A PHENOMENOLOGICAL STUDY OF NON-ENGLISH LANGUAGE TEACHERS'
EXPERIENCE AND ANXIETY ABOUT ENGLISH AS A MEDIUM OF
INSTRUCTION

Aananda Rai

A Dissertation

Submitted to
School of Education

In Partial Fulfillment of the Requirements for the Degree of
Master of Philosophy in English Language Education

Kathmandu University
Dhulikhel, Nepal

September 2024

AN ABSTRACT

of the dissertation of *Aananda Rai* for the degree of *Master of Philosophy in English Language Education* presented on *11 September 2024* entitled *A Phenomenological Study of Non-English Language Teachers' Experience and Anxiety about English as a Medium of Instruction*.

APPROVED BY

…………………………………..

Assoc. Prof. Tikaram Poudel, PhD

Dissertation Supervisor

This study explores the school non-English language teachers' experience of using English as a Medium of Instruction (EMI) and its psychophysiological consequences like anxiety. There are various reasons behind such experience, such as linguistic inadequacy and obscurity in language policy in Nepali education. I reviewed the relevant literature to achieve my goals, concentrating on themes, empirical studies, policy documents, and methodological reviews to establish my argument. Following the interpretive paradigm, I employed Interpretative Phenomenological Analysis (IPA) as a research method under phenomenological methodology. To meet the purpose of this research, I collected data from five non-English language teachers who used EMI in their pedagogical activities, through semi-structured interviews using interview guidelines and taking field notes. For data analysis, I followed the Step-by-Step analysis process recommended by Noon (2018), where four superordinate themes emerged, containing four subordinate themes for each superordinate one, representing all five of my research participants' lived EMI experience. I followed the principles of the cognitive theory of anxiety that enabled me to interpret, conceptualize, understand, and define the phenomena studied in this research.

The discussion reveals the tangled interplay between the participants' perceptions of themselves as 'non-language teachers' and the profound consequences they face while

using English as the language of their pedagogical instruction in a non-native context, leading them to experience EMI as an 'extra burden.'

This study contributes to the discourse of English in Nepali education by uncovering the psychophysiological intricacies manifested in non-English language teachers due to the obligation of using English while working within the EMI framework despite their linguistic inadequacies. By proposing practical initiatives to mitigate the negative impacts of EMI on teachers, I, in this research, voice for informed policy decisions to realize non-English language teachers' ongoing concerns on blindfolded EMI practice across academia. With expanding theoretical insights into the psychosocial dimensions of EMI experience among non-English language teachers, this study provides viable implications for educators, policymakers, and researchers in English in education for effective EMI praxis. The findings aspire to future research to explore the practitioners' vivid EMI consequences realized in a non-native context that contributes to the discourse of prevailing EMI practice across the academic spectrum.

………………………   11 September 2024

Aananda Rai

Degree Candidate

शोधपत्र सारांश

आनन्दा राईको अंग्रेजी भाषा शिक्षामा दर्शनाचार्य उपाधिको लागि विद्धालयमा अंग्रेजी भाषाबाहेकका शिक्षकहरुको अंग्रेजी भाषा लाई कक्षा शिक्षाको भाषाको रुपमा प्रयोग गर्दाको अनुभव भन्ने शिर्षकको शोधपत्र सारांश शिक्षा संकाय, काठमाण्डौ विश्वविद्यालयमा २६ भाद्र २०८१ म प्रस्तूत गरियो ।

....
सह प्राध्यापक डा. टिकाराम पौडेल
सोधपत्र अनुमोदनकर्ता

यस अध्ययनले विद्यालयमा अंग्रेजी भाषाबाहेकका शिक्षकहरुले अंग्रेजी भाषालाई कक्षा शिक्षणको भाषा (EMI) को रुपमा प्रयोग गर्दैगर्दा अनुभव गर्ने मनो-शारीरीक परिणामहरु जस्तै, चिन्ता को खोज गर्दछ । नेपालको शैक्षिक परिप्रेक्षमा यसप्रकारका मनो-शारीरीक परिणामहरु देखा पर्नुको पछाडी शिक्षकहरुको अंग्रेजी भाषामा अपर्याप्त भाषिक प्रवीणता र नेपालको शैक्षिक पद्धतिमा निहीत भाषिक नीतीबारे उनीहरुको अस्पष्टतालगायत अन्य विविध कारणहरु रहेका छन् । यस अध्ययनको क्रममा मैले समीक्षा गरेका विषयगत, अनुभवजन्य, नीतीगत तथा पद्धतिगत साहित्य समीक्षाले यस अध्ययनले उठान गरेको विषयको महत्वलाई उजागर गर्न थप सहयोग गरेको थियो । व्याख्यात्मक प्रतिमानलाई अंगीकार गर्दै, यस गुणात्मक अध्ययनमा मैले फेनोमेनोलोजी अन्तरगतको Interpretative Phenomenological Analysis (IPA) लाई अनुसन्धान विधीको रुपमा प्रयोग गरेको थिएँ । यस अध्ययनको उद्देश्यहरु पूरा गर्नका निम्ती अर्धसंरचित अन्तरवार्ताहरुमार्फत अंग्रेजी भाषाबाहेकका तर अंग्रेजी भाषालाई कक्षा शिक्षणको भाषाको रुपमा प्रयोग गर्ने पाँच जना शिक्षकहरुसंग मैले सूचनाहरु संकलन गरेको थिएँ, जहाँ अन्तरवार्ताहरुमा भाषिक रुपमा रेकर्ड गर्न नसकीनेखाले महत्वपूर्ण सूचनाहरु सुरक्षित तवरले टिपोट गर्नका लागी मैले Field notes को समेत प्रयोग गरेको थिएँ । त्यसैगरी, संकलित सूचनाहरु विश्लेषण गर्न, नून (२०१८) द्वारा सिफारीस गरीएको सूचना विश्लेषणको चरणबद्ध प्रकृयाको अनुसरण गर्दै मैले जम्मा चार वटा superordinate theme हरुको निर्माण गरेको थिएँ जहाँ प्रत्येकका लागी चार/चार वटा subordinate theme हरु समावेश गरीएका छन्, जसले यस अध्ययनमा उठाइएको विषयको बारेमा सहभागीहरुको जीवन्त अनुभवहरु समेटेका छन् । त्यसैगरी, cognitive theory of anxiety ले यस अनुसन्धानमा अध्ययन गरीएको विषयलाई प्रष्ट रुपमा परिभाषित गर्न, बोध गर्न तथा व्याख्या गर्नका लागी वैचारिक सहयोग प्रदान गरेको छ ।

खोजअनूसार, विषय शिक्षकहरुले आफूहरुको 'भाषा शिक्षक' को भन्दा पृथक पहीचान भएतापनि विद्यार्थीहरुलाई EMI अभ्यासमार्फत लक्षित भाषा सिकाईमा सहयोग गर्नूपर्ने जीम्मेवारीलाई शिक्षामा एक अतिरिक्त बोभको रुपमा लिने गरेका छन् ।

यस अध्ययनले अंग्रेजी भाषाबाहेकका शिक्षकहरुले अंग्रेजी भाषामा आफ्नो भाषिक प्रवीणता अपर्याप्त हूदाहूदै पनि EMI Framework भित्र रहेर अंग्रेजी भाषालाई कक्षा शिक्षणको भाषा को रुपमा प्रयोग गर्नैपर्ने बाध्यकारी स्थितीले उनीहरुमा पैदा गरेको मनो-शारीरीक परिणामहरुको उजागर गरी नेपालको शिक्षामा अंग्रेजी भाषा अभ्यासको Discourse मा योगदान पूर्याउछ । थप, यस अध्ययनले EMI अभ्यासले नेपालको शिक्षा जगतमा सिर्जना गरेका समस्याहरुको समाधान तथा तिनका निराकरण गर्दै आगामी दिनहरुमा यस अभ्यासलाई अभ प्रभावकारी र उपयोगी तूल्याउन, सम्बन्धित निकायहरु तथा अधिकारीहरुले शिक्षकहरुलाई उचित ढंगको प्रशिक्षण तथा तालिम वा सो प्रकारका कार्यक्रमहरु उत्पादन तथा संचालन गर्नूपर्ने आजको मूलभूत आवश्यकता रहेको महसूस गरेको छ । जसमा, प्रायत: विषयउन्मूख गराईएका कार्यक्रम निर्माण तथा संचालनको परम्परामा केही हेरविचार गरी मूलत: शिक्षकहरुको भाषिक सरोकारहरुलाई विशेष रुपले मनन गर्दै उनीहरुद्वारा उल्लेखीत भाषिक तथा शैक्षणीक अप्ठ्याराहरु सूल्भाउने किसीमका नीती तथा कार्यक्रमहरु निर्माण तथा आयोजना गरिनूपर्ने आजको परम आवश्यकता भएको पाइएको छ । यसप्रकारको खोजमा आधारीत भई यस अध्ययनले शिक्षकहरु, नीतीनिर्माताहरु, र अनूसन्धानकर्ताहरुका लागी केही व्यवहारीक Implications पनि प्रदान गर्दछ । साथै, यस अध्ययनले अनूसन्धानकर्ताहरुलाई भविष्यमा नेपालको शिक्षा जगतमा EMI द्वारा सिर्जीत विभिन्न परिणामहरुमाथि अध्ययन गर्न दिशानिर्देश पनि गर्दछ ।

....   २६ भाद्र २०८१

आनन्दा राई

शोधार्थी

This dissertation entitled *A Phenomenological Study of Non-English Language Teachers' Experience and Anxiety about English as a Medium of Instruction* was presented by *Aananda Rai* on 11 September *2024*.

<div style="text-align: center;">APPROVED BY</div>

………………………   11 September 2024

Assoc. Prof. Tikaram Poudel, PhD

Dissertation Supervisor / Head of Department

………………………   11 September 2024

Assist. Prof. Bal Ram Adhikari, PhD

External Examiner

………………………   11 September 2024

Prof. Bal Chandra Luitel, PhD

Dean/ Chair of Research Committee

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

………………………   11 September 2024

Aananda Rai

Degree Candidate

DECLARATION

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

………………………   11 September 2024

Aananda Rai

Degree Candidate

DEDICATION

To

My loving Family,

My enlightened Gurus,

and

Directly/indirectly involved All

whose trust, endless love, and celestial encouragement,

furnished my research journey to this end.

ACKNOWLEDGEMENT

I realize how delighted one could feel after the successful completion of a profound, gracious, and appreciable project like a dissertation, and I also realize how blessed one could feel for all the encouragement and guidance from the untiring altruists. I name my journey through this research 'a blissful journey' that was truly guided and resourced. Due to the continuous support and motivation that I received from numerous supportive hands from the conceptualizing phase to the final thesis, I sincerely could celebrate the moment of this success. I would like to express my humble gratitude to all of them who, directly or indirectly, have been a part of this research. I respectfully express my special regard to a few names for their endless support and valuable time throughout this blissful journey.

I would like to express my sincere gratitude to my supervisor, Assoc. Prof. Tikaram Poudel, PhD, for his valuable time and enlightening guidance. Indeed, his timely suggestions after minute observation on my research always made me feel so grateful and inspired. His positive and constructive remarks worked as a booster for my self-motivation so that I could stay on track throughout my research journey. The resources he provided for my research progress contributed significantly to my success. His knowledge, which he shared during the comments and inputs, always made me realize my limitations, which inspired me to keep up my desire to learn and learn more about the subjects I was interested in. I am indebted to him for his parental-like academic guidance and attention to my research concerns.

I am equally grateful to Prof. Bal Chandra Luitel, the Dean of the School of Education, Kathmandu University, whose farsightedness and creative insights are always motivating. In the same way, I would extend my deepest gratitude to Prof. Dr. Jai Raj Awasthi for the expertise he shared in different semesters of the program. Similarly, I am thankful to all members of the Research Committee. I express my humble gratitude to respected Prof. Laxman Gnawali and Assoc. Prof. Hem Raj Kafle for their critical insights into the agenda studied in my research.

Aananda Rai

Degree Candidate

ABBREVIATIONS

BBC	British Broadcasting Corporation
CBS	Central Bureau of Statistics
CDC	Curriculum Development Center
EMI	English as a Medium of Instruction
ELE	English Language Education
ELT	English Language Teaching
FLA	Foreign Language Anxiety
ICT	Information and Communication Technologies
IPA	Interpretative Phenomenological Analysis
KU	Kathmandu University
M. Phil.	Master in Philosophy
MT	Mother Tongue
MTB-MLE	Mother Tongue-based Multilingual Education
NELTA	Nepal English Language Teachers' Association
NEP	National Education Policy
NESP	National Education System Plan
NLC	Nepal Law Commission
NMI	Nepali as a Medium of Instruction
SSDP	School Sector Development Plan
TU	Tribhuvan University
UN	United Nations
UNICEF NEP	United Nations International Children's Emergency Fund Nepal

TABLE OF CONTENTS

CHAPTER I

INTRODUCTION

This study explores how the non-English language teachers experienced using the English language as a Medium of Instruction (EMI) in a non-native context. It also identifies their anxieties during its practice in their pedagogical activities. Indeed, using a language other than the native language in instructional settings is a formidable practice since non-native language users are sensitive as they differ from monolingual native speakers in language knowledge (Cook, 1999). With such characteristics, non-native users, specifically the subject teachers as 'non-language teachers', gathered the assorted EMI experience in their professional lives and beyond. I counted this issue as a research phenomenon since I often experienced finding the non-English language teachers sharing their unpleasant EMI consequences in and beyond their professional space.

I recall my experience while discussing EMI issues. I revisit my days when my co-teachers and I shared our EMI experience in our leisure in school-staff rooms and, sometimes, on the school playground or in the canteen. During the sharing, I used to find EMI teachers, especially the non-English language teachers, who were more critical about their EMI experience. They used to express their bothersome feelings towards the practice as they perceived themselves as 'non-English language teachers.' Sometimes, we abruptly used to get emotional about forceful EMI practice in schools despite our English incompetency.

More specifically, I vividly remember an incident in the school where I was a basic level English language teacher. Just after the term-result publication, a grade-seven-girl-student came to the staff room where three teachers, two English language teachers, and one non-English language teacher, were chit-chatting in our leisure hour. She approached the English language teacher beside me with her complaint. She rudely claimed more marks than how much she had obtained. Immediately, the English language teacher sitting beside me started consoling her in her flawless English for almost six/seven minutes. I felt my limited linguistic resources and realized her English skills.

Then, one day, months after the incident, the non-English language teacher and I were on ground duty around the school grounds at noon. Unexpectedly, the non-English language teacher suddenly reminded me of the flawless talk by the English language teacher that we had experienced in the incident. She carefreely looked upon her inadequate English competency and shared how she felt about her minimum proficiency. Then, I found myself wrong in my assumption of being the only incompetent in English in the whole school. The sharing brought us closer, so we openly shared our EMI challenges and anxieties. It was not the end, and later, two other non-English language teachers joined our discussion and aligned with our shared EMI consequences. Such experience supported me in setting the context of my research.

Moreover, my encounters with different EMI incidents, as discussed, inspired me to explore EMI in education. So, in search of the issue of my interest, I found the teachers having both positive and negative perception towards EMI practice in education in various literature. I noticed them having EMI anxiety as they used to share their feeling of inferiority, hesitation, and inability to express themselves through their limited English resources. Indeed, they felt EMI was a forceful practice that they neither quit practising nor embraced satisfactorily. Such scenarios gave this study concern life as a phenomenon to discuss and contribute to the field of English in education. Indeed, such experience triggered me to navigate my way to explore the issue, i. e. non-English language teachers' lived EMI experience and anxieties. I researched related literature to shape my idea and found the issue highly demanding to explore in Nepali education. Furthermore, I am delighted that this study worked more closely on the phenomena I observed.

Today, academia seems to embrace EMI practice significantly, and this trend is increasing. We can realize this by overviewing EMI education in different continents, such as Europe, Asia, and Africa, where English excellence is envisioned in students through EMI (Tamtam et al., 2012). It is admissible that the EMI practice enhances students' intercultural understanding and English language competence. Moreover, it prepares them to entertain the global educational platforms and sets them in better positions in the worldwide market (Tamtam et al., 2012). However, it is challenging to implement EMI effectively in non-native contexts. The problems such as the lack of qualified teachers majorly affect the smooth practice of EMI in education. So, it seems

that academic institutions only target practice benefits but overlook linguistic concerns, such as linguistic confidence in teachers that directly influence the intended educational outcomes, emerge in the EMI trend. Thus, being contexed on such scenarios in Nepali education, this study concerns the issues, i.e. non-English language teachers' EMI experience and consequences in and beyond their professional space.

This chapter presents the overall discussion on the background of the study. Furthermore, it consists of the rationale of the study, statement of the problem, purpose of the study, research questions, and delimitation of this study, chapter framework followed by the chapter summary.

Background of the Study

The buzzing concept of globalization calls for English excellence in people regardless of where they belong. Eventually, it worked for the English language to attain global status (Amoah & Yeboah, 2021), occupying spaces across all disciplines. Such powerful influence of the English language encouraged the concept of EMI practice to flourish in education worldwide. EMI is the use of English in classroom instruction that is trending globally in education today. With its worldwide spread (Tamtam et al., 2012) and high demand in academia (Tsui, 2018), Asian countries also embrace EMI education increasingly. So, EMI is recognized as a spreading practice in the worldwide epistemic spectrum.

Contextually, Nepali education also entertains EMI despite its multilingual context. English, as a non-native additional language, is one of the influencing languages among more than 124 different languages in the country itself (Central Bureau of Statistics [CBS], 2021). The English language occupies a significant space in Nepali education. Among public (government-funded) and private schools (private-funded) (NEP, 2019) in Nepal, private ones implement EMI from the establishment. However, government-funded Nepali schools are increasingly employing Nepali medium in education today. However, these days, community schools allure to EMI (Ghimire, 2022) by following the ideology of better education through English. Such happenings portray a high demand for EMI in school education nationwide. Nonetheless, it seems problematic in the non-native context of Nepal due to many challenges, such as teachers' unpreparedness due to their limited linguistic resources (Ojha, 2018). In addition, my

experience with EMI difficulties in teachers also project the impaired practice of EMI education in Nepal.

In education, the linguistic medium of instruction is prominent in achieving the utmost educational outcomes. Specifically, the teachers' perception towards the linguistic medium of their classroom instruction determines the success of any academic activity. Numerous scholars conducted various studies regarding EMI in education and teachers' account for it. They showed that the teachers go through various EMI experience. For instance, teachers experience the emotional state of feeling less confident due to their incompetence in oral English (Pun & Thomas, 2020). The scholars also found that teachers compensate for their English inadequacy with their mother tongue (MT) in EMI classrooms. However, the teachers positively account for EMI (Han & Dong, 2016) despite their EMI anxiety (Graham, 2022). It shows that the teachers experience EMI subjectively from context to context.

In Nepali education, the literature presents various challenges in EMI education. While reviewing the literature, I found that the teachers' linguistic incompetence is one of the significant challenges (Sah, 2023) in EMI education in Nepal. Non-native English users experience various unpleasant linguistic experience due to their incompetence in English (Sharma, 2022). Despite their linguistic complexities (Chand, 2023), their positive perceptions outweigh their negative EMI remarks (Khatri, 2019). While reviewing the literature, I found that most research explored the generic and more theoretical aspects of linguistic concerns related to EMI in education. However, in this study, I delved into how the non-English language teachers experience EMI and anxieties in a non-native context of Nepali education.

Rationale of the Study

While discussing the EMI experience, I remember a nightly phone call from one of my colleagues after her recruitment in one of the public schools in Sunsari district, Nepal. She sounded panicky about running her science classes through EMI. She shared that her insufficient English proficiency and her students' low English competence added problems in her EMI classes. Her nervous tone exposed her hesitation and inhibition in her EMI pedagogies. She said that such experience led her out of hunger for several days and manifested anxiety. After her story, I shared mine – I often tried quitting my teaching

profession due to the linguistic barrier in my initial years of teaching. Such incidents made me realize that EMI issues are rampant in Nepali education as EMI is a widespread trend. However, it neither contributes to quality education (Ojha, 2018) nor lets the teachers feel presentable during pedagogical activities (Graham, 2022). Thus, it seems that EMI practice is embraced in Nepali academia, overlooking the challenges it brought from its initial implementation phase. So, such contexts motivated me to perform this study to bring up the ideas regarding how the non-English language teachers (being non-language teachers) experience the phenomena of blindfolded EMI implementation in a non-native context of Nepal.

As Nepali education has embraced EMI education for years, it is undoubtedly a prime time to overview the teachers' experience. Interestingly, Nepali education, where the classrooms are full of multilingual students, follows EMI practice increasingly as a trend. In addition, English is used as a non-native additional language in the country, and subject teachers, such as 'non-English language teachers,' are obliged to use that non-native language in their pedagogical instruction. In this situation, the non-English language teachers could gather unique experience regarding EMI in education, and it is necessary to explore their lived experience.

Put simply, the language that is used as a medium of classroom instruction needs to be understandable. In other words, teachers' comprehensible content presentations through an understandable medium of instruction ensure the achievement of intended educational outcomes. So, their experience and perception toward the instructional language affect educational activities. Thus, the teachers' perceptions of instructional language, based on their experience, influence targeted linguistic achievement (Jiang et al., 2019). So, this study assumed that the non-English language teachers experience EMI distinctively from the language teachers, forming certain perception towards the practice that uncovers the different dimensions of the EMI discourse.

In this study, I explored the non-English language teachers' experience regarding psychophysiological EMI consequences. Based on the practitioners' EMI experience and their EMI realities, I offered some propositions for ensuring effective EMI practice in a non-native context. Thus, this study benefits policymakers, stakeholders, researchers, and practitioners in designing or setting better actions to implement EMI effectively in school

education. Significantly, the EMI practitioners will find this study inspiring as it motivates them to build up their resiliency in their profession against existing EMI challenges in education.

Statement of the Problem

Using EMI in non-native contexts brings up vivid problems and challenges in the field. As a co-staff of some non-English language teachers in different schools where I worked as an English teacher for years, I found the non-English language teachers coming across different and unique experience regarding EMI practice. They shared their EMI feelings in the workplace (school) with me.

To be specific with my experience, about three years back, Sargam (pseudonym), a non-English language teacher, and I were waiting for the bell to ring to go to the assigned class. While waiting, we talked about the British Broadcasting Corporation (BBC) and some broadcasted programs related to continental cuisines. Our talk about British pronunciation was intense, leading us to compare ourselves with the better English-speaking Nepali movie artists. Tracking English progress between the conversations, Sargam shared her inhibition in instructing her students through English. She said, "Yo Angrezi vanne bhasa ta malai wakka dikka laagchha." She meant to say that she feels hatred for the English language. Sargam's shared feeling was not bound only to her professional life but also haunted her beyond that space.

The incidents in my workplace supported my research issue in germinating. While I used to go through such incidents, some questions and confusion popped into my mind. The questions include: what do teachers think about practicing EMI? How do they feel when they are imposed with a practice that they have problem with? What would be their feelings towards EMI? Do they find it challenging, problematic, beneficial, or advantageous? How do they perceive it after all? What anxieties do they identify after their EMI struggles? etc. Such questions in my mind motivated me to go through the existing literature on the issue.

During the literature review to quench my above-mentioned queries, I found that 'language inadequacies' are one of the major problems that trigger other challenges in EMI implementation (Pun & Thomas, 2020). In Nepali context, teachers also survive linguistic inadequacy, so they are psychologically unprepared for EMI education (Ojha,

2018). Especially, the basic level non-native English language teachers lack the confidence to practice EMI in their pedagogical activities (Tiwari, 2023) due to their English incompetence. Additionally, linguistic diversity (Saud, 2019) adds more problems to implementing EMI in Nepali education. So, the reviewed literature showed that the EMI issues are prevalent in Nepali education and need to be brought to light.

Regarding EMI anxiety, I found limited research that showed that this phenomenon is underresearched in Nepal. However, EMI anxiety prevails in non-native teachers of Nepal (Lawati, 2020). Nonetheless, in the context of other countries, the scholars sufficiently studied the phenomena. For instance, the scholars Djafri and Wimberti (2018) and Siagto-Wakat (2016) explored EMI anxiety in students. Numerous scholars have carried out various research in the case of teachers. However, most of the studies were conducted on the issues of EMI challenges, difficulties, perceptions, and experience only in higher education. Thus, the literature led me to explore how the basic level non-English language teachers experience EMI in a non-native context. Moreover, I did not find any research on identifying EMI anxieties in basic level non-native English teachers, especially the non-English language teachers. So, setting the foundation on all such observations, experience, and intriguing questions about EMI, I searched for potential answers to the issue-related questions directly from practitioners in the field.

Purpose of the Study

The study aimed to explore non-English language teachers' experience in English as a Medium of Instruction. It also aimed to identify non-English language teachers' anxiety about English as a Medium of Instruction in education.

