Muslim Students' Motivation in English Language Learning: A Narrative Inquiry

A Thesis Submitted to the Department of English Education
In Partial Fulfillment for the Master of Education in English

Submitted by
Anu Regmi

Faculty of Education
Tribhuvan University, Kirtipur,
Kathmandu, Nepal
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Declaration

I hereby declare that to the best of my knowledge, this thesis is original; no part of it was earlier submitted for the candidature of research degree to any university.

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Recommendation for Acceptance

This is to certify that **Ms. Anu Regmi** has worked and completed this thesis entitled **Muslim Students' Motivation in English Language Learning: A Narrative Inquiry** under my guidance and supervision.

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Dedication

Dedicated

To

My loving, caring and inspiring grandparents, parents and beautiful sister

You are my inspiration and I am glad for your exceptional love, endless support and sacrifices.

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Anu Regmi

Abstract

This study is entitled as **"Muslim Students' Motivation in English Language Learning",** a narrative inquiry. The main objectives of this research study were to explore the motivations in English language learning of Muslim students and to analyze the challenges that they face in English language learning. The qualitative research method was used to carry out this study. Under qualitative method narrative inquiry design was used. Five secondary level English language learners from Muslim community were selected for this study and one from each five Basic level schools in Kohalpur municipality of Banke district was selected as the sample of the study. The respondents were chosen through purposive non random sampling procedure. The data were analyzed and interpreted by thematic approach, employing in-depth interview as a tool of data collection. From the obtained data it was found that the respondents were motivated themselves for learning English language as it's the language used all over the world and it has many opportunities. The respondents seek career in English language learning since it is globally recognized language, but because of the lack of the practice and exposure towards English language, Muslim learners feel difficult to learn English language. Moreover, Muslim parents and family lack education and awareness about the importance of learning English language so very few of Muslim students could get positive attitude and support from their family and parents.

This thesis is divided into five different chapters. The first chapter deals with an introduction of the study. It consists of the background of the study, statement of the problems, objectives of the study, research questions, limitations of the study and operational definitions of key terms. Likewise, the second chapter deals with the review of theoretical as well as empirical literature. The third chapter deals with the methods and procedure of the study. It consists of research design of the study, population and sample, sampling procedure, tools of data collection and process of data collection. Similarly, the fourth chapter displays analysis and interpretation of results. Moreover, the last chapter involves conclusion and recommendations at various levels i.e policy level, practice level and further research. The references and appendices are mentioned at the end. This study will provide insights to ELT teachers, teacher educators, material and curriculum designer, policy makers in formulating right kinds of planning and policies in the field of English Language Teaching in Nepal.

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Chapter 1

Introduction

This Thesis is entitled “Muslim Students Motivation in English Language Learning” which has explored the motivation of Muslim students in learning plus analyzed the factors affecting in their motivation for learning English. Within the qualitative paradigm I adopted Narrative inquiry design of research which has deciphered some important considerations of language learning motivation. Delimitations of the study and incorporates the operational definitions of key terms.

Background of the Study

There are many factors that contributes to success of learning second language. Among them the present study aims at exploring factors affecting English language and the challenges that they face in learning English language as Muslim students.

According to Gardner, Tremblay and Masgoret (1997), in the field of l2 learning, many variables have been suggested as potential attributes of individuals will be at learning another language (p.344). These include language anxiety, language aptitude, learning strategies, self-confidence, attitudes and also motivation. In the present study, as a researcher I am interested on the roles and or factors of motivation of students from religious background through their own eyes.

Although English is the most emphasized language in Nepal but students face obstacles in learning it, which demotivates them to learn language (Laudari, 2015).Nepal is a multi-ethical, multi-cultural, multi-religious and multi-lingual country, 123 languages is being speaking here by different religious communities (CBS, 2011). However, Muslims of Nepal used to speak Awadhi language as their mother-tongue language and Urdu language as their holy language (CBS, 2011). Students who are coming from Muslim community suffers a lot while learning English language and this situation makes them demotivated to learn (Parwez, 2019). Most of the students try to learn English because they want good results or better currier opportunities, which is external factor for learning a language. But if students

learn a language by enjoying it they could learn language better. For this, they need internal motivation in them to feel language while they learn it.

Motivation is the main and key factor for learning a second language. Students who have positive motivation for learning will surely succeed to attain their goal. Gardner defined motivation as the combination of effort and desire to learn a language. Oxford and Nyikos defined motivation differently as the degree of expressed motivation to learn the language is the most powerful influence on strategy choice (Oxford and Nyikos, 1989, p.294). In addition, Brown and Park (2002) defined motivation with certain terms like; inner drive, impulse, emotion or desire and these terms motivate the learners to perform in a particular action. Oxford and Shearin (1994) mostly agreed with Brown and Park as they believe in self- desire to achieve a goal. There are so many researchers who defined motivation differently.

Language learning is a lengthy and tedious process and its success is determined by various factors such as; Learners` motivation which is long found to be an important factor to affect the task of language learning and L2. And in Nepal, students who need to perform English well for the better opportunity in the future which is second language or foreign language for them. As a research student of English language education, I found multi-ethical characteristics of our country is a challenge for English language learning and teaching and it motivates me for this study which will focus on the different factors, roles and influence of motivation in Muslim students' English language learning.

Statement of the Problem

Nepal is one of the multicultural, multi- religious, multi- lingual and multi- ethnic country. And the Muslims are one of the most distinct cultural and well defined unique religious minority group of Nepal. Who are considered as socially oppressed, economically hard pressed, politically silent and educationally illiterate groups (Dastider, 2012). They follow the teaching and politics of Muhammad by attending Madarssas. In this regard. Singh (2010) found that the students from Muslim religious background are often associated with low motivation, positive attitude and performance in English language or subject. Similarly, Khan and Khan (2016) find out that, the role of motivation is really important for the Muslim students

to face obstacles in learning English language but just few have such kinds of motivation. The concern to carry out this research study from the Muslim students of English language learning in Banke district, where majority of the populations are from Muslim community. Reflecting on my own experiences as an English teacher in Banke district, I realized that the students from Muslim background and from other background do not learn it on the same way. Despite, various educational policy of Nepal government, legal provisions, constitutions of Nepal, Educational Act and Regulations and many other programs for learning English language smoothly. This is shown when many from others but just few from the Muslim community managed to get proficiency in English. The Multi- ethnic characteristics of our country is a challenge and the psychosocial characteristics of those religious minority groups are likely to make this challenge complex to the educational and or language learning development.

Thus, there are many factors that contribute to success of learning second language. Among them the present study aims at exploring factors affecting English language and the challenges that they face in learning English language as Muslim background students.

Objectives of the Study

The study had the following fundamental objectives;

- To explore the motivations in English language learning of Muslim students.
- To analyze the challenges, they face in learning English as Muslim learner.
- To suggest some pedagogical implications based on the findings of the study.

Research Questions

In order to specify the aforementioned objectives this study had following salient queries;

- What are the different motivations in learning English as a second or foreign language among students from Muslim community?
- How do various factors play important role in motivations of learning English language to the Muslim students?

Significance of the Study

The role of motivation is indisputable to successful second language learning. Therefore, it is very prominent for language teacher to understand different issues or factors related to language learning motivation and culture of students. Still very few or handful research has been carried out based on the Muslim learners in the context of our English Education department that's why, this study will be significant for the Department of the English Education, Tribhuvan University itself. It will be helpful for the perspective researchers, who want to undertake further research in the similar kind of research study. The outcomes will be beneficial for language teachers, students, parents, English language teaching and practitioners, policy makers, local level curriculum designers and text book writers as they are related with English language teaching and learning program, develop curriculum to improve the educational status and achieve their goal.

Moreover, this research study will be fruitful to all educationalists, NGOs, INGOs and other governmental or private organizations who work for the educational development of Nepal as one of the special references.

Delimitations of the Study

It is difficult to include the large area in this special research because of the limited time and resources. So, it has some limitations of the study. This research study is delimited to the following areas;

- This study is delimited in the different motivational factors that affect students from Muslim community, while they learn English language.
- Data collection is delimited in qualitative research design by using narrative inquiry method.
- Interview and questionnaires is used as the tools for data collection.
- The area of this research study is delimited in ward no. 01, Kohalpur municipality of Banke district and altogether four students are anticipated for this study.
- Students of secondary or higher secondary level and of English language teaching institutions are anticipated for this study.

- Respondents are selected only from the Muslim community and the learners or practitioners of English language only.

Operational Definitions of Key Terms

Some key words and the contextual meaning of those terms in this study will be understood as follows;

***Hadith*.** Order and the life account of Prophet Mohammad and another holy book of Islam religion.

***Islam*.** A religion which is emerged and followed by many people of the world since 7th century of A.D.

***Madarasa*.** A religious school of Muslim community.

***Motivation*.** Here, motivation refers to the factors which motivate Muslim students to learn English language.

***Muslim*.** Each and every individual of a religious community, who is the followers of Islam are defined as Muslim.

***Quran*.** The great holy book of Islam religion or Muslim community.

Chapter II

Review of Related Literature and Conceptual Framework

The central and the most important sub-unit of the research work is literature review which includes the summary and critics of research relating to particular issues or problems. It is a preliminary task that the researchers have to go through the existing literature in order to acquaint with the available body of knowledge in the area of research.

This chapter highlights various underpinnings related to the study. For that, I have presented the review of Empirical literature, Implications of the review of the study, and the Conceptual framework. Each of the aspects are presented sequentially in the following heading hereafter.

Review of Theoretical Literature

As theoretical and philosophical underpinnings, is deemed inevitable for any study. This section of deals with different theories and perspectives; which talks about the English language learning in multilingual setting. Similarly, this section of literature review aims to explore the ideas and define the importance of motivation, role of motivation in second language learning, different types of motivation, Introduction of Islam/Muslim, brief profile of Nepali Muslims including their populations, types and languages spoken by them, importance of religious education to Muslims, aims of Islamic education, curriculum and institutions of Islamic education, which are mentioned below:

Learning a language does not mean we only learn the language rather we learn culture, norms, values and belief, Shrestha (2018). Learning other languages does not only depend on only one language but it depends on the language of nation as well. Learning English language is obviously difficult job even for those, whose Nepali language is the first language. On the other hand, those people who speak Nepali language as a second or third language should be more concerned than those whose Nepali language is the first language.

Because learning number of additional languages require is always seen very difficult.

'Let it go other things, teach English to our sons' said by Junga Bahadur Rana and which is extracted from history of education in Nepal by Sharma. He has written that, after the visit of England Junga Bahadur Rana had started an English Education system in Durbar school. Now, that English language has been spreading more than our native language (Sharma, 1990, p. 30). English is taught as a foreign language from grade one to grade twelve, and is increasingly being used as a medium of education a key selling point for private school, though it is rarely used as a language of communication (Duwadi, 2018).

‘English has been a very widely used international language in Nepal has a bigger role in education. English functions as a power language’ (as cited in Phyak, 2013, p. 130). This is the age of technological advancement and undoubtedly English has a significant role to play. Earling (2000 as cited in Brown, 2018), says that one key reason often given for the importance of English as a school subject is that it is a key skill for students to develop in order to access further education, training and employment. In terms of employability and the labor market in South Asia, English, among other skills, has been identified as lacking.

Multilanguage is the use of more than two languages. Multilanguage is essential to transferring these language skills to target language. There are many different terms used in the teaching to describe children who have learnt a different language before they enter education in a country whether that is at the start of compulsory education because they have a different language at home or during compulsory education because they are recently code switching with another language was spoken. So, they access the curriculum and progress to higher education and employment. Mother tongue makes student difficult to adjust in another multilingual class.

Motivation. Motivation is a key factor for explaining the success or failure of any difficult activity. We know that success in task is due to the fact that someone is motivated. There are many different definitions for the term motivation. Eliot and Covington (2001) in Essay, U.K. (November, 2013) said that, motivation gives the reason for the reason for peoples actions, desires and needs. Pardee (1990) defines that, a motive is what encourages the person to act in a certain way or develop an inclination for particular behavior. Similarly, Oxford and Shearin (1994) defined motivation as a desire to gain an objective, combined with the energy work towards the objective, combined with the energy work towards the objective. Narayanan (2006) said that, motivation is the reason or reasons behind one`s actions or behaviors.

Dörnyei, and Ushida (2013) have discussed about motivation in a very descriptive way. From their perspective motivation derives from the Latin verb "Movera" which means 'to move'. Motivation influences to perform action and make some choices. They described motivation with two terms: direction and magnitude. They defined motivation more specifically with some points. They are: the choices of a particular action, the persistence with it and the effort expanded on it (p.04).

In detail, motivation helps people to choose specific action and expand their best effort to attain the goal. Motivation can also be defined as an important life skill which directs one`s behavior or what causes a person to want to repeat a behavior and vice-versa that moves us to do or not to do something.

Second language learning motivation. Motivation is one of the main determinants of second language (L2) or foreign language learning. Because of the fundamental significance by many researchers, motivation in second language is still an important and growing field. Keller (1983) said, language learning motivation can be understood as a learner orientation with regard to the goal of learning a second language.

Cook (2000) mentioned that, motivation as the most important factor among age, personality and motivation. Which affect the second language acquisition chiefly (ibid). Moreover, Gardner (2001) discussed the role of motivation and language learning in general and provides the implications to language learning. He found that

the highest correlate is motivation. The more highly motivated students have higher grades than the less motivated one. Motivation directly influences how often students use second language learning strategies, how much students interact with native speakers, how much input they receive in the target language being learned, how well they do on curriculum related achievement tests, how high their general proficiency level becomes and how long they preserve and maintain second language skills after language study is over (Oxford and Shearin, 1994).

Specifically, language learning motivation for second language learning is something that is directly related with behavior and can be understood as learner orientation, which is one of the most important factors to influence language learners` success or failures in learning. A learner sets his or her mind up to figure out a certain work and does accordingly. It can be assumed that motivation has relevant and crucial value in learning a second language. Second language is something that is not native to learners. That's why, in learning a second language if one keeps determination in one hand; the other hand should be filled with motivation. Without motivation learners cannot learn a language. Motivation makes purposes clearly visible. Thus, the motivation cannot be denied in learning a second language (Oxford and Shearin, 1994).

Different types of motivation. Motivation is part of the personal sphere of a human being. The nature of a person's motivation can not be changed by anybody but that person because it is rooted in the persons belief system. We all have our own type of motivation and nobody can change it but ourselves. is always from within, when we talk about motivation we generally talk about the types of motivation. Richard and Edward (2000) defined these two types of motivation as the main types of the motivation;

- Intrinsic Motivation, and
- Extrinsic Motivation.

Similarly, Gardner and Lambert (1972) also invented different two types of motivation as;

- Integrative Motivation, and

- Instrumental Motivation.

So, there are generally four types of motivation;

- Intrinsic Motivation,
- Extrinsic Motivation,
- Integrative Motivation, and
- Instrumental Motivation.

Intrinsic and extrinsic motivation**.** When you're intrinsically motivated, your behavior is motivated by your internal desire to do something for its own sake. For example, your personal enjoyment of an activity or your desire to learn a skill because you're eager to learn. But when you're extrinsically motivated, your behavior is motivated by an external factor. Pushing you to do something in hopes of earning a reward or avoiding a less-than-positive outcome.

Richard and Edward (2000) have shown a detailed description of intrinsic and extrinsic motivation. According to them, "the most basic distinction is between intrinsic motivation and which refers to doing something because it is inherently interesting or enjoyable, and extrinsic motivation, which refers to doing something because it leads to a separable outcome (p.55). It means intrinsic motivation is something that related with learners self desire or interest for learning. While, extrinsic motivation is totally opposite to it and more related with goal and achievement. Intrinsic motivation refers to the motivation to engage in an activity is enjoyable to do and extrinsic motivation refers to the actions that are performed to get some instrumental aims like earning a reward or stopping a punishment (Dörnyei,, 1998).

Intrinsic and extrinsic motivation influences or leads learners for learning a second language. These two variables motivate differently but they have a connection. Student intrinsic motivation can be hindered lack for boring or strict classroom atmosphere, social expectations or reward can make them motivated again. Both the variables play an important role for motivating the students, though they have different action to play.

