher identity as professional intellectuals, a helper in the journey of English language learning journey, a role model for present and future generations, a social leader with more responsibility. It has explored the

self-existence, respectful status and linguistic discourse, subjectivity and professional EFL teaching identity.

After getting the experiences and knowledge of women English teachers, I received the insights that marriage, children, conventional duties of women at home, the dominant role of the family to them and the perspectives of society, culture, economic and social status of family influence to generate, build and establish women English language teachers' identity. The investment and motivation paid in their career also determine to create language learning identity of them.

Going along with the third question of the research, identity construction of women English teachers addresses the issue as challenges and opportunities to transform their personal, social and professional identity with varied experiences. Entire participants have acknowledged adequate problems throughout their language learning and teaching tenure. However, they shared that the difficulties and challenges followed and pervaded their identity with changes. The stories shared by them made the core contribution to mark the issues of women EFL teachers in their profession.

The gender identity of women English teachers received more changes in the growth of academic career and perceived opportunity in terms of professional EFL teachers. The language learning identity as gender identity can be related to the findings with the theory of) this research. Women English language teachers had to bear many obstacles and hindrances however they were determined to explore their identity and the gravity of their professional identity profoundly.

I have further found that all participants changed their teaching identity using technology, creating an autonomous learning environment, participating at the conferences and seminars. They shared that they have emphasized gender parity in the classroom to shape and reshape girl students' identities. They managed time for their

professional growth and updated with new teaching methods and gave their endeavour to make classroom teaching effective, meaningful, dynamic and productive. They addressed such issues as the role of women English teachers was crucial in teaching and learning. For reshaping identity as an English language teacher, my participants shared the ideas as being dedicated, determined to the profession, inspiring the learners to motivate learners in language learning and construct their identity professionally and bring real change in their behaviour. Women English teachers could construct their identity differently; however, they had less time in their professional growth compared to male teachers due to their dual or conventional role. They faced challenges in this issue as an insider and outsider in terms of identity construction as well as socio-cultural impact in overall lived experiences that gave me perception to find out knowledge and reality being related with philosophical consideration.

According to the answer to my next question I experienced and found that the identity of women English teachers was very challenging from multiple scenarios by challenging, changing and growing over time. Their identity could be constructed with the investment, family with cultural, social, linguistic and professional capital.

Conclusion

From the exploration of my participant's narratives and as an English teacher I have concluded with the realization of the professional identity of women English teachers cannot be described as a ready cake for eating. It has been taken a long time and the professional scenario of women teachers has been changed along with historical and cultural changes and we have become able to achieve identity. Women English teachers have multiple identities which can be raised with the notion, adaptation and devotion with their prolonged involvement. It is not easy to establish

one's professional ideology due to their underprivileged status of embedded culture. In addition to that, for the professional growth of women English language teachers, a high-level investment is required where family, society and institutions play a vital role to invest motivating them and providing prolific space. For these women English teachers, society should invest in their education from initiatives to the university level education and be up to date with life learning. Such dedication, devotion and determination make their high profile in the field of their profession.

Similarly, English language teaching enhanced their domestic, social, financial and professional identity. English teachers could expand their networking by writing-publishing and doing the presentation in local, regional, national and international conferences too. The finding is that they struggle to overcome gender domination, lessen the burdens, be self-motivated and should have imagined community and perform well to enjoy with their ideology and contribute in their profession.

Moreover, I found that the teaching profession is not only the profession as the alternative option of anyone's life rather it is the profession of multiple identities. Teaching-learning identity makes every woman English teacher more professional. The conclusion of this research study reveals that the more one receives teaching-learning identity the more she strengthens the professional identity. The perceptions of my research participants about women English teachers' identity is that content knowledge, methodological skill, and technological awareness, and teaching experience, self-esteem and reflection are the essential components of professional identity. Language learning and teaching identity enriches the self of women English teachers and makes the learners feel delighted.