Research Questions

The research was based on the following research questions:

How do the non-English language teachers experience English as a Medium of Instruction?

How do the non-English language teachers describe their experience using English as a Medium of Instruction?

Delimitations of the study

This study was delimited to the exploration of non-English language teachers' EMI experience. There are different affective factors in an individual's personality, such

as motivation, self-esteem, personality, anxiety, etc. However, this study was delimited only to identify non-English language teachers' EMI anxiety while practising it in their teaching-learning activities.

In this study, the psychological state of humans, feelings of fear, negative emotions, feelings of being insecure, worried, fatigued, social shyness and inhibition, or any psychological discomfort refer to anxiety. Moreover, though this study discusses about the psychological state of the participants, it only concerns with the anxiety that manifests in the non-English language teachers using EMI in their pedagogical activities. Furthermore, psychophysiological anxiety refers to the physiological responses in participants after they experience anxiety manifestation in their psychological state during the use of EMI in education.

Chapter Framework

This study explores the non-English language teachers' experience and anxiety about using the English language as a medium of their classroom instruction. In other words, it uncovers the lived experience of EMI teachers who are not from the background of English in education and imposed with the practice of EMI without a clear framework.

The first chapter introduces the fundamental elements of the study. It elaborates the background of the study where it explains the research issue and highlights the context of the study. Moreover, it consists of the rationale of the study, statement of the problem, purpose of the study, research questions, the delimitations of the study, and chapter summary.

The second chapter consists of the review of various literature, categorically, thematic, empirical, policy, and theoretical review that enabled me to find out the research gap. Moreover, the work in this chapter provided me with the lens to look at my research issue from a certain perspective that supported me to conduct this study with a clear guidance. This chapter also contains the chapter summary.

The third chapter explains the research methodology employed to conduct this research. It is comprised with the philosophical consideration, research paradigm, research approach, sites and participants, data collection tools and techniques, data analysis and interpretation, quality and ethical standards followed by the chapter summary.

Similarly, chapter four responds to the first research question that I set in this study. It explores the non-English language teachers' lived experience of using the English language as the language of their classroom instruction in a non-native context. It also consists of summary of findings at the end.

Further, the fifth chapter consists of the non-English language teachers' anxiety in using EMI in education. It responds to the second research question of this study. As other chapters, it also consists of summary of findings. The final chapter, i.e. sixth chapter contains the summary of the whole study, key insights, viable implications, and reflection.

Chapter Summary

This chapter started with an introduction to the study that introduces the undertaken research phenomena: non-English language teachers' EMI experience and anxiety in a non-native context. It also contained my impetus to conduct this study or the pieces of my narratives where I mentioned how I was triggered to conduct this study. Similarly, this chapter included the background of the study, where I overviewed the EMI practice in various contexts, including Nepal, which provided the context to understand the research problem. The heading 'rationale of the study' consisted of the justification of why the issue was undertaken for this research. Furthermore, the statement of the problem outlined the issue as a problem. The chapter also consists of the purpose of the study and the research questions followed by the delimitation of the study. Finally, this chapter contains chapter framework above this chapter summary.

CHAPTER II

LITERATURE REVIEW

In this chapter, I present an overview of the status of the phenomena undertaken in this study that provides its comprehensive background by contextualizing it in Nepali education. In addition, I include a review of the previous studies that various scholars carried out, introducing the broader perspectives in the field of study. In other words, I reviewed the relevant literature that discussed using English as the language of classroom instruction in Nepali education. In the same way, I sought the language policy and practice in Nepali education that helped to advance the knowledge regarding the position of the English language in the Mother Tongue-based Multilingual Education (MTB-MLE) system in Nepal. I also demonstrate the theoretical ground for this study by incorporating the essential theoretical perspective in this chapter to build the basis for generating new knowledge in the field.

This chapter comprises a literature review, research gap, and conceptual framework for this study. I reviewed the relevant literature, categorizing it into thematic, theoretical, empirical, and policy reviews. Moreover, this chapter comprises the research gap I framed based on the existing literature. The research gap shows the need and significance of conducting this research. Furthermore, the conceptual framework sketches the overall picture of the activities considered in this study establishing the links between them. Lastly, the chapter summary provides the overall information about the development of this chapter.

EMI in Nepal

Today's globalizing world experience the dominance of English in every discipline, including education. Consequently, worldwide education entertains EMI as a widespread practice in today's educational spectrum (Zhao & Dixon, 2017) with the vision of ensuring English excellence in students. Thus, EMI is recognized as a growing global phenomenon (Dearden, 2014) that trends worldwide, resulting in globalized education (Tsou & Kao, 2017), generating vital research interests and debates among policy makers and educators throughout the globe. In addition, it is a geopolitical,

economic and ideological phenomenon that strongly impacts the educational ecosystem, bringing linguistic change to the world (Brochier, 2016, as cited in Fenton-Smith et al., 2017). Today, people regard English as the survival language, calling it worldly language (Pennycook, 2003), so people choose to connect with it. Such scenarios highlight the significance of EMI practice in worldwide academia.

Nepal shares a centuries-long history of relationship with the English language. It has almost two hundred years of relationship with the English language (Poudel, 2019) where Nepali education has realized the practice of English Language Teaching (ELT) since 1951 (Bista, 2011). Then, Darbar High School, established in 1854, formally endorsed ELT practice in the country, being Nepal's first English medium school (Levi, 1952, as cited in Poudel, 2019). Later, Tri-Chandra College, established in 1918, imparted education in English, and Tribhuvan University (TU), established in 1959, highly prioritized English in its curriculum (Bista, 2011). Such practices helped ELT to flourish in Nepali education.

However, a few decades later, the national master plan, NESP 1971-76 reviewed the curriculum and replaced English with any language among the United Nations (UN) languages as a compulsory subject in need. Moreover, the government decided to switch from English medium to Nepali medium, envisioning the establishment of national unity through the mother language. Nonetheless, the majority of educators and students themselves favored the English language in education, allowing high and continuous demand for it (Awasthi, 1979, as cited in Bista, 2011) in academia in the country. Consequently, TU again reviewed the English syllabus and continued English teaching (Malla, 1977, as cited in Bista, 2011), which added more value to ELT in the Nepali education system. So, the English language has been given a high priority in Nepali education despite its intention to continue to promote its national languages through education.

Despite ups and downs in language policies in Nepali education, English became a language of education after the egalitarian government was introduced in 1990. The eccentric policy in the state allowed the privatization of education. With this concept, private schools used the English language as an exclusive medium of classroom instruction (Thapa, 2011, as cited in Ojha, 2018). Thus, Nepali private schools, like in

many other countries, choose to practice EMI in comparison to public schools (Dearden, 2014). However, Nepali as a Medium of Instruction (NMI) public schools in Nepal are increasingly shifting their medium to EMI (Ojha, 2018). So, in recent years, Nepali education has been more attracted to English education, realizing the global dominance of the English language in every sector.

We can find different ideologies regarding the English language among people in Nepal. Interestingly, Nepali people consider the English language a means to associate primarily with people of high economic and social status (Phyak, 2016, as cited in Ojha, 2018). So, people's perception caused a high demand for the English language in Nepal causing an increasing demand for it in academic space. Moreover, in Nepal, students' unsatisfactory English performance means poor education, impacting their future careers (Poudel, 2019). The discussed scenarios show how the English language is highly valued in Nepali education. The scholars presented the significance of the English language in education by reviewing the Nepali people's support for its continuation. So, the high demand for the English language justifies the increasing trend of switching from NMI to EMI in Nepali education. So, such current practices of ELT or EMI reflect the growing demand for English education in the country.

Teachers' Foreign Language Anxiety (FLA)

EMI intends to make learners learn the English language along with course content. Teaching the target a foreign language is a policy promoting multilingualism (Goodman, 2014) in education. So, EMI is a bilingual teaching method that enables students to improve their intercultural communicative competence and learn the subject contents (Qi et al., 2012). It seems like an appealing deal in education. It is a practice full of difficulties and challenges, such as a shortage of competent teachers, learners' poor linguistic competence, lack of resources, and support, and inappropriate use of methodology in teaching (Vu & Burns, 2014). So, EMI brings various difficulties and challenges though it ensures numerous educational benefits.

Like the challenges mentioned above, teachers gather various experience while practicing EMI, often in a non-native context. For instance, teachers compensate for their poor English proficiency with their mother tongue in classroom activities (Pun & Thomas, 2020). They experience EMI as a challenging practice due to the linguistic

barrier that potentially causes language anxiety in them. In most cases, the pre-service teachers manifest English language anxiety, specifically in listening and speaking (Graham, 2022). So, such tensions hinder the effective implementation of EMI in education. It also results in problematic situations for teachers that cause worry, leading them to suffer anxiety during EMI practice in schools.

FLA is considered as the unpleasant feelings while learning or communicating in a second or foreign language. It includes subjective tension, apprehension, nervousness, and worry associated with the nervous system while understanding and using a second or foreign language (Horwitz et al., 1986). If such feelings undermine the cognitive function of learners/speakers, they demonstrate unsteady language performance (Von Worde, 2003). Anxiety, the most prominent and pervasive psychophysiological emotion, frets language users and eliminates their language awareness, interest, and self-confidence (Liu & Huang, 2011). Eventually, it can be a factor to affect an individual's performance in any task.

FLA manifests in several ways, both psychologically and physiologically. It manifests as word mispronunciation, nervousness while performing, forgetting recent learnings, avoiding speaking, etc. (Luo, 2013). Consequently, FLA causes production (talking) and reception (responding) apprehensions (Kráľová, 2016). Some effects of FLA can be categorized into academic, cognitive, social, affective, and personal consequences (Luo, 2013). A person who experiences FLA tends to worry about probable failure, focus on others' opinions, evaluate oneself excessively, and perform the opposite of the plan (Luo, 2013). So, FLA is a subjective experience of a second or foreign language user.

Various things affect the performance of teachers in their teaching-learning activities in classrooms. For instance, their cognition about their roles, status, classroom contexts, and students' expectations are the FLA factors that affect the teachers' performance (Suzuki & Roger, 2014). The teachers who experience the FLA manifestation practice the student-centred classroom pedagogies and favour the needs and abilities of the learners in the classroom (Papalia, 1973). Teacher's FLA has various negative consequences: lousy sleep, depression, demotivation for work, unwillingness, nervousness, bad temper, less confidence, and staying unfocused on duties (Liu & Wu,

2021). Thus, FLA causes intense, absurd, and constant worry about using a second or foreign language, leading users to experience physiological responses. In this study, I explored the anxieties that the non-English language teachers experienced while using a language other than their native language, i.e. English, to instruct their students in EMI classrooms.

The Cognitive Theory of Anxiety

The emergence of the cognitive theory of anxiety is a response to the exclusion of cognitive considerations in the conventional behavioral theories in psychology. The most recent development in the field is rooted in Eastern, Greek, and Roman Philosophies (Ellis, 1989, as cited in Freeman & DiTommaso, 1994). In psychology, Aaron Beck's article, published in 1970, provided the first exposition of the cognitive aspect (Rush, 1993) for consideration. In the article, Beck stated that anxieties in humans differ from one another. Beck also provides examples of different anxieties in people, such as feelings of personal danger, self-blame, daydreaming, frequently thinking about issues, etc. So, anxieties are subjective feelings that differ from person to person.

In this study, the research questions to explore teachers' lived experience and anxieties in using EMI in a non-native context demanded the cognitive theory of anxiety. As this theory provides an appropriate framework for understanding the phenomena of anxieties, it fits to excavate the potential answers for the research problem in this study. Thus, this theory supported shaping the primary intention of exploring the non-English language teachers' EMI experience and anxieties in this study as it enhanced the clarity in understanding the research phenomena.

The cognitive theory of anxiety primarily argues that negative thoughts cause anxiety in a person. However, scholars synthesised the idea regarding anxiety and suggested that even though anxiety is precisely a hostile and unpleasant feeling, it essentially motivates new stimuli for human conditions (Strongman, 1995). There are two kinds of anxiety: conscious anxiety and unconscious anxiety (Ohman, 1993, as cited in Strongman, 1995). Conscious anxiety is caused by blocked fear, whereas unconscious anxiety is manifested but unavailable and not directed by any arousal affairs. Some of the consequences of anxiety instantly occur if emotion influences human cognition, which interprets the threat. So, cognition or the cognitive system of responding to anxiety

influences the physiological system (Eysenck, 1990 as cited in Strongman, 1995), which determines physiological reactions in individuals. Thus, human's particular personality traits assess their level of worry.

The scholars found complications in conceptualizing anxiety as it is perceived as a synonym of fear. However, they distinguished the terms fear and anxiety though they are used interchangeably. There are some distinguishable patterns of brain activation in the state of fear and anxiety despite some overlaps (Sylvers et al., 2011). However, they said that there is still room for performing investigations on differentiating anxiety from fear. They mentioned that they found limited literature barely addressing the clear difference between those two phenomena. Anxiety responds to an unidentified threat or internal conflict, whereas fear is oriented to the identified external threat (Steimer, 2002). So, the entities, i.e. anxiety and fear, are distinct from each other though they are considered as the same in many cases.

Moreover, fear is a primitive neurophysiological state of alarm that involves the cognitive appraisal of threat or danger to the safety and security of an individual (Clark & Beck, 2011). Unlike fear, anxiety is a complex cognitive, affective, physiological, and behavioral response system activated by aversive events or circumstances that are uncertain and likely scarce in an individual's crucial interest. So, fear is regarded as thoughts of imminent threat that can cause sympathetic arousal, while anxiety is a thought of probable future threat that causes muscle tension (Craske et al., 2011). So, both emotions are indicators of danger, threat, or motivational conflict that trigger responses in an individual.

The feeling or thought of fear or anxiety causes psychological and physiological tensions. Such emotions are the sources of human psychophysiological responses such as breathing faster, choking, accelerated heart rate, startling, sharpened senses, tense muscles, and sweating (Pappens et al., 2013). Hence, people with fear and anxiety possess distinct personality traits. Anxiety makes people behaviorally reluctant and passive avoiders, whereas fear motivates them to be dominantly active (McNeil et al., 1993). So, fear is associated with autonomic arousal, which causes escape behavior by thoughts of instant danger. In contrast, anxiety is associated directly with muscle tension and diligence for future danger, causing behavior of avoiding caution (Hamm, 2019).

Such observations show the distinctive features despite some overlapping characteristics of fear and anxiety.

While focusing solely on anxiety, it is generally perceived as a normal emotion. However, excessive anxiety causes unwillingness to work and be a part of any social situation. Regarding this, Sigmund Freud's theory views anxiety as an everyday-phenomenon and an act generated by repression (Strongman, 1995). In other words, it is a byproduct of the unpleasantness of the threat leading to repression that arouses a person to escape danger. Furthermore, anxiety is the feeling of fear that occurs in the absence of a threat (LeDoux & Pine, 2016, as cited in Broman, 2019). So, it can be any unpleasant feeling that manifests in an individual.

Thus, anxiety is commonly a negative feeling towards people, things, or stuff. Individuals think that these situations are responsible for their anxiety. The theory of anxiety centers on the notion of vulnerability (Clark & Beck, 2011) that humans feel in uncomfortable situations. In other words, this theory refers to anxiety as a feeling of insecurity and prone to any negative happenings with particular things or issues. Cognitive anxiety is anticipatory apprehension and worry, which are byproducts of a person's response to specific cues (Cloninger, 1988). So, my study is concerned with the EMI anxiety that manifested in the non-English language teachers' psychological state and subsequently its experience as physiological consequences.

This study spotlights the non-English language teachers' anxiety that they patently experienced while practising EMI in a non-native classroom context. As cognitive theory considers anxiety as a variegated experience of being in an emotional state where one feels unpleasant psychologically and physiologically, I counted non-English language teachers' unpleasant EMI feelings as their EMI anxiety based on my understanding of the theory. This study was concerned only with exploring the participants' EMI anxiety and did not work on any clinical perspectives. Thus, among various types of anxiety, this study deals only with the cognitive anxiety of the participants, where I explored their uneasy feelings about EMI education and their physiological responses through their narratives.

Previous Studies on EMI in Nepal

Various scholars studied the different dimensions of EMI practice in the context of Nepali education. Decades ago, Thapa (2012) explored the teachers' perception regarding EMI. The study collected data through interviews and questionnaires administered to fifty community school teachers randomly selected. The study found that the teachers perceived EMI as a problematic practice as they could not experience EMI benefits for their students and themselves.

Similarly, Karki (2021) researched to explore the community school headteachers' EMI perception in the Kathmandu district. The researcher purposely selected four headteachers as the participants for the study. The narrative inquiry explored that the head teachers struggled with the unavailability of teachers with sufficient English proficiency and teaching learning materials in schools. It also found that poor English competence of students hindered the proper implementation of EMI in schools. Moreover, the headteachers perceived EMI as challenging as they found non-language teachers unwilling to accept EMI in education.

In the same way, Kaphle (2021) researched the EMI practice in public schools in Sindhuli District. The study found that the teacher participants had a positive perception towards EMI as they perceived it as a helpful practice for quality education. However, the study found participants facing EMI challenges during its implementation. Similarly, Neupane (2021) found that non-English language teachers perceive EMI positively as they think it opens the door for more significant opportunities for student. The researcher selected thirty community school teachers in Kathmandu and collected data through questionnaires. The quantitative research found that the teachers perceived EMI as problematic due to their poor linguistic resources.

Moreover, Rana (2021) conducted in-depth interviews with purposely selected five secondary level teachers to discover their experience in implementing EMI in community schools in Rupandehi district. The study found that the teachers had a positive perception toward EMI implementation. However, they faced different challenges, such as students' poor exposure to English, mother tongue interference, lack of teaching-learning materials, and inadequate language proficiency. Indeed, the studies showed that EMI practice in a non-native context is challenging and problematic. Most of the studies were

concerned about the teachers' perceptions regarding EMI and came up with a mixture of positive and negative perception in teachers towards the phenomenon.

I found only two studies conducted on EMI anxiety in the Nepali context. One was concerned with EMI anxiety in students, and the other focused on the issues of English anxiety in language teachers. Chalise (2011) carried out the study and found male students had more anxiety than female students while speaking English. Moreover, Lawati (2020) explored lower secondary English language teachers' English anxiety. The researcher followed narrative inquiry to collect data through interviews with purposively selected five teachers. The study found that the teachers considered language anxiety a helpful factor in raising consciousness for their professional development and expertise.

The reviewed studies showed that the field of English language in education is yet to be explored from different dimensions. While reviewing the studies, I learned that teachers in Nepal commonly experience EMI difficulties and challenges at various school levels. The reviewed literature's findings indicated that most non-native English language teachers support EMI practice in schools despite their EMI problems. Such a scenario justified the blindfold trend of EMI implementation in schools without proper preparation. Consequently, the teachers experience unpleasant EMI consequences while using a non-native language i.e. English, during their pedagogical activities.

Despite the expanding EMI practice across the academic spectrum in Nepal, I did not find a single study exploring the basic level non-English language teachers' EMI experience and anxiety. I found only one study by Lawati (2020) that concerned with teachers' English anxiety. Nonetheless, it was not specific to EMI and non-English language teachers. Overall, the review indicated that, today, there is a prime need to explore the non-English language teachers' EMI experience and anxiety to advance the discourse of EMI practice in a non-native context and bring different perspectives to understand the phenomena.

Language Policy and Practice in Nepali Education

Language practice needs to align with education policies. The constitution of Nepal 2015 ensures that every Nepali citizen and all Nepali communities in Nepal have the right to get quality education in their mother tongue (Nepal Law Commission [NLC], 2018). Specifically, the policy motivates educators to use English or Nepali as a language

of classroom instruction based on the student's choice. In addition, the policy also guides to mediate primary education through the learner's first language in need (Curriculum Development Centre [CDC], 2019).

Furthermore, the language policies in Nepali education allow English medium for English as a compulsory subject, science and mathematics in schools. Moreover, it will enable non-citizens of Nepal studying at schools in Nepal to study any other language as a subject through the same language they study in the course (National Education Policy [NEP], 2076). So, the language policies seem flexible in Nepali education.

The Constitution introduced the decentralization of power and authority, and as a result, local governments autonomously started taking responsibility for developing their curriculum (Poudel & Choi, 2021). Though the local-level work is bound to the national framework, it seems to bring linguistic issues at the practice level that introduce linguistic burdens for teachers and students. Eventually, the English language policy in the Nepali education system contradicts the MTB-MLE policy proposed by the Ministry of Education (Phyak, 2016). Such scenarios in education mislead the practitioners in the field.

So, in some scenarios, language practice does not seem to align with the proposed language policies in Nepali education. It, lacking clarity in the ideology of multilingualism, affects the spirit of linguistic diversity across the educational spectrum (Phyak & Ojha, 2019). Though the policies value Nepali more than the English language in education, the dominance of the English language is expanding, and both phenomena ultimately hamper the minority languages. So, the Nepali education system shadowed the local languages and entertained the supremacy of Nepali or the English language only and unsee the linguistic diversity in academia in the country (Yadava, 2007). However, some of the local languages in the country are practiced in Nepali mainstream education along with the dominant ones, i.e. Nepali and English.

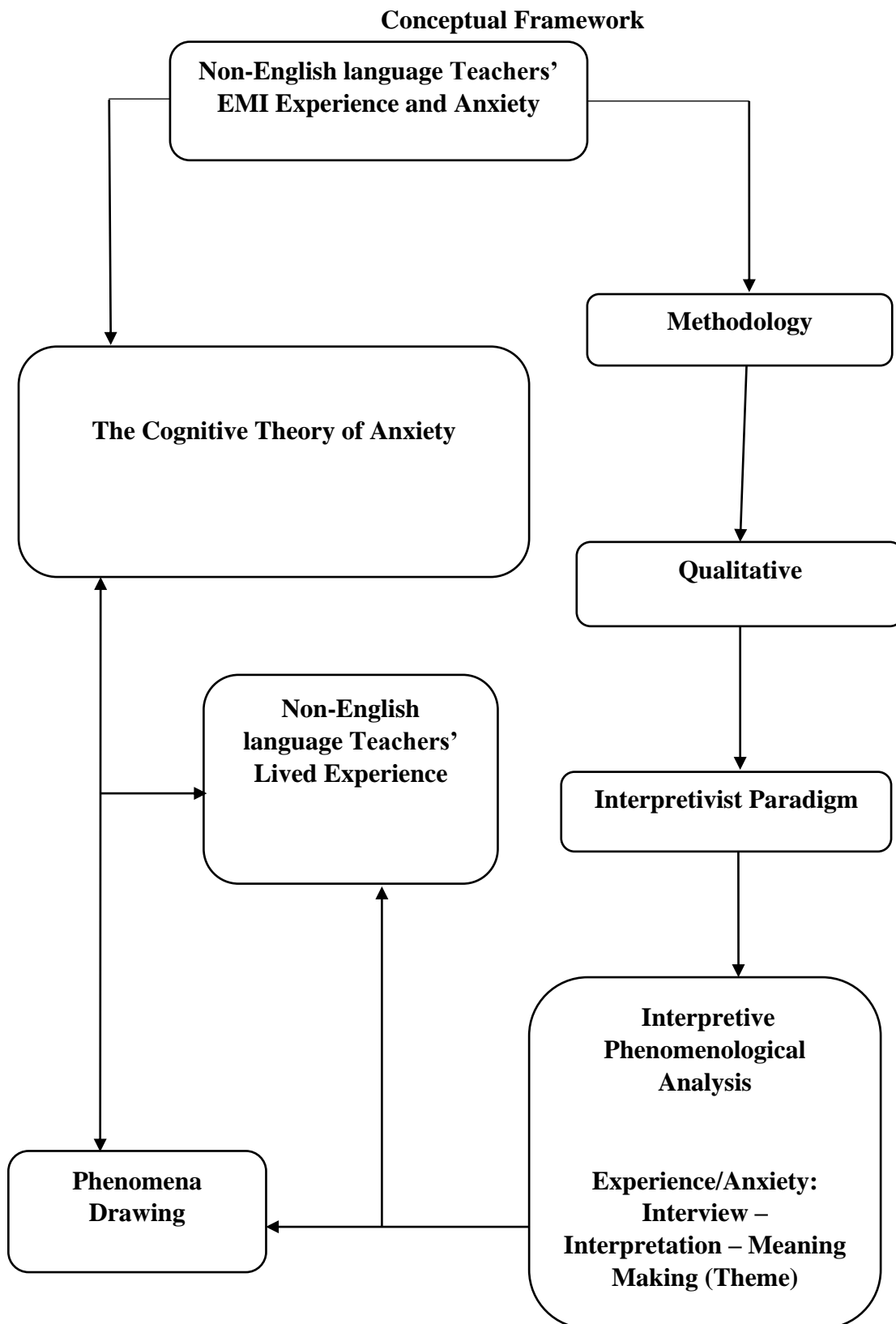Observing the discussed scenarios, the language policy in Nepali education seems unclear. Regardless of the multilingual context and unstable language policies, Nepali education entertains the rapid implementation of EMI following its worldwide trend. Generally, Nepali classrooms are full of linguistically diverse students. Approximately two million children in Nepal cannot speak Nepali properly (UNICEF NEP, 2018-2022).