Integrative and instrumental motivation**.** Integrative motivation is the one that persons feel when they want better opportunities and thrive with it. Instrumental motivation refers to the one that drives human beings to reaching goals and objectives.

Integrative motivation is related with particular culture and people. Integratively motivated learners are interested to learn a specific language because they want know to about the people and culture of that language. In the socio-educational model of second language acquisition it is proposed that integrative motivation is multi-dimensional, involving affective, cognitive and behavioral components comprise four broad categories of variables; motivation, attitudes towards learning situation and the language anxiety. And instrumental motivation happens for some reasons like getting job, good results, bonus etc. (Gardner, 2012.p.216). Dörnyei, (1998), expressed that, a motivational construct involves both instrumental and integrative motivation. Most situations in learning language include a mixture of each type of motivation. It is impossible to attribute language learning success to state that the significance of integrative and instrumental motivation depends on situations or contexts whether leaning language functions as a foreign language or as a second language.

Although every human being has a bit of both, one is more important than the other and guides the persons actions. Human beings whose main motivation is instrumental will be completely task-oriented whereas those with integrative motivation will be more company- oriented.

Brown (2000) indicates the relationship between these four types of motivation. As extrinsic motivation may turn out to be integrative motivation if someone else wants the second language learner to know the second language for integrative purposes. Similarly, extrinsic motivation may turn out to be instrumental motivation if an external power wishes the second language learner to learn the second language. Moreover, intrinsic motivation can turn out to be integrative motivation if the second language learner wants to integrate with the second language culture and intrinsic motivation can also turn out to be instrumental motivation if the second language learner wishes to gain aims using second language. Likewise,

learners with the same integrative motivation can indicate great differences of intrinsic and extrinsic motivation. Intrinsic and extrinsic motivation is pertinent to integrative and instrumental motivation related to second language learning (Brown, 2002). So each type of motivation entails a different set of characteristics and importance in persons life.

Importance, History and status of English Language Teaching and Learning in Nepal . The importance of learning English cannot be overstated in an increasingly interconnected and global world. Knowledge of the English language can create many opportunities in international markets and regions. If a person can communicate in English then it is the key factor to enter and ultimately succeed in English speaking countries. The present condition of English language is widely accepted as linguafranca.

In Nepal, English language was formally introduce in school level education system about one hundred and fifty-nine years ago in 1854 A.D. when Rana Prime Minister Junga Bahadur Rana had returned from the visit of the Great Britain. The history of English language in Nepal goes back to the 17th century of A.D. when King Pratap Malla ruled over Kathmandu. The role of Prithvi Narayan Shah to suspected missionaries on supporting information to East-India company as a business enterprise play an important role to enrich the status of the English language. Regarding, the English language development, Mr. Ross and Mr. Canning were the first English Teachers in Nepal brought from Britain. Later another Rana Prime Minister Bir Samser Rana opened the door of learning English education for public. In 1918 the first college of Nepal, Tri-Chandra campus was established. After that, with the revolution of 1950 in Nepal, the English language has gradually occupied a vital position in the educational fields of Nepal. A drastic change occurred in the field because many educational institutions were established throughout the whole nation such as establishment of Tribhuvan University in 2016 B.S. and many new plans, policies were made and after implementations of NESP English language teaching and learning was expanded throughout the nation.

After the reinstatement of democracy second time in the country, english language education is expanded better the previous. English language has been taught as a compulsory subject since the establishment of Durbar high school in Kathmandu. Indeed, the English language has the status of a foreign language in the national curriculum of Nepal different plans, policies and rules, act and regulations were made to uplift the status of learning language and education of the country and English language teaching and learning become compulsory from primary education to higher education after 2063 B.S. English language is an important tool of learning in all schools.

Moreover, English is by and large, the language of international communication, technology, higher education, commerce and industry. Its use as the working language outside the world has made it vital for our students to attain a sound competence in many and varied use of language. Nowadays, much information is transmitted and published in English, it is surely essential that our students acquire the skills of this language for various needs (Bhatta,2012). It has been estimated that with about 250-350 million non-native speakers English is estimated as one

of the most spoken language across the world. Similarly, English is in 64th position with 1037 native speakers among the language found in Nepal and of second most wide spread language in Nepal in terms of popularity, education and use (Bhattarai,2006,p.1-14).

The English language is closely tied with the identity of modern and educate citizens. It is not confined to any specific domains; it is used even in day gossiping e.g. socio-cultural gathering, family, wedding, birthday celebration, to deal with foreign relations like: diplomatic, trade etc. even, most of NGOs and INGOs have been working in rural areas use English language. Thus, the English is broadening its area wider in Nepal.

Legal Provisions

Most of the Legal provisions of Nepal ensured the right to education. The Interim Constitutions of Nepal (2007) declares that no one is superior and inferior on the basis of their caste, sex and religion and such type of division is punishable. It has ensured the right against untouchability and racial discrimination (Article 14) as Fundamental rights.

As stated in Article 26 of the Universal Declaration of Human Rights (1948):

Everyone has the right to education. Education shall be free, at least in the elementary and fundamental rights. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible all on the basic merit.

There are many more legal provisions, some are among them as:

The Constitutions Of Nepal – 2015

The new Constitutions Of Nepal – 2015 has guaranteed right against untouchability and caste description as fundamental rights as stated in the Article no. 24 and has declared caste discrimination as a punishable crime. Similarly, it has ensured the right to education in the Article no. 31. The Clause 2 of Article no. 31 has also guaranteed the right to education as every citizen shall have the right to free education from the state up to secondary level.

Education Act and Regulation

Education Act – 1971 describes as, the government of Nepal has ensured free primary education to all children including free text books and Rs. 400/- Per year to all students from minority and fall below the poverty line. Similarly, Education regulation has also guaranteed for free education and free textbooks by the government.

Section 11(0) and 16(D) of the Education Act 1971 reads as follows (7th Amendment, 2007):

Rules Of Fee Structure:

- The education provided by community schools up to primary level will be free, and the students enrolled in such schools will ne provided free of cost textbooks by Government of Nepal.
- A provisions of free education will be made for girl students and the students from tribal class that below the poverty line.
- Once the schools charge admission fees to the students while getting admitted to a particular grade, the same school cannot collect any kind of tax from the same student while getting readmitted to another grade.
- The school will not be allowed to collect any kind of fees towards building the physical infrastructure of the school from the students.
- The fees that a school is to collect from the students should be decided only with the permission of Government Of Nepal or the personal authorized. The permission of the fee structure will be based on the classification of schools.
- The concerned authority must make the school return the fee provided that the school has collected fees from the students against this Act.
- The concerned authority can punish the school with a fine of up to Rupees Twenty five thousand provided that school has collected fees against this Act.

Free education to be provided:

- Community school shall make provisions for providing free education to the students living below the poverty line, ethnic and Dalit's community students and female students.
- For the purpose of providing free education in accordance with sub-rule (1) the school shall publish notice at the school for submitting application form for such free education.

Education For All (EFA) Programme (2004-2009). Inspired from the committed in the Dakar Framework For Action (DFA) 2000, Nepal adopted the Education for all plan action (NPA EFA) 20012015 in 2003. As a strategic Programme document for implemented since 2004 with the financial and technical assistance of different donor agencies including DANIDA, DFID Finland, Norway, World Bank, ADB, UNESCO, UNICEF, WEF etc. the essence of the programme warrants that each children has a right to receive quality basic education and nation has the obligation to ensure that no child is denied with such education.

Fundamental Rights: 17 (1) Each community shall have the right to receive basic education in their tongue as provided for in the law.

- Every citizens shall have the rights to receive free education from the state up to secondary level as described in the law.
- Each community residing in Nepal has the right to preserve and promote their own language, script, culture, cultural civilization and heritage.
- 18 (3) Each community shall have the right to operate schools up to the primary level in its own mother language for imparting education to its children.
- School education in Nepal consists of Primary, Lower secondary, Secondary and Higher secondary education. Usually children go to school at the age of five. Besides, a preparation for Primary education is offered in Early Childhood Development (ECD)/Pre-primary classes (PPCS).

Education in the country is financed by three sources; Government funding, Public Resources Mobilization and Private Sector Investments.
Thus, the Ministry Of Finance allocates a budget to the Ministry of Education. Investment from Private sector come in the form of development, management and operation of private schools where pays fees for the last several decades donor funding has becoming a very important part of education financing in the country. This Funding "mainly issues such as equity in access, betterment of quality, ensuring inclusive environment, betterment of management and institutional/capacity building". The main donors for education in Nepal nowadays are DANIA, NORAD, DFID, EC, PLAN, The World Bank and ADB.

In recent years Education in Nepal has made huge progress. Thus, the overall literacy rate (for population aged fived years and above) has increased from 54% in 2001 A.D. to 65.9% in 2011 A.D. census report. According to the UNESCO 2012 Education For All Global Monitoring Report, Nepal ranks number two out of eight countries that have made the greatest strides in women's enrollment and literacy and currently stands at 93.7% enrollment while gender purity stands at 98%.

Islam/muslims: An introduction. Islam is a culture emerged in 7th century of A.D. and it is followed by Muslim community. Main resources of the origins and principles

of Islamic culture is holy Quran and Hadith (siddiqa, 1993). Islamic culture has its own traditions, history, beliefs and values.

Muslim community is one of the distinct cultural groups with unique religious identity. Muslims of worlds are divided into Sunnis and Siyas. In the society of Nepali Muslim community, there is the majority of Sunni Muslim community. However, both Siyas and Sunnis are found in Nepal and they both follow same Holy Quran (Parwez, 1998). According to Haque (2011), Sunnis also have four important school of theology in the whole world. And the Sunni Muslims of Nepal follow the Hanafi school of Hazarat Abu Hanifa a great Islamic theologian.

Muslims are described as the people of religious community or the followers of Islam who are marginalized and back-warded in the societies. According to Sharma (1993), Muslims have been considered as a group of specific religious community who are socially vulnerable, economically deprived and politically excluded or the people of specific religious community who are socially oppressed, economically hard pressed, politically silent and educationally illiterate, belonging to different language and religious minority groups are Muslims. According to the language of Dastider (2012), Muslims constitute the most distinct and well-defined minority group in Hindu Buddhist set up of Nepal. Besides their adherence to Islam, their ethno-cultural affiliation too, gives Muslims a distinct identity in a predominantly Hindu-Buddhist set up. Muslims in Nepal are stated historically exploited, down trodden, poor, helpless, marginalized, disadvantaged, minorities and excluded community of Nepal (Wikipedia).

Brief profile of Nepali Muslims. This section of the literature review includes; introduction of Muslims in Nepal, types of Nepali Muslims and the languages spoken by Nepali Muslim community.

***Muslims in Nepal*.** Nepal is a small and beautiful country situated between China in the North and India in the South, East and West. It is a country rich in cultural diversity and the population of this country residing in Nepal but there are mutual co-operations and harmony between people. Though, it was a Hindu country earlier, it is changed into the secular country in 2064 B.S.

Muslims constitutes the most distinct and well-defined minority group with distinct identity in Hindu- Buddhist set up of Nepal. According to CBS (2011), A large majority of Muslim population live in the southern plain areas of Terai, while a certain percentage of the Muslim population lives in Kathmandu valley and certain villages of the hill districts. Muslims of Nepal have been compelled to lag at the bottom of the social structure and excluded from the national development mainstream due to their religious rules, culture and extreme Hinduism and Buddhism for centuries.

According to the Census Report (2011), 4.4% percent or 9,71,056 in numbers of total population are the Muslims in Nepal. And they belong from the third largest religious minority group in Nepal. Among them 97% of the Muslim community lives in the Terai region and remaining 3% are found in the city area of Kathmandu valley and western hills and mountain area (CBS, 2011).

The districts with large Muslim residents are; Rautahat: 19.7%, Banke: 19.0%, Kapilvastu: 18.2%, Parsa: 14.5%, Mahottari: 13.3%, Bara: 13.0%, Sunsari: 11.5% and 1.2% are in capital city Kathmandu and other hilly areas of Nepal (CBS, 2011). From above mentioned data it can be seen that with 19.0% population of muslims people Banke district is second largest district of muslim residents in Nepal.

There are also some reports of alleged information of Bihari refugees Muslims from Bangladesh, who entered in the Eastern Terai region of Nepal in the post-1971 period (Sharma, 1994). Similarly, nowadays Barmeli Rohingyaa refugees Muslim also entered into Nepal because of the religious conflict of Myanmar in 2017 A.D. September, 27 (National news agency, 2018). However, it is difficult to confirm their exact numbers and them too due to the lack of adequate data

***Types of Nepali Muslims*.** Siddiqa (1993), and Parwez (2003), defines that, The Muslims of Nepal are categorized into different ethnic types, divergent by religious behaviors, beliefs, languages and relations with the local Hindu and Buddhist. The history of Muslim community in Nepal is in fact the history of three distinct groups;

- Tibetan Muslims,

- Kashmiri Muslims, and
- Madhesi Muslims/Muslims of Terai.

The Nepali Kashmiri Muslims maintain a definite social status, over the other Nepali Muslims, they entertain a sense of superiority. The Kashmiris are not indifferent to the process of cultural assimilation due to very much influenced by indigenous local Nepali culture. Kashmiris are found to be rather conservative although in some cases of marriages with non-kashmiri Muslims do exist. The long history of their residence in Kathmandu has contributed to a real blending of their culture and language with the local people (Parwez, 2004).

Similarly, Tibetan Muslims of Nepal are mostly the Tibetan refugees who run away from Tibet after the Chinese occupation began in 1960 and they maintain a distinct Tibetan culture here, at the Nepal. In Kathmandu valley, there are altogether some 100 Tibetan Muslim families.

The Muslims of the Terai region is entirely comprised of Indian migrants who brought and came to Nepal in search of employment opportunities. They have cultural, religious and other social ties associated with the Muslims of Northern India. The Terai Muslims are clearly different in several ways from the hill and mountain Muslims (ibid).

(The word" Terai" is used interchangeably with the word "Madhes").

***Languages of Nepali Muslims*.** According to the CBS (2011), at the home most of Nepali Muslims used to speak Awadhi language as their mother-tongue language. Similarly, some Nepali Muslims do speak Hindi, Maithili, Bhojpuri and Nepali depending on whether they are Western, Central and or in Eastern part of the country. Moreover, as like as the world Muslims they use Urdu language as their common holy language (CBS, 2011).

Though, it is not clearly mentioned in any study but most of the muslim child from Banke district learn and speak Awadhi as their mother tongue, then Urdu for religious pray then they will learn Hindi or Nepali language based on their needs only after learning these all they will learn english language as foreign language.

Importance of Religious Education to Muslims. Religion has a very important role in the life of Muslims. As a religious group, they give high value towards the religious guidance, because according to Islamic faith, only those are termed as the true followers of this religion who have complete faith on religion, God, his messenger and his sayings. Muslims have religion upper most in their mind and make no division between secular and scared. According to Miasahib (1991), there are three main sources of religious guidance for Muslims which can be taken as classes of tradition because the instructions provided by these sources are the basic duties of every Muslims. A Muslim must follow all the instructions provided by these sources wholeheartedly. These sources of guidance are;

- The sayings of Prophet Muhammad as revealed him from God or "Quran".
- The doing and practices of Prophet Muhammad or "Sunna".
- What Prophet Muhammad agreed or what he remained silent from when anything was questioned to him or done in his presence or "Hadith".

Quran is written in the form of instructions. These instructions are called "Ayat" or "Verses". There are altogether 6,296 verses in it, which are synthesized in 30 parts and 114 chapters. According to the belief of Muslims, Quran is the divine message sent to human beings through his celestial messenger Hazarat Muhammad. They believe that each and every followers of Islam should follow it without questioning. No one has right to make change in Quran because it is divine word and it was revealed through the last Prophet Hazarat Muhammad (The Holy Quran, 1977).