Finally, the identical wellbeing of a woman ELE teacher is reflected in her performance and learning output of the learners. The narratives of my research

participants about their language learning and teaching give me ample significant insights for enhancing a huge amount of input to extend my professional identity based on the socio-cultural milieu in the Nepalese context. Their narratives also indicate that guidance, motivation, use of technology in teaching, student-centred approach, sharing success stories and experiences that help them address the issues in teaching language in the classroom. It attempts that most of the women EFL teachers have perceived their professional identity.

Reflections on My Research Journey

In this section of the last chapter of my research study, I have restored and then recalled the narratives of my research journey. I have explored my feelings, desires, experiences, perceptions and then landscaping of my prolonged engagement with this study. I have synthesized my research journey and expressed it in the journey by recollecting the situations, events and backgrounds. I have given my endeavour to present the image of language learning and identity with my clearer perceptions followed by honest sharing from my heart and mind. In this relation, I have divided my reflections into many issues.

Journaling the Initiatives of My MPhil Degree: My Narratives

I am indeed in dilemma how to dare to write the multiple realities of my existed situations, difficulties, excitement and wonderful feelings, beliefs, dream and a little bit of madness as a venture of my lived stories. I have been still in confusion that I had to write openly like this or not. Standing in my own belief, it seems to reflect my narratives honestly. In this regard, I was influenced by listening about the conference of NELTA and desired to participate there but I did not have an idea of how to participate. Later, I have come to know that the teachers and students of Kathmandu University (KU) actively participated and presented papers there. Then I

was interested at KU and then got the name of Laxman Gnawali when one of my maternal brothers came to my room with a laptop and said that he had just come back from the NELTA conference. I dreamed to have a laptop and participating in ELT conferences as an English language teacher like him. I asked him about the conference and then he said it was a big conference for English language training. I had a desire to speak spontaneously in English and be a trainer so I was lured to keep my legs there.

Another reason was that I have listened from my school life about KU and one relative Mainali grandfather who was praised like a god in our society. It also raised the hidden curiosity inside of me. One of my Uncle and relative sisters also achieved successful life by getting an education from KU. So, I had an unexpressed dream inside of my heart to study there and become a trainer and researcher.

These stories created the interest in my academic dream to study there but I was not sure whether I could get such an opportunity or not because of the unplanned journey of my academic career since my SLC examination. My dream of studying M Phil Degree bestowed the reality when I was made at fault pushing out of my conventional belief and norms and not believing me from my father-in-law and my mother-in-law. I wanted to be an ideal daughter-in-law, so I followed my father-in-law and mother-in-law pertaining them with love, care and affection. At a similar time, we were challenged by a huge earthquake of 2015 AD. Then, I tried to convince them to leave the village and stay with us in Kathmandu, but they did not believe me. First time in my life, I was broken so bitterly then I became very sad. Relating the event with my request to my mother-in-law to leave the village and stay with me, after some months, one of my relatives came into my room and directly said, you have a separate flat now so you can bring and scold your father-in-law and mother-in-law,

she made fun of telling that no one listen here. At that time, I was not able to see my eyes then she said to me that how I was criticized in a public place and private place-making viral to the issue of my request to them stay with me.

I felt first time ashamed, frustrated and thought that I do not have a right to show my face. Then, one day I went near to nature then recalled my memory and consoled myself addressing my feeling, belief and determination since my childhood that made me bold again. It brought a storm in my mind, when, I used to take responsibility in my own house I used to be praised but in my husband's house I was made like a joker in the eyes of my husband's family members. My intention was not bad so once again I felt proud of my independent gender identity.

However, this experience hurt me a lot so I have decided that I must forget this pain, underprivileged feelings by triggering a new journey. Then, I came home, called KU, but my phone call was not received so I got a connection the next day and received the mobile number of Laxman Sir then called him and got information from him. It was a time of form distribution for MPhil study, so I sent my sister to visit my brother-in-law and bring a form from the School of Education, Hattiban. The next day, my sister brought the form for me then I shared my plan with my husband. Then I did the process of my MPhil degree which I feel quite venturous at present.