In such conditions, CDC (2019) clearly stated that only a good understanding of instructional language can assure better educational outcomes, especially in primary education. However, unclear and unstable language policies in Nepali education create challenges for teachers in balancing language and content teaching in multilingual classes.

Nepali education proposed different policies, from recruiting teachers to implementing English in pedagogical activities to ensure the effective practice of English in education. Specifically, the policies demand linguistically competent teachers to practice EMI partly or entirely from grade nine if the student's English skills are sufficient (School Sector Development Plan [SSDP], 2016). However, the schools are fashionably shifting from NMI to EMI, considering the English language as a linguistic capital (Sah & Li, 2018) from early education. So, Nepali educational institutions neither follow the introduced language policies nor review the teachers' readiness. Consequently, the teachers survive linguistic incompetence that affects EMI practice in Nepal (Khati, 2015). However, schools in Nepal seem to follow the EMI practice without proper guidance or understanding its true intentions. Thus, the Nepali education system needs a clear framework (Saud, 2020) to practice EMI in education effectively. Consequently, it could lead the practitioners to implement the proposed educational policies in the country properly.

Gap Analysis

In the literature review section, I reviewed both national and international literature. While reviewing the literature, I found that most studies were conducted on EMI in higher education. Among them, many studies focused on teachers' perceptions of EMI. Regarding EMI anxiety, I found only two studies conducted in the context of Nepal. However, I found no research exploring the non-English language teachers' EMI experience and anxieties in the Nepali context. As academia in the state entertains EMI significantly, it is justifying to explore the non-language teachers' vivid experience with the phenomenon. Thus, I, in this study, focused on the non-language, i.e. non-English language teachers' EMI experience and EMI anxieties in a non-native context.

Conceptual Framework

```
┌─────────────────────────────────┐
│  Non-English language Teachers' │
│   EMI Experience and Anxiety    │
└─────────────────────────────────┘
```

Non-English language Teachers' EMI Experience and Anxiety

The Cognitive Theory of Anxiety

Methodology

Qualitative

Non-English language Teachers' Lived Experience

Interpretivist Paradigm

Phenomena Drawing

Interpretive Phenomenological Analysis

Experience/Anxiety: Interview – Interpretation – Meaning Making (Theme)

Chapter Summary

In this chapter, I discussed the issues related to EMI in Nepal based on the existing literature. I reviewed the literature on thematic, empirical, policy, and theoretical bases. I set the theoretical foundation of my research phenomena based on the theory of the cognitive theory of anxiety. I also discussed the language policies and practices in the Nepali education system. Moreover, I reviewed the previous studies carried out in the context of Nepal, enhancing my understanding of exploring the research gap. The thematically reviewed literature related to the teachers' experience in EMI highlighted the teachers' various perceptions of the phenomena. The literature showed that teachers experience unpleasant feelings while practicing EMI in a non-native context. The discussions motivated me to explore and identify the non-English language teachers' EMI experience and anxiety in a non-native context of Nepal.

CHAPTER III

RESEARCH METHODOLOGY

This chapter presents the overall methodology that I employed in this research. It begins with the philosophical considerations that I followed in this study, which provided philosophical underpinnings to shape the whole research process of my study. In other words, it supported me in addressing the foundational questions about the nature of reality, knowledge, and the values I needed to incorporate while conducting this study ethically and responsibly. Moreover, this chapter includes the research paradigm I employed in this study. It guided me in framing my study from the beginning to the end by providing the knowledge on the appropriate study method.

Furthermore, I discuss the research approach encompassing the methods, procedures, and techniques used to collect and analyze data and the data analysis and interpretation process. In this chapter, I also present the quality standards I maintained in this study to ensure its credibility and trustworthiness. Furthermore, I discuss the ethical considerations that I followed while conducting this study, where I mentioned how I ensured the respect and protection of the rights and interests of my research participants.

In short, this chapter consists of this study's philosophical basis, research design, paradigm, approach, and process. Furthermore, it also contains information about the field or site of the study, research tools, techniques, data analysis, and interpretation. Moreover, it presents the quality standards and the ethical considerations I maintained in my research.

Philosophical Considerations

Philosophy builds the basis for the interpretation of reality in research. It supports the creation of a value system for viewing knowledge or meaning. So, the philosophical guidelines set the philosophical ground for a study. To build the basis for interpreting the reality in my research, I made the philosophical considerations I mention as follows.

Ontology

Ontology is a part of the branch of philosophy. It is the nature of reality (Creswell & Creswell, 2018). A qualitative researcher needs to understand the multiple realities of

each participant. Reality directly connects with researchers' beliefs about finding the best way to know the reality (Flick, 2022). Thus, a researcher should focus on the realities of the participants. So, in this study, I focused on the subjective reality of my research participants. I believe that they subjectively experienced the phenomena undertaken in this study.

As a relativist, I did not believe in the absolute truth. Thus, I focused on the participants' multiple views on the same issue. In other words, I believed in multiple subjective realities, so this study provided equal opportunities for the participants to develop their reality with the study phenomena. Though subjectivity guided me in carrying out this study, I maintained bias to present the participants' opinions, ideas, views, and experience by member checking, providing detailed descriptions of their experience, and curbing the influence of my perspectives. In the data collection process, I respected each participant's realities as much possible.

Epistemology

Epistemology is a theory of knowledge. It is the nature of knowledge (Tracy, 2020). This philosophy in research deals with how we know what we know (Creswell & Creswell, 2018). Subjective epistemology believes that individuals make meaning in the world and interpret it based on their view of how things make sense to them. It considers that people follow subjectivity to understand the realities.

So, in this study, I believed in the subjectivity of knowledge and found plurality in knowledge for the same reality in my participants. Thus, I interpreted different subjective realities, respecting the participants' distinctiveness in their meaning-making. Indeed, I viewed, analyzed, and interpreted the participants' vivid and various experience with the study phenomena. Thus, I employed appropriate theory, methods, and strategies in this research to dig into the ground reality.

Axiology

Axiology is the theory of values. Values are created with experience. An individual makes the values determined by the environment around them. The research participants vary from one to the other in many terms. Their conscious experience and the environment around them impact their value creation (Privitera & Ahlgrim-Delzell, 2019). So, society, language, culture, ethics of life, lifestyle, existing context, and so on

influence people's way of creating value. Thus, they perceive reality in their way so that their understanding of knowledge depends upon themselves.

So, in this research, I valued all participants involved. Moreover, I described, analyzed, and interpreted the participants' values based on my collected data. I respected their values and perception while analyzing their responses to the research phenomena.

Research Paradigm: Interpretivism

The research paradigm is the foundation of research as it is a study method. Its concept is rooted in cultural anthropology and American sociology (Kirk & Miller, 1986, as cited in Creswell & Creswell, 2018), and recently, educational research studies have also started adopting it. The research paradigm supports the researcher in exploring ways to understand study phenomena. It gives the outlines to see the world. In other words, it helps the researcher throughout the study, from framing the study's objectives until achieving the outcomes. I used interpretivism as a research paradigm to explore the participants' reality regarding the study phenomena.

Thus, in this study, I employed an interpretive paradigm to dig into the non-English language teachers' EMI experience and anxiety. Interpretivism analyzes an action or event based on the values, norms, and beliefs of the society in which it takes place. Thus, this philosophical view allowed me to understand the phenomena and their unique context and complexity in depth rather than to generalize the whole population (Creswell, 2007, as cited in Pham, 2018). In other words, it helped me to understand the phenomena in their specific context, believing that reality is socially constructed (Willis, 2007, as cited in Thanh & Thanh, 2015). Moreover, interpretive research aims to understand the issues or phenomena from the perspective of the individuals subjectively experiencing them.

Following the interpretive paradigm, I attempted to explore my research participants' subjective truth or experience of the phenomena undertaken in this study. Moreover, as an interpretive researcher, I believe a one-to-one connection between knowledge, the perceiver, and the human mind is vital to building knowledge. I analyzed my research participants' multiple understandings or experience regarding the same phenomena using this paradigm. I also interpreted the data by respecting their beliefs,

knowledge, perceptions, opinions, and experience, believing they interpreted the phenomena as they experienced them.

Research Approach: Interpretive Phenomenological Analysis (IPA)

Phenomenology is a philosophy of lived experience. The phenomenological research aims to understand and describe the universal essence of the phenomena (Knaack, 1984). It is the qualitative analysis of the participants' first-person point of view on their lived experience of the phenomena (Privitera & Ahlgrim-Delzell, 2019). In other words, it helps a researcher to understand people's lived experience of the phenomena by valuing their point of view. So, it is called the 'reflective study' of people's pre-reflective conscious experience in specific phenomena, things, or stuff (Tracy, 2020). The conscious experience can be any of the experience that an individual lived through or performed in the past. Thus, this research approach seeks to understand reality based on peoples' narratives of their experience and feelings to make meaning.

In this study, I used IPA as a research approach, believing that humans actively make meaning of their world based on their biographical stories (Brocki & Wearden, 2006). As a qualitative research approach in today's research world, IPA investigates and interprets people's lived experience in detail (Alase, 2017). Thus, through this approach, I thoroughly explored how my research participants made sense of their personal and social world with the phenomena in detail. I found this research approach appropriate for understanding and interpreting the participants' views regarding the study phenomena.

Employing IPA as a research approach, I captured my participants' interpretation of their EMI experience and anxiety. Furthermore, as an interpretive researcher, I observed their subjective knowledge of the phenomena under study. As my purpose in this research was to seek the participants' EMI experience and their anxiety about it, their, opinions, interests, views, understanding, and experience of the undertaking phenomena played a crucial role in my research. Those vital factors allowed me to analyze their EMI experience effectively, which benefitted my research purpose.

Study Site and Research Participants

I conducted this study in Lalitpur district, Nepal. I used purposive sampling to select basic level non-English language teachers teaching in private schools as my research participants. I selected the participants who earned master's degree and had

minimum of eight years of experience in using EMI in their pedagogical activities. All of my participants had the background of schooling in public school in Nepal. Moreover, they were not from the Kathmandu valley but working in the valley for decades.

As a phenomenological researcher, I selected the participants who had experienced the phenomena so that I could analyze their lived experience in my study through IPA. While deciding the number of participants, I followed the guidelines of Noon (2018). So, out of the large population, I selected five non-English language teachers teaching science and mathematics at a basic level for a minimum of eight years in private schools as my participants to meet my objectives in this study.

Data Collection Technique

As phenomenological research explores the everyday experience of human beings, the queries regarding philosophy and psychology are reflected in participants' voices in this study. In this qualitative research, I was concerned about the participants' interpretations of their experience regarding the phenomena under study. For that, I believed in Schmidt (2004), who suggested that semi-structured interviews are an appropriate data collection technique that holds the spirit of qualitative research. It is a suitable technique for accessing the subjective viewpoints of the research participants (Flick et al., 2004). IPA study can be more meaningful and livelier if the data is collected through interviews (Noon, 2018). Thus, I used a semi-structured interview as a research technique in this study. In the process, I posited some probing questions relevant to the phenomena, expecting the participants to respond discursively in the interview, such as:

- Do you know when your school started implementing EMI?
- How do you feel using EMI?
- Why do you think the EMI is in practice?
- How do you feel when you talk about EMI practice?
- Do you remember any incident when you felt uncomfortable using EMI? If yes, how would you recall your feelings?
- Have you experienced unpleasant EMI consequences? When? How?
- What exact feelings did you experience while going through the practice?
- How have you overcome such feelings?
- Do you favor EMI implementation? Why? etc.

The above questions guided me to form other questions onsite to explore the study phenomena sufficiently and effectively. So, the interviews helped me saturate data containing the exploratory and discursive questions.

Data Collection Tool

In phenomenology, interviews or open-ended questions are appropriate tools to dig into the experience of individuals with their descriptions of specific phenomena in their lives (Johson & Christensen, 2020). The phenomena description culminates with individuals' experience (Creswell & Creswell, 2018), which are better collected through exploratory questions. Thus, I used interview guidelines and field notes as research tools. The interview guidelines included the exploratory questions that led the participants to respond discursively.

Analysis and Interpretation

In this study, I used the process of IPA in data analysis and interpretation. To carry out this study successfully, I, on phone calls, notified the research participants about my intention of reaching them before visiting for the interviews. I built the necessary rapport with each of my purposively selected research participants. After their consent was obtained, ensuring their comfort during the interview, I conducted the interviews at their most convenient times in Nepali. Before starting the data analysis, I transcribed the audio-record data collected through the interviews conducted in three rounds with each participant. So, I conducted a twenty-minute interview for one round and made an hour-long audio record for each participant that I translated into English.

As the research approach determines the data analysis process, IPA offered to go through several data analysis steps for this study. I tried to provide labels for the ideas to effectively reflect the broader perspectives in this qualitative study, as suggested by Creswell and Clark (2018). For that, I followed the IPA data analysis and interpretation process suggested by Noon (2018). The following were the steps that I went through while analyzing and interpreting the data in this study:

1. Reading and note-making
2. Notes to emergent themes
3. Connecting emergent themes
4. Producing a table of themes

5. Continuing to the next case
6. Final table of superordinate themes and their respective sub-themes
7. Writing up the research

Quality Standards

Quality standards crucially prevent ill-performance or mis-conduction of research. They help the researchers showcase their strength in identifying, analyzing, and building valid interpretations of data effectively and efficiently in a study. To ensure the trustworthiness of this study conducted through the interpretive paradigm, I maintained the standard of credibility, transferability, dependability, and confirmability (Guba & Lincoln, 1985, as cited in Koch & Harrington, 1998), which are appropriate evaluative criteria for interpretive research (Guba & Lincoln 1985, as cited in Travis, 1999). I present the quality standards as follows:

Credibility

Credibility measures the truth value of qualitative research, maintaining the accuracy of the research findings. In other words, it sets the audience's belief that the way a researcher conducts research and analyzes the data is compelling and trustworthy. Moreover, it convinces the audience that the outcomes of the study or generated findings make meaning in the world (Saldaña & Omasta, 2018). For this purpose, I maintained the standard of credibility by choosing an appropriate methodology, consuming a suitable amount of time, and considering ethical manners throughout the research. I also followed the professional presentation of the study by citing the sources properly.

Transferability

Transferability is another quality standard that helps a researcher maintain a study's accuracy and trustworthiness. Moreover, generalizing the research findings applies to other contexts (Guba & Lincoln, 1987, as cited in Riyami, 2015). To maintain this quality standard, I authentically verified the data in this study. I let the participants use their self-reflection and illustrations to obtain rich data with the descriptions so that the audiences would compare their perspectives and settings with this study.

Dependability

Along with credibility and transferability, the study, which is conducted through the interpretive paradigm, needs to have a standard of dependability to ensure the study's

trustworthiness. This quality standard refers to data stability over time (Guba & Lincoln, 1989, as cited in Riyami, 2015). In other words, the study's findings should not be varied from those of different research studies with the same participants. So, in this study, I went through peer debriefings, note-keeping, and record-keeping to maintain the standard of dependability.

Confirmability

Lastly, I maintained the quality standards of confirmability in this study for establishing trustworthiness. The standard of confirmability ensures that the data is interpreted completely based on the research context and concerned people (Guba & Lincoln,1989, as cited in Riyami, 2015). In other words, it is an act of maintaining data consistency. I kept the confirmability standard in this study by noting and analyzing all the decisions. I also assured that the participants would check the data analysis to confirm whether they were biased so that I could adequately reanalyze them if needed.

Trustworthiness maintains the freedom from biases in qualitative research studies. Qualitative research finds accuracy and consistency important factors in the study (Flick, 2022). Thus, I ensured the accuracy of data to maintain trustworthiness by systematically organizing, coding, thematizing, and interpreting the data in this study. Moreover, for data authentication, I let the participants to reflect on the data that they had given and illustrate after the analysis so that they checked whether the data were biased.

Ethical Considerations

Ethical considerations are the guiding principles for research approaches and practices. As the research influences and affects other people, it is vital to ensure the ethical considerations during conduction (Tracy, 2020). So, in this study, I built a good rapport with my research participants, believing that the accurate and comprehensive trust made them accessible to participate in this study. Moreover, I ensured this work did not harm anyone as I was fully aware of research ethics while conducting research with human participants that prevented potential harm (Creswell & Clark, 2018). Thus, in this study, I maintained the ethical considerations of confidentiality, anonymity, and privacy along with following the principle of voluntary participation, informed consent and damage avoidance principle as suggested by Hopf (2004).

Chapter Summary

This chapter presented the overall methodology for the study. I used interpretivism as a research paradigm and IPA as a research approach in this this study. I used semi-structured interview as a research process, using the interview guidelines and field notes as the research tools. I also explained how I analyzed and interpreted the collected data. As I mentioned earlier, I followed four different quality standards to ensure this research's trustworthiness. This chapter also provided an overview of my ethical considerations in this study.

CHAPTER IV

EXPERIENCE IN USING ENGLISH AS A MEDIUM OF INSTRUCTION

This chapter analyses of the data collected through semi-structured interviews with my research participants. I interviewed the participants to explore their experience using English as the language of their classroom instruction. After reading and rereading the interview transcripts, I developed themes. My themes were emerging ones. The articulations of the participants shaped the ways to construct the superordinate and subordinate themes. Here, I developed four superordinate themes, consisting of chunks of four aiding subordinate themes for each. This section presents only two superordinates and their subordinate themes to respond to this study's first research question. The coming chapter will present the other two superordinate themes and their subordinate themes as responses to the second research question in the study.

To fulfill the purpose, I based on the major questions: How do they experience English as a medium of instruction? And how do they narrate their feelings about their practice of English as a medium of instruction? As a researcher, I chose relativism for my ontological ground. Moreover, since I intended to know the reality of my research participants in this study, I followed the subjective epistemology, believing that individuals make meanings in the world and interpret them based on their views on how those make sense to them. Opposing the view of believing in absolute truth, this study, axiologically, is value-laden. Methodologically, this study employed IPA as a foundational research method under a phenomenological approach. As an IPA study, this research emphasized the most appropriate settings for collecting the participants' lived experience regarding the undertaken phenomena.

Firstly, the presentation of the first superordinate theme, i.e. Pervasive Practice, precedes the presentation of the second superordinate themes, Propositions of Predicament Prevention. The coming chapter unveils two superordinate themes; Misery Manifestation and Intervening Tactics, as well as their subordinate themes. Every superordinate theme brings the teachers' lived experience of phenomena enrichingly. The initial two superordinate themes mainly underscore the teachers' experience with study

phenomena. Furthermore, the other two subsequent themes emphasize the teachers' feelings towards the phenomena. I constructed the following superordinate and subordinate themes to respond to the first research question in this study.

Pervasive Practice

Today's education embraces EMI, realizing it as a focal practice in a system. Aabhash, a participant in this study, also said, "The English language is highly valued in Nepali education." He stated that EMI is popular in the epistemic spectrum due to the worldwide significance of the English language in every sector. Aligning with him, another participant, Aaisha, interestingly posited her view, "EMI is a celebrated practice in Nepali education." She said that EMI is regarded as a means for today's modern students to pursue their dream life abroad as they barely want to stay within geographical boundaries. So, with such ideologies among people, EMI research and implementation in the 21st century is rapidly growing, expanding ELT's new direction today (McKinley & Rose, 2022). Consequently, it is increasingly entertained in worldwide academic spectrum.

Moreover, EMI has emerged as a distinct sub-field of applied linguistics despite its long history as a field of study (Bolton et al., 2024). Thus, Bolton et al. (2024) argued that EMI is a growing interest in education, with seventy-five percent of books on the topic within the last five years. With embracing a rapid trend of EMI, some decades ago, some school systems of the Asian region were promoting their local languages as the language of their education, however, there had been a constant increase in using the English language in the great majority of contexts (Kirkpatrick, 2014). The Nepali education system's context also replicates the discussed scenario. Thus, EMI in Nepali school education is now a pervasive practice with no sign of halting its spread in academia.

The first superordinate theme showcases how the research participants perceive English as a language of classroom instruction in their context. Furthermore, the theme also presents their lived experience of EMI in their educational settings. It demonstrates their perceptions or experience of embracing EMI practice in their classrooms and their ways of getting along. While observing the data, all the participants, i.e. five, seemed to have treasuries of cluttered feelings towards EMI practice in Nepali school education.

The participants perceived EMI as an unavoidable trend due to its widespread demand across the epistemic spectrum. In this decision, Aabhash said, "The English language regulates everyone's life." He pointed out that the importance of the English language in one's life can be realized by increasing the EMI trend in school education today. In a slightly different way, Saugat perceived EMI as a needful practice in education and said, "English in education supports living in the era of globalization." Similarly, aligned with Saugat, Mahima said, "It is the demand of time." She explained that education is now impaired without EMI practice. Adding more, Sunandha said, "Technological advancement and its increasing use forces EMI practice in education." She indicated EMI as a tool to modernize people's lives. In Aaisha's words, "EMI prepares students for their faithful life." She illustrated that EMI ensures a better future career for the students and helps them continue their self-development.

On the other hand, the participants vigorously criticized the confounding EMI implementation in Nepali educational settings. In this case, Aabhash argued, "I get confused with our language policy in education." He did not find clear guidelines regarding language use in his classroom instructions. Saugat viewed this trend as a strategy of economic upliftment for some schools. He said, "Some schools follow this trend to increase students' enrollment and get financial benefits." He argued that the schools run after the trend and do not focus on the quality of their service of imparting education to the children. With a similar sense, Mahima said, "I sometimes do not like EMI hegemony in my multilingual classrooms." She was compelled to praise the international identity of the English language in a non-native context.

Similarly, Sunandha added, "The EMI trend is influenced by technological advancement and English dominance." More frankly, Aaisha remarked, "EMI is a fashion that does not care about the sensitivity of any teaching context." She said that EMI is an irresponsible practice that allows a chaotic learning environment in some multilingual and multicultural classroom contexts.

The participants' statements showed that they regarded EMI as an annoying practice, though they merrily conceptualized its importance in today's educational spectrum. Along with their supportive stances, they examined how the practice is taking over the essence of the minority languages and promoting the English language as a

supreme language in their multilingual classroom context. Moreover, South Asia is extraordinary in sociolinguistic diversity (LaDousa & Davis, 2021), and Nepal, as a South Asian country, experience such local diversity in K-12 education with additional English language and culture equally. Interestingly, the participants viewed such practice as today's necessity. However, they cautiously signaled an evasive EMI policy and its ambiguous implementation in Nepali school education. Thus, such scenarios indicate that the non-English language teachers have mixed feelings towards the pervasive trend of EMI in Nepal.

This superordinate theme entitled 'Pervasive Practice' consists of four subordinate themes: EMI Contemporaneity, English Reconciliation, Left-outs, and Policy Perplexity developed as the emerging themes.

EMI Contemporaneity

The continuous and worldwide domination of the English language influences language policy-making and implementation in education. The significant expansion of EMI is realized across academic spectrums (Richards & Pun, 2022) with convincing reasons for EMI proliferation, such as the consequences of colonization, pragmatic purposes, and the intention of promoting bilingualism, depending upon the contextual variation of regions. Moreover, political and social aspirations are significant pressures for mediating teaching and learning facilitation through the English language (Rose et al., 2023). Thus, it seems that the EMI practice is the phenomenon that academia needs to celebrate willingly or forcefully.

The English language has a dominant space in the educational field in Asian regions. Specifically, in South Asia, K-12 multilingual education has ideologically conceptualized EMI practice as the means to acquire linguistic assets (Sah, 2022b). In such a context, the teachers' limited linguistic resources (Pun & Thomas, 2020) and the whole design of EMI programs (Doiz & Lasagabaster, 2020) affect EMI practice, resulting in diverse EMI experience in teachers in education. By gathering vivid EMI experience, the teachers are living through the EMI contemporaneity.

This subordinate theme concerns the participants' awareness of worldwide EMI practice in the educational space. It demonstrates their viewpoints towards the practice. Most participants, i.e. four out of five, have realized that EMI is an unstoppable and

unavoidable practice since they perceived it is a focal part of education today. In this case, Aabhash reported that EMI has been a "blindfolded choice of all types of schools these days." He understood EMI prevalence and its demand among students and parents. He found "the academic institutions more encouraged to practice EMI anyhow." Supporting Aabhash, Aaisha also shared a similar understanding of the topic. She noted that EMI has been an "ambitious trend in education everywhere." Both of them were aware of its current demand.