The daily life accounts of the life of Hazarat Muhammad are compiled in the forms of book named as "Sunna" and "Hadith". Although "Hadith" and "Sunna" are separate names but similar in nature. "Sunna" includes all sayings and doings of Hazarat Muhammad (Hamidullah, 1970). Miasahib (1991), "Hadith" is the compilation of sayings of different companions and followers of Hazarat Muhammad who were the observer of daily life of him and the audiences of his sayings. Muslims believe that Hadith has great importance in the formation of religious life of human beings for the attainment of perfection. Quran without Hadith remains unintelligible in many cases; therefore, if Quran is believed there is no alternative but to believe in Hadith of Prophet Muhammad (Hamidullah, 1970).

Aims of Islamic education. According to Islamic belief, the aim of life is to get paradise in next world or in the world of philosophy, self realization or self perfection. Islamic followers are clearly instructed to acquire education to fulfill these great aims of life. Miasahib (1991), has reported about two broad aims of education for Muslims. These aims are mentioned as follows;

- Fraze Ain (Compulsory duty), and
- Fraze Kafayah (Social duty).

"Fraze Ain" is related to the sort of learning, which is compulsory to every Muslims. It is compulsory duty of Muslims to acquire the areas of knowledge which are included in "Fraze Ain". And the complete faith is related with the beliefs of oneness of God, his messengers with Hazarat Muhammad being the last of them all (Abdalati, 1995).

Similarly, the second aim of Islamic education is known as "Fraize Kafayah" or a social duty. It is related with the learning for community welfare. It deals with the different areas of learning which are termed as `rational knowledge` (Abdalati, 1995).

Curriculum and institutions of Islamic education. Besides, above mentioned distinct aims of education, Muslims have established their own educational institutions and specific curriculum for the attainment of this religion. The first school of Islamic education was Mosque and the first text of Islamic education was a Quran. Mosque was the place where Quran was compiled. It remained as the main institutions of Islamic education for many years where the Quranic teachers used to teach the students about Quran and the students used to memorize it (Anjar, 2003).

Although, Mosque were providing the knowledge bit there was still need of an educational institutions and the establishment of Madarasas as assisted this need. The Arabic word "Madarasa" means center of learning. At present Madarsa has became the main center of Islamic education. It had all ingredients of educational institutions such as; library, teacher in different subjects etc. The curriculum of Madarasa included Astronomy, Architecture and Philosophy with religious education (Parwez, 2003).

Review of Related Empirical Literature

The reviews of the related empirical literature are as follows;

Poudel (2007), has conducted a research on "Access of Muslim Children to Education; a case study of Chenai and Birpur VDC of Kapilvastu district". The main aim of that study was to find out the access of Muslim children in Mainstream school. For this purpose, a field based in-depth study was carried out in two VDCs. In the sample section; fifty household, six mainstream schools, twelve teachers, ten parents twenty-four students, six Muslim intellectuals, ten religious leaders and four social workers were taken as the sample and selected randomly. In-depth interview was used as a tool of data collection and survey research design was used in this study. That study found that the cause of less access of Muslim students in mainstream education were economic, personal, educational, family background, religious and cultural, parental perception and exploitation toward mainstream education, different in cultural setting, poverty, language problems, differences between Madarasa education and mainstream education, no approval of Madarasa education by the government, parda system for Muslim girls, socio-cultural factors, lack of Muslim teachers in mainstream school, unawareness of parents, conservative attitude issues.

CERID (2008), conducted a research on "Formal Education in Madrasas of Nepal: A Study on Emerging Trends and Issues." It was a field based in-depth case study. The ultimate aim of this study was to access the effect of inclusion of formal education courses in Madrasas on the access of children of Muslim community to mainstream education and analyze problems or issues regarding inclusion of formal education in Madrasa. The population of this studies catchment areas were considered as; the newly registered Madrasas and their Stakeholders such as management committees, teachers, parents, students and Muslim community. At least three Madrasa from each district were selected for this study. Similarly, total number of sample Madrasas were 11, number of respondents for interview were 88 persons, number of students were 110 and number of FGD (Focus Group Discussion) with community people were 110 persons.

Singh (2010), has carried out research on “Attitude of Muslim People towards English Language”. The main objective of that study was; to find out the attitude of Muslim people towards the English language learning. The researcher had selected the Muslim people of Nepalgunj municipality and Madarasas of Banke district. The total sample size was forty students; two groups of informants including literate and illiterate who were selected using quota sampling procedure. Structured interview was used as a tool for data collection. The main finding of the study is the religious impact and poverty is the factors that affect the attitude of Muslim people towards English language.

UNESCO (2011) conducted a research on “Multilingual Education in Nepal: hearsay and reality?” The main aim of the study was to explore and analyze the realities of the multilingual education (MLE) program being practiced in seven schools from six different stakeholders of the MLE program, which consisted of teachers, the school management committee (SMC), parents and the children. In addition to policy makers, policy implementers and educationists were also contacted to gather information. However, the findings of the study indicate that unless implementation aspect of MLE is realistic, the MLE program may not be sustainable. Parents’ awareness raising programs are required. Like this, the teachers need support to run the program effectively and they feel that the support provided by the state is not adequate parents, children, teachers and other community members want to continue the program, suggested the MLE situation in all school is not discouraging.

Rana (2015), has carried out research on “English as a dropout factors and its effect in Socialization”. The objective is to find out whether English is a dropout factor and its effect in socialization. The population was of thirty students. Dropout students, their parents and five English teachers were taken through judgmental sampling procedures. The collected data were analyzed and interpreted qualitatively. The main findings of the study is that students don’t dropout merely because by the time they reach secondary level of education, they have accumulated a strong history of schooling failure in English due to poor comprehension, poor teaching-learning process is a cumulative process which needs to be tackled early, right from primary or elementary education to secondary education.

Likewise, Khan and Khan (2016), has carried out a research on “Obstacles in Learning English as a Second Language among Intermediate Students of District Mianwali and Bhakkar, Pakistan”. The main aim of this research was; to explore the factors which hurdle on way of learning at intermediate collegiate students of two districts; Mianwali and Bhakkar, the remotest region of Pakistan. Survey research strategy has been used for the data collection of the data and information through the distribution of questionnaires among ten English teachers and sixty-five male intermediate students of four public sector colleges of District Mianwali and Bhakkar. Questionnaires and interview were used to collect the data. Questionnaires had been developed with close-ended items. Interviews of seven students had been conducted. Survey research strategy was considered as a best resource in a study as it enables a researcher to get the result of a study. The major findings were; large and over-crowded classes, role of motivation, obstacles in language skills, lack of interest and ruthless attitudes towards teachers, lack of teacher training, lack of teachers, discouraging behaviors of teachers and English curriculum.

Similarly, A study entitled "Muslim students' challenges in learning English" by Shrestha (2018); conducted that main aim of that research is to find out the challenges in learning English among Muslim students from madarasas and community schools in terms of environment, encouragement, family background, society, culture, motivation, attitude and pedagogical implications based on the findings of the study. For this purpose, research is delimited to the madarasas and one community school of Morang district of Nepal. In this research 20 Muslim students from each school were selected. This study was survey research designed based on quantitative approach. The samples were selected by using non-random purposive sampling procedure and data collection tool was the questionnaire with close-ended and open-ended question. The findings of the research showed challenges of environment, encouragement, motivation and family background.

Ranabhat (2020), has carried out research on "English Language Learning by Muslim Students in Multilingual setting: An Ethnographic Study." The main objective of that study is to explore the interest of muslim students' towards studying english language in community school and analyze the english language learning in cultural background. For this purpose, research is delimited to the lower secondary level

community schools muslim students of Nepalgunj, Khajura, Banke. In this research 3 muslim students each from class six, seven and eight were selected. This study was ethnographic research designed based on qualitative approach. The samples were selected by using purposive sampling procedure and data collection tool was the in-depth interview and class observation. The findings of the research suggest the english teachers, guardians, administrators, policy makers and all the concerned stakeholders to be responsible and context-sensitive.

Implications of the Review of the Study

In literature review, our central focus is to evaluate and examine what has been before on a topic and establish our own research. Out of the different studies reviewed, my central focus is to examine and evaluate what has been before on a topic and establish relevant information to my own research. This review of the study is taken from various books, reports, journals and from the previous researches too.

Similarly, the reviews of empirical literature helped me on the research problems. It also helped me to improve the methodology of the study as well as contextualize the findings. The reviewed research works and its implications are presented here as follows;

A research work of Poudel (2007), helped me to identify different issues like; poverty, cultures and society which can influence language learning of students.

Similarly, study of CERID (2008) helped in my research to study the status of Muslim children' inside the classroom of formal education in Madrasa as well. It also helped me in analyzing problems or issues regarding inclusion of formal education in Madrasa. Finally, the aforementioned research works were of great value to carry out my research.

Similarly, by reviewing Singh (2010), it helped me to enlarge the theoretical knowledge and understand the different perceptions of Muslim people about the English language which helps me to conceptualize their attitude and prepare own concept to develop the questions for data collections.

Likewise, while going through the research review of Rana (2015), I got the ideas and challenges faced by English language learner and I got that the English language can be considered as a factors of dropout and it effect in socialization too.

Moreover, by reviewing the work of Khan and Khan (2016), I got the ideas about the different obstacles in learning English in the context of Islamic religious community. And this research helped me to conceptualize the concept regarding the cultural beliefs and values. In the same way, it helped me to gather and understand general issues and problems of learning English in Nepal because of the common religious faith and beliefs of Muslims between Nepal and Pakistan.

As well as, the study of Shrestha (2018) provided me with the way to find out the challenges in learning English among Muslim students from madarasas and community school in terms of environment, encouragement, family background, culture, motivation and pedagogical implications based on the study.

Similarly, by reviewing the work of Ranabhat (2020), I got the ideas about the status of muslim students inside the classroom of community school. In the same way, this research helped me in analyzing the interrelated culture and language learning and the factors regarding english language learning of muslim students. Finally, the aforementioned research works were of great value to carry out my research.

Most of the studies carried out so far as Survey and experimental studies and use of the questionnaires and interviews as the research tools. Various books, reports, data, interviews with the students, their parents and relatable person of Muslim community are used as the sources of data collections. In this sense, this research study is similar to those studies because of use of interviews.

Conceptual Framework

Conceptual framework is an analytical tool with several variation and contexts. It is used to make conceptual distinctions and organize ideas. Strong conceptual framework captures something real and does this in a way that is easy to remember and apply. Likewise, conceptual frameworks are abstract representations, connected to the collection and analysis of data. Furthermore, we can say that a

conceptual framework as the way ideas is organized to achieve a research object propose. The given figure summarizes the steps and process of my whole research study.

Chapter III

Methods and Procedures of the Study

This study entitled “Muslim Students Motivation in English Language Learning” is based on narrative inquiry research design. At this juncture it is necessary to present the sketch of methodology and procedures adopted in order to achieve the objectives of my study. The systematic procedures, design and methods of the study, population, sample, sampling procedures, research area, data tools and techniques, data collection procedures and data analysis and interpretation procedure etc. As this part is the focus of my study, I hereby discuss and inform the core elements used in this thesis.

Design and Method of the Study

Research design is the frame which determines every steps of whole research process systematically. My research design will be the Narrative inquiry research design under qualitative method. Narrative inquiry is the process of gathering information for the purpose of research through storytelling. It is a means by which we systematically gather, analyze and represent people`s stories as told by them. Narrative inquiry uses stories to understand social patterns. Stories from the participants and stories created by researchers from information they gather from are at here of narrative inquiry. Life history and biography research is sometimes categorized as narrative inquiry. It may be seem as a means of gaining `an in-depth understanding of the situation and meaning for those involved with the resulting insights having the potential to directly influence policy, practices and future research (Khanal, 2074).

Clandinin and Connelly (2000), noted that; Humans are storytelling organisms who, individually and collectively lead stories lives. Thus, the study of narrative is the study of the ways humans experience the world.

Amia, Rivka and Tammar (1998), said, “By focusing on narrative we are able to investigate not just how stories are structured and the ways in which they work, but also who produces them and by what means, the mechanisms by which they are consumed; and how they are silenced, contested or accepted”.

Clandinin and Connelly (2000), explain; “Narrative inquiry is an umbrella term that captures personal and human dimensions of experience over time and takes account of the relationship between individual experiences and cultural context”. Furthermore, they also said, “Narrative inquiry is a way of understanding and inquiring into experience through, `collaboration between researcher and participants, over time in a place or series of places, and in social interaction with milieus (ibid, p.20).

Population, Sample and Sampling Strategy

The central element of any study is undoubtedly population and sample. Population is simply any group of individuals that have one more characteristics in common. Many factors such as expense, time and accessability frequently prevent researchers from gaining information from the whole population this is called sample (Cohen, Manion & Morrison, 2013).

In educational and social science research literature there are broadly two sampling strategies, viz; random and non- random sampling, the former is also known as probability sampling whereas, the later non- probability sampling. Mostly in qualitative kind of research people resort on non- probility sampling, this is frequently the case in small scale research. There are some types of non- probability sampling like; convenience sampling, quota sampling, purposive sampling, dimensional sampling, snowball sampling etc. Among these kinds, purposive sampling is undertaken for several kinds of research including to achieve representativeness to enable comparisons to be made to focus on specific unique issues or cases to generate theory through the gradual accumulation of data from different sources (Cohen, Manion & Morrison, 2013). In many cases purposive sampling is used in order to access “Knowledgeable people” i.e, those who have in-depth knowledge about particular issues, maybe by virtue of their professional role, power and access to networks, expertise or experience (Bell, 1990, as quoted in Cohen, Manion & Morrison, 2013).

Here, thus I have adopted this purposive sampling procedure for the selection of my respondent students. I had selected five English language learning students, one from each secondary level school. Because its hard to found secondary level English language learning Muslim students I only can narrate these five. Among five of them; two are female and three are male students, learning in different schools and from different family background of Muslim community of Kohalpur Municipality, Banke, Nepal.

Research Tools

Tools are most important elements for any research. As this study is based on qualitative paradigm, within which narrative inquiry design was adopted, in-depth interview and informal and formal talks with respondents were used to accomplish the objectives of the study as research tools.

Sources of Data Collection

For this study, I have collected data by using both sources of data collection;

- Primary sources of data collection, and
- Secondary sources of data collection.

Primary sources of data collection. The students and the English language learners from Muslim community of Nepal from Kohalpur Municipality, Banke district of province no. 05 were the primary sources of data collection for this study.

Secondary sources of data collection. Different books, articles, journals, research studies, internet materials, Wikipedia and information related with the study, flash reports of education, census reports and the reports and available research were also looked carefully and other documents were used as the secondary sources of data collection for this study.

Data Collection Procedure

The success of entire study depends on, how aptly- and systematically the required data are collected. For my narrative inquiry, I also need to tell some of the systematic procedures applied while collecting the data from concerned respondent.

1) As initial phase as part of my deskwork, I had prepared the interview schedule, relevant questions, for interview and discussion.
2) After that, I visited the field and spent some days in rapport building to the concerned respondent.
3) Then, I told them my intentions, requested them to be ready for interview in certain date.

4) Likewise, I conducted interview based on the prepared in-depth structured interview schedule after two or three times formal and informal talks, asked questions and recorded them.
5) In the similar vein, I had transcribed the interview and again I visited the respondents to attest and maintain the accuracy and validity.
6) Finally, I expressed my humbly thanks and acknowledged all the respondents for their co- operation done in my study.

In this way I had collected the data for this narrative inquiry study.

Data Analysis and Interpretation Procedures

After the procedures of collecting data from the respondents, another equally important core part of any study is the data analysis; to drive the meanings from the respondent assertions and interpret them as per the objectives of study is simply data analysis. According to the kinds of research undertaken; analysis varies in quantitative and qualitative category considerably. Since this is narrative study, I had followed some of the guidelines suggested by the eminent theorists and researchers around the education research area. The primary aspect of data analysis begins from the transcriptions of recorded data. I did that as initially, I listened the recorded data as long as I reach at crystallization phase and condensation stage. According to the context, I kept the verbatim expression of the respondents where necessary. At the time of data interpretation, I adopted the procedures suggested by Hyncer, (1985, as quoted in Cohen, Manion & Morrison, 2013) while analyzing I.e,

- Transcription,
- Bracketing and phenomenology reduction,
- Listening interviews for a sense of whole,
- Delimitating units of general meaning,
- Delimitating units of meaning relevant to the research question.
- Eliminating redundancies,
- Clustering units of meaning relevant meaning,
- Determining themes from cluster of meaning,
- Writing composite summary.