Journey of My Three Academic Semesters: Lost in the Foggy Dense Forest

I approached KU with huge excitement and happiness. After my stay in Kathmandu, the first time I had full-time attended the classes. It was a wonderful aspect of my life so I presented my queries directly in front of my teachers and I initiated to read, I was greatly influenced and motivated by Jairaj Awasthi sir and other teachers too. However, I did not know computer applications and my sister used to help me that created passiveness in my writing papers in the first semester. Another

problem was that I had a small child at home, and I was very weak so started to get suffering from pressure low. I had my language institution too at that time. Thus, I realized that it was better to leave jobs and household chores and to give time for my better academic journey ahead; however, I had a habit of teaching so not able to leave my job.

Analyzing from the personal image, I did not have a scooter during the first semester. It created new hills on my MPhil journey. My friends used to help me but I never felt comfortable to take help from others. It appeared a necessity that I had to take the help of friends. My friend Gobinda Niraula used to leave me at Balkumari from Hattiban, School education, KU. So, I used to rush to catch buses from Koteshwor to Chabahil. Sometimes, I used to catch tractors too at that time I used to be sceptical with the brothers of the truck and used to be scared near the forest of Pashupati but they used to leave me leaving their ways in Chabahil wishing my successful academic career whom I could not recognize but remember and respect from my heart. I had perceived so emotional part in these terms that whenever I recall my past that becomes an eye-opener and helps to respect and explore the identity of humanity in the social and academic world. I am thankful and indebted who helping me to gain my language learning identity.

Furthermore, regarding the academic journey of the first semester, I was interested in studying and was affected by the appropriate guidelines and supportive nature of teachers. But, I had problems related to my research subject. I was crazy in literature from my childhood and a student of literature till master degree so I did not pay too much interest except English Language Teaching (ELT). On the other hand, I used to ask questions to research teachers about literature and used to think that it is my right to ask questions not by understanding. It made me so annoyed and I had

discussions with teachers about his domination. Honestly speaking, it was not his fault but my busy schedule of work and poor performance in the research study. It was near to the exam, I suffered from low blood pressure so felt that this place is not for a woman who is doing struggle to survive and care for her small son.

In this regard, I did not give up and then learned from Laxman sir, he made me understand the difference between the literature in language and literature in research, and he also gave me his thesis in pen drive. Then I dared to write papers, do research assignments, and submitted to teachers. I have submitted all teachers but the research teacher told me to write the draft of my research assignment then I requested to keep me absent and I do later in the second semester.

In the second semester, I was habituated with my all problems and wrote term papers easily compared to the first semester. Another progress was that I read a lot of journals and found the subject of my interest. Then I shared with Tika sir, about the discourse of gender identity and he guided me by providing gender-related books that brought a little bit of hope to me. Then, I followed his suggestion and read the present theory books of my research from the second semester. Likewise, I had my vehicle also made my research level study easier in the second and third semesters. Now at present, I think that if I had used technology from the first semester not depending on my sister, I would get the way of reading journals and writing research articles from that time. In my reflection on the M Phil journey of KU made me study as a good reader.

Defending Proposal and Writing Thesis Draft: A Conqueror in My Research Journey

After the third semester, I again left to involve in academic writing and lost in the cosmos of dilemma. I just gave time for my teaching profession at that time Tika

sir used to remind me to defend proposal calling at college but I used to be busy only teaching the English language, not in learning. One day, Laxman sir called me at college and I went to visit him, he motivated that there is time to defence proposal and you could finish thesis also in time. I was so confused that from where to start, how to write, and do the proposal defence. Then, Laxman sir made me clear describing each topic and subtopics and then I wrote the proposal and he facilitated to defend it very easily guiding me like a nursery level student. At that time I was also motivated by reading his biography and the first time I commenced to find books and read myself and prepared a draft also in time and submitted it under the guidance of Laxman sir. There was no record that how many times I read his thesis. Similarly, Awasthi sir also provided research books related to ELE. I still remember that I was never motivated to study during that time but it was not easy for me to teach the whole day and forget to sleep till late at night.