Regarding EMI in education, Sunandha believed that "EMI enhances the English language learning" since she thought it allows "ample opportunities to use the target language in and beyond classroom activities." Aligning with Aabhash and Aaisha, she also realized the high demand for education. Similarly, another participant, Mahima, considered schools the "miniatures to enable people to harmonize with the globalizing world." For such purpose, she identified the "students' craving" for learning the English language these days. She noted that today's teachers "cannot overlook the students' preference of English language over their mother tongue." Her sentiment resembled other participants who shared her thoughts regarding the practice.

Three participants embraced EMI practice without noticeable objections, but Mahima and Saugat sounded different. Mahima seemed worried about the local languages. She said, "EMI trend across the educational institutions is endangering our mother tongue." Despite her critical viewpoint, she could not turn away from EMI practice in her teaching. She reported, "We cannot deny the practice anyway." Sharing the same interest, Saugat called EMI an "imposed practice." He stated, "EMI is chaos in our multilingual classroom." However, he realized its importance in the current education system due to its widespread dominance worldwide.

Most participants in this study seemed less critical of the rampant EMI practice in education. Though they criticized the English language for being a hegemonic language, they could not discard its importance in Nepali education. Participants' such feelings represent the statement of Rose et al. (2013) about the social and political matters in EMI in academia. Moreover, the participants viewed EMI as a tool for standardizing educational institutions in this globalizing world. However, fewer participants understood

that the English ubiquity is a product of people's aspirations for English language competence.

So, the vivid EMI experience of the participants showed that the EMI practice is undeniable in the Nepali epistemic spectrum. Furthermore, most participants overlooked the critical aspects of EMI practice in their educational context. The participants seemed to align with the ideology that English distinguishes the educated from the uneducated (LaDousa & Christina, 2021). Consequently, they embraced the EMI contemporaneity, realizing its vitality in current educational aspiration. So, the discussed scenario indicates that local languages and identities are overridden by the widespread and powerful influence of the English language everywhere.

English Reconciliation

The shadow of the English language has been unerasable in all sectors. Specifically, the education field is now unfulfilling without the English language in the curriculum or medium of instruction. To trace the history of EMI, South Africa was the early user of the term 'English-medium instruction' (Bolton et al., 2024), widely used in the 1960s and 1970s post-independence era. At this point, it has gained remarkable influence across the global educational spectrum. While going through Walkinshaw et al. (2017), one can realize how rampant the trend of EMI is in Asia-Pacific education. I found Hultgren et al. (2015) to give a detailed account of the status of EMI in education in various European regions. Moreover, I explored Tamtam et al. (2012), coming up with a comparative study on EMI in the education of non-English countries in Europe, Africa, and Asia.

So, such studies show the major influence of the English language in the global educational scenario and its potential continuation in the future, too. In the context of Nepal, with the adoption of neoliberal state policies in the 1990s, EMI has been a choice for Nepali education (Sah, 2022a). Now, it has been a buzz practice in schools across the country. Interestingly, the teachers in Nepali EMI schools are asked to teach all academic subjects like mathematics, science, social studies, and so on in English (Phyak et al., 2022). In such a condition, the teachers gather various experience during their classroom EMI practice. The participants in this study openly shared their views and experience on EMI implementation in school education.

The participants desirably advocated implementing EMI in Nepali education as they could not ignore its advantages. However, as a non-native speaker of the English language, they uncovered their experience of EMI difficulties. Aaisha experienced her inability to run smooth EMI classes due to her "students' poor English proficiency level." So, she reflected that "multilingual and multicultural classrooms" are the factors that often hinder effective EMI practice. Moreover, she proudly stated, "A Nepali society entertains multiple languages, cultures, and different social strata." Interestingly, she realized "social strata" as one of the causes of her troublesome EMI environment.

Similarly, Aabhash called EMI a "blindfolded practice" in Nepali education. He criticized and counted it as an alarming trend that "shadows the linguistic and cultural identity of the minority languages." He added, "To lose the national languages is to lose the beauty and pride of the nation." With such remarks, Aabhash seemed to perceive EMI as a critical practice at the national level. Following Aabhash's interest, Sunandha said, "We run after the English language; we run after the English culture." She had concerns regarding her EMI difficulties at the level of her classroom presentation, similar to Aabhash's, and some ideological concerns. While observing the expressions of all three participants, it can be understood that the non-English language teachers innately desire to use the Nepali language as the language of their classroom instruction.

Looking at Saugat's expression, I found rage regarding EMI practice in his context. He carefreely said, "EMI is just a fashion." He also shared his experience of encountering unpleasant EMI concerns. Saugat stated that he had observed the schools implementing EMI for both; "educational and non-educational (business) purposes." He criticized the schools for following EMI practice for financial achievement. Like Aabhash, Mahima also counted EMI practice as a "blindfolded practice" in some contexts. She argued that such a way of EMI practice has "created vexatious feelings in the teachers" like her. So, Saugat and Mahima showed their grief upon the trend and its careless implementation.

Making a ditto argument of Aaisha, Sunandha narrated her complicated EMI journey due to "linguistic diversity in her classrooms." Moreover, her students' different "linguistic and economic backgrounds" caused a problematic environment in her EMI classrooms. She said that her "students sometimes could not understand" what she

presents "at the same ratio due to their heterogenous socio-linguistic background." She realized that a complete EMI practice is impossible in Nepali classroom contexts. Though Sah (2022a) claimed that Nepali education conceptualizes EMI as a tool to acquire linguistic assets, the participants, being Nepali EMI teachers, seemed worried about the loss of local knowledge and cultural capital (Price, 2014). Thus, participants' accounts proposed that the non-English language teachers are cautious about EMI implementation as they had already experienced EMI difficulties related to socio-economic, socio-linguistic, and socio-cultural concerns.

Surprisingly, the participants could not resist the necessity of EMI practice in Nepali education as they were aware of its global appreciation. Despite their hidden desire to use NMI, all participants indicated the vital need for EMI, as Walkinshaw et al. (2017) realized its popularity in Asia-Pacific educational contexts. In this case, Sunandha said, "English is everywhere." So, she further stated, "We cannot deny the trend anyway." Moreover, Mahima and Aaisha favored EMI since they found it "a way to expand the English exposure" for their students. Aabhash and Aaisha, in a similar way, thought that EMI "leads the students to gain more future opportunities." So, the participants' EMI perceptions show that they are reconciled with the English language through EMI in academia. They seemed to get along with the practice, ignoring their EMI adversities as they found no option of reconciling with the celebrated trend of EMI in the worldwide educational spectrum.

Left-Outs

Today, people consider globalization and technology as the major factors contributing to the widespread dominance of the English language. Indeed, the reciprocity of the Internet and globalization ensures the growth of the English language worldwide in various sectors, such as the economy, science, and politics (Wu & Ben-Canaan, 2006). However, if we look at the historical dimension, especially in Asia, we again find colonization and diasporic movement to be the reasons for this linguistic dominance (Chang, 2011). If we look at the Nepali context, we see the implicit influence of those phenomena significantly impacting almost all sectors like education, health, etc. Moreover, the Nepali education system entertained the English language immensely after adopting "a neoliberal economic ideology for nation-building" (Phyak, 2016, pp. 206-

207). Such ideology motivated the privatization of various sectors, including education, which established the trend of EMI practice in Nepali education (Phyak, 2016). These days, EMI is continuously trending regardless of critical and proper monitoring of its effectiveness in the context of multilingual education in Nepal.

Contextually, EMI practice survives vivid challenges from policymaking to its implementation or practice in Nepali education. Nepal faces different problems in EMI education, such as classroom size, quality of teachers, teacher motivation, lack of funds, and lack of educational resources that create bothersome scenarios of English teaching and learning in Nepali education (Aryal et al., 2016). So, some EMI teachers voice against EMI in basic level multilingual classrooms (Paudel, 2021). The EMI teachers suffer challenges such as limited English exposure, mother tongue hindrance, lack of resources, and so on (Khatri, 2019). Along with such challenges, EMI is facing critiques on its impaired pedagogical implications, especially in classroom communication (Khati, 2016). The EMI challenges do not end here, and they expand with the demotivation of teachers, lack of teacher training, negative mentality towards the practice, and so on (Giri, 2021). In such a situation, I found my research participants, non-English language teachers, feeling 'left out' among other language teachers in EMI education.

The participants exposed that they were not offered any language-related teacher training, workshops or any programs. They often experienced being shadowed regarding such opportunities and privileges. Aabhash said, "I have no idea how to integrate language teaching while teaching content effectively." He was bewildered with EMI practice. Aabhash further reported, "Following the EMI trend fashionably, the EMI teachers have no experience attending any EMI-specific training." He felt that the EMI teachers were practicing the policy without comprehensive EMI guidelines. Thus, he found himself unsuccessful in practising EMI in his pedagogical activities. He revealed, "I am not unsatisfied in my EMI classes." He imagined, "I would have been happy if I had been offered language-specific training or workshops."

Joining with him, Saugat also referred to EMI as a 'hotchpotch practice' in Nepali schools. He said, "I see language teachers attending language-related workshops, training, and conferences like a conference of Nepal English Language Teachers' Association (NELTA)". He reflected upon himself and asked, "Are there any such things

for non-English language teachers?" Saugat seemed upset with such lacking. He said that all EMI teachers are the language teachers within the EMI framework and should be trained for effective EMI implementation. In the same way, Mahima also opined that the non-English language teachers are unfocused, unlike language teachers. She said, "We work as language teachers, but we are not considered as them." She worried about her identity and training exposure equally. She stated, "I cannot distinguish my identity as a non-English language teacher from a language teacher." She regretted that such confusion affected her EMI-pedagogical activities fueled by the lack of training exposures.

Similarly, Sunandha considered that today's students are more attracted to learning the language than grasping the content knowledge. In such a context, she felt unable to identify how her duty was to be carried out. So, she expected teacher training or workshops to boost her idea. She thought that such knowledge-exchanging events could help her stay motivated in her profession. She said, "I find it difficult to decide whether I should embrace the student's desire of language learning or target to achieve the content objectives in my EMI classes." Sunandha again said, "Working as a non-English language teacher for a long time, I have never attended such training." She said, "Our English teachers often go for training, workshops, and conferences." Her expressions indicated her demotivation of her profession (Giri, 2021). So, the participants grieved at being barely considered as the agencies practicing language teaching and content teaching in the EMI classes.

Exploring more EMI difficulties, Aaisha identified that diverse English language proficiency levels among her students caused EMI challenges for her. She said, "It is difficult to deal with classroom heterogeneity in language." Since she had a large class size, Aaisha barely experienced sufficient teaching and learning resources, as Aryal et al. (2016) noticed in their study. Aaisha further stated that she always got confused when deciding on which level of English language she should use to teach the content. She thought that her English never met the ideal purpose of EMI practice. Thus, she said, "We should be offered the opportunities as the language teachers do."

So, the participants experienced their identity crisis as the non-English language teachers because of their shared duty of teaching language along with content teaching.

Consequently, such complexity troubled them in recognizing their teacher non-English language identity (Brooks, 2016). So, their expressions sought the non-English language teachers' positionality in EMI education. Such feelings led the participants to experience the feeling of being unidentified in their professional space.

Moreover, they shared how cold they felt being unnoticed and uncentred. The participants' experience indicated they think of themselves as clueless regarding effective EMI practice and their genuine duty. The non-English language teachers felt themselves as blindfolded EMI practitioners due to the lack of comprehensive guidelines for EMI implementation in Nepali schools (Khati, 2016). In addition, they had no experience of attending language-related teacher training, workshops, conferences, or any knowledge-sharing events or programs. Thus, they found themselves in pity and hatred. Moreover, it seems that the blindfolded practice of EMI is creating an identity crisis (whether they are language or non-language teachers) among non-English language teachers.

Policy Perplexity

The intimacy of EMI with academia barely needs explanation since many scholars already brought up innovative and concerning discourses about it. To be specific with EMI, we should understand it as the use of the English language during the delivery of course content, assuming that all the teaching-learning materials, assignments, and lessons used in the course are in English (Cosgun & Hasirci, 2017). Contextually, Nepali EMI education also asks and expects EMI teachers to teach all academic subjects in English (Phyak et al., 2022). As an accelerating trend, EMI differentiates itself from other bilingual education models (Tsou & Kao, 2017). Despite its exponential growth among various educational contexts, its definition lacks clarity. Recently, EMI has been considered as a means to improve learners' English proficiency (Griffiths, 2023), however, this is not explicitly stated in language policies in education or curriculum guidelines. Such discourses motivated me to explore the status of EMI education in the Nepali context.

Nepal barely sustains a single educational policy effectively for various political reasons. Despite this reality, it is now running after EMI education (Khati, 2016) amid great linguistic diversity in the nation. Moreover, Poudel and Choi (2021) mentioned that there could be a diverse way of enacting the ideal multilingual education policy in the

context of the decentralized government system of Nepal. These discourses show disturbing language policy situations in the Nepali education system. So, EMI in Nepal is contradictory and entwining among various academic and political issues (Dhakal, 2021). In such a scenario, the research participants narrated their EMI experience.

The participants pointed out the lack of concrete English language policies in Nepali education despite the profound use of English in the field. Consequently, they agitatedly complained about EMI practice, which they thought lacked lucid policy. In this case, Aabhash criticized the recently introduced language policy of teaching only some subjects in the English language. He said, "Now, in our EMI schools, we are asked to teach the subjects like 'Social Studies' in Nepali language." He recognized policy instability in Nepali education. Aabhash condemned the policy as he experienced more problems in students since they "desire either EMI or mother tongue as an instructional language." He shared his experience of finding his students "uncomfortable" regarding the recent educational language policy. It discouraged him from appreciating such language policy in education.

In the same way, Saugat also stated, "EMI is a mishmash policy." He did not find a clear intention of EMI for the non-English language teachers like him. He said that EMI disorients the non-English language teachers from being specific in their duties. Supporting this concern, Aaisha opined that political motives are working to introduce such a policy rather than an educational one. She again said, "EMI policy does not consider socio-cultural, socio-economic, and linguistic concerns." Her remarks mirrored the reflection of Dhakal (2021). She believed that policymakers should consider those factors during policymaking. Her narration indicated the non-English language teachers' existing EMI tussle in Nepali education. So, practitioners navigate the ways to explore the socio-political dimension of making language policy in Nepali education.

Similarly, Mahima thought that today's students are more oriented to learning the English language rather than the subject contents. She said, "My students prefer to express themselves in English no matter how incompetent they are." She further argued, "These days, students abruptly go "code-switching from their mother tongue to the English language." Observing her expressions, I found her feelings similar to Aabhash's. Both of them were unsatisfied with the unstable language policy in Nepali education.

They showed their perplexity regarding the English language teaching policy, which eventually resulted in their confusion about the EMI policy. It seemed contradictory (Dhakal, 2021) as, on the one hand, the EMI teachers are asked to teach all the subjects in English (Phyak et al., 2022). On the other hand, the newly introduced language policy asks them to teach only limited subjects, such as science and mathematics in that language.

The participants also believed such complex policies brought more challenges to implementing EMI policy in the field. Thus, they thought that such policies cause troublesome situations for them. They had trouble facilitating their students since they neither felt comfortable in the complete English language nor the mother tongue as the language of classroom instruction. Like other participants in this concern, Sunandha was also perplexed in EMI policy. She reported, "I did not find the "clear-cut duty as a non-English language teacher." She got confused whether to teach her students in the English language or the mother tongue. Reasonably, her students had only "half/half-mastery" in both languages but they had "sufficient competence" in none. So, that problematic situation blurred her "to choose the right responsibility" as similar to all other participants who also were baffled by unexplicit EMI policy (Griffiths, 2023) in Nepali education. However, they shared their ways of overcoming identified EMI tussles.

Propositions of Predicament Prevention

It is that the worldwide educational scenario celebrates the influence of the English language regardless of the degree of its use, which differs from context to context. Aaisha, a participant in this study, said, "EMI is today's high demand in Nepali education." Aligning with her, Sunandha also stated, "In fact, people in every sector prioritize English." So, in their understanding, the importance of the English language can be fulfilled by implementing EMI in education. In such a situation, EMI, being a global phenomenon (Dearden, 2014), expands the horizons of practitioners' different ideologies with their respective involvement. So, we can observe that EMI generates high interest and debates among researchers, policymakers, and educators worldwide (Tsou & Kao, 2017). While EMI is taking over and shadowing the policies and practices of the other mediums of classroom instruction in the worldwide academic spectrum, educators seem more directly affected by it.

The concept of EMI practice precedes the ideal educational assumptions concerning people in education. However, its implementation is full of difficulties and challenges (Vu & Burns, 2014). In the context of Nepal, the teachers survive various language-related problems from language policy to its practice in real settings, i.e. classrooms. For instance, teachers' incompetence in the target language is one of the main challenges to the effective EMI implementation in education (Karki, 2021; Neupane, 2021). Similarly, students' motivation and lack of resources are major factors for teachers who deal with harsh classroom EMI practice (Chalise, 2011; Rana, 2021). Such conditions show how EMI works out on the real ground, i.e. in schools.

In addition to the EMI challenges mentioned, the participants in this study also posited their experience with EMI difficulties. I have already discussed it in the previous superordinate and subordinate themes above. Along with sharing their EMI experience, they also made some expectations from the concerned authorities to aid them in overcoming their EMI hurdles. So, this superordinate theme presents the participants' propositions for preventing their EMI predicaments.

Despite understanding the need for EMI in education, all the participants proposed some potential anticipations for restraining their EMI apprehension. They strongly relied on concerned authorities to boost their EMI resiliency. Aabhash said, "The concerned authorities should address the non-English language teachers' language-related concerns." He stated that the proper EMI practice relies on the 'continuous regulation' of the teachers' motivation towards the practice. Similarly, Saugat longed for the "context-sensitive EMI practice." He expected the active involvement of policymakers in such actions, otherwise, he thought that similar problems identified by Karki (2021) and Neupane (2021) could continue. Aabhash and Saugat ended up hoping the authorities would go through the teachers' "experience-based propositions," as explored by Chalise (2011) and Rana (2021), before introducing any of such policies or practices.

Aligning with Aabhash and Saugat, Mahima added, "I think the active involvement of the local communities or stakeholders in any educational practice can lead to success, after all." She directed herself to say, "So is the case with EMI." Interestingly, Sunandha spoke the words of Aabhash and said, "I do not have any experience of getting followed-up for my EMI practice by any person from any

authorities." She also meant to say that the concerned authority needs to keep up to date with the teachers' journeys with EMI practice in their educational settings. Such a lack could create more EMI difficulties and challenges (Vu and Burns, 2014).

In the same way, Aaisha expected the authorities to provide her with some opportunities, such as brainstorming seminars, to participate. She said, "The school itself can also do that." So, more directly, they explained the urgency of teacher training to enable them to explore the ways out of their EMI tussle along with some other potential propositions.

This superordinate theme consists of four subordinate themes: Information and Communication Technologies (ICT) and EMI, Guidance, Nurturing Resiliency and Pertinent Follow-up, which carry the detailed intention of this superordinate theme.

Information and Communication Technologies (ICT) and EMI

The rapid advancement of technology is significantly changing people's lifestyles, both personally and professionally. Technology is considered as the 'mother of civilizations' and 'the greatest of God's gift' (Raja & Nagasubramani, 2018, p. 33). Every technological innovation affects all businesses and industries, such as entertainment, healthcare, education, trade, etc. Specifically in education, technology has brought immense and diverse changes (Cloete, 2017) more recently. Thus, developed countries and all types of countries worldwide spend large amounts of money on technology for better educational achievements (Bulman & Fairlie, 2016). Consequently, with consolidating technology, today's education has become 'interactive and aggressive' from 'passive and reactive' (Raja & Nagasubramani, 2018, p. 34). Such a scenario leads the concerned ones to consider the current technology demand in the educational space.

These days, people use ICT tools at their convenience to learn the language, allowing learners to enjoy learning it at their own pace. Especially in target language learning, ICT ensures new and ample opportunities to enhance the effectiveness and quality of learning (Kumar & Tammelin, 2008). The scholars noted the vital need for more technology integration in education today. However, my research participants hardly experienced it in their EMI classrooms. In addition to other EMI challenges, they identified it as one of the barriers to running their EMI classes smoothly. In this regard, Aabhash said, "I barely used ICT tools in my EMI classes." However, he used many

online learning platforms like YouTube and Google on his personal computer or mobile phone beyond his school settings. He added, "Technology is the only tool for expanding the space of knowledge these days." He highlighted that using such tools facilitates teachers and students in teaching and learning. He expected his schools and concerned authorities to ensure such learning opportunities in EMI classes.

Similar to Aabhash, Saugat wanted to move along with the techno-based EMI activities to embrace the current duo: globalization and technology. He said, "I improved my English competence with the help of technological tools: YouTube, Duolingo, and Google." He seemed nostalgic while remembering his bygone days and said, "We only had a choice of reading hard-books those days." He continued, "Fortunately, the technology has brought a lot of things to upgrade ourselves in doing everything more efficiently and interestingly today." He indicated that ICT has brought new learning opportunities (Kumar & Tammelin, 2008). However, he understood that educational institutions are not taking proper initiatives to integrate technology into education even after realizing its necessity today.

Mahima promptly questioned, "Is there anything wrong with using Google, YouTube, ChatGPT, or other kinds of stuff in education?" With this concern, she indicated the teachers' plight of being deprived of the consumption of a basic need of today's time. She criticized the traditional way of teaching and learning activities. She stated that ICT creates innovative and inclusive learning spaces for students, leading to better educational outcomes (Bulman & Fairlie, 2016). Like Aabhash and Saugat, Mahima believed techno-friendly EMI classes could solve their EMI challenges effortlessly.

In the same way, Sunandha also proposed that ICT ensures better and more effective EMI practices. She said, "Today's world no longer entertains the conventional ways anywhere; it requires the modernized ways." So, she also longed for techno-based emancipatory pedagogical activities for independent and creative learning.

Aaisha claimed that today's EMI classroom should have modern educational technologies. She said, "ICT is the source of motivation for teachers and learners today." However, she experienced her school and parents acting opposite. She said that they perceive the use of technology to mislead the students. Supporting Aaisha, Sunandha

questioned, "Why do schools and parents not want to accept the tremendous effect of technology in all sectors?" She understood the fluctuating manner of operationalizing ICT (Lengyel, 2013) in education. Sunandha further stated, "I am sure… the proper use of technology could reduce linguistic insecurities of teachers like me in EMI classrooms." So, she believed that ICT integration ensures better EMI practice in epistemic spectrums.

The participants viewed education and ICT as parts of the same coin today. So, they reasonably aspired to use technology effectively for better EMI experience in the days to come. They seemed to perceive ICT as one of the prime necessities in their EMI classes, as Raja and Nagasubramani (2018) did. They considered ensuring a techno-friendly EMI classroom could prevent them from their linguistic insecurities and motivate them to overcome their EMI discomforts. After all, their experience portrays the conventional way of dealing with Nepal's modern language education.

Guidance

Policies guide the operation of any practice with proper guidelines and intentions. It ensures consistency and clarity in carrying out anything effectively in an organizational way based on the set principles. Thus, like other practices, educational practices also go paralyzed without the proper policies. Specifically, education policies are complex and directly influenced by different global phenomena, such as globalization, technology, human rights, and so on (Mundy et al., 2016). So, the state must realize such phenomena and recontextualize them nationally or locally (Ball, 1998). Amid various educational policies, language policy seems distinct and sensitive, so it is called 'a central Gatekeeper to education' (Tollefson & Tsui, 2014, p. 189). Despite this, scholars argue that policymakers worldwide make disturbing policies for political reasons and do not consider the results of such things in education.

Contextually, language policy in education appears very sensitive and complex in multiethnic and multilingual Nepal. A brief history of language policy in Nepali education from the start of school culture in 1950 to its proliferation after 1990 shows three significant periods of changes from before schooling to the one-nation-one-language policy to the right to education through MT (Weinberg, 2013). Currently, the state is experiencing a radical change in its education system with the concept of

multilingual education. Consequently, Nepali education is increasingly entertaining concepts like ELT and EMI between MTB-MLE policy.

While considering the side effects of EMI, various scholars have come up with different ideas. Specifically, EMI is regarded as a factor that brings injustice in epistemic spectrums that shadows the people's linguistic awareness of their marginalized local languages (Phyak & Sah, 2022). Moreover, it is a challenging practice in schools due to teachers' inadequate English proficiency, lack of resources, and schools' unpreparedness (Sah & Li, 2018) in the non-native context of Nepal. Resembling such scenarios, the research participants in this study aspired to tune EMI policies and practices to ensure effective EMI implementation in school education.

They were unclear about the exact purpose of EMI implementation, though they had perceived it as an unavoidable practice in academia. Such ambiguity led them to be blindfolded practitioners. In this case, Aaisha mentioned, "I strongly favor EMI practice in education, but I am unclear about its intention." She again said, "I do not know the real reasons behind its practice, though." Aaisha further criticized EMI implementation in schools without a proper survey on the school's condition and preparedness (Sah and Li, 2018). She concluded her point by saying, "This way, EMI is careless about the complex educational, economic, and linguistic background of students." So, she stated that the non-English language teachers need a clear EMI policy to practice it properly.