I followed these stepwise procedures while analyzing the data. Besides that, in research coding occupies central prominence, where a code is a name or level that researcher gives to a piece of text that contains an idea or piece of information. There are many kinds of coding like; open coding, analytical coding, axial coding and selective coding. Among these coding I adopted selective coding. In similar vein, I was aware of the content analysis procedures and thematic analysis procedures in this thesis study. In this way, I have analyzed the narrative stories, experiences and opinions of the Muslim students using afore- discussed some fundamental procedures.

Ethical Considerations

One of the guiding percept in any kind of discovery or study in educational and social science research is the considerations of ethical aspects. I was not unmindful to that sensitive aspect at all. As per the nature of research there are many ways to maintain the ethical considerations; as all researchers customarily follow the guidelines, while conducting qualitative types of research. On the ways of maintaining ethics in study I followed following steps;

***Prior to conducting study*.** I kept in mind regarding the permission of the selected participants. I gave due respect to the selected side without thinking short term benefit of the study.

***Beginning of the study*.** I identified the research problem that it is as much as practicable to the participants to sign on the consent from as their interest, not compulsorily. I valued to each aspect of participants.

***Collecting data*.** I made participants sure regarding the confidentiality of the name and fame and get the data by respecting their individual potentiality while answering the questions or retelling the stories.

***Analyzing data*.** After collecting the data, I will analyze the data objectively by maintaining the privacy of collected information between me and selected participants. And I also tried my best to keep it safe from plagiarism. All identifiable personal information of the respondents was strictly kept confidential.

Chapter IV

Analysis and Interpretation of Result

This chapter contains analysis and interpretation of the collected qualitative data. The data carried out through the narratives were coded with the themes and sub themes and analyzed descriptively on the basis of my research questions.

Overview of Participants

The data obtained from the interview showed that all the participants are from rich to poor family background. The data showed that the ages of participant students ranged from 16 to 20. One of them was grown up in Kathmandu and all others were grown up in boarder areas of Banke district. They were product of different government, community and private schools. They are learning English language from different secondary schools. They came from different family background and 3 of them were from uneducated and illiterate family background and 2 were from educated and supportive family background. In the following section, I will briefly discuss about each participant's briefly under the title participants' profile.

Brief Overview of Participants' Profile

Samima

Samima was born in Banke district but grown up in Kirtipur, Kathmandu Nepal. Her house is located 3 km far from Kohalpur city. There are 12 family members in her family. She started her schooling by the age of five. She had faced many challenges in learning english language in her childhood but according to her these are nothing much in comparison of other muslim girls. She was taught english subject by her english teacher in her school. She had not got sufficient support from her family and relatives in her early schooling days except her mother. She came back to Banke district from Kathmandu because of corona pandemic and lockdown and now learning english in grade 11 Jana Gyan Jyoti Secondary School Kohalpur Banke. Now she is primary level english teacher at madarasa of her village.

She focus on learning english language because of her mothers blackmail at the first than because of support and encouragement of her teachers and tenant. Now, she loves learning english by heart. She gets respect from others in the society. In our story sharing, she seems proud and happy that she was exposed to the open society, trained teachers and resources materials by chance. She mentioned that her early contact with english was in class one.

Rajia

Rajia was born in Behraich India while her mother was visiting her parents. She is 23 year-old married girl. She has eight family members. She belongs to poor and uneducated family. She started her schooling from nearby public school. She admitted in public school but dropped out later without completing her primary level studies because of her family condition and objection from the family of her future husband. After breaking marriage agreement with that family she again started her schooling and completed her SEE from Janata school Baijanath, Banke. She was extremely talented so after practicing little hard she was able to capture her syllabus.

She had faced many problems in learning english language because of poverty, unsupportive family, being a muslim girl and so on. She felt very difficult to manage herself in initial phase of learning. She learned many things from teachers and friends. She was supported by her new husband and was also motivated from genius people of other religion in the society to learn english language.

Salim

Salim was born in Kohalpur of Banke district. He is seventeen years old boy. He has fourteen family members in his family. He belongs to respected muslim Kaji famiky. His parents are educated and family and family members are literate and supportive. His hobbies are reading books, visit new places, social works and so on. He was from rich family background. He passed SEE exam from private school of Kohalpur. Now he is reading in Ram Janaki Higher Secondary School with major english in class 11.

When he was very small child he was motivated in learning english language. He saw his chachu being respected by highly prestigious and big people of his community because his chachu was learning english and helping them in some english language related problems. When he shared his love for english language, he was supported from his parents and family.

Kalam

Kalam was also born in Banke district. He was born in 2060 B.S. He is 20 Years old young boy. He has seventeen family members. He belongs to uneducated and strictly religious family. He started his schooling when he was eight years old from Samabeshi Nepal primary school Kohalpur banke. He completed his SEE exam from Tribhuvan higher secondary school kohalpur banke and now learning english language in class 11 of same school. He was from poor labor class muslim family background. He had faced many problems in learning english language because of poverty and lack of necessity materials and so on. He felt very difficult to convince his family and manage finance for his learning materials.

He encountered many problems. When he went to school, all expenses were handled by he himself. He was motivated from a school teacher and his children next door. He thought that, to be respected and recognized in the society he should learn english language and he saw many financial and better future opportunities in english language.

Raghu

Raghu is 16 year-old talented young boy. He was born in Banke district. He has six family members. His hobbies are: singing songs, playing games, visit new friends and so on. He is from rich business and cross cultural family background as his mother comes from hindu background. His parents ae very educated and open minded. Raghu started his schooling at the age of three year from play school. He never faced many challenges in learning english just because he is from muslim community.

He was mainly motivated from his teachers who taught him in school and the english speaking environment of his school. He was also motivated because of his hobby of travelling and interest in new language, culture and tradition. He passed his SEE exam from very well known private school of Banke district with distinction and joined another renowned +2 of Banke district by taking english language as a major subject.

Analysis of Data and Interpretation of the Results

The research was mainly conducted to find out the motivations in English language learning and factors that affecting motivation in English language learning of the students from Muslim community. I have collected information from my respondent students through in-depth interviews and experiences shared by them. The background information of each respondent elicited from their narratives has been presented in appendices.

In the process of getting data from respondent, I have established a good rapport with the selected students. I used to meet and have informal talks with these students on regular basis because all the students whoever I selected are familiar with me. So, it was easier for me to collect in-depth data because they felt free to express their experiences.

In this chapter, I have presented the details of students experiences regarding factors that motivated them and affected their motivations in English language learning as a Muslim students. For this purpose, I have collected the data through in-depth interviews by selecting 5 Muslim students through purposive sampling procedure. The selected Muslim students were the ones who were learning English language at the secondary levels at different community and private schools in Banke district.

The data obtained from the Muslim students narratives were transcribed by using the 'listen and note' technique. The data were coded and on that basis broader themes were erected and further specific themes were generated. The headings are followed by the example of the data and their analysis and the interpretation. The data are analyzed and interpreted under the heading ad follows:

English language learning and motivation to learn English. This is the synoptic theme generated from the students' narratives through which students' motivations for English language learning were found. Regarding this, students of English language learning from Muslim community were asked this question, 'what was your motivation in learning English language as a second or foreign language?' In response to this question, these Muslim students defined differently. The responses are as listed as below:

Samima: *"The rewards and prizes that I obtain in different competition like debate, prideful eyes of my Abbaa and Ammi, awe inspired looks from my cousins and children of my relatives while I read some English test, newspaper and helped them for some English language related problems and translations were and are my motivation in learning English language."*

Rajia: *"Once lost and gained hard earned opportunity, desire of being self-dependent and pride full strong women of our community so that no-one can step and trample me whenever they get chance in future is my motivation in learning English language."*

Salim: *"I was just a little child when I saw my chachu reading some English books and kaji saheb asked him to translate some official English materials of business related for madarasa, masjid and Haj with great admiration and respect. That same time I was attracted by the looks of admiration and respect showed by kaji saheb for my chachu. Then, instantly I found myself motivated towards English language."*

Kalam: *"I was motivated in learning English language because I thought, learning English language can help me for living better life with respect and prestige in the society with better future prospect that, I can support my family and enhance my family status and condition in the society at the same time too. That was why I were motivated in learning English language at the first place."*

Raghu: *"Learning English means better future prospects, unlimited future opportunity and career, being updated with changing society and worldviews through which we can enhance and be prepared for better as a students and connected with*

every corner of the world as well. As English language is spreading worldwide as a common lingua-franca and a means of communication as well as a language used for technologies too. Which is why I am motivated in learning English language because I already decided to take over and develop my families tours and travels business in the near future and make it well- known and recognized travel company not only in national level but in international level too. To achieve such kind of success in travel industry English language has became the priority for better communication, rapport and understanding between the company and customers. Therefore, I'm motivated in English language learning."

From the above responses of Muslim students as different individuals each five students have own kind of different motivations in English language learning. Though, some have little bit similar kind of motivation in English language learning, like respondent student, Rajia and student Kalam' both were motivated because they both want live their life with respect and pride and thus, motivated in English language learning.

In order to find out the views on different issues related with motivation like self-confidence, duration of exposure, favourable environment, gender discrimination, Family perception and so on from Muslim students that they experienced while learning English language, I took in-depth interviews of five Muslim students from five different families and genders which helps me to draw the following analysis:

Factors affecting on motivation in English language learning. It is clear that, the issues like self-confidence, motivation, duration of exposure, environment (school environment and family environment), awareness, family background, economic condition and social and cultural aspects by the students affect the language learning. Affect in language learning also involves various aspects of emotion, feeling and attitude of the learners. Affective side of language learners may influence the learners language learning process positively or negatively. Thus, right understanding of affect in foreign language learning can lead to more effective language learning. The respondent students from Muslim community also have same perception towards it. Regarding this student Salima said:

"Although, there are numerous difficulties around the Muslim students in learning English language but there are actually various things to be motivated for English language learning so are the motivations for learning it. There are so many factors that affects on motivation in English language learning as a second or foreign language for the students from Muslim community like as; lack of duration of exposure to the target language, personals and parents attitude, self-motivation and positivity and the favourable environment. Amongst these factors I was affected by the duration of exposure to the target language, favourable environment and the attitude of my parents, not negatively but positively and its keep me motivated in every situation."

The utterance made by student Salima highlights the fact about the affect on language learning motivation because of the duration of exposure to the English language, personal and parents attitude and favourable environment that she found for her. Furthermore, she states that positivity towards the target language plays vital role as it always gives hope and encourage learners. In the similar vein, student Rajia articulated:

"Yeah, there are difficulties around the Muslim students in learning English language and the factors that affect their motivation……..from my personal experience I faced while learning English language as a Muslim girl student and I saw around myself……I think, lack of opportunity, environment around us views of our family and parents, gender discrimination, strong religious rules and faith of our community and the economical condition are the factors that affect the motivation of Muslim students English language learning."

From the student Rajia's response, we can see different portion of factors that affect English language learning motivation of Muslim students. In her own case she faced the problems in her learning motivation because of the gender discrimination and biasness, strong religious faith of her uneducated family and poor parents. From her interview it can be said that, blind and strong religious faith of people from Muslim community and lack of awareness among their illiterate and poor family and religiously strong perception for gender with the rules described for each gender on

their holy book can have negative effect on their motivation. Furthermore, on the same regards, Salim shared:

> *"Obviously, there are factors……..in fact, learning English language as a second or foreign language for the students from Muslim community.……in every expression without doubt. Especially……..where learning other languages is not an easy task in itself because of religious, cultural and geographical boundaries and limited exposure. Learning English language is even more difficult task for us Muslim as we have learn other languages too. For example; I speak Awadhi in my family, Hindi in my village……I speak Nepali with Nepali speaking friends……I use Urdu language for prayers and reading Kaida, Quran…..Awadhi, Hindi, Urdu, Nepali and then English……creates problems in English language learning. We have limited exposure to the English language then other religious community as well. So in my perception, exposure to the language, favourable family and school environment, family expectations and support and our own self persistence are the factors that affect our English language learning motivation as a Muslim students. These are the very factors that motivated and affected my English language learning till now."*

From the Salim's narratives above, it can be revealed that he has been directly supported by his family thus have good environment for learning. He states that, without positive perception of parents and support from family and own strong will to learn English language it students will be discouraged and have negative effect on their language learning motivation. Regarding the same theme, Kalam also commented:

> *"Umm,,, I think the first and most factors that affect we Muslim students English language learning motivation is social status and economic condition of our family…….lack of awareness about the importance, value and benefits of learning English language ……...the majority of Muslim families lives in joint family…..numbers of siblings and cousin at small house, poor economical condition and lack of awareness can cause them give up on learning English language……number of students learning English language facing those problems are high in Muslim community. Which affect their*

English language learning motivation from both negative and positive way and gives courage and discouragement for learning at the same time too."

From the above utterances it is clear that Kalam faced economical problems and that affected his English language learning motivation negatively at some time but his positivity and awareness about the value and benefits after learning English language gives him hope and positive motivation. In the interview he confessed his low and poor family status, living in joint family with many members together in small house made by bamboo. I found that he struggled with every steps , worked hard on vacations and holidays to gather money for his family and own learning with the hope of better future in his heart. Regarding this, student Raghu commented:

"Of course, there is…….issues and factors everywhere which affect on ones motivation from both positive and negative prospective.……even if those from other religious community face it same. People from other religious community are more educated, aware of the importance of learning English language and exposed towards English language learning.…….it doesn't mean that our religion hinder us or its because we belongs to some specific religious community. I accept we are little reserved and strict then other religious community. Per my understanding of the people and families of our community…….social and economical condition, illiteracy, poverty, lack of awareness and exposure to the English language affect on English language learning of Muslim students."

From this narratives above it can be said that, student Raghu totally disagreed that just because of being from the specific religious community Muslim students need to suffer and be discouraged while learning English language and it affect their positive motivation. He accepts that they are little more reserved and strict then other religious community but the main reason for their problems on motivation can be other issues. He further says that, family background, economic condition, illiteracy, lack of awareness and exposure to the English language and self motivation can be the factor that affect Muslim students English language learning motivation.

From the above mentioned analysis of narratives it is true to say that, if the learners have positive attitude towards the English language then the language

learning can be easy and fast but if the learners have negative attitude then it is vice versa. That's why to learn the language positive attitude, motivation, encouragement, favourable environment, family background and perception, religious faith, illiteracy and exposure to the English language affect the English language learning of Muslim students and the right understanding of affect in English language learning can lead to more effective language learning.

Social-cultural stereotypes and English language learning. While learning the English language almost every language learners struggles tirelessly. Several historical and cultural forces including social cultural stereotypes and discrimination, perception of others and desire to protect their own identity that have motivational significance for people of religious community. In every situations, levels and expressions English language learners from Muslim religious community encounters daunting challenges. The perceptions of discrimination can damage the confidence of students and contribute to academic disengagement. Additionally, Muslim students who experience prejudice just because of their religious faith may adopt a mindset that attributes failure to external reason beyond their control, as a means of protecting their self-esteem and religious identity because the feelings and emotions are necessary for strong language learning motivation. Echoing to this view Samima put forward her own experience:

> *"At that time when I start learning English language as a student from Muslim religious community, I didn't face prejudice and judgement just because I'm from Muslim family like other Muslim students from other state and place……I found, many obsolete words, expression, social and cultural notions……hard to learn and accept from our religious point of view……..these are mostly new founding meaning and sometime gives exactly opposite meaning from our own understanding because of the religious, cultural and social varies between the language our community spoke and English language."*

From the above mention statement, it is clear that she herself faced different obstacles while learning English language as she was a student from Muslim religious community. In this regard Rajia said:

"Sometime, I even had fight with my family……. I as a Muslim girl have to follow many rules……...they want me to wear burka or hijab everytime and everywhere……..women's and other from our community always taunt my parents and backbite me saying that our family has forgotten the rules by sending their daughter to learn with 'paraya mard' in their own language…….. I got to know that, learning language means I have to learn and understand the culture, norms, values and beliefs about the related language too……. I found that English language is very open minded then ours. Sometimes, I even found the words which is described as taboo and shame to our culture to speak these in public but those same words have exact different meaning in English language and very normal to use them."

