

A Sociolinguistic Survey of Dangaura Tharu

(As Spoken in Kailali and Kanchanpur Districts)

A Report

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By

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Chapter 1

Introduction

1.0 Outline

This chapter consists of nine sections. Section 1.1 deals with general background of the study and in section 1.2 we discuss the Tharu, their caste/ethnic groups, religion, literacy, and occupation. Section 1.3 presents the demography and distribution the Dangaura Tharu language. Similarly, section 1.4 deals with geographical location of the survey clusters in Dangaura Tharu. In section 1.5, we discuss the linguistic affiliation of the Dangaura Tharu language. Similarly, section 1.6 deals with previous research works available about Tharu language in general and Dangaura Tharu language in specific. Section 1.7 presents the purpose and goals of the study and 1.8 deals with the organization of the report.

1.1 Background

This is a report of a sociolinguistic survey of the Dangaura Tharu language spoken in Kailali and Kanchanpur districts of Far-Western Development regions of Nepal. This report includes a brief description of Dangaura Tharu language, its language resources, mother tongue proficiency and bi/multilingualism, domains of language use, language vitality and language transmission, language attitudes, language development, and dialectal variation.

Nepal is a multilingual, multicultural and multi-religious country. It is rich in its linguistic diversity. It has four great language families, namely Sino-Tibetan, Indo-European, Dravidian and Austro-Asiatic and also one possibly linguistic isolate. According to *Ethnologue* (2012), there are about 124 living languages and dialects of four different genetic stocks spoken within the country. The latest national census of 2011 records the numbers of speakers for 123 languages and also allows an additional category of 'other unknown languages' with close to half million speakers.

Dangaura Tharu is one of the major languages spoken in the Mid-Western and Far Western Development Regions of Nepal Tarai. It is spoken in Rapti zone, Dang District; Bheri zone, Bardiya, Banke, and Surkhet districts; Seti zone, Kailali district; Mahakali zone, Kanchanpur district; Lumbini zone, Rupandehi and Kapilvastu districts. Dangaura Tharu is also known as Dangaha, Dangali, Dangauli, Dangora, and Dangura. According to the recent census report of Nepal 2011, Dangaura Tharu is spoken by 1,529,875 speakers as their mother tongue.

Dangaura Tharu is classified as a language of eastern group of Indo-Aryan, Indo-Iranian of the Indo-European language family.

1.2 The Tharu people

The Tharu ethnic community comprises of many separate groups that vary in culture and language. Generally, the term Tharu refers to a large ethnic group scattered in most of the Tarai region of Nepal. Actually, there are many ethnic and language diversities under the umbrella term Tharu. “Outsiders generally view the Tharu as one homogeneous group The Tharu, however, recognize many different subgroups distinguished by clan, region, cultural differences, and language” (Webster 1993:4 as cited in Eichentopf and Mitchell 2012). The major well-known among these groups are Dangaura, Rana, Kochila/Morangia, Chitawania, and Kathariya. As the name suggests Dangaura speakers are originally from Dang district, but at present they are not only limited to Dang but also scattered over the western districts of Dang. Dangaura Tharu speech community is a community of one caste and ethnic group. Marriage tends to occur within the same speech community, but not within the same village. There is no trend of inter-marriage with Rana, Kathariya and others. They have mainly arranged marriage system, and these days there are also very few are love-marriage. They are influenced by Hindu culture.

1.2.1 Caste/ethnic groups

In this survey, the research team has found the Dangaura Tharu people living in different places of far-western regions of Nepal. Among them, we visited five spots, i.e. Jain, Dhangadhi municipality, Sadakpur, Bauniya VDC, and Bhagatur, Durgauli VDC of Kailali district and Shreepur and Krinshnapur VDCs of Kanchanpur district. Table 1.1 presents castes/ethnic groups in Dangaura Tharu in Kailali and Kanchanpur districts.

Table 1.1: Castes/ethnic groups in Dangaura Tharu

	Castes/ethnic Groups	Place
1.	Dangaura Tharu	Jain, Dhangadhi municipality, Kailali
2.	Dangaura Tharu	Sadakpur Bauniya, Dododhara VDC, Kailali
3.	Dangaura Tharu	Bhagatpur, DurgauliVDC, Kailali
4.	Dangaura Tharu	Shreepur VDC, Kanchanpur
5.	Dangaura Tharu	KrinshnapurVDC, Kanchanpur

Table 1.1 shows that Dangaura Tharu speech community has only one caste and ethnic group. There is no caste and clan division in Dangaura Tharu community in Kailali and Kanchanpur districts of Nepal.