Since the non-English language teachers experienced the linguistic disparity among their students, they found it challenging to practice it in such conditions. They criticized its improper and blindfolded implementation. In this regard, Mahima said, "Students run after language learning rather than understanding the content." In such a context, she grieved, "Even after experiencing such things, I do not know what to do next." She seemed helpless dealing with such confusion as she thought EMI policy was overcasting her primary duty. She said, "I am blurred; linguistic competence or contents, which should I focus on?" She also reflected upon her linguistic barrier (Sah & Li, 2018). However, she complained to EMI for shadowing the content learning in the classroom.

Sunandha said that her teaching is influenced by her students' socio-economic, socio-linguistic, and family background, disturbs smooth EMI practice. She said, "EMI often troubled my communication with students due to their level of understanding." She

added, "I fail to give justice to some context-sensitive contents." In such a situation, she felt irresponsible. She was aware of the trend of human's global identity today. However, she criticized her dying identity as a Nepali teacher due to her imposed responsibility of keeping on with the English language despite her linguistic awareness (Phyak & Sah, 2022) of her local languages. Such expressions of participants show the ongoing dominance of the English language, negatively influencing the contextual aspects of pedagogical activities.

Confusion regarding the EMI policy and practice is rampant among teachers. In this regard, Aabhash also criticized EMI and called it an imposed practice that was un-educational (Tollefson & Tsui, 2014). He stated, "I feel like I am a crow in the cloud." He had no idea why it was implemented in the school where he worked. Similarly, Saugat posited, "In this globalizing world, the supremacy of English language is eating up other local languages." He continued, "Even in such a case, I think EMI policy has not been introduced with its clear policy in our context." So, he said that all the teachers need to know the aim of EMI practice very clearly. He added, "Unfortunately, I still do not know about this policy precisely, so I am practicing it cluelessly." Such narrations of the participants showed that the Nepali education system focuses less on recontextualization (Ball, 1998) of the worldly discourse of the English language in education. All the teachers proposed clarity about EMI policies so they could track how they practice EMI in their schools and harvest the intended outcomes effectively.

Nurturing Resiliency

While EMI is a trending phenomenon in Nepali education, language or non-language teachers are now practitioners in EMI schools. The practice expects the EMI teachers to get along with language and content teaching. In this sense, the non-English language teachers carry out the role of language teachers. In such a case, the language teachers must have the language knowledge and skills to apply it in their actual language teaching and learning classrooms (Crandall, 2000). For this purpose, teachers need mentoring programs that lead them to succeed in language teaching effectively and efficiently (Asención Delaney, 2012). In addition, teacher training programs and teachers' own reflection, exploration, and evaluation practices could also help language

teachers to overcome their linguistic tension (Mann, 2005). Consequently, the EMI practice could be carried out effectively and productively in schools.

Nepali education frequently survives critiques on teacher preparation, training, etc. Looking closely at the scenario, we will see that the lack of teacher training or education impairs language teaching in Nepal (Aryal et al., 2016). Furthermore, Nepali English language teachers seek supportive programs, such as training and workshops, despite their higher academic degrees (Sah, 2015) and long experience. While the language teachers look forward to receiving such opportunities for better performance, what could the non-English language teachers' conditions be? Is it not ironic? This issue rises since the non-English language teachers are less oriented to language teaching. Meanwhile, the non-English language teachers are more prone to language-related vulnerabilities such as language barrier, discomfort in the target language, etc. (Oktaviani et al., 2021) than the language teachers. So, teaching content through EMI is not free of language-related problems in non-native contexts (Floris, 2013). The teachers shared their linguistics concerns and showed how they dealt with blindfolded EMI practice in their contexts.

Due to such various reasons, the non-English language teachers experienced difficulties in their profession. This study also identified the unpleasant consequences of EMI due to the lack of teacher education programs (Asención Delaney, 2012). They perceived such educational programs as the tools to boost their resiliency. In this case, Aabhash proposed, "Concerned authorities should conduct the programs for non-English language teachers too." He believed such initiatives could unquestionably support teachers like him in overcoming the EMI difficulties and ensure his resiliency. He realized that the lack of such programs is causing improper EMI implementation in schools (Aryal et al., 2016). He explained, "non-English language teachers, in comparison, are more unfocused than any of the language teachers in Nepal for such schemes." He criticized the culture of designing programs oriented to only the language teachers.

The research participants experienced that language teachers are more privileged in multiple organizations for their professional development and education. In this regard, Saugat said, "The English language teachers attend various programs organized by

forums such as NELTA." He grieved, "We do not have such official organizations where we could share our experience and learn new things." His statement showed that the non-English language teachers also seek for language-related teacher education programs (Sah, 2015). Saugat again said that he could feel more warmth among other likeminded non-English language teachers in such programs or organizations.

The non-English language teachers were aware of their students' linguistic advancement, which pressured them to keep up their linguistic adequacy. They found their job challenging since they experienced a language barrier (Oktaviani et al., 2021) while communicating with their students. In this regard, Mahima said, "I recognize students' advanced linguistic skills." In such a situation, she said that teachers must be up-to-date and facilitate students without fallacious language. Thus, she urged the concerned authorities to provide the non-English language teachers with regular support for enhancing their linguistic and professional skills through training, workshops, conferences, and programs.

Aligning with other participants, Sunandha also aspired for training sessions or teacher education programs, considering her linguistic concerns. She believed her self-improvement (Mann, 2005) was insufficient for curbing EMI challenges. Since she thought that the non-English language teachers are more critical in the case of linguistic vulnerabilities, they need a place where they could feel a sense of belongingness. Sunandha, like Saugat, said, "language teachers attend programs like NELTA conferences to participate, but it had never happened with me." She continued, "I never and ever participated in any training or programs encouraging me to overcome my linguistic barrier." She indicated that the non-English language teachers need to be provided with an education that motivates them to overcome their linguistic insecurities (Oktaviani et al., 2021) and stay motivated in their profession. So, the teachers seemed to be optimistic about their expectations from the concerned authorities regarding the proposed concerns.

The participants explored how they lagged behind in terms of teacher education, especially education with linguistic concerns. In this regard, Aaisha stated, "The non-English language teachers need the programs, seminars, workshops, community interactions, teacher training, counseling programs, etc. for motivation." She said that

motivated teachers can quickly take over the EMI difficulties. She believed that such programs address the practical problems of the non-English language teachers and support them to apply the knowledge in classroom activities (Crandall, 2000). Aaisha added, "Such programs work not only to help with EMI concerns but also to develop pedagogical strategies to teach students creatively and effectively." She seemed to be conscious of her responsibilities amid her EMI plights.

The participants' experience encourages the concerned ones to find appropriate ways to intervene in their EMI consequences. So, all the participants proposed programs that inspired them to overcome their EMI problems (Floris, 2013). Despite their numerous linguistic challenges, the aspired programs could pacify and encourage them to practice EMI more enthusiastically. Since the non-English language teachers felt they were in solitude, they sought encouraging places (Sah, 2015) where they could open themselves and gather their pride in being EMI practitioners. Thus, the scenarios call for informed mentoring programs for non-language teachers to address their linguistic concerns.

Pertinent Follow-up

Like other South Asian countries, Nepal also experiences mother tongue-based multilingual education. Despite the mentioned condition, the English language dominantly influences language policies in Nepali education (Sah, 2022a). The existing language policies in education set significant expectations for multilingualism (Dhakal, 2021), however, we have no details on its practical implementation. Thus, blindfolded policy-makings in education seemed to be done with political rather than educational motives (Tollefson & Tsui, 2014). Consequently, such practices create inequality and injustice in society (Sah, 2022). So, the English language policy in the MTB-MLE system is a complex and sensitive discourse. However, Nepal values this practice from early schooling to university education amid numerous complaints.

Different institutions celebrate the rapid EMI trend in education with varying intentions as it allows diverse benefits that have already been discussed from the participants' views in the previous themes. For instance, some institutions consider EMI as a tool for increasing the enrollment of students (an economic motive) (Khati, 2016), and some run after acquiring linguistic assets (Sah, 2022b). Nepali education is devaluing

the localities by unthinkingly following the concept of neoliberalism in education, which results in epistemic injustice through EMI (Phyak & Sah, 2022). Nepali EMI education expects EMI teachers to teach all academic subjects in English (Phyak et al., 2022) regardless of their preparedness. However, the teachers have been practicing EMI despite their entangling emotions (Sah, 2023) toward the practice. In such a situation, the teachers could make vivid propositions for overcoming their EMI obstructions.

So, the study participants placed the need for regular observation and feedback on the trend of EMI practice in education. They never experienced any regular follow-up observations regarding EMI practice in their schools. They believed the input after the supervision could help them mark their progress (Karim et al., 2012) in their EMI activities. Despite being veteran in the teaching profession, they still found room for their ill performance. Aligning with this view, Aaisha said, "I have never experienced getting feedback on my EMI practice." She added, "I am not good at English, though I am practising EMI." In such a case, she thought that the concerned authorities' feedback could work for her better EMI performance. She called such a way of EMI implementation a "careless" imposition without regular supervision.

Similarly, Sunandha also narrated her story of trying her best to practise EMI in her classes, however, she barely experienced success. She said, "I need rigorous supervision to enhance my EMI performance." She criticized the expectations of people towards her. She said that they expect her to always impart education through the English language (Phyak et al., 2022), but she often fails it. Sunandha needed constructive feedback on her EMI practice and regular motivation. Supporting her view, Aabhash said self-exploration, self-evaluation, and self-reflection (Mann, 2005) are insufficient for his EMI practice. He continued, "I need comments on my EMI practice." He argued that routine supervision defines the teachers' work culture, too.

In the same way, Saugat claimed that teachers like him need revisions on their performance in the EMI classrooms. So that, he said, "I can explore my performance and make improvements." He added, "It undoubtedly enhances my classroom performance quality." As per his understanding, the culture of regular tracking of EMI performance is important for nurturing EMI activities. Similarly, Mahima also believed she could genuinely fortify her EMI performance with constructive feedback after the supervision.

She said, "All professions need feedback for a better outcome, and education is no exception." It indicated that the non-English language teachers strongly need monitoring programs or timely follow-ups to battle EMI obscurities in education.

All the participants pointed out the absence of smooth EMI practice due to a lack of supervision. They counted regular follow-up as salient for their EMI confidence and duty inspiration. In such a way, they proposed congruous and consistent supervision of their EMI practice that lets them know whether their EMI practice is going right (Karim et al., 2012). Such culture, as they think, supports Nepali multilingual education (Dhakal, 2021) to meet its expectations practically. So, the discussion also uncovers the negligence of concerned authorities in tracking the progress in EMI practice in education, although it is trending rapidly across academia.

Summary of Findings

I analyzed and interpreted data in this study through the Interpretive Phenomenological Analysis (IPA) recommended by Noon (2018). I transcribed the data from semi-structured interviews and organized them into four superordinate themes. Each superordinate theme consisted of four subordinate themes. The analysis included the participants' understanding of the phenomena and lived experience. Most participants initially appreciated the prevalence and significance of EMI practice in today's education. They later came up with more critical viewpoints regarding its blindfolded implementation in Nepali education. They criticized EMI as an ambiguous practice for the non-English language teachers.

Since the participants had been practising EMI for decades, they shared the practical and interesting EMI experience they gathered throughout their teaching careers. They indicated that though they had years-long experience in teaching-learning, EMI brought them various unpleasant consequences. Working like the language teachers, they identified themselves as not proficient in the English language, resulting in their ill-performance in EMI classrooms.

Moreover, they proposed techno-based EMI classrooms to ensure effective EMI implementation in today's education. They also found that the lack of clear guidance for implementing EMI led them to unsatisfactory EMI outcomes in education. Lastly, they

proposed teacher education programs to enhance their linguistic enrichment and EMI motivation in education.

CHAPTER V
TEACHERS' ANXIETY ABOUT ENGLISH AS A MEDIUM OF INSTRUCTION

This chapter consists of the analysis of the data that I collected from my research participants through semi-structured interviews. I took the interviews with them to explore their feelings about using the English language as the language of their classroom instruction. I developed emerging themes after reading and rereading the interview transcripts.

The previous chapter demonstrated the presentation of two initial superordinate themes and their subordinate themes in response to the first research question of this study: How do the non-English language teachers experience English as a medium of instruction? This chapter presents the rest of the other two superordinate and subordinate themes as a response to the second research question: How do the non-English language teachers describe their experience of using English as a medium of instruction?

As a learner and teacher, I connect closely with using English as the language of classroom instruction. Despite a decades-long journey with EMI, I sometimes find room for unpleasant consequences of this phenomenon in and beyond my workspace. As a learner, I have been experiencing EMI since my initial education, however, I still lack adequate English competency. Moreover, as a teacher, I had opportunities to share EMI feelings with the non-English language teachers while working in several schools. I found their EMI miseries identical to my own. By gathering such experience of hustling with EMI consequences, I realize that English education is often problematic for practitioners who are non-native speakers of the English language. Hence, my vivid EMI experience triggered me to explore it fully in this study.

The previous chapter involved my research journey, from reaching the participants and collecting data to developing the emerging themes. While exploring this question, I followed the same process I followed for the first research question, as mentioned in the previous chapter. In this chapter, I present the discussion on the proposed research question by demonstrating the following superordinate themes and their subordinate themes.

Misery Manifestation

EMI is a phenomenon that the worldwide academia has been practicing for various purposes. Mahima, a participant in the study, said, "EMI is a means to conceptualize global identity in a globalizing world in the educational field." With a similar view, Saugat said, "EMI works for mobilizing the students in a global market." So, such perceptions of people promote the flourishment of EMI across the worldwide academic discipline. Different socio-historic, cultural, and educational contexts entertain the exponential growth of EMI worldwide to improve English proficiency (Griffiths, 2023). However, it seems to ignore local issues related to language, culture, context, and identity. Instead, the institutions implement it with instrumental attractions: popularity, international access, economic prosperity rather than academic or intellectual purposes, quality education, or educational knowledge (Walkinshaw et al., 2017). So, insufficient language competence in teachers and students, lack of teachers' expertise in teaching through EMI, and lack of measuring tools to evaluate language outcomes made EMI practice more complicated (Walkinshaw et al., 2017). Majorly, EMI is facing linguistic challenges (Rose et al., 2022) in its implementation and practice in the educational spectrum. In short, this practice creates space for various challenges while offering attractive advantages.

While discussing EMI in education, teachers play a central role in its practice by gathering vivid pleasant/unpleasant experience in vivid contexts. For instance, Turkish EMI teachers face instructional challenges due to the time-consuming nature of EMI (ÇANKAYA, 2017). In the Brazilian context, EMI created identity and cultural-related educational challenges (Martinez, 2012). Overviewing the South Asian context, EMI sprinkles the additive challenges to the socially and linguistically diverse and complex among South Asian countries, which have their own 'home-grown tradition of education, particularly of language learning' (Padwad et al., 2023, p. 194). Thus, the teachers experience anxieties while practicing EMI as a bilingual approach (Nieto Moreno & Fernández Barrera, 2021). This concept could exist more potentially in non-native contexts.

As Nepali people use English as a non-native language, the EMI practice in schools undoubtedly challenges its implementation. Resembling the scenarios mentioned

earlier, Nepali EMI teachers are frustrated due to inadequate English proficiency (Sah, 2023). Moreover, they regret their Nepali-medium schooling for their low English competence (Sharma, 2022). Such experience made them less confident in EMI performance (Tiwari, 2023). Moreover, Nepali teachers fear losing their identity due to the hegemonic nature of the English language in Nepali education (Rana, 2018). Along with such tensions, the participants in this study also shared their lived experience of misery manifestation while practicing EMI in education.

This superordinate theme, 'Misery Manifestation,' showcases the discussion on how the research participants experienced EMI anxiety. It demonstrates a thorough representation of participants' EMI anxiety in different forms, psychological and physiological, being based on the foundational knowledge of the cognitive theory of anxiety. This theory defines anxiety as anticipatory apprehension, the byproduct of a person's response to any particular phenomenon. In this study, the participants shared feelings of losing mindfulness in their work-life due to uncomfortable EMI experience. In this, Aabhash shared, "I miss my wellbeing." He reported that he often felt like he was losing peace and identity (Rana, 2018) in his profession during EMI practice for various EMI-related reasons.

Similarly, Saugat stated that such harmful feelings cause EMI anxiety in him. He said, "I live EMI complications." He also realized that his years-long teaching experience barely helped him to overcome such feelings. Like Aabhash and Saugat, Mahima said, "I feel sad for my students." By saying this, she identified that her low confidence (Tiwari, 2023) that hampered her teaching performance and affected her students' learning. Similarly, Sunandha stated, "I often feel helpless due to my limited English skills." In this way, she shared her uncomfortable feelings toward EMI practice in her teaching-learning activities. In the same way, Aaisha said, "I feel my EMI struggle as a non-native user of the English language and its consequences." She found herself clueless about using English as the language of her classroom instruction.

All of the participants claimed that EMI led them to go through psychophysiological miseries due to their linguistic barrier. They shared that such consequences made them feel vulnerable (Clark & Beck, 2010) to form negative feelings towards their profession. In other words, they experienced EMI anxiety (Nieto Moreno &

Fernández Barrera, 2021) in both psychological and physiological forms. This superordinate theme contains subthemes: Lack of Linguistic Confidence, EMI Burden, Fear and Incompetence, and Psychophysiological Anxiety. The mentioned subthemes make the central concept more understandable, presenting supportive narratives of the participants in an extended manner.

Lack of Linguistic Confidence

Generally**,** teaching using the non-native language as the language of classroom instruction is challenging for EMI teachers. For instance, as non-native English language teachers, Chinese teachers hesitated to speak while teaching in English (Yoon, 2012). It is needless to say that using others' language as the primary means of communication in a particular and formal setting can influence the affective aspects of any individual. Despite the consideration that non-native and native teachers are equal in terms of their success in teaching, however, they show tremendous differences in language-related concerns and teaching behavior (Medgyes, 1992). So, non-native English teachers have less self-confidence than native ones (Tajeddin et al., 2019). Their findings suggest that non-native teachers face the superiority of native teachers, which can cause anxiety (Cloninger, 1988) in non-native ones. So, non-native teachers are prone to experience linguistic and psychophysiological vulnerabilities.

In the Nepali context, linguistic inabilities are the major educational failures, ranging from students to authorities. Unfortunately, the English language teachers themselves are experiencing incompetence (Rana, 2018) in the English language itself. Such problems appear because there is no regulation of testing the language proficiency of English teachers before their recruitment (Aryal et al., 2016) in the Nepali education system. Consequently, English language teachers teach students with insufficient English language proficiency. While such a scenario exists, the concept of EMI came up with more linguistic complexities in education. Teachers' lack of English proficiency (Sah & Li, 2018) is one of the major and complex challenges to the effective implementation of EMI in Nepali education. Though the teachers have positive views towards EMI (Khatri, 2019), they face linguistic challenges (Chand, 2023) that make them uncomfortable in practising EMI in their educational settings. As a result, such experience potentially led

the teachers to feel misery manifestation on a psychophysiological level in the study as well.

In this study, the participants carefreely shared their feelings regarding using EMI. They admitted that they lacked sufficient English competence (Sah & Li, 2018) and perceived it as affecting their readiness for EMI practice. In other words, the non-English language teachers were unsatisfied because they facilitated course contents with their inadequate English proficiency. In this regard, Aabhash said, "I often fail to impart content knowledge to my students despite my genuine preparedness." He felt uncomfortable with the practice as he needed to deal with unique vocabularies, terminologies, and some peculiar phrases during teaching. He added, "My poor competence in English hits me hard." He further said that he had never met the level of native speakers of the English language (Medgyes, 1992). He often experienced such unpleasant feelings during his EMI activities and beyond.

In the same way, Aaisha also reported her dubious English incompetence. She stated, "I fail to make my students understand the content because of my poor English." So, she said that she always felt less confident (Tajeddin et al., 2019) in communicating with her students. Thus, she experienced EMI as a blindfolded imposition in Nepali education. Sharing the same story, Mahima uncovered her feelings regarding EMI and her journey. She narrated, "I sometimes feel that I misguide my students with my faulty English expressions." She realized that her years-long experience of speaking English did not help her overcome her linguistic challenges (Chand, 2023). She continued, "I am never a confident speaker of the English language." Such experience of the non-English language teachers clearly showed the flaws in their EMI practice, causing anxiety (Cloninger, 1988) in them. Thus, they lived the EMI consequences on a psychological level.

Due to the teachers' linguistic barrier, they sometimes longed for their mother tongue to be used as the language of their pedagogical instruction. It showed their anxiety during their EMI practice. Saugat excitedly said, "I often imagine teaching through my own language." He thought he could give his hundred percent in content delivery through his mother tongue. Saugat continued, "EMI does not allow me to show my emotion." He clarified that he could not present cultural or contextual concerns through his inadequate

speaking skills (Yoon, 2012) in the target language. He further said, "EMI just converts the contents from the mother tongue to the target language without transferring the essence of course contents." Such experience affected the thought process of the non-English language teachers regarding EMI education.

The participants' sharing indicated that the non-English language teachers are psychologically living with unsolved EMI consequences. English, a non-native language in the country, brought up various linguistic complexities for Nepali EMI practitioners (Medgyes, 1992). Sunandha remarked, "I have been experiencing several hazardous moments while performing in English in my classrooms." She specified, "I am helpless in my EMI classes." She added, "I do not have that level of English proficiency required." So, she felt that she was yet to be error-free in her English speaking (Yoon, 2012) and writing skills. She added that she was still an English language learner, scaffolding herself through her daily mistakes in her classroom instructions. So, the non-English language teachers facilitate their EMI classes with their preconceived notion of teaching better through their MT. Hence, the participants' sharing indicated that the non-English language teachers have been surviving due to their inadequate English competence, which has affected their self-accountability while practicing EMI in education.

EMI Burden

English education shares a history of popularity for several reasons, such as colonialism. In the worldwide academic spectrum, English education is more politically and socially aspirated (Rose et al., 2023). Despite the vast sociolinguistic diversity in South Asia (LaDousa & Cristina, 2021), EMI has expanded significantly across the episteme (Richads & Pun, 2021). In such a situation, the teachers are the real practitioners of the worldwide trend of EMI. In other words, teachers play the main role in implementing or practicing the concept on the real ground in classrooms. In such a context, the non-native teachers seem more vulnerable to chaotic feelings towards the practice. While understanding this, what could be the situation of the non-language teachers and non-English language teacher in EMI education? In Nepali education in one hand, the EMI teachers, regardless of their proficiency, are expected to teach all the subjects in the English language (Phyak et al., 2022). On the other hand, scholars like

Khati (2016) and Ojha (2018) found teachers struggling with their limited linguistic resources. So, there seems to be a gap between the set intentions and actions in EMI practice.

Such scenarios lead concerned people to think about the plight of non-English language EMI teachers in non-native contexts. The teachers' entangling emotions towards the practice (Sah, 2023) also seem to be one of the factors for impaired EMI implementation. Due to the hotchpotch EMI practice, epistemic injustice is prevalent in Nepali education (Phyak & Sah, 2022). So, in such a case, the practitioners needlessly survive their anxieties (Nieto Moreno & Fernández Barrera, 2021) while dealing with the phenomena. However, EMI teachers require expertise in content and effective communication skills for transferring knowledge and proper linguistic competence (Walkinshaw et al., 2017). However, it barely exists in the context of Nepal (Neupane, 2021) due to the linguistic barriers (Karki, 2021) of Nepali EMI teachers. Consequently, they live through adversity and misery (Eysenck, 2013) during the practice. Such difficulties generally do not let teachers ensure effectiveness in their EMI practice.

The participants in this study perceived EMI as a complex entity. In other words, they were assigned dual responsibilities that were not supportive of each other. Consequently, they counted it as a burden. So, they felt that the coupled duty overarched them, teaching content and teaching the target language simultaneously. In this case, Aabhash said, "I need to cater content and the target language side by side." He said that he, as a non-English language teacher, had frequently been experiencing unsuccessful trials in EMI practice. He illustrated that he had been vulnerable to anxiety (Steimer, 2002) due to his linguistic inability (Khati, 2016). He added, "EMI is a hollow practice." He accounted EMI as just an insensitive translation of the contents from one language to another that carries no essence.

Putting a similar view, Saugat stated, "I hardly succeed in delivering the beauty of the local context to my students through EMI." Highlighting his dissatisfaction, he again said, "I have no alternatives of using the mother tongue sometimes to carry the essence of contents for my students' better understanding." He could not make his teaching proper due to his language barrier (Karki, 2021). As a result, he said that he often felt insecure and hostile (Clark & Beck, 2011) towards EMI practice. Such observations of the non-

English language teachers account for their miseries in identifying the right way to get along with EMI practice in their pedagogical activities.