The utterance made by Rajia is somehow similar as respondent Samima, she said that as a student from Muslim community her English language learning was affected by their social and cultural phenomenon. In interview she further states that because of the social and cultural concept of discrimination and rules she even fight with her family and her family faced criticisms from their relatives and neighbors. Meanwhile, she understood that language learning is not only about being able to speak and understand what other people speaking but is actually is to understand cultural and social norms and accept differences. In this respect respondent student Salim articulated:

Yeah,, while learning English language ……affected by our social and cultural values and style. We have to accept that there is vast differences between the lifestyle, way of thinking,……...and we have to face and accept this problems for better language learning."

From this response of his, it can be said that he seems certain. The respondent student in an interview says that because of the differences between English language spoken community and their way of thinking and lifestyle students from Muslim community face various problems while learning English language. Similarly, Kalam also articulated:

"Of course, we have to face challenge while learning English language because of the social and cultural stereotypes……...we have to accept to learn

and understand the culture and norms of regarding English people for narrowing the gap. If we see the sentence wearing black clothes with sad expression then we have to understand immediately that it has been describing about the funeral process of English people. While learning English language we have to know, accept and overcome this differences between our culture."

This utterance of respondent student Kalm also expresses the similar idea and concept like respondent student Salom. The student respondent agrees on the point that varies and differences among the social and cultural stereotypes in between has its effect while learning English language for the student of Muslim community. In this regard, respondent student Raghu stated:

"Yes, I have been affected while learning English language because of the cultural and social terms used in English text and the meaning behind it several time."

He also totally agreed to the effect of social and cultural stereotypes. In interview he stated and accepted himself that he has been affected while learning English language because of social and cultural terms English language used and the meaning behind it. He says, that happen because of the differences between the words or symbol used in their language.

From the above mentioned analysis based on data obtained through narratives, it can be interpreted that all the Muslim students were affected by social and cultural style and faith. This is one of the common mistake people make when learning foreign language by forgetting that a language is an integral part of culture. This is why it is crucial to get familiarized with the various facts of its root culture and civilization. This includes everything from its people and history to art and craft. All the Muslim students believes that while they were learning English language social and cultural aspects affect their language learning. If the Muslim students want to learn and be good in English language then they have to make them familiar with these aspects of culture, then only it will be easier to fully understand English language and learn it.

Exposure to the English language. Learning English language is highly difficult task that is far beyond then learning other language spoken into our society and country. Because learning languages depends on the languages of the nation as well. But English language is international language for Nepal so, learners or students have to learn English language with maximum alertness in their mind. While learning English language those whose Nepali language is the second language should be more concerned than those who's Nepali is the first language because Nepali is our national language but English is foreign language. So when I asked, Samima remarks that;-

> *"The exposure to the English language is most limited in our Muslim community than those of other religious community. I got more exposure to the English language which helps me for my pronunciation, speaking, grammar……that's because I was exposed to the hustle and bustle of Kathmandu in my early childhood……get the chance to be mixed with other English language learners, English language and suitable environment for English language learning…… I found courage and motivation while learning English language."*

Student Samima's narrative shows that, the high exposure to the English language helps Muslim students in learning English language and encourage them for future. She has been exposed to the English language learning from her early childhood. She further said that, the exposure to the English language is most limited or almost low in her community but she was lucky that her parents were working and staying at Kathmandu with their children, away from the people of her community and village where they lack awareness and exposure to the English language. Regarding this student Rajia said:

> *"To learn the language easily a person needs the great amount of exposure to the language……the exposure to the English language is most limited in our cases. Especially girls from Muslim community have almost zero level exposure towards English language in comparison boys can get the more opportunity then the girls as our culture is kind of more 'udaar' towards them as they can freely expose themselves to the outside world……. Most people from our community can't even learn to speak Nepali language properly in such a situation where could we get enough exposure to the English language.*

> *You can see our pronunciation problem while speaking English……we have to use little opportunity or exposure given towards it for learning English language."*

Student Rajia's story reveals the fact that being exposed to the English language more can help their future development and understanding about English language learning. Further she says that the girls from Muslim community have almost zero level of exposure to the English language in comparison to the boys of Muslim community. It is very hard to the students of Muslim community as they lack exposure to the language where they get encouragement and motivation for learning English language. In the similar vein, Salim says:

> *As a student from Muslim community background even Nepali language comes as third or fourth language for us……we as a English language students are aware of the fact that how much difficult it is to learn English language because it requires more efforts and exposure to the English language. And that is what we lack in our community."*

From the Salim's utterance, it can be clear that Muslim community lack exposure to the English language and it has great role and effect in their English language learning and language learning motivation. He believes that through the exposure students can improve and develop their English language. Furthermore, he clears that, if the Muslim students get more exposure the English language it will be easy for students to learn and be motivated in English language learning. In this regard, Kalam stated:

> *"You can see that, so many of students from Muslim community who did have potential and talent in learning English language……. couldn't continue but get demotivated, discouraged and drop out early. Its because of the lack of exposure that could give them motivation…….create circumstances where they can check, practice and improve themselves."*

From Kakam's response, it is clear that exposure to the target language has great importance and effect on language learning and its learners. He showed me some physical examples from their community who left learning English language

midway though they have potential talent because they lack the platform to express and examine themselves due to the lack of exposure to the English language in their community. In the same regards, Raghu added:

"*There is no doubt that, the duration and availability of exposure to the English language has its role and effect in learning English language. To learn a English language students needed sufficient time and opportunity*."

From the utterance of student Raghu, it can be stated that, he also have similar thinking about the role and effect of exposure to the English language learning with other respondent student. As all of them accepted the importance of exposure for better English language learning to the English language learners of Muslim community. Though, they lack the exposure to the English language in their community then people from other community. Similarly respondent Rajia stated in her interview that Muslim girls lack exposure to the English language in comparison to the boys even within their own Muslim community.

Family perception and parents' expectation**.** For learning English language right understanding and supporting from the parents and family can not be neglected. This truth is attested well in the confession from Muslim student as well. While I wanted to know how their parents and family perceive their English language learning and the level of understanding, support and attitude of their family and parents in their English language learning. Regarding this, respondent Samima shared:

> *"In our village I am the first girl from our community who was able to leave village in their early childhood without been getting married and went to learn school with the children from other community for learning….. If it wasn't for my mothers understanding and support from the beginning I couldn't have this opportunity….. later my father also get to know and understand importance and my whole family supported my English language learning. But without my Ammi as my motivational factor I may have long been dishearten, failed and discouraged without any awareness."*

From Samima's narratives, it can be seen that, though at the beginning of her English language learning her father was strongly against of this and only her mother

was motivating and supporting her but later on she gained support from her father and even accepted from her family members with expectations and excitement for her future. She further states that, without the positive perception and expectation of her mother she couldn't be current her who is so into learning English language. In the similar vein, Rajia stated:

> *"I had the potential in learning language and could understand and remember words easily at once.…… I did dropped out later because of the negative perception and attitude of family and parents. Then again.……because of the support from my Future in-laws and attitude of sauhar. Only then, I get the motivation to continue my English language learning."*

From the above statement from the Rajia, it is clear that she wanted to learn English language from the very beginning but she dropped out because of her family problems. In interview she further states that because of the negative perception and attitude of family and parents she even left her study. However, to fulfill the demands of future son-in-law they supported her study. That's how she started to learn English language. In this respect, Salim articulated:

> *"Right understanding, support and expectations by the parents and family can lead students to more effective language learning…….. I have full support from my family from the very beginning….. expectation they have for me always encourage me to practice hard and give my full for learning English language."*

From his response, it can be said that he seems happy and satisfied with the attitude of his parents and family. The respondent student in interview says that, to this date, he has achieved more or less which is because of positive perception of his family. Similarly, Kalam also articulated:

> *"I learned English language with my own effort….. I didn't get any kind of support from my parents and family but they left me on my own……...never told me to not learn and let me be. I think if I had get any support and understanding from my family and parents then I may have had more encouragement and motivation for learning and need not to be effort tiredly*

everytime just for continuing my learning……so, yeah perception and attitude of family and parents effect our language learning."

This utterance of respondent Kalam also expresses the similar kind of thinking and idea like respondent student Rajia. The respondent student also confessed that his English language learning has been affected because of his family and parents lack of interest and support towards his study. He says that, to use the opportunity to English language learning he worked tirelessly himself. As he mentioned in his interview though, his parents and family didn't supported him they also didn't hinder his learning at all. In this regard, student respondent Raghu stated:

"While learning I never ever were worried for any problems……. I just have to speak what I want and needed for my improvement and I would get it. Only thing I need to do is improve myself for better then before……. I had such a privilege its because of the positive attitude, perception and support from my parents and family. And I did try to do my best everytime just to see them being proud for my achievement and fulfill their expectation from me."

He totally agreed to the effect of family and parents support and attitude in English language learning motivation of students, similar to the other respondent students response. In the interview he stated that he always tried to do his best because his family and parents did have some expectations from him as they supported him with every possible ways. So, that he can learn English language without any worry and could be focused in his learning development and it keeps him motivated and encouraged for English language learning.

From the above mentioned analysis based on the data collected from narratives, it can be interpreted that all the Muslim students are sure about the effect of family perception and parents support in English language learning motivation of their children. Family and parents beliefs and expectation also appear to strongly influence children's motivation. For example, parents who hold high expectations for their children's learning, believe in their children's competence, expose them to new experiences and encourage curiosity, persistence and problem solving and help their children develop an motivation to learn. By contrast, parents who are controlling and neglecting or display negativity can discourage their children from developing

language learning motivation. So, parents should not treat the children negatively which also affect psychologically in language learning of children's. This shows that support from family and beliefs from parents provides strength to learn English.

Gender discrimination and child marriage. As the daughter and daughter-in-law of Muslim community girls should be covered in *Burkaa* or *Pardaa* hiding her head and hair fully with *Hijaab* is very common practice and rules of Muslim community for every girls. So I asked them about their situation and views about this as while learning English language with common people of other community they couldn't be hiding behind the Pardaa everytime so, how they faced this issue while learning English language? Regarding this Samima said:

> "*Yes,,, there is huge differences between girls and boys based on the gender in our community……. as a student of English language I didn't follow this tradition of our community while learning English language with the excuse of being away from home, people and place of our community…….…which caused various taunts from others and sometime discussions into our community…….when they found that I were learning in school with common people of every gender together without Pardaa, Burkaa or even not wearing Hijaab. Later after being back to the village my family told me to wear hijaab so that they could stop others from defaming me. While facing such situation I found myself stressed for not born being a boy so I could enjoy my life without any pressure….boys can have more 4 wives at the same time with them, no need to do any comformise…...though, I didn't had any pre-arranged marriage agreement from childhood as me and my parents were away from home but according to dada and dadi amma many families did came to our house to ask when my parents would be back……. ask them for marrying me with their son, it actually was common practice in our community."*

Above mentioned Samima's narrative shows that, she has been able to avoid the child marriage because she was not staying in the village. In the interview, she said that in her community boys can live the life that girls never could imagine in their life, as they have many rules made specifically for girls. She even confessed that, there was time when she even thought and imagined how fortunate could it be if she were to be born as a boy. Furthermore, she says she never followed any rules her

community designated specifically for girls while she was at Kathmandu but when she came back to the home she was forced to follow it as the people of her community started to taunt her and her family heavily. Though, she didn't wear burkaa and neglected pardaa system, she wore hijaab at it is easy to wear everywhere. She accepted that in her community there is huge discrimination based on the gender and child marriage is common for both girls and boys but most of the girls have to marry with the guy more aged then her and they could not even say no to the arrangements made by family at early teen age, where boys can marry and have 4 wives with him. In the similar vein, Rajia shared:

> *"At my early age I used to go the government school opposite my house……..I was from poor family and we are nearly dozens of siblings……..,we have to earn for ourselves as we grown up but I was talented and even received prizes and scholarship for my study. But I was betrothed to the man 6 years older then me……..who was from Behraich India. One day his parents came to my house as they found about my schooling from somewhere and expressed their strong dissatisfaction to my family and parents for sending me school to learn together with paraya mard in the same room without any pardaa between us and forced me to drop out…….. I couldn't say anything to them, started to do and learn household chores, how to be good wife and mother for future……..but when the date of Nikaha came near as day passed they were not satisfied with the dowry provided……..refused Nikaha at the nick of the day and married another girl from the family of their relatives somewhere and even told my family it wouldn't be problem to marry me so that prestige and respect of my and my family could be saved if my family give more money as dowry to them as male can marry and keep 4 wives in our community. I was so disgusted but my family was devastated and in distress not knowing what to do. That was the time my current sauhar who used to be my childhood friend and cousin-in-law of my appi came to my house. He said, 'I will marry your daughter and do not need money and the materials as dowry but you should have to send your daughter school and support her study as dowry……..then I will marry your daughter at the same day of her Nikaha……..take her to my family only after she became of legal age.' Then my family asked about the view from my in-laws……after knowing that they didn't have any objection as*

the decision and proposal has been made by their own son and his previous designated bride was already dead from long time….. I always wear hijaab but not burkaa though, my in-laws were not much satisfied being a married women me not wearing burkaa but because my sauhar told them not to say anything and be happy that at least I'm wearing hijaab while going to learn, taking roja, and even wearing burkaa while attending festivals, events, going masjid and market then they stopped showing that they were not satisfied with my behavior."

From the above utterances of Rajia, it is clear that, she as a daughter or daughter-in-law of Muslim community should have to be behind the Burkaa and pardaa hiding her head and hair with hijaab which is very common practice and rules of Muslim community for every girl. She said, but as a student she couldn't follow this rule everywhere and everytime specially, when she was in school and taking classes. This reason made her in-laws not so satisfied and happy with her but they let her continue because of the persistence of her husband, their son. In the interview she confessed her child marriage, how she drop out and get the learning opportunity again and her struggle while learning English language as a Muslim girl or even as a married Muslim girl. She accepted discrimination based on the gender in their community. In this regard, Salim commented:

"Yes,,, I accept that there is discrimination and rules according to gender in our community……child marriage as common practice in the Muslim community. Though, situation has been changing nowadays for better but majority of the families are following this tradition.……it is really a blessing for coming generation."

Salim also expresses that, there is gender discrimination and child marriage in their community rooted deeply and used as a common practice in almost every household. He further stated that, this situation is changing for better nowadays slowly though, slowly but obviously is a good thing for upcoming generation of their community. Regarding this Kalam said:

"Yeah, in almost every household of our community there is certain discrimination based on the gender and marriage agreement from the

childhood which leads to the child marriage.……after marriage if there is no problem the they will be parents at the small age then again family grows, needs more money for food, clothing, medicine and dowry if the child is girl…..they need to be matured before the age…...it doesn't mean that being born as a boy we have freedom…..we also need to fulfill the responsibilities hard then women, as women are not allowed to go outside the house that much financial burden need to be shouldered by male of the family.……earn for whole family and support them in each and every need its also hard for male. Though, male don't have many rules and can enjoy freedom in comparison to females but for me that was because they have more responsibility in their shoulder. Forget about study, learning languages they can't even think anything behind how to earn more then previous day in their whole lifetime."