Reflecting My Field Visit: A Sense of Belonging

As my reflection of the field visiting and collecting stories appeared the great achievement entire my research journey which made me clear about the language learning identity of my research participants peeping from the socio-cultural perspectives of this society. My participants whom I selected as college and university levels English teachers from Kathmandu and Lalitpur were from remote and urban upbringings of vivid locations. I got them to meet more than five times and recorded their lived stories from their birth to at present by exploring their future prediction and dream too. Here, I have made insight that all of my participants had the same experiences to construct their personal, professional and social identity however they had different feelings and experiences related to parenting in their childhood. Perceiving them with the professional identity I have assimilated myself with their

stories. I have wept, become sensitive and travelled with narratives in the language learning-teaching task of my journey.

After attempting their stories, I have accomplished the clear socio-cultural pictures of gender identity in the language learning phenomenon. I also perceived a keen mind after listening and collecting their stories. I also became calm and thought that my practices in language learning are valueless compared to their tough struggle who have challenged conventional norms and practices. They have constructed their identity and even reshaped and re-negotiated the identity of new generations too. I have regarded them with the synonymies of patience, hardworking, optimism as well as the source of knowledge to find multiple identities of women English teachers. I felt the first time that I also have a community of mine after listening, and gathering their information.

I have followed my research question to take their narratives and explore from multiple dimensions then their lived events hunted me continuously and when I analyzed their narratives then I have realized that it is the natural phenomenon of humans history where self should stand and do struggle to construct identity. The identity can be constructed and reconstructed regarding the quality of investment in childhood, education, linguistic –cultural and social context. Women English teachers rose with the influence of gender discrimination and those who were honoured from family were not also untouchable from societal norms. Hereby, I have remembered and recalled the research journey of my own experience.

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APPENDICES

Women English Teachers' Narratives: Interview Guidelines

	Research Questions	Interview Guidelines
	<p>How do women English language teachers narrate their experiences of family environment and support in the construction of identity?</p>	<p>Part I : Family Support to Construct Identity</p> <ol style="list-style-type: none"> 1. Could you please tell me briefly as to how you spend your childhood? 2. What was the role of your father in your childhood? 3. How do you define the changing role of fathering? 4. What was the role of your mother for creating your language learning environment? 5. Many daughters experience gender disparity in their parenting. How do you define your childhood in terms of parenting in your family? 6. As everyone talk about identity these days, in your opinion how did you receive language learning identity? 7. Could you please tell me briefly about your marriage and the support of your

	<p>How do women English language teachers perceive the educational opportunities and work environment in the process of constructing their identities?</p>	<p>husband to construct your ELT identity?</p> <p>Part II : Process of Constructing the Professional Identity</p> <ol style="list-style-type: none"> 1. Could you please briefly describe about your language learning identity as daughters? 2. When did you start English language teaching profession? 3. What is the identity of women English teachers in Nepalese society? 4. How do you explain the term socio-cultural identity of a woman English teacher in Nepalese society? 5. In your opinion, what is the cultural identity of a woman English teacher in Nepalese society? 6. Where do you place yourself in the society and culture as a woman English teacher? 7. How do women English teachers' socio-cultural backgrounds affect their current practices and identity? 8. How do you think that your past and present identities guide to your future identity in ELT?
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	<p>How do these women convert the challenges of socio-cultural practices into opportunities in the process of identity construction?</p>	<p>Part III : Challenges and Opportunities</p> <ol style="list-style-type: none"> 1. As a woman English teacher, you might have several responsibilities apart from that of a teacher in your family and society. In this context, how do you manage your professionalism as a teacher and other roles? 2. How do you perceive the changing roles of women English teachers in our society? 3. The English language teaching is heading towards using ICT in Nepal. In this context, how this notion has affected in your classroom practices and your identity? 4. What are the factors that created opportunities and challenges in ELT? 5. Have you ever attended ELT conferences? 6. Well, how do you define the role of research article writing for generating professional identity?
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A Sample of Transcribed Interview