Regarding the EMI burden, like Saugat, Aaisha reported that she had no alternative to speaking in her mother tongue since she had to deal with unusual vocabularies or terminologies that could hardly be translated into English and the exact other way around. She said, "It instantly made me realize my overloaded duty of teaching the context-specific contents in the target language." She further said that she used to cover up her linguistic inability (Walkinshaw et al., 2017) in making sense of her classroom presentations by explaining contents beyond the allocated time. She shared, "I do not feel satisfied and happy." She said that she always felt prone to becoming unsteady in her linguistic performance (Von Worde, 2003). It showed the miseries of the non-English language teachers while practicing EMI in their classrooms.

Because of the inadequacy of their linguistic competence, the teachers shared their feelings of awkward dealings with EMI practice in their classes. Possessing limited linguistic resources (Ojha, 2018), Sunandha shared her bitter experience of her long journey with EMI. She regretted her English incompetence (Khati, 2016) despite her decades-long teaching experience. She said, "I mostly fail to go hand in hand with teaching contents and language simultaneously." Thus, she oriented to the contents rather than the language in her EMI classrooms. So, feeling ashamed, she said, "My students correct my language many times." She said such things humiliated her (Clark & Beck, 2011). So, she perceived EMI as an additional challenge for her, as did other participants in this study.

Though the non-English language teachers dealt with both the content and language-specific objectives, they were yet to overcome the feeling of such overloading charges. In this regard, Mahima perceived EMI as an extra duty assigned to her except for teaching the contents. Meanwhile, she critically stated, "My students do not make a conscious effort to learn the language in my classes." She added, "They are not careful regarding grammar in my class, but they make efforts for it in English subjects." Her expression critically indicated that the non-English language teachers are not considered language teachers like the English teachers (Phyak & Sah, 2022) in schools despite their duty of language teaching. As a result, the non-English language teachers identified EMI

practice as an 'additional burden' for them except for their sincere duty of imparting sensitive content to their students in their EMI classrooms. The discussion also showed that the non-English language teachers are underestimated by their students regarding linguistic concerns.

Fear and Incompetence

Nepali education entertains the influence of the English language from early school to university education. When ELT has about a half-century history in Nepal (Bista, 2011), it is still a continuous demanding discourse. The people's ideology regarding the English language in Nepali education, i.e. poor performance in English is the symbol of poor academic excellence (Poudel, 2019), highlights the heightened value of English in Nepali education. Despite the skyrocketing demand for English in Nepali education, practitioners find the existing EMI a hotchpotch practice. To represent this claim, Saugat, one of the participants in this study, said, "Unfortunately, I still do not know about EMI policy precisely, so I am practising it in a blindfolded way." In general, neither educational policies nor curriculum guidelines explicitly state the intention of EMI policy and practice (Griffiths, 2023). So, in most cases, the EMI practice seems to be taken into action in a blindfolded way.

These days, several scholars are working on the discourse of EMI practice in academia. In the case of non-native English teachers, their poor proficiency is a major challenge (Pun & Thomas, 2020) in EMI implementation in academia. The non-native teachers are incompetent in English, leading them to miscommunicate with cross-cultural setting despite their conscious efforts (Abayadeera et al., 2018). Moreover, they experience difficulties in all skills, especially. So, though EMI promotes multilingualism (Goodman, 2014) along with helping the learners to acquire intercultural communicative competence (Qi et al., 2012), the teachers experience vivid challenges and difficulties (Vu & Burns, 2014). Considering the Nepali context again, the teachers are not prepared for EMI (Ojha, 2018) since they have limited linguistic resources (Neupane, 2021) and lack of motivation (Rana, 2021). So, in such a context, the teachers undoubtedly feel worried and troubled (Eysenck, 2012), which triggers their anxiety about the practice. Consequently, such experience stimulates the teachers' negative perception toward the practice, causing impaired EMI practice.

In this study, the participants carefreely shared their feelings about their EMI plight. They identified themselves as incompetent (Pun & Thomas, 2020) in English, making them uneasy in their professional and personal lives. Such feelings haunted them in and beyond their workspace. Indeed, the teachers survived the mixture of harmful feelings in their journey with the EMI practice. In this, Mahima shared, "I am more than a deadly nervous creature in my class." She continued, "I cannot express myself correctly and completely in English." She mainly experienced of being dumbfounded by her students in her EMI classes due to her limited English language resources (Neupane, 2021). She reflected on her apologetic feelings after identifying herself as incapable of presenting her ideas fluently and flawlessly through English in her classes. So, she was often misunderstood by her students. In such a situation, Mahima went through a tense emotional state (Freeman & DiTimasso, 1994) during her failure. She could not ensure better performance in her EMI activities in her classrooms.

In this regard, Sunandha also counted herself as an unsuccessful teacher due to her ill performance in her EMI classrooms despite her decades-long teaching career. Given this background, she uncovered her confusion. She said, "How could I move on smoothly with my content explanations in my EMI classes?" She added, "EMI is my regular tension." She explained that the main problem is her insufficient English proficiency (Pun & Thomas, 2020). Thus, she seemed to suffer from the fear (Steimer, 2002) of ineffective implementation or practice of EMI in education. Aligning with Sunandha, Saugat narrated his self-evaluation story about his EMI practice in his classrooms. He said that his inability to make his students understand the content made him feel like a loser and provoked him to consider quitting the profession. He said, "EMI extremities eat up my motivation." He, lacking motivation (Rana, 2021) for EMI practice, survived the insecurity (Clark & Beck, 2011) in his teaching profession. So, he felt demotivated towards his responsibilities, which hampered his EMI performance.

Similarly, Aabhash also accounted for the EMI difficulties he experienced in and outside his classrooms. He had thought that he could have mastered the English language until his last academic degree, a master's degree, however, he found himself still an incompetent one. He said, "I will never be proficient in English." He felt hopeless and fearful (McNeil et al., 1993) about his inadequate English competence (Abayadeera et al.,

2018). Such experience created room for dissatisfaction in him about this profession. So, Aabhash could not appreciate EMI in this sense but criticized its imposing nature, ignoring the feelings of blindfolded practitioners like him.

Similarly, Aaisha found herself lost in searching for exact English expressions for her feelings. She said, "I never feel good to fail in it." She disclosed, "Even if I pretended not to be affected by such problems, it makes me sad." She continued, "My students judge me, which is way more uncomfortable than ever." It shows her degree of EMI adversity (Colinger, 1988). Hence, the non-English language teachers were judged and taken for granted by their students based on their linguistic inability despite their content expertise (Walkinshaw et al., 2017). Thus, the non-English language teachers struggled with their EMI vulnerabilities (Clark & Beck, 2011) due to their linguistic incompetence (Abayadeera et al., 2018). So, EMI anxiety perpetuates among non-English language teachers working within the EMI framework.

Psychophysiological Anxiety

While Nepali education embraces the strong influence of the English language, the practitioners have no choice in its celebration. Indeed, EMI non-English language teachers suffer more from the EMI complexities. In this study, they are found to be critical of their identity (Brooks, 2016) and designated duty. Mahima, one of the participants, claimed that she could not distinguish her role as a non-English language teacher from the language teacher. Supporting her experience, the other participant, Aaisha, as an EMI non-English language teacher, also reported being confused about her duty to teach the content or the language. In addition, they experienced different feelings due to their language inadequacy (Neupane, 2021). Consequently, they ended up with vivid and miserable EMI feelings, causing them psychophysiological anxieties (Hamm, 2019). Eventually, the teachers could not count themselves as responsible professionals.

Anxiety is an umbrella term that includes variegated experience. Anxiety is an uneasy or unpleasant feeling that manifests in humans in both psychological and physiological states; however, it is not always a significant clinical disorder (Freeman & DiTimasso,1994). Thus, it is simply the byproduct of feelings of worry or adversity (Strongman, 1995). In this study, the discouraging EMI experience of the non-English language teachers caused them to develop psychophysiological EMI anxiety in them.

They thoroughly narrated their journey with EMI practice and shared their psychophysiological consequences. Their language incompetence (Abayadeera et al., 2018) mainly led to their classroom presentations or activities underperforming during their pedagogical activities. So, linguistic barriers caused psychological miseries in them.

 In this concern, Aabhash narrated, "I felt so nervous while using the English language in the classroom for the first time." He added, "My nervousness is still continuing." He believed that his negative feelings fueled his underperforming EMI behavior more. He further said that he developed his anxiety out of the fear (Steimer, 2002) of downgrading, inability, and being spoofed by his students. He said, "It causes irritated feelings of uneasiness, regret, and negative self-criticism." He assumed that all non-native English language teachers in Nepal suffer from the linguistic barrier (Karki, 2021) in their workplace and beyond. He also experienced the physical consequences of his EMI anxiety. He often shivered while using English as the language of his classroom instruction.

Similarly, Saugat criticized the improper actions of authorities in recruiting teachers in Nepal. He thought his schools implemented EMI, overlooking the state of teachers' readiness (Ojha, 2018). As he understood, such carelessness unintentionally contributed to developing unpleasant feelings in him. Saugat resembled Aabhash's experience of EMI anxiety. He stated, "I count self-criticism, the feeling of humiliation, and the fear of being mistaken while speaking as the reasons for my EMI anxiety." He continued, "My inability and hesitation cause my anger towards EMI policy." Furthermore, he disclosed his physiological responses to EMI anxiety as he felt his head ballooning and ears getting heated. He added that he often trembled, fumbled, shivered, and choked while speaking English.

In the same way, Mahima also narrated her experience regarding her EMI dealings. She shared her experience of losing confidence (Tiwari, 2023) in presentations and pretending to hide her anxiety within herself. Mahima felt uncomfortable, guilty, and humiliated, which led her to develop her EMI anxiety (Sylvers et al., 2011). She added that she constantly experienced the feeling of head-ballooning while speaking and performing ill in class due to her hesitation and less confidence while expressing herself

in English. She experienced such psychophysiological anxiety (Hamm, 2019) frequently. She added, "I often experience my head going vacant and tongue slips time and again." Consequently, she stated that she often wrote even simple sentences incorrectly regarding grammar and spelling on the board. To cover her indifference, she said, "I pretend to cover my anxiety in front of my students in the class." However, she did not consider it a proper solution to her problem.

Aligning with the other participants, Sunandha also shared her story of EMI anxiety. She said, "I feel hopeless, hesitated, and humiliated while being unable to speak in English proficiently." She also underwent self-criticism, predicting her failure, regretting her profession, and self-sympathy due to her clueless, pessimistic, and helpless feelings. As a result, she often experienced physiological responses, feeling a blurred mind, hurried to leave the class, and goosebumps all over the body (Eysenck, 1990, as cited in Strongman, 1995). It showed how the teachers experienced EMI consequences in a physiological level.

Sharing similar experience, Aaisha also stated that she went through various feelings while practicing EMI in her classroom. She said that she survived negative (Clark & Beck, 2011) feelings while practicing EMI in her classrooms: fear of ignorance, hesitation, linguistic insecurity, helplessness, doomed feelings, and self-criticism that caused her to manifest EMI anxiety (Sylvers et al., 2011) in her. She articulated her physiological response: "My mind goes blank, and I experience my ill-performance in the class with the constant heat in my body." Such observations of the participants indicated that the non-English language teachers experience the manifestation of EMI anxiety in both their psychological and physiological states (Hamm, 2019), which affects both their personal and professional lives. In other words, the non-English language teachers' EMI anxiety caused fluctuation in their pedagogical performances in their EMI classrooms, hampering the effectiveness of EMI practice in school education. However, they sought to overcome techniques that I present under the superordinate and subordinate themes.

Intervening Tactics

The practitioners encounter various consequences as EMI is celebrated across a worldwide epistemic spectrum. In this regard, Saugat, a participant in this study, said, "I have experienced various EMI problems ranging from getting underestimated by my

students to psychological pain in me." Similarly, Aabhash stated, "I often realize my failure in teaching content through English in my EMI classes." So, teachers' such vivid experience showed how they lived with EMI difficulties. EMI, as a growing global phenomenon (Dearden, 2014), is resulting in various problems and challenges (Vu & Burns, 2014) across the academic spectrum throughout the world.

Meanwhile, its practitioners perceived it as an approach to promote multilingualism (Goodman, 2014) and the policy to ensure intercultural communicative competence (Qi et al., 2012) in learners. Consequently, EMI has resulted in globalized education (Tsou & Kao, 2017), bringing them considerable challenges. I found different scholars exploring numerous problems regarding EMI practice. They, being more teacher-centric, identified various unpleasing EMI concerns. For instance, I found Abayadeera et al. (2018), who found EFL teachers surviving linguistic incompetence despite their work in their workplace, leading to cross-cultural miscommunication. Similarly, teachers face speaking and listening challenges while practicing EMI (Graham, 2022). Such scenarios show that EMI is a challenging practice to implement in non-native contexts.

Specifically, in the context of Nepal, teachers seemed to face different challenges in implementing EMI in their pedagogical activities. Challenges such as insufficient language proficiency and lack of preparedness (Ojha, 2018) are the major factors that cause anxiety in EMI teachers. To overcome such difficulties, every teacher applies different strategies, such as 'code-switching and prompt writing' (Jiang et al., 2019, p. 10), as supportive ways for teachers to overcome their EMI difficulties. Similarly, teachers use 'eliciting strategy' (Tsai & Tsou, 2015, p. 406) in uncomfortable EMI situations where they use their students' help to put their words forward. The teachers use additional strategies like changing speaking pace, working with keywords, pre-teaching, collaboration among other teachers, modifying teachers' talk, etc., to cope with such problems (Richards & Pun, 2022). Specifically, Nepal experiences a significant problem with teachers' proficiency (Khati, 2016), which affects EMI practice smoothly. It is needless to say, this problem creates anxiety in EMI teachers. The research participants in this study shared how they make interventions in their EMI anxiety in and outside their educational settings.

This superordinate theme demonstrates the teacher's strategies for overcoming EMI anxieties. It presents the techniques the participants developed to curb the unpleasant EMI consequences. In their workplaces, they shared their common approaches to battling EMI anxieties (Nieto Moreno & Fernández Barrera, 2021). However, they did not focus on their classroom-specific strategies as the literature I reviewed during this study had shared. They are rather oriented towards their strategies for working on their language-specific concerns. All the participants claimed that their strategies have been working for their purpose. In this regard, Aaisha said, "I am a techno-slave." She mainly leaned on technology to throw out her EMI anxiety. Similarly, Mahima stated, "Preparation is key." By saying this, she encouraged herself to be ready to ensure effective EMI practice.

Aligning with Mahima and Aaisha, Saugat said, "I motivate and strengthen myself." He proposed self-reflection and self-improvement to overcome EMI difficulties. Supporting Saugat, Aabhash claimed, "Positivity works." He insisted that a positive perception makes people feel everything is normal. So, he believed that such perception leads people to succeed in anything.

Regarding the tactics again, Sunandha shared her strategy in Saugat's words, "I try to stay motivated." Thus, all the participants seemed to keep up with the EMI trend despite their anxieties. They passionately narrated their ways of dealing with EMI difficulties, supported by their successful stories of overcoming them.

In this study, the participants seemed happy to share ways of curbing their EMI challenges in their classes. The participant teachers chose to work out on exploring the strategies to win the EMI challenges (Vu & Burns, 2014) rather than quitting the responsibilities despite their EMI struggle. Yet, they have survived EMI anxieties and vulnerabilities since implementing EMI policies in their schools. However, they shared strategies that were different from the strategies that scholars like Tsai & Tsou (2015), Richards and Pun (2022), and Jiang et al. (2019) etc. suggested. The subordinated themes, Prompt Groundwork, Art of Hopping and Bouncing, Self-elevation, and English Affirmation, delineate this superordinate theme's appeal.

Prompt Groundwork

The teachers act as active agents to make a difference in society by educating people. They ensure whether any designed educational plans and policies are implemented successfully on the real ground or not. As they are the vital party for the academic performance of every state, their preparedness for the job is way more important. It influences the certainty and degree of success in achieving educational outcomes (Boyd et al., 2009). Moreover, the content or subject matter knowledge enhances the teachers' teaching performance (Ball & McDiamid,1989), who need to understand how the lesson is to be taught. Furthermore, the teachers' extensive preparation in their teaching-learning activities ensures the effectiveness of their pedagogical processes and outcomes (Boe et al., 2007). Thus, it is considered that the teachers' efforts mainly determine the educational system's success.

The literature shows that the teacher's preparedness is a significant factor in the successful practice of any policy or program. However, in our educational context, the teachers are not prepared for the EMI practice (Ojha, 2018) due to their limited linguistic resources (Sah & Li, 2018). Specifically, the non-English language teachers are not provided with any facilitation for their linguistic concerns. Instead, English teachers are given such exposure, but non-English language teachers have nowhere to go for such privilege. Thus, Saugat, one of the participants in this study, asked, "Are there any such things as NELTA for us?" as he saw the English language teachers participating in the language-related workshops, training, and conferences. Adding the idea, Mahima, another participant, was also concerned, "We are not considered as the language teachers though we are expected to teach the language." So, such scenarios highlight the plight of the non-English language teachers in the Nepali EMI context. However, they used various techniques to overcome their EMI problems. In this study, the participants counted 'prompt groundwork' as one of the effective techniques to overcome their EMI struggle.

The non-English language teachers employed self-invented techniques or strategies to continue the practice regardless of their psychophysiological EMI difficulties. In this regard, Saugat shared advice on avoiding EMI complexity by using the basic English language level in his EMI classrooms. Indeed, he seemed linguistically

unprepared (Walkinshaw et al., 2017) for the EMI practice. He further reported, "I often focus on the functional aspect rather than the structural aspect of the English language in my classroom presentation." Moreover, he said, "Preparation is the key to avoiding my EMI anxiety." Aligning with his view, Aabhash also opined, "Preparation is the only way to curb my EMI anxiety or any other language-related problems." Furthermore, he stated, "I found 'student's autonomy' to be another technique that helped me to cross my linguistic barrier in the EMI classrooms." So, both participants, Saugat and Aabhash understood the significance of lesson preparation (Boe et al., 2007) as an effective technique to win their EMI anxieties. They found this strategy 'worth implementing' for other teachers who survive EMI challenges.

Despite their EMI anxieties, the participants could not deny use the English language in their EMI classes. However, they seemed optimistic about overcoming it with their continuous hard work to improve their English proficiency. Uncovering her strategy for battling with EMI anxiety, Sunandha said, "Lesson preparation is an unbeatable strategy." She claimed this strategy kept her upbeat towards EMI practice and gave her the strength to curb EMI troubles. She considered herself an English language learner and understood that language learning is a never-ending process. So, in her case, she argued that content expertise is more important (Ball & McDiamid, 1989) than the language of classroom instruction. The participants regarded the strategy of lesson preparation as a key to overcoming their EMI anxieties in their classrooms.

Aligning with other participants, Mahima and Sunandha also shared their views regarding the strategy of 'preparation.' Mahima also believed that lesson preparation (Boe et al., 2007) before her class was a life-changing strategy for the smooth run of the classes. She opined, "Preparation shields my linguistic flaws in my EMI classroom presentation." She added, "I feel very light-hearted when I share my EMI anxiety with my co-teachers." She counted this strategy as the second priority in the preparation. She said sharing her EMI struggle with her co-workers made her feel as she was not the only one surviving it alone. She said 'problem-sharing' helped her stay motivated to continue EMI practice without feeling discouraged by any EMI negativity.

Regarding the overcoming tactics, Aaisha, aligning with other participants, also said, "I do not think people prepare for the lesson more than I do since it is the key for me

to come out from the unpleasant EMI consequences in my EMI classrooms." She also seemed unprepared (Ojha, 2018) in the case of using English as the language of her classroom instruction. However, Aaisha disclosed her act of going democratic if her pedagogical activities did not go as planned. She experienced this technique, which saved her from possible adverse linguistic incidents in her classes. So, such narrations of the participants showed that the non-English language teachers considered lesson preparation (Ball & McDiamid, 1989) as the major strategy for overcoming their EMI anxieties in their EMI classroom settings. So, the discussion also indicates that the EMI practice forces non-language teachers to consume more time to prepare the lesson, which could affect their well-being by eating up their time and space.

Art of Hopping and Bouncing

The teachers are expected to be sound in the content and other things. For instance, the teacher's knowledge, skills, and a good thought process are essential for quality teaching (Hollins, 2011), along with clarity in their instruction. Moreover, non-English language teachers need to have good skills in the medium of instruction too (Uys et al., 2007), otherwise, it results in poor educational outcomes. Despite such perceptions or beliefs, the teachers lack the proposed competence in some contexts. Specifically, the non-native English language teachers suffer various challenges: linguistic, cultural, institutional, etc. (Tang, 2020). This kind of challenge also exists in the context of Nepali education. Linguistic challenges are more commonly discussed in Nepal. Teachers' struggle with their English incompetence (Sah & Li, 2018) majorly affects EMI education in the country. So, non-native teachers' linguistic barriers as the main challenge in EMI practice.

However, teachers need to keep up with different qualities for better educational outcomes. To be an effective teacher anyway, one must be committed (Borich, 1988) to ensure and demonstrate learning in the classroom. As teachers hold the power to shuffle and re-shuffle the proposed teaching strategies based on their professional judgment (Senthamarai, 2018), they also develop their teaching strategies for better pedagogical performance. Despite their linguistic barrier (Karki, 2021) causing less motivation (Rana, 2021), the non-English language teachers in this study ended up inventing their own strategies to overcome their EMI anxieties (Sylvers et al., 2011). The participants shared

their strategy, 'hopping and bouncing,' as their celebrated strategies for overcoming their EMI struggle and anxieties, where they jumbled around the contents.

The participants seemed to appreciate the continuation of EMI practice no matter what lies ahead. So, despite their EMI hurdles and anxiety, they rigorously kept on searching for way-outs (Senthamarai, 2018) from EMI problems. Eventually, they came out with a remarkable technique, i.e. teaching random content in the case of their unpreparedness. In this regard, Aabhash said that he mainly taught the contents requiring less preparation. He stated, "I choose the content that needs less preparation if I am not prepared for the lesson to be taught for the day." He remarked, "This strategy often helps me get rid of my less confidence and present myself through the English language." He won the tension of his limited linguistic resources (Karki, 2021) by jumbling across the contents of his course. As a result, the participants said that they felt relieved from the psychological consequences caused by impaired EMI practice.

In the same way, Mahima also listed her strategy of postponing the content for the next time and teaching the latter content that demands less preparation. She said, "I have been using this technique for a long time, and it has been proven effective." Employing this technique in her EMI classrooms satisfied her with the idea since she experienced less trouble with the linguistic burden (Tang, 2020). She believed the instruction must be clear and understandable (Uys et al., 2007). Mahima considered that the contents of her course differed from those in language subjects: Nepali and English. Consequently, she perceived her job as more challenging than the language teachers.

The non-English language teachers said that they, as humans, sometimes failed to prepare lesson plans for their EMI classes. In such cases, they also expect their students to be supportive instead of humiliating them because of their linguistic inabilities (Sah & Li, 2018). Regarding this, Saugat, seeking students' support, claimed that choosing to teach easy content or chapters was his second celebrated strategy for overcoming his EMI anxiety after preparedness. He added, "I hop to the easy contents when I miss the preparation that allows me to co-learn with my students, too." Moreover, he illustrated, "Learning with the students helps to boost my confidence and establish a good rapport with them." However, he also mentioned that the class without preparation (Boe et al., 2007) becomes chaotic and unmanaged even though learning takes place more

engagingly. Moreover, he believed that teachers need to have the confidence to deal with their linguistic challenges in EMI classes.

As preparedness took the first place as the strategy to overcome EMI anxiety for the non-English language teachers, they said that they always did not depend upon it solely. In this regard, Aaisha said, "Sometimes things do not go as I plan, so I let my students learn independently." She continued, "I lessen my speaking time in the class." Moreover, she taught random content when she lacked preparedness. She explained that her linguistic inability (Tang, 2020) made her take longer to prepare. Furthermore, she said that maximizing the students' talk in the EMI classes can decrease the teachers' burden of linguistic inabilities.

Articulating similar remarks, Sunandha reported, "I survived EMI anxiety, but I once learned to jump and get back across the contents in the course." With that strategy, she felt liberated from the linguistic humiliation in her classrooms. She also suggested, "Today's students are more advanced than us linguistically." In such a situation, she, like Mahima, believed that the teachers need clarity in their instruction (Uys et al., 2007). Hence, the teachers' experience convinced them to overcome their EMI anxiety (Sylvers et al., 2011) with the art of sharpening themselves with the skill of choosing the appropriate content to teach as per the demand for quality teaching (Hollins, 2011). By reviewing the participants' experience, they creatively deal with the consequences of their EMI anxieties.