From the student Kalam's responses above, it can be said that there indeed lies the problem of gender discrimination and child marriage which leads too many incidents in the life of teenagers beyond their level and they need to be matured before their age as they have to fulfill their duty as a husband and wife, daughter and son-in-law and even as parents from early age in their Muslim community. He thinks that, it can be seen that boys gets more privileges then girls in their community, that's because of the responsibility they need to shoulder from their child age. In the interview he accepted that, girls need to follow many strict rules and face discrimination then boys. In similar vein, Raghu commented:

"Ummm,,,there really is huge discrimination based on the gender in our community.……I have seen that many families send their boys to school for learning and socializing but the girls can only stay at home and go to work with their family members so they could support their family.…….not far but some work that needed female at the village and neighborhood like; picking vegetable, washing and cleaning…..many boys from the family of my relatives similar with my age already have children, some even have more then one wife…..when I went to my old house in village, meet them and knew their way of living I was so shocked. As our family run some businesses and I used to stay in the hostel away from the people of my community that was my first time

meeting so many people of our community.……I saw almost every girls wearing black clothes with burka or atleast hijaab outside their gorgeous dressing and staying behind the partition area then I tried to talk with some girls thinking that I can make some new friends too so I do not need to feel bored.……I was puzzled at the beginning later when here parents came to ask me then I knew that girls can't even speak with unknown person of opposite gender and you may not believe that this partition is called pardaa which divides the side for male and female.…even more what shocked me was the girl whose wedding I supposed to participated was hardly 15or 16 years old and bridegroom of her was 29 years old, not only that this was his second marriage as his first wife has already been dead on her childbirth.…..I was so frustrated that next day I hurried back here, for fear of being embarrassed there."

Based on the incidents shared above by Raghu, we can say that, the gender discrimination and child marriage is deeply rooted in the Muslim community. In the interview he shared that, he himself was not able to tolerate such kind of environment as being born and grown up with the people of other community and educated person.

To conclude all the Muslim students narratives mentioned above, there really is the huge gender discrimination and problem like child marriage rooted deeply in Muslim community. We can see that, all Muslim students accepted and confessed this in their interview.

Language learning environment of school and supports of teachers and peers. The school environment refers to factors within the school that influence the teaching learning process. The school environment includes classrooms, library, teachers' quality, teaching methods, curriculum, peers and others that can affect the teaching learning process. The English language has gradually occupied a vital position in the fields of Nepal, along with the different plans and policies formed to develop English language status of Nepal. Specifically, this theme is extracted to know learning English language as a students from Urdu, Hindi and Awadhi speaking Muslim community, what was their experiences about school environment, teachers and peers through their narratives. In this regard, student Samima said:

> "I found the environment of the school where I learn was very friendly. When I was in Kathmandu, many people there didn't know much about our religious, culture, tradition and rules, thus while learning in class the topic related about our religious comes then they all used to look towards me with curiosity….only I was from the Muslim community in that school so nobody have already developed concept about me being the Muslim teachers, school administration and students from my class knows about me being Muslim……even after being back to the home and changing school though, almost everyone knows me but never showed any prejudice rather showed me support,…….encouragement..... facility like library, teaching methods and teaching quality it was far better there at Kathmandu then here, but its also actually not that bad here. The environment provided by the school was very friendly, as we can join English medium class provided by school, well-trained teachers and use of different teaching methods…. borrow various English language learning materials from library and read it in our free time, participate in different kind of activities like; speech programs, discussions on different issues and debates, which helped me and motivated me for improvement in my English language."

From the Samima's narrative above, it can be said that she is very proud student. In interview she seems more confident and energetic. She said that, nobody showed any prejudice to her just because she was from Muslim community while learning in her school. She further states that though, the quality of teachers and library were best in her previous school at Kathmandu but things are also not bad here as well. She thinks that overall environment of that her school provided for language learning is very friendly and everyone of school are very supportive towards her. In the similar vein, Rajia stated:

> "My current achievement and level of English language learning is all thanks to my teachers and supportive fellow classmates. Though my school is not an private school it was the best and prize winning community school of our district……have very qualitative and kind hearted teachers, supportive and

> helpful classmates. My school and English teacher even provided free tuitions and coaching classes for me to support and help me improve my English language learning…….fellow classmates helped with notes and exercises, never showed prejudice as I'm much older than them and from different community. We have library in school so I can borrow various English earning materials that I needed but couldn't afford to buy. So, I never felt I'm different then others or being neglected their rather it felt homely and friendly and that helped my English language learning improve simultaneously."

From the above utterances it is clear that she had very understanding teachers, helpful friends, English language learning environment and supportive library in her school. In her interview she said that her school and English teachers even provide free tuitions and coaching for her English language development and improvement. She stated that she felt happy, homely and friendly at school while learning English language there. In this same regard, Salim stated:

> "The environment and behavior from my teachers and peers are the best and I don't have any complaints about this. Thanks to the language learning environment of school I never felt like give up or I can't learn English language kind of feelings. I learn English language naturally in school as I started my learning English language from private school, where using English language for communication is compulsory thing. Rather then being discouraged I felt more courageous and motivated towards English language learning because of the environment of the school…..condition of community school were little unsatisfied in comparison to the private school in terms of library management for me as I joined community school for my secondary level education. Though, speaking environment lacks here, quality of teachers materials used for learning and teaching are all of high level and I found that though its not enough for me but for other Muslim students who have zero exposure towards English language learning that what school is providing was far more then they thought they could even get."

Salim also expresses that he had very good English language learning environment in school. He stated that, he never felt discouraged or demotivated while he started to learn English language as a Muslim student rather he felt energetic and encouraged for learning and improving his English language. Though he found that environment provided by private school were better for English language learning, community schools also didn't lack behind that much. In the similar vein, Kalam commented:

> "When I used to go to the madarasa for learning there I never saw any well managed library, trained teacher, frank and helpful friends and environment as they have religious leaders or speaker as a teacher, classes of madarasa and people lives in same classes has been divided based on their family condition there was no motivation and encouragement for the students to learn English language. But I found the government school different, as we can found library, trained and quality teachers, participate in different programs, get scholarship from Ngo's and Ingo's based on our learning performance and that gives us hope, support, encouragement and motivation. So I think that English language environment of school, supports, helps and guidance from teacher and peers helps our language learning performance and motivation."

From the above utterances of the Kalam, it can be said that he had attended Madarasa education too. In the interview he clarified that the learning environment of madarasa needed to change for better as it lacks even some common aspects for better students learning. He said that he was very satisfied with the environment and support he get in government school and that helped his English language learning motivation too. Similarly, Raghu said:

> "I don't know what kind of environment students of Muslim community from other school get but what I get is what I needed and the best one. I get full support from my teachers my friends always saw me as same as them and never discriminated me..... I can go and borrow the materials and books what I need…..have to speak compulsory English after entering the boundary gate

> of school…..all from every community are treated equally by teachers and school administration…..teachers will always encourage students for better performance, helps if students need any guidance or fell discomfort……trying best to give positive motivation to the students everytime."

From the narrative of Raghu, it can be stated that because of the school environment, teachers and peers behaviors the respondent had not any discomfort while learning English language as a student from Muslim community till now.

To conclude the narratives of all the Muslim students above, it is true to say that all the students have positive response towards language learning environment of school and supports of teachers and peers. The lack of language exposure and experience of English language is very obvious in Muslim community. It is because of the school environment, guidance and kindness of English language teachers, supports of peers and resources they provided for the students that they can come to this far in learning English language. Some of them are heavily relied on the resources solely provided by school and their teachers for learning English language and greatly motivated by the guidance and support of their teacher and help of peers. Though, environment provided by community and government school is best in comparison with madarasa but environment of private school is much better then in government or community school. Which means that the school also should be more responsible to gear up the expected outcomes to motivate students for English language learning.

English language learning and the Islamic educational institutions.

Various research and data's shows that Muslim people lives in their communities with their own religious and mother-tongue languages. Muslim people mostly lives their life according to the religious guidance of Islam. Their education was limited to Quranic schools where the Quranic teachers and religious leaders used to teach Quran and students used to memorize it and the Madarasas, curriculum of which included only astronomy, architecture and philosophy alongside with the religious knowledge and education. If they wanted to learn English language then they need to attend mainstream educational institutions like; public, government and community or other

private schools far different from their Quranic school and Madarasas. Though, in the present context some of the madarasas did started to taught English language as a compulsory subject according to the National curriculum framework of Nepal. Because Nepal government decided to include those madarasas who followed National curriculum framework to mainstream education of government and also help them financially and economically. Regarding this Samima said:

> *"Through my personal experience as I am not only a English language learning Muslim student but also a English teacher of madarasa……...the Islamic educational institutes obviously affects English language learning motivation of Muslim students……...most of the children of our Muslim community starts their schooling and first formal learning experience from our religious institutes……environment, curriculum, teaching methods, teachers and quality of education provided by the madarasas affects the motivation of Muslim students in English language learning."*

From the response of student Samima, it can be said that as a Muslim student and primary level teacher of madarasa (madarasas basically only operates till primary level only handful of madarasas all over of the country did operates above this), she herself experienced the affects of Islamic religious institutes in the life of English language learning Muslim students. She further states that quality of education provided by the madarasas has vital role in Muslim students English language learning motivation. In similar vein, respondent Rajia stated:

> *"Our community still has their best interest ……...prioritize our culture and traditions. Islamic educational institutions were established with the sole purpose of educating its followers ……changing from some years as madarasas started to follow national curriculum framework and registered themselves as public mainstream educational institutions……no matter what, its main focus is and always be religion and other subjects are secondary. So, of course Islamic educational institutes and English language learning motivation of Muslim students do have a relations with each other."*

From the above utterances of Rajia it is clear that Muslim community still prioritize their culture and traditions most. In interview she says that, the sole purpose

of establishing Islamic educational institutes was to make sure that their future followers values their religion in every circumstances and help spread it in the world. She further states that, no matter what's the situation and changes they need to follow because of time the ultimate goal and focus of those institutes will always be teach their followers about religion and prepare them for religious demands. Things like teaching English language and other is just for formality and accommodation. In similar vein, Salim commented:

> *"Of course,,, we are talking about the English language learning Muslim student's, so how could we forget about our Muslim' educational institutions while talking about English language learning of Muslim student's…….like me every Muslim child requires to go and learn from madarasas once in a while if not formally then informally…….the people from our community is afraid that we will neglect our traditions, customs and not prioritize the common traits of being a Muslim or even forget these things and worse will go against it after being in contact with non-Muslim people, their culture and language for long time……..madarasas taught English language as a compulsory subject but the main subject is holy books and students lacks raw materials, environment, qualified teachers and motivations for learning English language in madarasas. This is the fact and the reason that my family and my decision behind not choosing madarasas for formal education for me."*

The utterances made by student Salim highlights the fact about how important religious education and educational institutes is for Muslim people. Further he states people from Muslim community is afraid that their decedents will forget about their religious guidance and the common traits of being a Muslim, so that to ensure it will not happen it is necessary for them to send their children to the madarasas. He says that, madarasas are the places where most of the Muslim children requires to go to learn rather formally or informally just as like him. He believed that while learning English language as a compulsory subject in madarasas it is not given appropriate environment, acknowledgment and importance it needed while learning English language and the Muslim students who learns there are affected and lacks in English language learning motivation. According to him this was an exact reason he and his family choosing a public private school for him because he wants to learn English

language with appropriate environment and attitudes. In the same regards, student Kalam shared:

> *"I started my formal schooling from madarasa and first learning experience of my life was also from the madarasa, which is commonly known as Islamic religious educational institutes or school of Muslims in public……...compared to the common school I went later, our madarasas indeed are quite different and complicated in terms of various things like rules and regulations for example: prayers, dressings, building and other many more things……in madarasas we need to be dressed in black or white kurtha pajama set, read quran, pray Allahaamiaha each and every day regularly at time, learn Islamic etiquette but the students of other common schools need not to worry about those some specific religious etiquette and dresses what they need to be focused on is syllabus, curriculum, learning materials……....in madarasas students will be punished if they are not regular for quranic classes and didn't follow religious guidance and madarasas are responsible for spread Islam worldwide and devoted followers but the focus of other schools are to produce qualitative and competitive knowledgeable manpower, disciplined and responsible manpower…....they learn equality and respect beyond the boundary of religion and culture their……...while I was studying in madarasas only on the third year primary level did I found that there is a language called English in this world. You must have seen a meme in social media about 'F for future'……if not you are obviously aware of media and documentary educational report about situation, quality and condition of teaching and learning English language of Bihar, India as even videos taken by media journalist and reporters can be found easily if we type and search our google and YouTube, the condition of teaching and learning English was completely same in my madarasa..... till I join common public school and started studying there after completing my primary study and madarasa and drop my study for some years I wasn't even able to read and write my name and English alphabets correctly."*

From this narratives above it can be said that, respondent Kalam totally agreed on the differences between Islamic educational institutes and other common public

schools like previous other respondents. It can be clear that the respondent prefer other common public schools like community schools to learn English language then the madarasa as a Muslim English language learner. He states that the quality, environment and facilities from the madarasas is not good enough for Muslim children to learn English language. There are varieties of Islamic rules and etiquettes in madarasa, not many qualitative and professional teachers other then old and strict religious quranic teachers to taught and so on. He said that he was not able to write his name correctly in English and remember English alphabet correctly even after completing his primary level study and obviously learning English as a compulsory subject in madarasa. That's why English language learning of Muslim students and Islamic educational institutes could not be separated from each other. Regarding the same theme, student Raghu commented:

> *"I am not much aware of madarasas and its education system. Though I am also a Muslim bit actually my mother was Hindu and we stay far from the relatives and no connection with nearby Muslim villages. So, I was not bound by many rules of Muslims, neither I attended madarasa and followed many Muslim traditions in my life…...but according to what I listened from others, madarasas are new and modern version of Quranic schools with some transformation and little change so it may affect the English language learning of Muslim students……but I'm not sure enough of it."*

From the above utterances it is clear that respondent Raghu is not familiar about Islamic educational institutes although, he himself is Muslim. In interview he seems confused so he said, he is not much aware of madarasa at first. He further states that madarasa is like modern version of traditional quranic school established and developed to adopt accordingly with new and modern changes. I found that he has not understood the Islamic educational institutes and its relation with English language learning of other Muslim students.

From above responses of English language learning Muslim students, four students have the similar views and student Kalam seemed confident because of his own learning experience in madarasa and student Raghu is totally unfamiliar about strategies and system of madarasa. But they all accepted one fact that is; Islamic

educational institutes and Muslim students English language learning are indeed related with eachother.

Quick inspirations: Self-motivation for English language learning. Self motivation is one of the most important factors in language learning. Students with a good attitude towards English are more likely to work hard and keep going when learning gets challenging. From the in-depth interview it is found that most of the students believes in self- motivation. Regarding this, student Samima said:

> *"Self-motivation is, in fact, the force that drives us to do things. It's the drive that work toward our goals, to put effort into self- development, and to achieve our personal fulfillment. Especially the girls who are from the low-class and low-caste Muslim community. I started to go to the school because of the environment of Kathmandu where I live with my parents. I got the opportunity to learn English but I also has have many challenges. Many people from our community taunted my family, parents and me for sending me school to study and learn like the children of other community. They satirized me for being non-majhabi and uncultured girl but I didn't listen them and always stayed strong mentally and emotionally. At some time when I fell low and discouraged I used to think about my previous neighbors who has bright future because of their academic qualification and motivated myself."*

The utterances made by student Samima highlights the fact about self-motivation, it is necessary to motivate own self. Further she states that as a Muslim female student she faced more challenges and taunts then other female students, so that she always stayed strong and self motivated herself. In the similar vein, student Rajia articulated:

> *"I was from poor family and nearly dozens of siblings, as we grown we have to earn for ourselves but I was betrothed since my birth, so my family decided to let me learn how to do household chores after the refusal of my would be in-laws about my schooling. At that time I didn't know that I will get chance for schooling again in my life but I never gave up. I always went to my friends house next to mine and learn there with her sometimes I will help her copy her homework, sometimes to be partner to memorize notes and formulas, so I was*

always learning informally to console my soul…..later my nikaaha broke and my current hubby requested both of our parents to send me school. As a Muslim beti and bahu it was never easy for me to learn and study English. In every persons life there is option do or give up as situation comes….in my life too comes that kind of phase and at that time I always used to recite a mantra; 'kauch nahi beta log boltey rahengey tuh sun aur vul, gharwalen toh maan jayengey baad mey' and it always boosted my motivation and helps me keeping myself strong and I did my best……without self motivation a person can never continue they will give up too early and easily if they encounter some critical challenges, so self motivation for us is like chaye pey sakhhar."