My father was advanced. I was not allowed to play with toys in my childhood. I was strong from my childhood. My parents made me feel I am something. They raised me with respect and honour. I enjoyed my childhood like my two brothers due to my father's special focus on me. I never thought weak myself but my elder sister followed the guidance of my mother and became like a mother. More emphasis was given to me compared even to my brothers. My father used to tell me you are something. He had constructed a suitable and prolific space in my childhood which made me bold but I have seen gender discrimination in my society. Even small daughters were not allowed to go outside and play like children. They had to help mothers in the kitchen.

My father used to buy clothes at Dashain according to my desire. Our society did not accept changes easily. From my childhood experiences, I have come to know that daughters were not allowed to go to school. Very few daughters used to go public school. Parents used to send sons into institutional school. However, my father kept our study in the priority.

There was not a good boarding school near to home. My father searched for a good school. At that time, one school, named Jaya Shree Academy came to our village of Bhaktapur. It has taught like Boarding school. I went to the same school to study but villagers told my father and I listened that what he does by teaching daughter. My parents did not order me to do household chores. They pressed me to study. My friends used to go to cut grass; I used to go to school. Society kept the daughters back. I saw discrimination against daughters in society. They did the backbiting of my father.

My father used to convince me telling that society is not good, do not look to society, and go on your way. In my time daughters were exploited by family and society. They used to do backbiting and we listened to them being mute. From my school life, I secondarily took my mother's talk and my career primarily due to my father's motivation and forces to study. There was the same study environment as my sister but she took our mother's talk in primary way and career in a secondary way so she got a problem a long time after marriage not being able to make a decision.

I was quite revolutionary from my childhood. So, I used to beat boys at school. Once boys from the next bench pasted papers in my hair using gum and hurt me. The teacher was in the classroom but I did not care for him and got up from there, jumped on the desk, caught his shoulder and took him in the room of the principal then punished him. From that time no one dared to tease me in the classroom. I think I was very bold and like a leader in my periphery. Mam, do you know, I was recognized as a don of my community and made different perspectives as a daughter. I was good at English and other subjects from my school life. I had never considered injustice. I was famous among teachers too.

Um, I was the dream of my father. I had a good performance at school level study. I did SLC in the first division and then family to society forced me to study science. I enrolled in science faculty rather knowing my linguistic potentiality and lost two years not being able to perform in a big science class. At a similar time, I joined in Arts faculty majoring in English and received a passed result which was fruitful to flourish my academic and teaching career but my decision hurt my father who wanted to make me an engineer. I read major English without asking my parents with the eagerness of being someone in future after not getting interested in science stream from my site which has brought me to this position.

After plus two results, I wanted to do something in the foreign affair but continued teaching profession after SLC, the success story of my teaching career has played a role. I taught at the same school from where I did SLC. I taught English there due to my good English. Society used to give my example to their sons and I was a hero in the eyes of them. I enjoyed in English language teaching at school till lower secondary level.

Mam, I have different stories compared to others. I dared to choose a subject without asking parents with the desire of doing something in life when even sons were not on that stage in my community. Wherever I am today, it is due to family and my decision-making ability. When I initiated to study at Bachelor level I did love marriage and did struggle to change the environment of my husband's family which made me strong in the family and supported to create a different perception inside of the family and even in that community too. After marriage too, I did not give up my ambition and stored courage to fight against obstacles to continue my teaching profession.