Self-Elevation

Teachers gather various vivid teaching experience during their careers that are bound not only to their pedagogical activities. Eventually, they can invent and use their teaching strategies based on their professional experience and judgment (Senthamarai, 2018). When they commit to ensuring learning in their classrooms, they explore the ways to furnish themselves pedagogically and personally. In short, they direct themselves to learning to overcome their existing pedagogical problems (Tang, 2020). So, the teachers, as adult learners, formulate their learning and become aware of their classroom management. Thus, as learners, teachers must keep up-to-date with the rapidly changing environment (Peeters et al., 2014). As a result, they can form a positive belief about their students, teaching, management, and strategies by elevating their self-efficacy (Hoy et al.,

2009) so that they become able to harvest better educational outcomes at the end of the day.

In this study, the participants shared that they found autonomous learning as another key strategy for overcoming their EMI difficulties. They viewed self-regulatory learning (Peeters et al., 2014) as helpful for successful EMI education. Consequently, they considered this strategy effective in overcoming their anxieties (Sylvers et al., 2011) in their EMI classrooms. As they never attended any teacher programs organized addressing linguistic concerns, they believed in themselves and kept learning to curb the concerns independently. Since the teachers' self-efficiency influences their beliefs (Yeung et al., 2014), the non-English language teachers in this study explored that their self-learning helped them in their classroom behavior. They believed they had enough independent spaces to improve their English proficiency on various online platforms. In other words, they employed a learning autonomy approach (James & McCormick, 2009) to shield themselves from their linguistic insecurities (Jantri & Phusawisot, 2021). By doing so, they experienced getting elevated in their ways of dealing with EMI anxieties.

In this regard, Aabhash said, "I usually enjoy learning the English language online." He believed he could find ample platforms to improve any of his language skills. Being more specific about his English language competence, Aabhash stated, "I mostly search for the English terms and proverbs that are used in daily communication." For him, online platforms had been his favorite ways to improve his English competence independently (James & McCormick, 2009). So, living in the time of technological reign, he was motivated to upgrade himself with the advanced way of learning or mastering any language. Moreover, he reported, "I am, however, yet to mastery over the English language." Hence, he has been exploring ways to learn the language better (Yeung et al., 2014). So, Aabhash believed that learning a language is a continuous process that never ends.

Aligning with Aabhash, other participants also put their remarks on autonomous ways of learning the language. Similarly, Saugat was more conscious about the language that today's generation tends to use, so he conceptualized the need to keep up-to-date with contemporary vocabularies, phrases, and expressions (Peeters et al., 2014). He excitedly shared, "Self-learning is better for improving my English language

proficiency." He further said that this strategy was helpful for him in overcoming any EMI difficulties (Jantri & Phusawisot, 2021). He again remarked, "Today's online platforms are very beneficial for learning anything." He added that he regularly found literary books online. Indeed, he said that he loved fiction books that helped him to get rich in English terms and grammatical accuracy. So, he showed his greed in self-investment in reading books and learning the target language online more flexibly and independently. Such scenarios indicate that the teachers are using modern digital platforms to advance their linguistic proficiency.

Similarly, Mahima also seemed happy to learn and improve her English proficiency through the lyrical English songs. She said that she also learned English from the English podcasts. Moreover, like Saugat, Mahima stated, "I am fond of English fiction that contains the communicative language." She said, "Books help me boost my English competence interestingly." She explained that reading books and listening to authentic English clips more interestingly exceed her self-paced learning (Hoy et al., 2009). Sharing a slightly different view, Sunandha said, "I chose to be calm to get energized to deal with my EMI anxiety." She said that she often consoled herself for not being a native speaker of the English language. She stated, "When I realize that I am not a native speaker of English, I stay less harmed from EMI anxiety." She also reported, "I listen to English podcasts on YouTube and find them interesting." She reflected on her status of linguistic ability and inabilities (Jantri & Phusawisot, 2021) in the interview. She said that acceptance of being a non-native English speaker helps eliminate unwanted pressure.

Aligning with other participants, Aaisha also shared how she perceived the autonomous ways of her linguistic advancement. She put her remarks on self-learning (Peeters et al., 2014) and counted it as her favorite strategy to improve her English. She said, "Self-study at home is my key to overcoming the EMI anxiety." She said that she read quickly comprehensible books." She thought such books would help her keep reading and improve her target language skills.

Furthermore, she added, "I also learn language through mobile applications." She argued that such strategies could be used at her convenience (Yeung et al., 2014) and have been effectively supportive in dealing with her EMI anxiety (Sylvers et al., 2011).

So, the teachers' experience indicated that they believed in self-improvement (James & McCormick, 2009). In most cases, they found online platforms more convenient to uplift their self-efficacy (Yeung et al., 2014), which supported them in beating their EMI insecurities. The discussed scenarios indicate that the teachers' self-motivation is key for curbing the EMI extremities.

English Affirmation

The teachers are considered the active agents in harnessing the optimum academic outcomes on the ground. Teachers' beliefs, and behaviors determine every academic success (Ulug et al., 2011). In other words, teachers are the primary agents ensuring educational outcomes, and they need a healthy thought process for such quality education. Nevertheless, teachers are less focused in academic settings than learners. So, most of the studies covered the concerns related to language learners rather than the concerns related to the teachers (Gursoy, 2013), however, it is necessary to focus on both problems. It meant that it needed to explore the teachers' status of perceiving any academic concerns. To cut a long story short, the teacher's perception toward any policies or practice directly influences the effectiveness of its implementation.

Moreover, the teachers practice various innovative theories proposed by multiple scholars on real-world situations, i.e. in classrooms. They are also the people who can develop their own and practice to improve education (Khatri, 2019). Holding such power, the teachers form a specific view or perception of educational policies and practices based on their real-life experience of the phenomena. In this study, the non-English language teachers also developed perceptions of the EMI practice based on their professional judgment (Senthamarai, 2018). They believed that their ways of viewing the English language helped them to overcome their EMI anxiety (Sylvers et al., 2011). They used this strategy to overcome their EMI miseries in their EMI classrooms. The study participants were aligned with this strategy since they found it very useful in combating their EMI adversities.

In this regard, Aabhash said that he perceived EMI as an unavoidable practice rather than a form of English hegemony through education. He stated, "My positive mindset showed me a proper way of overcoming EMI vulnerability." He added that he considered himself an EMI teacher, not an English tutor. In other words, he was more

sincerely responsible for delivering the content through the English language than teaching language structures to his students. So, Aabhash preferred to call himself a non-native speaker of the English language, and he accepted the possibility of making linguistic mistakes or errors during his EMI performance. These positive perception (Khatri, 2019) toward the language helped him overcome this linguistic anxiety (Sylvers et al., 2011) in and beyond his EMI classrooms.

Similarly, Aaisha also shared her technique to overcome her EMI anxiety in the interview. She said one needs to stay positive towards the English language despite her linguistic barriers (Karki, 2021). She said, "As I have conceptualized that EMI practice as the need in today's education worldwide, I have been training myself to get 'used to' it." She perceived that she had no alternatives to EMI practice. She explained that such feelings led her to embrace the EMI trend regardless of her flaws in it (Jantri & Phusawisot, 2021). She further said her positive perception outweighed her EMI motivation (Rana, 2021). In this sense, she was encouraged to appreciate EMI practice positively, which could overthrow her EMI extremities.

Similarly, other participants also shared their ways of curbing their EMI difficulties. In this regard, Saugat reported that he realized that the EMI practice is currently in demand in education (Tsou & Kao, 2017). So, he perceived that using the English language is a vital part of his profession. He added, "Despite various EMI challenges, I entertain them positively, which motivates me to be practical with it." He also explained how he had reduced his negative EMI experience with the help of his positive perception (Khatri, 2019) toward EMI practice. With almost the same view as other participants, Mahima also said that she had faith in EMI practice. Despite her positivity toward the phenomena, she experienced painful EMI education (Clark & Beck, 2010). However, for her, EMI was more than just a medium of instruction since it is the doorway to peep the whole world and beyond.

Aligning with other participants, Sunandha also said, "I motivate myself by realizing the need for EMI practice in today's education." Sunandha said she was still an English language learner despite her EMI struggle. As she said, this thought has helped her feel normal while making mistakes during her EMI performance. She added that she did not make many mistakes, though they haunted her when practicing EMI in her

pedagogical activities and beyond. She instead looked at it with a positive view (Khatri, 2019) so that she could overcome her anxiety (Clark & Beck, 2010). She clarified that staying positive with EMI practice is an effective way of dealing with the negative consequences of EMI (Nieto Moreno & Fernández Barrera, 2021) in the practitioners. Thus, the non-English language teachers' narrations of their EMI experience convinced them that the affirmative views on EMI practice supported them in dealing with their numerous EMI challenges (Ulug et al., 2011) and overcoming their EMI extremities. Indeed, the consoling perception of the practitioners seemed to allow EMI education to be fostered continuously in Nepali education.

Summary of Findings

I followed the Interpretive Phenomenological Analysis (IPA) approach for the data analysis process that Noon (2018) recommended. I organized the discussed superordinate themes after transcribing the data collected through the semi-structured interviews. In this chapter, I discussed each subordinate theme under two superordinate themes. I analyzed the participants' feelings toward the phenomena based on their experience. Despite appreciating the EMI practice in Nepali education, most participants shared their unpleasant EMI miseries. However, they illustrated how they have developed intervention techniques for combating their EMI extremities.

As the participants had been experiencing their journey with EMI for years, they carefreely expressed their treasured feelings towards the phenomena. More interestingly, the participants shared their psychophysiological struggle with EMI despite their decades-long experience. Despite their linguistic difficulties, they seemed eager to continue with the trend of EMI in Nepali education. They also realized their self-inventory intervention tactics were insufficient to overcome their EMI hurdles. So, the non-English language teachers aspired for language-related programs so that they, as they believed, could get motivated to succeed in EMI education.

CHAPTER VI

SUMMARY, KEY INSIGHTS AND VIABLE IMPLICATIONS, REFLECTION

This chapter presents the summary of this study, key insights, viable implications, and reflection. In this chapter, the summary section presents my research impetus for conducting this study, followed by my research process and major findings. Furthermore, key insights and viable implications contain the major understanding of the study and potential suggestions based on the study findings for addressing issues identified in this study respectively. In other words, it highlights the practitioners' like-minded propositions for the programs that could be designed and conducted to enhance their resilience and to prevent and accept the unpleasant EMI consequences in EMI education. At last, reflection portrays the academic experience that triggered me to conduct this study and my journey with this study.

Summary

As Nepal has shared its relationships with the English language for centuries, I have experienced my connection with it for years in education. Despite years of experience using the English language in educational space, I still encounter my English inadequacy. In other words, I sometimes feel that I have not developed adequate English skills. Such experience was an impetus for me to explore EMI practices in Nepali education, especially to explore the practitioners' lived experience of the phenomena under study. The EMI practice, a trend in Nepali education, has created an array of discourses, resulting in different perceptions in practitioners, offering vivid experience in the field. In such a scenario, the practitioners' EMI experience and feelings stem from their practice in the Nepali context, where the English language is endorsed but has not originated. Thus, in this study, I explored the EMI practitioners, i.e. the non-English language teachers' interpretations of their lived experience of EMI in Nepali education.

I looked at the phenomena undertaken in this study through the theoretical lense of cognitive theory of anxiety. This theoretical foundation helped me understand the phenomena clearly and meaningfully, which supported the successful conduction of this study. Moreover, using IPA as a research method and being guided by an interpretive

paradigm, I collected data through semi-structured interviews. I analyzed the situation using step-by-step process that Noon (2018) recommended. I devised four superordinate themes containing four subordinate themes for each superordinate one. Each theme carries the practitioners' interpretations of their EMI experience in a non-native context.

This study found that the non-English language teachers perceived EMI practice as an unavoidable trend as they understood its widespread demand in worldwide educational spectrums. However, they survived the psychophysiological anxiety during their pedagogical activities in EMI classrooms. Moreover, they shared strategies to overcome the EMI struggles they invented based on their EMI experience, however, they did not find them enough themselves. Indeed, they lived through the experience of their ill performances in EMI classrooms despite their years-long journey with English language teaching and learning. Thus, they considered that the strategies they had been employing were just the remedial but not the enduring solution for their EMI extremities. Despite their EMI struggle, the non-English language teachers seemed optimistic toward the concerned authorities to get their EMI concerns addressed in the days to come. They highly valued the need for teacher education or teacher training programs as significant for combating their linguistic insecurities during EMI practice in their classrooms.

In conclusion, the non-English language teachers, perceiving EMI as an unstoppable practice across the worldwide epistemic spectrums, gathered vivid experience in the context of Nepali education. Notably, they felt EMI practice was an 'extra burden' as they thought teaching language was an additional duty for them apart from teaching content. Moreover, they were insecure with their limited linguistic resource, which affected their pedagogical activities in their EMI classrooms. So, they often felt uncomfortable with EMI practice for such reasons. Interestingly, their long journey with the English language in their profession barely helped them to grow confidence in teaching course content through the English language. Thus, they aspired for supportive programs from the concerned authorities to overcome their EMI adversities.

Key Insights

Two research questions guided this study to explore the non-English language teachers' EMI experience and anxieties in using EMI in a non-native context. Regarding

the non-English language teachers' EMI experience, the discussed scenario in this study showed that teachers experienced being overlooked in terms of teacher education or any teacher training programs. Though they sometimes participated in the pedagogy-related training, they never attended any language-related educational programs. Moreover, they were still unclear about the essence of EMI practice in Nepali education. Though they counted EMI as a pervasive trend, their blindfolded EMI practice caused ineffective EMI implementation. In other words, they were agitated towards the practice due to their blurred understanding of the phenomena. So, the non-English language teachers seemed measurable in EMI practice as they were expected to teach the language despite their limited linguistic resources, resulting in psychophysiological anxiety. Such findings addressed the second research question concerning the EMI anxieties in non-English language teachers in this study.

To overcome their fear of EMI consequences in their classrooms, they employed some overcoming techniques they invented independently. Mainly, they accepted their English weaknesses in terms of speaking, which helped them stay resilient and curb their EMI adversities. Moreover, they relied on different technological tools, such as Duolingo, Google, YouTube, etc., to learn the language at their convenience. Furthermore, they also read literature written in English to expand their English language skills. However, they worried that their conventional school settings did not allow them to practice the platforms they used to improve their linguistic barriers. Non-English language teachers' experience showed that the infrastructural aspects of the educational institutions also hindered the EMI practice, influencing their emotional and mental states.

Moreover, the non-English language teachers understood the essence of moving along with the advanced technologies in education today. Unfortunately, all the participants criticized their schools for not allowing educational and technological tools in the classroom. In other words, they thought their schools were far from integrating ICT into education. They believed technology could help them make their EMI classes more learner-centric by promoting students' autonomy. Hence, they felt that their students' autonomy in learning could reduce their EMI anxieties. However, they did not have that environment in their schools. Instead, they experienced the schools' ridiculous rules of depriving the students of using their technological devices even for educational purposes.

So, they proposed to enhance ICT integration in education, and EMI was no exception for them.

Moreover, perceiving EMI as unstoppable and unavoidable across academia, the non-English language teachers remained positive about EMI in education despite their EMI difficulties. They conceptualized that viewing EMI positively could be an effective tactic for harvesting better EMI outcomes. They believed positivity armed them to fight against any negative EMI consequences in their professional and personal lives. They counted 'preparedness' as another strategy for overcoming their EMI struggle. In other words, their proactiveness and readiness helped them deal with their linguistic incompetence, which supported them in combating EMI consequences. It was their most used and foundational strategy to ensure better EMI pedagogies. However, they found EMI to be a challenging practice regardless of the valuable techniques. Thus, they believed that EMI anxiety was an everlasting trouble and a part of their profession.

Supporting EMI in education, the non-English language teachers shared their feelings regarding their ill performance in their EMI classes due to their inadequate English proficiency. Anyway, they were encouraged and motivated to follow the trend as they noticed some benefits of EMI for themselves. They experienced slow and steady growth in their self-confidence due to their improved English proficiency after their EMI obligations, resulting in improved workplace efficiency. Along with the positive remarks, they carefreely reflected on the days when they pretended to be confident in English at their workplaces. They said that, in those days, they developed negative feelings towards their profession, which led them to feel like quitting their job.

Viable Implications

EMI adversities within and beyond the classroom affected the non-English language teachers' well-being as they felt linguistic insecurity everywhere, even in their home spaces. Consequently, they ended up manifesting more language anxieties in them. The non-English language teachers could not help their frequent psychophysiological anxieties resulting from their feelings of hesitation, less confidence, nervousness, and inability to express themselves in English. They reported that they often make mistakes while speaking and writing in English. Thus, they strongly desired the programs to nurture their linguistic resiliency. They believed such initiatives could enhance their self-

esteem, improving their professional development and satisfaction. Otherwise, as they said, such miseries would lead to losing faith in their profession.

So, teacher education programs and training oriented to linguistic concerns could benefit them. They also longed for clarity in EMI policy, hence, the initiatives would guide them to the clear pathways of EMI practice, which could help them work better in implementing the practice. Furthermore, the need for ICT integration in education seemed to be a significant concern of the participants in promoting learners' autonomy. Such practices maximize the teachers' creativity and students' self-engagement, leading the classes to productivity. Furthermore, the teachers' experience showed that the students of today's generation are different, and the educators need to deal with them differently. So, they expected knowledge and guidance from the experts through the teacher education programs. In short, the non-English language teachers required the programs to be oriented more toward linguistic concerns so they could learn to overcome their EMI anxieties.

Conclusively, this study provides some theoretical implications concerning crucial EMI practice in Nepali education especially focusing on the practitioners' lived experience and their psychophysiological responses to EMI extremities. The practitioners primarily realize EMI as an inevitable practice in contemporary education but add a linguistic burden to content teaching. This perspective challenges the intention of teaching language inherent in EMI and suggests a need for support from the concerned system to mitigate the problems. Moreover, the participants' linguistic insecurities harmed their pedagogical activities despite using self-invented coping strategies. This indicates that the teachers work for the concept of teacher resilience while realizing their autonomy in educational contexts.

Furthermore, the practitioners struggled with abstruse language policies in Nepali education that called for the action of analysis for targeted amendment in policies in English to provide clear guidelines for effective EMI implementation. Furthermore, the teachers' alignment with the need for ICT integration in education motivates to understand how technology empowers educators' and learners' autonomy and creativity in educational settings. In addition, this study also offers the theoretical implication concerning the supportive interventions for teachers' emotional well-being harmed by

blindfolded EMI practice in education. In other words, the teachers call for initiatives oriented toward their linguistic competence to support their professional development.

This study also suggests that the teachers' linguistic resilience and clear understanding of EMI policies can elevate their self-efficacy and job satisfaction. So, I believe that the concerned authorities must work responsibly to motivate teachers and set informed programs to ensure a supportive EMI atmosphere for non-English language teachers. Moreover, non-English language teachers could be benefitted from the language related forum as they could share their knowledge among people from the similar sector like the English language teachers do in NELTA. In conclusion, this study informs about the intricacies of EMI in education, such as teachers' linguistic incompetence, abstruse language policy in Nepali education, conventional classroom environment, and teacher's hampered emotional well-being within EMI contexts with advocating for the appropriate initiatives for responding to the informed complexities.

Reflection

Completing school education at public schools in Sankhuwa-Sabha, a hilly Himalayan region-based district, I gathered abundant experience regarding English in education. I vividly remember my English teachers teaching 'English' in the Nepali language, and I was never aware of their English proficiency. They treated the visitors (students from private schools, also known as 'Boarding Schools') differently by paying more respect and kindness just because of their better English skills. I guess my one specific experience portrays the reason for my interest in exploring English in education in a non-native context – Years ago, when I was in eighth grade, around one Friday noon while harvesting millet in the field alone, I repeated an English expression 'My go out' which I used to use for seeking permission from English teachers in school. And my English teachers never corrected me; instead, they used to say 'Jaa' (Go) in English period. My English teachers and I were happy with such happenings until high school.

Amidst English hurdles, I pursued my undergrad degree in 'Education faculty' since there was no better option for achieving other degrees for students with an English background like mine. However, despite my English issues, I dared to specialize in 'English.' I found college classes a little better in terms of using English as a medium of classroom instruction, however, it was never enough. During my academic journey to

obtain a master's degree, the university classes helped me significantly with my English language skills. Keeping my early interest in understanding English in Nepali education alive, I achieved my university degree by researching the ELT field, focusing on EMI issues in the Master's Degree program. While doing my thesis, I learned about the more expansive EMI space, which could bring up other meaningful and influential dimensions in the field.

A couple of years after my Master's Degree, I joined the M. Phil. program at Kathmandu University (KU), allowing me to live my interest in exploring ELE/ELT/EMI field. First, I expected KU only to run the classes with theoretical lectures and ask me to conduct research at the end of the program. However, I found it completely different. I could not even track how fast the semesters ended since I was assigned many practical tasks and was so busy doing them and I never knew how the program slipped away. Making presentations, conducting mini-research, and writing book or article reviews were daunting but productive and satisfactory assignments at KU. Moreover, the assigned collaborative tasks taught me about the spirit of teamwork. In short, my academic journey at KU is an entirely different experience.

As I was interested in ELE in a non-native context, I stayed fascinated by the lectures by my professors throughout the M. Phil. program at KU. Every lecture revolved around ELE/ELT/EMI, which helped me expand my knowledge in the field. The veteran professors highlighted various dimensions of ELE in Nepali education and beyond. As a result, I became more interested in excavating the field with the knowledge I gained from my tutors. So, I carried out the assigned tasks of conducting mini-research studies mostly oriented towards EMI during the semesters. Furthermore, I found my tutors well-informed about my research interests, so they used to assign me EMI-related work. My professors' understanding motivated me to expand my research interest in my dissertation.

As a result, I conducted this study delving into the EMI experience of the non-English language teachers teaching at the elementary level. Though different types of schools throughout Nepal follow EMI practice, I am concerned only with the limited schools in Lalitpur district in this study. I interviewed the participants in the natural setting at their convenience to collect data. I ensured the voluntary participation of the

non-English language teachers, which supported me in grasping genuine and authentic data. The participants carefreely narrated their lived experience of the phenomena after a good rapport in multiple meetings during the interviews. As I carried out this study based on the participants' personal experience regarding the phenomena, it is not generalizable.

While carrying out this study, I found phenomenology, as a research method, a flexible and rigorous approach to exploring the understanding of human subjective experience. I used IPA as a research method to analyze data in this study. So, any research conducted through different research methods may yield different interpretations. I explored the participants' EMI experience, anxieties, coping strategies, and propositions regarding better EMI practice in Nepali education. The major insights in this study navigate the promising researchers to explore the relatable areas of teacher education, training, and institutional initiatives for teachers' linguistic security along with other initiatives of concerned authorities on the same case. Such research may bring up EMI-related shadowed issues perpetuating in education by supporting revisiting, discussing, and settling them. Eventually, those may help the EMI practitioners, policymakers, researchers, teacher educators, curriculum designers, concerned authorities, and other stakeholders ensure the maximum EMI benefits in Nepali education.

REFERENCES

Abayadeera, N., Mihret, D. G., & Hewa Dulige, J. (2018). Teaching effectiveness of non-native English-speaking teachers in business disciplines: intercultural communication apprehension and ethnocentrism. *Accounting Education*, *27*(2), 183-207.

Alase, A. (2017). The interpretative phenomenological analysis (IPA): A guide to a good qualitative research approach. *International Journal of Education & Literacy Studies*. *5*(2). 9-19.

Aryal, A., Short, M., Fan, S., & Kember, D. (2016). Issues in English language teaching in Nepal. In S. Fan & J. Fielding-Wells (Eds.), *What is Next in Educational Research?* (pp. 141-155).

Asención Delaney, Y. (2012). Research on mentoring language teachers: Its role in language education. *Foreign Language Annals*, *45*(1), 184-202.

Amoah, S., & Yeboah, J. (2021). The Speaking difficulties of Chinese EFL learners and their motivation towards speaking the English language. *Journal of Language and Linguistic Studies*, *17*(1). 56-69.

Ball, D. L., & McDiarmid, G. W. (1989). *The subject matter preparation of teachers*. National Center for Research on Teacher Education.

Beck, A. T. (1993). Cognitive therapy: Nature and relation to behavior therapy. *The Journal of Psychotherapy Practice and Research*, *2*(4), 342-356.

Bista, K. (2011). Teaching English as a foreign/second language in Nepal: Past and Present. *English for Specific Purposes World*, *32*(11). 1-9.

Boe, E. E., Shin, S., & Cook, L. H. (2007). Does teacher preparation matter for beginning teachers in either special or general education? *The Journal of Special Education*, *41*(3), 158-170.

Borich, G. D. (1988). *Effective teaching methods*. Pearson Education India.

Bolton, K., Botha, W., & Lin, B. (2024). *The Routledge handbook of English-medium instruction in higher education*. Taylor & Francis Group.