From the student Rajia's response, it can be said that, she has positive point of views toward self- motivation. She says that self-motivation is necessary. In interview she states that without self- motivation language learners can't face challenges and problems of learning as calmly as the person who has self-motivation. Furthermore she describe self motivation comparing it with the taste of tea with or without sugar. So that through self motivation learners can judge their own willpower and face challenges while learning. Regarding the same theme, student Salim also commented:

"Self motivation is what pushes you to keep going on……especially those you're pursuing because you want to, not because someone told you to……it provides the motivation and energy to us language learners about our own learning. What I think is that, the self- motivation is vital in English language learning for us poor and lower class Muslim language learners, so that we can keep going."

From the student Salim's above utterances it can be revealed that he has been self motivating himself for English language learning. He says that self motivation is one of the best strategies to learn English language to the person came from another language community. In interview he further states that self motivation provides motivation and positive energy to become positive to language learners. Furthermore, in the same regards, student Kalam shared:

"I am also self motivated…..at first I was inspired when I saw my chachu reading English books…. I decided I will learn English in the future and be

> *the person respected like my chachu in our community. From then onwards I never forgotten that vow of mine and eh bangaya mera manzil……. I was so infatuated that no one could change my decision. This is the result of that stubbornness today that I'm here in this position……..that moment and this dream it was and it is my greatest self motivation to learn English language."*

Based on Kalam's story, it can be said that he had very deep trust and understanding about self motivation. He believed that, it is very great and inspiring for him. He further says that, he is also a self motivated and infatuated person towards English language learning. So much so that no one can change his decision and stubbornness. He said that he is here today as a respected future Kaji saheb of his Muslim community because of his strong self motivation. In the similar vein, Raghu commented:

> *English language learners achieve more when they are motivated and confident in themselves.….self motivation is the heart of all motivation that we second language learners need while learning targeted language.……...if we know how to be confident and motivate ourselves first then only can we achieve success. That's why, it is necessary.……..…*

From the narrative of student Raghu, it can be stated that the respondent had confidence in his English language learning and strong self motivation for learning till now.

To conclude the narratives of all the students above, it is true to say that all the students have positive response towards English language learning and self motivation. They believed that,

Family background and lack of awareness. Family background and awareness is very essential for the all the English language learners similarly for the students of Muslim community too. The respondents learning English language of Muslim community described their experience in this theme. Regarding this, Respondent Samima said:

"I am not from the family which have great and well background …...…as a daughter from working class Muslim family, I was not the priority of my family…... my family needs to work everyday for daily maintenance of our home and for that my Abbaa used to work in Kathmandu.……I was very thankful to my Abbaa for that day when he decided to bring me Kathmandu with Amma because of that I gain opportunities of learning.……at first no one from my family appreciated me for leaning English as they were not aware of the value and importance of learning and they think its waste and immoral for a girl to study.……..so, I comformise many times in my past for materials, resources and opportunities but later when they became aware they fully supported me."

The utterances made by Samima highlights the fact about importance of awareness, it is necessary for support of family. In her case, while learning English she needs to make comformises because her family lacked awareness and didn't supported her except her mother. She says that, after knowing the importance of learning English her family supports her completely and that improved her learning environment and condition very highly. In the similar vein, Respondent Rajia articulated:

"Family background and awareness is necessary. Yeah.……when I was studying first, I wasn't able to continue.……that's obviously because I'm from poor and uneducated family, my family was not aware of the benefits of learning.…….if they were I shouldn't have to suffer that much at all."

From the Rajia's response, it is said that she understood the importance of family background and awareness. Further she states that if a student could get better family condition they can get more opportunities then those other students who lacked on family condition and background. She says that, her family lacked awareness, didn't support her learning because of that she dropped her learning even though she was highly motivated that time. Furthermore, in the same regards, student Salim shared:

"Family background means economical and educational condition and environment of the family and that's the base for positive learning motivation

for any language learners.…….…..it can enhance and reduce your motivation towards language learning as per your family situation.……...if your parents and family members are aware then you can have immense support from them like me."

From Salim's narrative above, it can be revealed that he has been from very well known family background and educated and aware parents and family members. He states that his family never stopped him but supported him for learning English language wholeheartedly as he wants when he expressed his desire for English language learning. Regarding the same theme, Student Kalam also commented:

"Ummm,,,.…….…family background is important but awareness is more important for a student who is learning another language.……...I am a person kind of self aware for my family because they are not educated, not much money, no idea of the value of education and importance of learning English in todays world.…….…what I lacked was good family background and aware family members and because of tgat I suffered so much…..trying learning English to make my future better."

From the above utterances it is clear that respondent Kalam is very aware of the importance of learning English language. In interview he accepted the needs of better family background and well aware family for quality learning and comfortable learning environment. In the same theme, student E commented:

I think.……. I never suffered as many other from Muslim family suffered when they wants to learn English for their carrier.……. I was fully supported from my family.…….…so, I think I didn't suffered anything and could ask and get whatever I want for my learning that's because I have super duper cool understanding and educated family.…….…yeah,,,.……family background and awareness do play important role in learning motivation for any kind of language learners not only to Muslim students."

From this narratives above it can be said that, responded E also totally agreed with other respondents on discussion about family background and awareness. He

states that, family background and awareness is necessary because through it a learner can get environment suitable for learning, family support and so on.

English language learning motivation: for economic and social foothold. Mostly people wants to make their life easier and live better life into the society. They want much economic gain, recognition, respect and name for themselves. Judging from all these possible parameters, learning English language is easy and straightforward sought in current world. Despite this many adopt the mindset of failure. So as per the objectives of my study I was curious enough to excavate their motivation for leaning English language as Muslim students in their life standards and their reasons towards this. In response, respondent Samima said:

> *It is too much important to learn English for strong economic and social foothold in society and life.……as a Muslim girl I am first girl from my village who is learning English language and developing career on it.……previously, our relatives and people would talk about my family, parents and me behind our back but now because I am teacher at madarasa everyone respect me and my family."*

From Samima's response, it can be said that as a English teacher at madarasa she has been respected everywhere. In interview she said that her family and parents were taunted and listened many accusations at first because as a girl from Muslim community she went to school for learning instead of helping her family manage household chores. She further states that, she was first girl from her village and community who started learning English language and earning money to support her family from it, which helped her increase social and economical foothold in her village. In the similar vein, Student Rajia stated:

> *"In our community we belongs from the low-class and low-caste family who are extremely poor.……we used to go to the other peoples home help them when they needed in exchange of rations for some days.……later, when I found the importance of English language for prestigious job so that I could get some prestige and be respected with stable economical source I was so much motivated and look how happy I am now because of that decision.……people*

who used to talk behind my back now sends their daughters to my place, requests tuitions and home tuitions,…….even greets me when we meet."

From the Rajia's narrative above, it can be clear that desire to gain some respect in the society and the chance to enhance ones social condition firmly is high when you learn English language. She says that, in previous days, when she firmly decided she will learn English language in future that was because she found motivation after realizing the truth that English language can grant her and her family some respect with money to support family. In the same regards, Salim shared:

"Learning English language of course could provide you with respect, money, dignity and recognition together at the same time…….. I was also motivated to learn English at the beginning because of the recognition and respect my chachu get in our society."

The utterances made by respondent Salim also expresses the similar view like as respondent A and B. He said that, if from learning English language you can have more recognition and money then why not? In similar vein, Kalam commented:

"Yes of course…….… I am learning English language for living better life with dignity and gain strong foothold in the society."

From the narrative of student Kalam, it can be stated that English language can have significance role for economic and social foothold and can strongly motivate learners at the same time. Furthermore respondent Raghu stated:

"In todays' digital and technological world English is the language used for everything…….…obviously,,, learning English can improve my value no matter in any place and even in many country as it is used as the medium of communication……...if you are excellent in English you will get jobs easily that can support you……in my case reason behind learning English is also same."

From the respondent Raghu's comments above we can be sure that he also is learning English for more recognition, prestige and dignity and even can have more

income opportunity because English is the common language used for information and communication in the world nowadays.

Chapter V

Findings, Conclusion and Recommendation

This chapter begins with the findings of the study derived from the systematic analysis and interpretation of the collected data from the narrative interviews. On the basis of findings, the conclusion of the study is made. Similarly, the chapters ends with the possible recommendations made for the policy makers, practitioners in the field of ELT from Muslim community and further researcher on the basis of the findings of the study.

Findings Related to Challenges and Motivation

As per the objectives and purpose of this study, I have found variegated story of the English language learners learning from the Muslim community background. Those who decides to choose learning English despite various hindrance. I gathered their views through discussion and interviews. I have interpreted and analyzed those interviews as per the percepts of qualitative research. After analyzing and interpreting the data, this research has come up with following fundamental findings;-

Challenges

- It was found that, most of the muslim students of english language lack praises, encouragement and faced different challenges in their daily life. They think it is necessary to overcome those affecting factors and bring motivation for muslim language learners for learning language better.
- Similarly, the students from muslim community get fewer opportunities to promote autonomous learning to develop social relationship and value achievements.
- Nepali muslim families and community lacked education and understanding in comparison to other families and religious communities of Nepal, their family perceive learning english language negatively.
- While interpreting the data it was found that, english language learning students from muslim community, specially the girls students have to face

various challenges and discrimination because of high level gender biasness of muslim religion and its people.

Factors

- All the respondents believed that language learning motivation helps to enhance the confidence but because of various reasons they have not got proper language learning motivation as a English language learners from Muslim community.
- From in-depths interviews it was clear that all respondents are familiar with factors that affect on motivations in English language learning of Muslim student's. They believed that self inspiration and positivity towards English language have an effective role to enhance the learner's attitude and motivate them positively.
- Most of the respondents seek career in English language learning since it is highly intellectual and globally recognized language, but because of the lack of practices and exposure towards English language makes Muslim learners feel difficulties while learning English language.
- Similarly, usually students from Muslim community got more support from their teachers and peers and better learning environment in private school. While compared to their own religious educational institute its better in public/government school.
- Regarding the socio-cultural norms, values, rules and regulations most of the Muslim people are extremely religious and parents prefer their own religious educational institutes for education of their children.
- Learning English language can help students to acquire honor, dignity, economic rewards, self-respect and enhance their social status and with the help of such inspirations near them English language learners from Muslim community could be quickly motivated and keep their self-motivation.
- It was found that, very few of Muslim students family can perceive their children’s English language learning positively and support them because of the lack of awareness and knowledge.
- All the respondents believed that, as language used all over the world, English language is the best means of communication and information, it has many opportunities to earn money, enhance their socio-economical status and to be

adjusted in outer world.

Despite those several things, the students from Muslim community are slowly motivating themselves for English language learning. These aforementioned findings have shown the picture of their critical struggle in English language learning. This pasteurization of Muslim students English language learning suggests some ways to improve this situation.

Conclusion

This research study aims to find out the motivations of secondary level english language learning muslim students and factors that affects their motivations while learning english language. The data has been collected through in-depth interview under the narrative inquiry from five secondary level english language learning muslim students from Banke district.

From the interpretation of data it was found that, motivation is very important aspect through which student can enhance learning attitude. Similarly, english language is the language that can play unprecedented role in world economy and culture and internationalizing it rapidly. However, as a multilingual and multicultural country, there are many challenges in learning english language for learners. All the respondent students believe that most of the challenges are related to the socio-cultural and economics related. They believed that they were neglected which was making students discouraged and frustrated in learning english language, it is necessary to understand the hidden and indirect issues in learning process which will greatly encourage and motivate language leaners from the in-depth interview it is clear that all respondents are familiar with learning challenges, they faced whenever they learn english. They believe self-inspiration, and determination has paved the ways for gaining motivations and continuing learning english language for them.

Furthermore, very few of muslim students family can perceive their children's english language learning positively and support them because most of the muslim people are extremely religious education and institutes for their children. Regarding family support only some can have it from the beginning. It was found that, english language learning students have to face more challenges and discrimination because

of high level gender biasness in their community but usually they got more support from their teachers and peers and have better learning environment in private school than other schools. They believed that, as language used all over the world, learning english language has many opportunities to earn honor, dignity, self-respect, earn money, enhance their socio-economical status and to be adjusted in outer world. It can be concluded that, flexible environment with encouragement and gender equality, positive attitude and environment, and learning resources can motivate muslim students to learn english language.

Recommendation

On the basis of findings and conclusion from the analysis and interpretation of the data, some recommendations have been made. These are discussed in the following sub-headings;

Policy related recommendations. The majority of the students from Muslim community feel difficult to learn English because of the many factors like; environment of school and home, lack of self confidence, lack of encouragement, motivation, culture, religion and family background which have been affecting their language learning. In this sense, the concerned authority need to include the content related to students needs and desires and that their religion and culture should also make them feel free to learn English.

Practice related recommendations. On the basis of the findings and discussions of this research study following practice related recommendation can be made;

- Language learners and their family should be made aware of the worth of learning English language. In order to raise their awareness, different programs, workshops should be organized.
- Most of the English language learners from Muslim background lack the exposure to the language and language learning resources. Therefore, they should be provided with different opportunities.

- English language learners from Muslim community should be rewarded and respected in order to encourage them and newcomer to be motivated for greater good.

Further research related recommendations. Knowledge is limitless, the chief medium of knowledge production is research. In this study, I have excavated some variables of English language learning from Muslim community in somewhat light and simplest manner, but this study may be underpinnings for discovering several other specific type of research. Therefore, the forthcoming scholars and researchers can conduct research on the following some areas complying with this research as well.

- Universities, research centers and other educational institutions should encourage the researchers to carry out researches on Muslim students English language learning.
- Researchers can choose separate components for narrative inquiry such as Muslim English language learners dignity and identity related issues, and language learning improvement based research can possibly be undertaken.
- In deep level one can carry out narrative inquiry, on role of, impact and influence of learning English language in their Islamic religion and sociology.

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Appendices

Appendix I

Teacher Narrative Guidelines

Dear sir/madam,

These teacher narrative guidelines have been prepared to draw data or information for the research work entitled "Muslim Students' Motivation In English Language Learning" under the supervision of Professor, Tara Datta Bhatta the professor at Central Department of English Education, Faculty of Education, and T.U. Kirtipur. This research study attempts to explore motivations and its role in English language learning and the factors that affects motivation of Muslim students English language learning, in Banke district, Nepal.

Therefore, your kind co-operation in responding all the questions will be extremely valuable to fulfill my research objectives. I assure you that any information that you provide will be kept a top confidential.

Thank you for your co-operation!

Researcher,
Anu Regmi,
M.Ed. Fourth Sem, T.U, Kirtipur

Appendix II

Teacher Narrative Guidelines

Objectives of the study

- To explore the motivations in English language learning of Muslim students.
- To analyze the challenges they face in English learning english language as Muslim students.
- To suggest some pedagogical implication based on the findings of the study.

Research questions

- What are the different motivations in learning English as a second or foreign language among students from Muslim background?
- How motivational factor plays an important role in learning English language to the Muslim students?
- How the outcomes of the practices of English learning process and the various motivational factors can help to increase participation of the Muslim students in English language learning?
- How do parents view and perceive learning English language in Muslim community?

The following teacher guidelines had been asked based on the above objectives and research questions of the study:

- Please briefly introduce yourself.
- What motivated you to English language learning?
- What do you think about the impact of learning English language in your life?
- What do you think about self-motivation?
- What is your view about the family status and economy in learning English language for Muslim students?
- What is the view of your parents and family in your English language learning?
- Do you believe that learning English helps you for your career development?
- What kinds of challenges that you face while learning English language as second and foreign language?
- Do you think that the differences between socio-cultural and religious belief and value affects English language learning for Muslim students?
- Finally, would you like to add and say anything related to what we discussed?

Thank you so much for your response!

Appendix III

Interview Transcripts

Namaste, I am Anu Regmi, thesis student at the Central Department of English Education, T.U. I have come here for the purpose of my research study. I am carrying out a research on Muslim Students' Motivation In English Language Learning; A Narrative Inquiry. The objectives of the study are; to explore the motivations and its role in English language learning of Muslim students, to analyze the factors that affecting motivations in English language learning of Muslim students and to suggest some pedagogical implications based on the findings of the study. The research questions are; what are the different motivations and role of the motivational factors in learning English language to the Muslim students?, and how their parents and society view and perceive learning English language as Muslim religious community? Are you affected by that?

Respondent No. A

Respondent Learner (RL): yes, *sometimes*.

Researcher (R): could you please introduce yourself?

RL: *It's me Samima Akhtar, English language students of Shree Jana Gyan Jyoti Secondary School from Kohalpur, Banke.*

R: How are you feeling right now?

RL: Yeah fine.

R: What motivated you to learning English language?

RL: *Persistence and expectation of my Ammi and recognition of my friends and teachers motivated me to learning English language.*

R: What do you think about the impact of learning English language I your life?

RL: *I think that I have great impact of learning English language in my life as it gave me the identity and status in my community.*

R: What do you think about the Self-motivation in English language learning?

RL: *yes as a people from different language, religious and cultural community who values their religion most in their life, self-motivation is the prime factor for achieving our desired goal. We have to face different challenges while learning English language and self-motivation can help us to keep our persistence in difficulties. So, for students' betterment as well as for regular development it is necessary.*

R: What do you think about the family status and economy in learning English?

RL: *Family status and economy are the part of same coin to survive. Not being the native speaker and even more as a foreign language learner we need enough resources which requires money. And if the condition of our family itself is pathetic than from where we get the money that needed for necessary resources? That's why I think that the family status and economy is the most important part in learning English language.*

R: What is the view of your parents and family in your English language learning?

RL: *Well,,, at the beginning I get this chance just because of the persistence of my Ammi and there was no support from others. But later when I'm became good and school started to invite my Abbu and Ammi and praise them for me then…… my Abbu also started to support my learning. Later as time passed by, everybody from family started to feel proud and grow expectation for me.…that kindaa give me positive encouragement and motivation. So, I can say I have kind of support and viewed positively from my family and not dissatisfied with them.*

R: Do you believe that learning English helps you for your career development?

RL: *Yeah, I have my own identity and career now because I have been learning English. Otherwise, how could I get this chance to make my own name and develop my career as a first Muslim girl who learn English and become a first female English teacher in our Madarasa.*

R: What kinds of challenges that you face while learning English language as second or foreign language?

RL: *Till my lower secondary schooling I was in Kathmandu, far away from the people of our community and shadow of my religion. Therefore it was not smooth for me but as a person I was from Urdu and Bhojpuri speaking family and both of my parents were uneducated because of that I have no guidance from my family, before starting my schooling I wasn't exposed to any English language environment. So, it was hard to develop my base with my single effort and struggle. That was quiet challenging for me.*

R: Do you think that differences between socio-cultural and religious belief and value affects English language learning for Muslim students?

RL: *yeah, of course, it affects learning English…….. if we talk about religious, it prioritize its own rules and value its norms the most…. If any children wants to learn then he/she have to think about their religious faith at the first and persuade their religious leader. Similarly our culture and culture of Native English speaker is completely opposite from each other. While learning English language we have to keep that in the mind forever.*

R: Finally, would you like to add anything related to what we discussed?

RL: *I would like to thank you for this opportunity, to express my feelings, opinions and experience related to learning English language. Hmm..I would like to focus on the point that as the students from Muslim community background learner should be prepared to use any resources and opportunities infront of them.*

R: Thank you for your response!

Respondent No. B

R: Please briefly introduce yourself.

RL*: I am Rajia Musalman, I am learning here in Shree Tribhuvan Higher Secondary School from my eighth grade to now.*

R: What motivated you to learning English language?

RL: I wanted to learn as our family reside near school and I was seeing how the student feel proud while speaking learning and later *betrayal and engagement annulment gives blow to me and my family and affected our prestige and my dignity as a girl. At that time*

I want to repair that broken prestige and my dignity which motivated me to learning English language.

R: What do you think about the impact of learning English language in your life?

RL: *After I decided learning English language it becomes the turning point of my life. It helps me to return my lost self-respect and dignity as a women. Meanwhile, it helps me being self dependent lady. So, I think in my life the impact of English language learning is incomparable.*

R: What do you think about self-motivation?

RL: *Self motivation is necessary yeah…… while we are learning English language we makes many mistakes like; grammatical, pronunciation and etc. Similarly family problems and language difficulties, lack of necessary support and encouragement also and later on I realized it through self motivation we can help ourselves being discouraged on time.*

R: What do you think about the family status and economy in learning English?

RL: *Nowadays I have money and no worry about food and clothing for my family; in past I have attended school for some years but the result was……. If my family have high status and better economic condition we wouldn't been treated and suffered like that and I would be able to continue my schooling without worry, till now I haven't enough economical support required for learning English language materials and trying hard to collect fund for further studies and hardly get time for study at home…….you also can imagine its role from my condition.*

R: What is the view of your parents and family in your English language learning?

RL: *They were obviously not satisfied……They thought that I was just wasting my time and being lazy to help them. Later on, though my husband support me and my in-laws also provided for me but my parents and other family were like let her be……as they were neither supportive nor snorting but as a girl I was close with other boys outside of family how could they view me learning English language positively?....as a traditional low-class Muslim family…..because of my Sauhar that may be.*

R: Do you believe that learning English helps you for your career development?

RL: *First of all we need opportunity to learn English …..…you know it is international language, world have been practicing it daily in life too. Nowadays, with changing time our community and people also started changing their worldview but they still prefer differentiate between gender and only ladies for girls tutoring…..… similarly, I also want to earn for myself and work as a civil worker with profound respect in mu life and to make it success obviously there is no better option than English in this period of time.*

R: What kinds of challenges that you face while learning English language as second or foreign language?

RL: *Obviously there are various challenges that we have to face as a Muslim student and that the first one is keep preserve ones own mindset of learning English no matter where you are and what you are doing and facing.…..…and as a girls from Muslim religious community we have to face much more than the boys; as we have to wear pardaa, hijaab, burkaa. As girl you should have to do this and not this….and learning English with such obvious problems we have to make effort to learn English than learning other language like Nepali and Hindi as this language has have not any smallest kind of relation with our religious and mother tongue language and we lack exposure to this language.*

R: Do you think that differences between socio-cultural and religious belief and value affects English language learning for Muslim students?

RL: *It is a big yes! As you also know that, our religion and the Christian community sees each other as mortal enemies from centuries and we have nothing common with each other. And English language is the native language for those original Christians of Britain and America. Furthermore, our people and religion values the words of Quraan and Hadith more than their own life which affects us and our English language learning.*

R: Finally, would you like to add and say anything related to what we discussed?

RL: *At last from the self experience as a Muslim girl I think every English language learners wants to enhance their career and wants to achieve something for themselves. They just lacks some opportunities and encouragement for this and small helps and awareness can give a lot of encouragement to them but they also should have to maintain their motivation and strong will for learning English language. And at last I wants to express my gratitude to you too for providing me this opportunities. Thanks a lot.*

Thank you so much for your response!

Respondent No. C

R: Please briefly introduce yourself.

RL: *My name is Salim Abdullaha Khan. I live in Balaigaun Kohalpur, Banke district nearby Nepal-India border. I have been learning English since my childhood. And currently admitted to the Ram Janaki Secondary School with English language as a major subject.*

R: What motivated you to learning English language?

RL: *I was self motivated after seeing my Chachu enjoying English literature and helping Kaji saheb and Maulbi saheb in English for daily work of Masjid and Madarasa. After seeing their admiration for my Chachu I was so infatuated with English language that I didn't seem to see any other things expect learning English language. That's how I was motivated to learning English language.*

R: What do you think about the self-motivation?

RL: *Self motivations means the strategy of encouraging yourself in your own. It can done anytime and anywhere without any specific requirements. Self motivation helps English language learners to go in the right path …… and it develops the confirmation ……. If we don't motivate ourselves, we don't know where we are going…… through self motivating we can judge ourselves What we want? What is our goal? In which position we are right now?*

R: What do you think about the family status and economy in learning?

RL: *I have learning English language in private boarding school from my childhood, which actually was possible because of the status of my family and its economic conditions means a better family status and economical condition helps you to gain better learning environment and opportunities. And how much can you progress in certain period of time and your strong basic knowledge depends upon the environment provided by your family.*

R: What is the view of your parents and family in your English language learning?

RL: *Of course, without doubt they are most positive people around me. Almost every male members from my family were educated from the generation of grandparents as they are directly involved in high authority work of Masjid and Madarasa and females also are from almost similar background so they also are aware……supported me and supporting me even more….. I don't have any burden and pressure from*

family….though, after SEE they wanted me to peruse my future in other subject but after I resisted….respected me and let e decide.

R: Do you believe that learning English helps you for your career development?

RL: *Yeah I'm 100% sure about this, that is why I'm choosing English language till now. As a Muslim we value our religion and religious guidance the most and our this guidance said that we follower of its have to develop it in whole worlds.…..and as a prospect Kaji I have to continue this duty as well in the coming future. Nowadays, the trend has been changed because of new innovation and development in the field of ICT. People learn through using ICT, Internet and for this English language is the main lingua-franca.*

R: What kind of challenges that you face while learning English language as second and foreign language?

RL: *Umm,,, I have support and encouragement of my family and deep motivation too and if we talk about the environment and resources we have library in our school, and I have been studying many articles, journals, related to ELT. And similarly English language speaking and learning environment and qualitative teacher with strong English knowledge so I didn't face many challenges while learning English language but as it is foreign language and varies of our language tone because of my background I always have problems in pronunciation..... speaking with fluent tone.*

R: Do you think that differences between socio-cultural and religious belief and value affects English language learning for Muslim students?

RL: *Why not, surely it affects. As the native language of British and American people it has always been known as harram ka language in our society from ancient time and now if we want to change our concept at once...how could it be possible. Similarly social condition of the people from our culture has always been low and most of them are living under the poverty and illiteracy. Those people strongly and stubbornly follows.…..without question from generations to generations…..not easy to change.*

R: Finally, would you like to add and say anything related to what we discussed?

RL: *Ok, administration and government should think and bring new strategies for target community. It means that better plans and action should be there. We all should work together and should try to motivate and make them aware of its benefits and worldviews in simplest way possible. Learners should also be rewarded when they have done good work in learning English language. For example, after the result both students and parents should be awarded .Teachers*

should be taken as the best drivers of the school because the whole success of students depends on the teacher. The language learner should be self motivated and there should be an good understanding and qualitative relationship among school, society, teachers, parents and language learners..

Thank you so much for your response!

Respondent No.-D

R: Please briefly introduce yourself.

RL: *I am Kalam Ansari, I am learning English language as my major subject in Shree Tribhuvan Secondary school, Kohalpur, Banke. And I'm from the poor labor class Islamic background.*

R: What motivated you to learning English language?

RL: *My motivation for learning English language is simple and that is my desire to earn money with respect and gain prestige in society myself by easiest means.*

R: What do you think about the impact of learning English language in your life?

RL: *Well,,, with my full honesty I'm not dissatisfied but happy with its impact in my life. As it gives me respect, name, recognition and mostly the money for my family needs in my life.*

R: What do you think about the self-motivation?

RL: *Umm,,, I will be honest and straightforward with my words that, I think self-motivation is like Dantian or backbone for us English language learners. This is the most needed thing in the life of every language learners. I think it is much better to be self-motivated than waiting others to motivate you or not, we don't know….. I am sure it will make your learning sprit active and alive everywhere and everytime.*

R: What do you think about the family status and economy in learning English language?

RL: *I think family status and economy is not that much necessary for learning language that much it is basically depends upon your ability, will and hunger for knowledge. Yes, sometimes it will really be helpful and problems too for language learning. This kind of problem,,,….if you have better family status and economical condition than you have nothing to worry….really helps. But at the same time it can be your best motivation too……so, it depends on learners how they wants to perceive it in their life being optimistic or pessimistic…..that's on their own hand.*

R: What is the view of your parents and family in your English language learning?

RL: *They were neutral. They neither stopped me, nor supported and provided me……clearly told that we can't provide for you if you want and can then do whatever you want but earn yourself for you. That's all.*

R: Do you believe that learning English helps you for your career development?

RL: *Yes, I believe and I really agree on this. In the whole word English is developing as the common means of language for communication and attracts various opportunities, no matter where we go and what we do. And our country itself is a country which attracts many tourists every year from various parts of worlds…..English is common means for them here. So, there is no doubt that learning English language only helps my career development but will never hinder me behind.*

R: Do you think that differences between socio-cultural and religious belief and value affects English language learning for Muslim students?

RL: *Yeah,,,Really, it has have the severe effects in the learning English language for us Muslim students. Because of this many students from our Muslim community couldn't help feeling frustrated, helpless and give up learning English language as second or foreign language. While learning English language……..needs put aside our religious learning and adopt the mindset of English language learning without further comparison between our socio-cultural and religious belief and value only then we can understand and learn it successfully.*

R: Finally, would you like to add and say anything related to what we discussed?

RL: *It is my blessings that I got this opportunity to share my view and words with you. It is really necessary to create learning with working environment for needy students in our country and necessary and possible support from every capable sectors for minority target group as ours. So that learning will be better and many people who wants but lack opportunities get the chances. And thank you very much for listening me and my story.*

Thank you so much for your response!

Respondent No.-E

R: Please briefly introduce yourself.

RL: *"I am Raghu Agrawal, student of grade 11 in Divya Vidya Niketan, and from cross-culture family as my mother is from Hindu family. I am learning English language since I was child.*

R: What motivated you to learn English language?

RL: *As you know Agrawal is well known business family in Banke.……we are developing it nationally and thinking of expanding it internationally too and for desired result what I think is as a businessmen we not only needed business ideas but communication and interaction with clients is also very important.…….nowadays English language is known ad the lingua franca worldwide.……so I found motivation to learn English language for our business purpose.*

R: What do you think about the impact of learning English language in your life?

RL: *ummmm.……. I think it does have very significance role in my life as a English language learner from business family, I have the ability to directly deal with the clients no matter which country they are from without having translator by my side.……...a d I think its right of me for making the decision of learning English language.*

R: What do you think about the family status and economy in learning English language?

RL: *Family status and economy are of course plays important role in our life.……the materials, environment, support and understanding that my family can give me can't be same as the child of some normal and low class family.……so can say that, the much better and wealthy family the better chance for support and understanding.*

R: Do you believe that learning English helps you for your career development?

RL: *of course, why not??? I am learning English language so that I could understand my clients and develop my family business further.…….so obviously I believe that learning English helps me for my career development.*

R: What kind of challenges that you face while learning English language as a second or foreign language?

RL: *compared with other children's from Muslim community I don't think that I suffered many challenges while learning English language.…….its different that grammatical rules, pronunciation ate little challenging to learn."*

R: Finally, would you like to add anything related to what we discussed?

RL: *At first, I would like to thank you for this opportunity to express my feelings and experiences related to learning English language. I would like to say that if you really*

wants to do something in your life then you should be focused and devoted to that……..no matter situation, and other things can't distract you.

Thank you so much for your response!

Appendix IV

Consent Form

Dear informant,

I humbly request you to take part as respondents in my research entitled “Muslim Students' Motivation in English Language Learning; A Narrative Inquiry" under the supervision of Professor, Tara Datta Bhatta Professor, Department of English Education, T.U. Kirtipur, Kathmandu. The purpose of my research is to explore the motivation and factors that affecting motivation in English language learning of Muslim students. The expected duration of your participation will be 40-50 minutes. The research tool will be the interview. Your participation will not only help me in my work but it would definitely help me to find the result. Please inform me regarding your decision and hopefully your consent by responding.

Researcher,

Anu Regmi

M.Ed .4th Semester

University Campus, Kirtipur, Kathmandu, Nepal.

Note:

- The information you provide for the purpose of this research will be kept a top confidential.
- Interview will be recorded.
- There will not be certain risk and discomfort associate with this research.
- I hope you will not leave yourself from the process at any stage.

Signature……

Name…….

Date……