Boyd, D. J., Grossman, P. L., Lankford, H., Loeb, S., & Wyckoff, J. (2009). Teacher preparation and student achievement. *Educational Evaluation and Policy Analysis*, *31*(4), 416-440.

Brooks, C. (2016). *Teacher subject identity in professional practice: Teaching with a professional compass*. Routledge.

Broman, M. (2019). *The subjective experience of anxiety and its relation to performance.* [Unpublished bachelor project]. University of Skovde.

Brocki, J. M., & Wearden, A. J. (2006). A critical evaluation of the use of interpretative phenomenological analysis (IPA) in health psychology. *Psychology and Health*. *21*(1).

Bulman, G., & Fairlie, R. W. (2016). Technology and education: Computers, software, and the internet. E. A. Hanushek, S. Machin & W. Ludger. *Handbook of the Economics of Education* (Vol. 5, pp. 239-280). Elsevier.

ÇANKAYA, P. (2017). Challenges in English medium of instruction from the teachers and students' eyes. *International Journal of Languages' Education and Teaching*, *5*(4), 830-839.

Griffiths, C. (Ed.). (2023). *The practice of English as a medium of instruction (EMI) around the world*. Springer International Publishing.

Central Bureau of Statistics. (2011). *National population and housing census 2011*. Government of Nepal.

Chalise M. R. (2011). *Speaking anxiety among EFL students* [Unpublished master's thesis]. Tribhuvan University.

Chand, S. (2023). *Teachers' experiences on the implementation of EMI in Baglung district* [Unpublished doctoral thesis]. Tribhuvan University.

Chang, B. M. (2011). The roles of English language education in Asian context. *Journal of Pan-Pacific Association of Applied Linguistics*, *15*(1), 191-206.

Clark, D. A., & Beck, A. T. (2011). *Cognitive therapy of anxiety disorders: Science and practice*. Guilford Press.

Cloete, A. L. (2017). Technology and education: Challenges and opportunities. *Theological Studies*, *73*(3), 1-7.

Cloninger, C. R. (1988). Anxiety and theories of emotion. In Jr, R, N., Roth, M. & Burrows, G. D (Eds), *Handbook of anxiety Vol. 2: Classification, etiological factors and associated disturbances* (pp. 1-30). Elsevier Science Publisher.

Cook, V. (1999). Going beyond the native speaker in language teaching. *TESOL Quarterly*, *33*(2), 185-209.

Coşgun, G., & Hasırcı, B. (2017). The impact of English medium instruction (EMI) on students' language abilities. *International Journal of Curriculum and Instruction*, *9*(2), 11-20.

Crandall, J. J. (2000). Language teacher education. *Annual Review of Applied Linguistics*, *20*, 34-55.

Craske, M. G., Rauch, S. L., Ursano, R., Prenoveau, J., Pine, D. S., & Zinbarg, R. E. (2011). What is anxiety disorder? *Focus*, *9*(3), 369-388.

Creswell, J. W., & Creswell, J. D. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches.* SAGE Publications.

Creswell, J. W., & Clark, V. L. (2018). *Designing and conducting mixed methods research.* SAGE Publications.

Curriculum Development Center (2019). *National education policy 2076.* Government of Nepal.

Dearden, J. (2014). *English as a medium of instruction - A growing global phenomena*. British Council.

Dhakal, B. R. (2021). Mother tongue based multilingual education in Nepal. *Scholars' Journal*, *4*, 82-92.

Dhakal, S. (2021). EMI policy in education in Nepal and social inequalities: A study of problems and possibilities. *Interdisciplinary Studies*, *3*, 24-31.

Djafri, F., & Wimbarti, S. (2018). Measuring foreign language anxiety among learners of different foreign languages: In relation to motivation and perception of teacher's behaviors. *Asian-Pacific Journal of Second and Foreign Language Education*, *3*(1), 1-15.

Doiz, A., & Lasagabaster, D. (2020). Dealing with language issues in English-medium instruction at university: A comprehensive approach. *International Journal of Bilingual Education and Bilingualism*, *23*(3), 257-262.

Eysenck, M. W. (2013). *Anxiety: The cognitive perspective*. Psychology Press.

Fenton-Smith, B., Humpphreys, P., & Walkinshaw, I. (2017). *English medium instruction in higher education in Asia-Pacific from policy to pedagogy*. Springer.

Flick, U. (2022). *The Sage handbook of qualitative research design.* SAGE.

Flick, U., Kardofrr, E. v., & Steinke, I. (2004). What is qualitative research? An introduction to the field. In U. Flick, E. v. Kardorff, & I. Steinke (Eds), *A Companion to Qualitative Research* (pp. 3-11). SAGE Publications.

Floris, F. D. (2014). Learning subject matter through English as the medium of instruction: Students' and teachers' perspectives. *Asian Englishes*, *16*(1), 47-59.

Freeman, A., & DiTomasso, R. A. (1994). *The cognitive theory of anxiety.* John Wiley & Sons.

Ghimire, S. P. (2022). English as a medium of instruction in government schools of Nepal: A literature review. *NELTA ELT Forum*.

Giri, P. C. (2021). Application of English as a medium of instruction policy in a private school in Nepal: An examination. *Journal of NELTA*, *26*(1-2), 179.

Goodman, B. A. (2014). Implementing English as a medium of instruction in a Ukrainian University: Challenges, adjustments, and opportunities. *International Journal of Pedagogies and Learning*, *9*(2), 130-141.

Graham, K. M. (2022). Examining the English-medium instruction teaching anxiety of preservice secondary education teachers in Taiwan. *English Teaching & Learning*, *46*(3), 255-272.

Griffiths, C. (Ed.). (2023). *The practice of English as a medium of instruction (EMI) around the world*. Springer International Publishing.

Gürsoy, E. (2013). Prospective ELT teachers' attitudes toward the English language in an EFL context. *Journal of International Education Research–First Quarter*, *9*(1), 107-114.

Hamm, A. O. (2020). Fear, anxiety, and their disorders from the perspective of psychophysiology. *Psychophysiology*, *57*(2), 1-14.

Han, Y., & Dong, J. (2024). Reproducing inequality while celebrating diversity: an ethnographic study of international students' EMI learning experiences in China. *Current Issues in Language Planning*, *25*(1), 1-22.

Horwitz, E. K., Horwitz, M. B., & Cope, J. (1986). Foreign language classroom anxiety. *The Modern Language Journal*, *70*(2), 125-132.

Hollins, E. R. (2011). Teacher preparation for quality teaching. *Journal of Teacher Education*, *62*(4), 395-407.

Hopf, C. (2004). Research ethics and qualitative research. In Flick, U., Kardorff, E., V. & Steinke, I. (Eds.), *A companion to qualitative research* (pp. 334-339). SAGE Publications.

Hoy, A. W., Hoy, W. K., & Davis, H. A. (2009). Teachers' self-efficacy beliefs. In K. R. Wentzel & D. B. Miele, *Handbook of motivation at school* (pp. 641-668). Routledge.

Hultgren, A. K., Jensen, C., & Dimova, S. (2015). English-medium instruction in European higher education: From the north to the south. *English-medium Instruction in European Higher Education*, *3*, 1-15.

James, M., & McCormick, R. (2009). Teachers learning how to learn. *Teaching and Teacher Education*, *25*(7), 973-982.

Jantri, P., & Phusawisot, P. (2021). The influence of linguistic insecurity on Thai EFL teachers' teaching performance. *International Journal of Linguistics, Literature and Translation*, *4*(8), 35-44.

Jiang, L., Zhang, L. J., & May, S. (2019*).* Implementing English-medium instruction (EMI) in China: Teachers' practice and perceptions, and students' learning motivation and needs. *International Journal of Bilingual Education and Bilingualism*, *22*(2), 107-119.

Johson, R. B., & Christensen, L. (2020). *Educational research qualitative, quantitative, and mixed approaches.* SAGE Publications.

Kaphle, D. K. (2021). *Teachers' perceptions on practices of EMI in public schools of Sindhuli* [Unpublished master's thesis]. Tribhuvan University.

Karim, M. R., Huda, K. N., & Khan, R. S. (2012). Significance of training and post training evaluation for employee effectiveness: An empirical study on Sainsbury's supermarket Ltd, UK. *International Journal of Business and Management*, *7*(18), 141-148.

Karki, R. (2021). *Head teachers' perceptions on English as a medium of instruction in community schools* [Unpublished master's thesis]. Tribhuvan University.

Khati, A.R. (2015). *EMI in Nepal: A passport to a competitive world or a commodity to sell? A case study* [Unpublished master's thesis]. Tribhuvan University.

Khati, A. R. (2016). English as a medium of instruction: My experience from a Nepali hinterland. *Journal of NELTA*, *21*(1-2), 23-30.

Khatri, K. K. (2019). Teachers' attitudes towards English as medium of instruction. *Journal of NELTA Gandaki*, *2*, 43-54.

Kirkpatrick, A. (2014). English as a medium of instruction in East and Southeast Asian Universities. In Murray, N., Scarino, A. (eds) *Dynamic Ecologies. Multilingual Education,* vol 9. (pp. 15-24), Springer.

Knaack, P. (1984). Phenomenological Research. *Western Journal of Nursing Research,* *6*(1). doi:10.1177/019394598400600108.

Koch, T., & Harrington, A. (1998). Reconceptualizing rigour: the case for reflexivity. *Journal of Advanced Nursing, 28*(4), 882-890.

Kráľová, Z. (2016). *Foreign language anxiety*. Undergraduate of Constantine the Philosopher University, Nitra, Slovakia.

Kumar, S., & Tammelin, M. (2008). *Integrating ICT into language learning and teaching*. Johannes Kepler Universität Linz.

LaDousa, C., & Davis, C. P. (Eds.). (2021). *Language, education, and identity: Medium in South Asia*. Taylor & Francis.

Lawati, M. (2020). *English teachers' beliefs on teacher anxiety for professional identity* [Unpublished master's thesis]. Tribhuvan University.

Lengyel, T. M. (2013, October). *ICT as an education support system quantitative content analysis based on articles published in EMI*. 63rd Annual Conference International Council for Education Media (ICEM).

Liu, M., & Huang, W. (2011). An exploration of foreign language anxiety and English learning motivation. *Education Research International*, *11*(1), 1-8.

Liu, M., & Wu, B. (2021). Teaching anxiety and foreign language anxiety among Chinese college English teachers. *Sage Open*, *11*(2), 1-12.

Louws, M. L., Meirink, J. A., van Veen, K., & van Driel, J. H. (2017). Teachers' self-directed learning and teaching experience: What, how, and why teachers want to learn. *Teaching and Teacher Education*, *66*, 171-183.

Luo, H. (2013). Foreign language anxiety: Past and future. *Chinese Journal of Applied Linguistics*, *36*(4), 442-464.

Mann, S. (2005). The language teacher's development. *Language Teaching*, *38*(3), 103-118.

Martínez, R. (2016). English as a Medium of Instruction (EMI) in Brazilian higher education: challenges and opportunities. *English in Brazil: Views, Policies and Programs*, 191-228.

McKinley, J., & Rose, H. (2022). English language teaching and English-medium instruction: Putting research into practice. *Journal of English-Medium Instruction*, *1*(1), 85-104.

McNeil, D. W., Vrana, S. R., Melamed, B. G., Cuthbert, B. N., & Lang, P. J. (1993). Emotional imagery in simple and social phobia: fear versus anxiety. *Journal of Abnormal Psychology*, *102*(2), 212.

Medgyes, P. (1992). Native or non-native: Who's worth more?. *ELT Journal*, *46*(4), 340-349.

Ministry of Education. (2016). *School Sector Development Plan, 2016/17-2022/23*. Government of Nepal.

Ministry of Education. (2076). *National education policy, 2076*. Government of Nepal.

Mundy, K., Green, A., Lingard, B., & Verger, A. (Eds.). (2016). *Handbook of global education policy*. John Wiley & Sons.

Nepal Law Commission. (2018). *The act relating to compulsory and free education, 2075.* Government of Nepal.

Neupane, D. (2021). *Teachers' perceptions on English as a medium of instruction to improve students' language proficiency* [Unpublished master's thesis]. Tribhuvan University.

Nieto Moreno de Diezmas, E., & Fernández Barrera, A. (2021). Main challenges of EMI at the UCLM: Teachers' perceptions on language proficiency, training and incentives. *Alicante Journal of English Studies*, *34*, 39-61.

Noon, E. J. (2018). Interpretive phenomenological analysis: An appropriate methodology for educational research?. *Journal of Perspectives in Applied Academic Practice*, *6*(1), 75-83.

Ojha, L. P. (2018). Shifting the medium of instruction to English in community schools: policies, practices and challenges in Nepal. In D. Hayes (Ed.), *English language teaching in Nepal: Research, reflection and practice* (pp. 189-198). British Council.

Oktaviani, U., Mirizon, S., & Vianty, M. (2021). Teachers' beliefs and classroom practices in teaching content subjects through EMI. *English Review: Journal of English Education*, *10*(1), 287-296.

Padwad, A., Wijeskera, H., Phyak, P., Manan, S., & Mohamed, N. (2023). EMI in south Asia. In C. Griffiths. *The practice of English as a medium of instruction (EMI) around the world* (pp. 191-210). Springer International Publishing.

Papalia, A. (1973). An assessment of attitudes and behaviors of foreign language teachers. *Foreign Language Annals*, *7*(2), 231-236.

Pappens, M., Claes, L., Versleegers, T., Vansteenwegen, D., Van den Bergh, O., & Van Diest, I. (2013). Disentangling fear and anxiety in self–reported responses to situational scripts. *Psychological Topics, 22*(2), 221-236.

Peeters, J., De Backer, F., Reina, V. R., Kindekens, A., Buffel, T., & Lombaerts, K. (2014). The role of teachers' self-regulatory capacities in the implementation of self-regulated learning practices. *Procedia-Social and Behavioral Sciences*, *116*, 1963-1970.

Pennycook, A. (2003). Beyond homogeny and heterogeny English as a global and worldly language. In C. Mair, *The politics of English as a world language* (pp. 3-17). Rodopi.

Pham, L. T. M. (2018). *Qualitative approach to research a review of advantages and disadvantages of three paradigms: Positivism, interpretivism and critical inquiry*. The University of Adelaide.

Phyak, P. (2016). Local-global tension in the ideological construction of English language education policy in Nepal. In R. Kirkpatrick (Eds.), *English language education policy in Asia* (pp. 199-217). Springer.

Phyak, P., & Sah, P. K. (2022). Epistemic injustice and neoliberal imaginations in English as a medium of instruction (EMI) policy. *Applied Linguistics Review*, *15*(4), 1321-1343.

Phyak, P., Sah, P. K., Ghimire, N. B., & Lama, A. (2022). Teacher agency in creating a translingual space in Nepal's multilingual English-medium schools. *RELC Journal*, *53*(2), 431-451.

Phyak, P., & Ojha, L. P. (2019). Language education policy and inequalities of multilingualism in Nepal: Ideologies, histories and updates. In A. Kirkpatrick & A. J. Liddicoat (Eds.), *The Routledge international handbook of language education policy in Asia* (pp. 341-354). Routledge.

Poudel, T. (2019). The place of English in educational policy of Nepal: A critical discourse analysis. *Journal of Nepalese Studies*, *12*(1), 112-128.

Paudel, P. (2021). Using English as a medium of instruction: Challenges and opportunities of multilingual classrooms in Nepal. *Prithvi Journal of Research and Innovation*, 43-56.

Poudel, P. P., & Choi, T. H. (2021). Policymakers' agency and the structure: The case of medium of instruction policy in multilingual Nepal. *Current Issues in Language Planning*, *22*(1-2), 79-98.

Poudel, P. P., Jackson, L., & Choi, T. H. (2022). Decolonisation of curriculum: The case of language education policy in Nepal. *London Review of Education*, *20*(1), 13.

Price, G. (2014). English for all? Neoliberalism, globalization, and language policy in Taiwan. *Language in Society*, *43*(5), 567-589.

Privitera, G. J., & Ahlgrim-Delzell, L. (2019). *Research methods for education.* SAGE Publications.

Pun, J. K. H., & Thomas, N. (2020). English medium instruction: Teachers' challenges and coping strategies. *ELT Journal*. 14(3), 1-11.

Qi, M., Zhou, J., Cui, H., Fan, Y., He, G. (2012). Discussion on the bilingual teaching methods of Chinese university. In Zeng, D. (Eds.), *Advances in Computer Science and Engineering*. *Advances in Intelligent and Soft Computing*, (*pp.* 723-729). Springer.

Raja, R., & Nagasubramani, P. C. (2018). Impact of modern technology in education. *Journal of Applied and Advanced Research*, *3*(1), 33-35.

Rana, K. (2018). Retention of English language tension in multilingual communities of Nepal: A review of teachers' narratives. *Journal of NELTA*, *23*(1-2), 40-53.

Rana, K. (2021). *Teachers' experiences in implementation of English as a medium of instruction* [Unpublished master's thesis]. Tribhuvan University.

Richards, J. C., & Pun, J. (2022). Teacher strategies in implementing English medium instruction. *ELT Journal*, *76*(2), 227-237.

Riyami, T. A. (2015). Main approaches to educational research. *International Journal of Innovation and Research in Educational Sciences, 2*(5), 412-416.

Rose, H., Macaro, E., Sahan, K., Aizawa, I., Zhou, S., & Wei, M. (2023). Defining English medium instruction: Striving for comparative equivalence. *Language Teaching*, *56*(4), 539-550.

Rose, H., Sahan, K., & Zhou, S. (2022). Global English medium instruction: Perspectives at the crossroads of global Englishes and EMI. *Asian Englishes*, *24*(2), 160-172.

Rush, A. J. (1993). Classic Article. *Journal of Psychotherapy Practice and Research*, 2*(4)*, 343-344.

Sah, P. K. (2015). Nepalese EFL teachers' professional development: Present practices, realities and looking forward. *IATEFL TDSIG*, *73*, 5-17.

Sah, P. K. (2022). English medium instruction in South Asia's multilingual schools: unpacking the dynamics of ideological orientations, policy/practices, and democratic questions. *International Journal of Bilingual Education and Bilingualism*, *25*(2), 742-755.

Sah, P. K. (2022). English as a medium of instruction, social stratification, and symbolic violence in Nepali schools: Untold stories of Madhesi children. In L. Adinolfi, U. Bhattacharya & P. Phyak (Eds.), *Multilingual Education in South Asia,* (pp. 50-68). Routledge.

Sah, P. K. (2023). Emotions as entanglements: unpacking teachers' emotion management and policy negotiation in English-medium instruction programmes. *The Language Learning Journal*, *51*(5), 607-620.

Sah, P. K., & Li, G. (2018). English medium instruction (EMI) as linguistic capital in Nepal: Promises and realities. *International Multilingual Research Journal*, *12*(2), 109-123.

Saldaña, J., & Omasta, M. (2018). *Qualitative research.* SAGE Publications.

Saud, M. S. (2019). Linguistic diversity in the English-medium instruction classroom in Nepal: challenge or chance. *International Journal of English Language Education*. *7*(1), 70-83.

Saud, M. S. (2020). English medium public schools in Nepal: A new linguistic market in education. *LLT Journal: A Journal on Language and Language Teaching*, *23*(2), 319-333.

Schmidt, C. (2004). The Analysis of semi-structured interviews. In Flick, U., Kardorff, E. V., & Steinke, I. (Eds.), *A Companion to Qualitative Research*. SAGE.

Senthamarai, S. (2018). Interactive teaching strategies. *Journal of Applied and Advanced Research*, *3*(1), 36-38.

Sharma, H. R. (2022). *Basic level teachers' experiences of English medium instruction* [Unpublished master's thesis]. Tribhuvan University.

Siagto-Wakat, G. (2016). Doodling the nerves: Surfacing language anxiety experiences in an English language classroom. *RELC Journal*, *48*(2), 1-15.

Steimer, T. (2002). The biology of fear-and anxiety-related behaviors. *Dialogues in Clinical Neuroscience*, *4*(3), 231-249.

Strongman, K. T. (1995). Theories of anxiety. *New Zealand Journal of Psychology*, *24*(2), 4-10.

Suzuki, H., & Roger, P. (2014). Foreign language anxiety in teachers. *JALT journal*, *36*(2), 175-199.

Sylvers, P., Lilienfeld, S. O., & LaPrairie, J. L. (2011). Differences between trait fear and trait anxiety: Implications for psychopathology. *Clinical Psychology Review*, *31*(1), 122-137.

Tajeddin, Z., Atai, M. R., & Shayeghi, R. (2019). Native and non-native teachers' changing beliefs about teaching English as an international language. *International Journal of Society, Culture & Language*, *7*(2), 1-14.

Tamtam, A. G., Gallagher, F., Olabi, A. G., & Naher, S. (2012). A comparative study of the implementation of EMI in Europe, Asia and Africa. *Procedia-Social and Behavioral Sciences*, *47*, 1417-1425.

Tang, K. N. (2020). Challenges and importance of teaching English as a medium of instruction in Thailand International College. *Journal of English as an International Language*, *15*(2), 97-118.

Thapa, D. (2012). *Teachers' perceptions towards using English as a medium of instruction in community schools* [Unpublished master's thesis]. Tribhuvan University.

Thanh, N. C., & Thanh, T. T. L. (2015). The interconnection between interpretivist paradigm and qualitative methods in education. *American Journal of Educational Science*, *1*(2), 24-27.

Tiwari, H. P. (2023). Basic level English as foreign language teachers' experience about English medium instruction. *International Research Journal of Science, Technology, Education, and Management, 3*(1), 55-63.

Tollefson, J. W., & Tsui, A. B. (2014). Language diversity and language policy in educational access and equity. *Review of Research in Education*, *38*(1), 189-214.

Tracy, S. J. (2020). *Qualitative research methods collecting evidence, crafting analysis, communicating impact.* John Wiley and Sons.

Travis, J. (1999). Exploring the constructs of evaluative criteria for interpretivist research. *Proceedings of the 10th Australasian conference on information systems, 1999,* 1037-1049.

Tsai, Y. R., & Tsou, W. (2015). Accommodation strategies employed by non-native English-mediated instruction (EMI) teachers. *The Asia-Pacific Education Researcher*, *24*, 399-407.

Tsou, W., & Kao, S. (2017). *English as a medium of instruction in higher education.* Springer Nature.

Tsou, W., Kao, SM. (2017). Overview of EMI development. In Tsou, W., Kao, SM. (Eds.), *English as a medium of instruction in higher education. English language education.* Springer.

Tsui, C. (2018). Teacher efficacy: A case study of faculty beliefs in an English-medium instruction teacher training program. *Taiwan Journal of TESOL*, 15(1), 101-128.

Ulug, M., Ozden, M. S., & Eryilmaz, A. (2011). The effects of teachers' attitudes on students' personality and performance. *Procedia-Social and Behavioral Sciences*, *30*, 738-742.

UNICEF Nepal Education Programme. (2018). *Invest in every child – Fundraising document*.

Uys, M., Van Der Walt, J., Van Den Berg, R., & Botha, S. (2007). English medium of instruction: A situation analysis. *South African Journal of Education*, *27*(1), 69-82.

Von Worde, R. (2003). Students' perspectives on foreign language anxiety. *Inquiry*, *8*(1), 1-15.

Vu, N. & Burns, A. (2014*).* English as a medium of instruction: Challenges for Vietnamese tertiary lectures. *Journal of Asia TEFL*, *11*(3), 1-33.

Walkinshaw, I., Fenton-Smith, B., Humphreys, P. (2017). EMI issues and challenges in Asia-Pacific higher education: An introduction. In Fenton-Smith, B., Humphreys, P., Walkinshaw, I. (Eds.), *English medium instruction in higher education in Asia-pacific multilingual education*. Springer.

Weinberg, M. (2013). Revisiting history in language policy: The case of medium of instruction in Nepal. *Working Papers in Educational Linguistics*, *28*(1), 61-80.

Wu, L., & Ben-Canaan, D. (2006). The impact of globalization and the Internet on English language teaching and learning. *Aust. J. Educ*, 1-15.

Yadava, Y. P. (2007, August). Linguistic diversity in Nepal: Perspectives on language policy. In *International Seminar on Constitutionalism and Diversity in Nepal*, pp. 1-18.

Yeung, A. S., Craven, R. G., & Kaur, G. (2014). Teachers' self-concept and valuing of learning: Relations with teaching approaches and beliefs about students. *Asia-Pacific Journal of Teacher Education*, *42*(3), 305-320.

Yoon, T. (2012). Teaching English though English: exploring anxiety in non-native pre-service ESL teachers. *Theory and Practice in Language Studies*, *2*(6), 1099-1107.

Zhao, J., & Dixon, L. Q. (Eds.). (2017). *English-medium instruction in Chinese universities: Perspectives, discourse and evaluation*. Taylor & Francis.