1.2.2 Religion

Most Tharu people practise a traditional religion; however, many claim to be Hindu (Boehm 1997: 27). Most Tharu practice an indigenous form of animism, in which shamanism, ancestor worship and tattooing play pivotal roles (van Driem 2001: 1167). Dangaura Tharu in Kailali and Kanchanpur in general follow Hinduism. Table 1.2 presents the situation of religion in Dangaura Tharu in Kailali and Kanchanpur districts.

Table 1.2: Religion in Dangaura Tharu in Kailali and Kanchanpur

Religions	Number	Percentage
Hinduism	53	88%
Buddhism	6	10%
Animism	1	2%
Total	60	100%

Table 1.2 shows that most of the Dangaura Tharus are Hindus whereas only 10% of them are Buddhists and only 2% Dangauras are reported to be animists. It can be conclude that most of the Dangaura Tharus follow Hinduism.

1.2.3 Literacy

Generally speaking, literacy in Dangaura Tharu speech community is very poor. Especially, women are deprived of formal education though this seems to be changing with the younger generation. We observed that the Backward Society Education, an NGO, is one of the most influential advocates of Tharu education. Table 1.3 shows the literacy rate of Dangaura Tharu in Kailali and Kanchanpur districts.

Table 1.3: Literacy in Dangaura Tharu in Kanchanpur and Kailali districts by sex

Literacy			
Male (N=30)		Female (N=30)	
Literate	Illiterate	Literate	Illiterate
20 (67%)	10 (33%)	11 (37%)	19 (63%)

Table 1.3 shows that the literacy rate of Dangaura Tharu speech community is very poor. Only 67% males are literate and 33% males are illiterate. The case of females regarding literacy is even very poor since only 37% females are literate whereas other 63% females are illiterate. We can conclude that the females are more illiterate than the male in Dangaura Tharu community.

Table 1.4: Literacy in Dangaura Tharu by age groups

A1 (n=20)		A2 (n=20)		A3 (n=20)	
Literate	Illiterate	Literate	Illiterate	Literate	Illiterate
14 (70%)	6 (30%)	10 (50%)	10 (50%)	7 (35%)	13 (65%)

Table 1.4 shows that the age group of 15-29 has a higher literacy rate than other groups. This group has 70% literacy rate while 30% is illiterate among Dangaura Tharus. There is 50% literacy in the age group of 30-59. Similarly, in the age group of 60+ literacy rate is poor. In this group 35% speakers are literate and the rest 65% speakers are illiterate.

1.2.4 Occupation

Dangaura Tharus are mainly engaged in farming and household works. Among Dangaura Tharu communities the western Tharus are almost rural, living in villages and only very few live in urban areas. Their primary economy is agriculture, and they are generally self-sufficient through hunting, fishing, and gathering wild plants. Nowadays, they are also engaged in business, civil service and public service.

1.3 Demography and distribution

Nepal has 14 zones and 75 districts. The Tharus are found living in all the districts of Nepal. It has also been reported that the Dangaura Tharus also live in Kheri, Gonda and Bahraich districts of Indian state of Uttarprades. The present study focuses on Kailali and Kanchanpur districts in southwestern Nepal in Seti and Mahakali zones. Dangaura Tharu speaking areas were selected on the basis of geographical location from the core point (i.e. Jain, a village located in Dhangadhi municipality-5); Sadakpur Bauniya (VDC 9, Dododhara, Kailali); Bhagatpur (Durgauli VDC, 2); Belauri, (Shreepur VDC 4, Kanchanpur); and Gulariya, (Krishnapur VDC 6, Kanchanpur). According to the recent census report of Nepal 2011, Dangaura Tharu is spoken by 1,529,875 speakers as their mother tongue. Among them there are 747,044 males and 782,831 female speakers.

Table 1.5: District-wise distribution of the Tharu speakers (major districts of Dangaura Tharu)

	Districts	Number	Percentage
1	Dang	139,091	10.45
2	Banke	57,867	4.35
3	Bardiya	197,994	14.87
4	Kailali	257,512	19.34
5	Kanchanpur	96,782	7.27

Source: Population Census 2001

1.4 Geographical location of the survey points in Dangaura Tharu

This survey selected three points in Kailali district and two points in Kanchanpur district. The core point is selected from Kanchanpur, i.e. Gulariya, Krishnapur VDC. This village is considered to be least affected by other languages. The survey points include Jain village

(Dhangadhi Municipality-5, Kailali), Sadakpur Bauniya village (Dododhara-9, Kailali); Bhagatpur village (Durgauli VDC-2, Kailali); Belauri village (Shreepur VDC- 4, Kanchanpur); and Gulariya village (Krishnapur VDC-6, Kanchanpur). Global Positioning System (GPS) was employed in determining all the survey points.

Table 1.6 lists the GPS information of the survey points in Dangaura Tharu in Kailali and Kanchanpur districts.

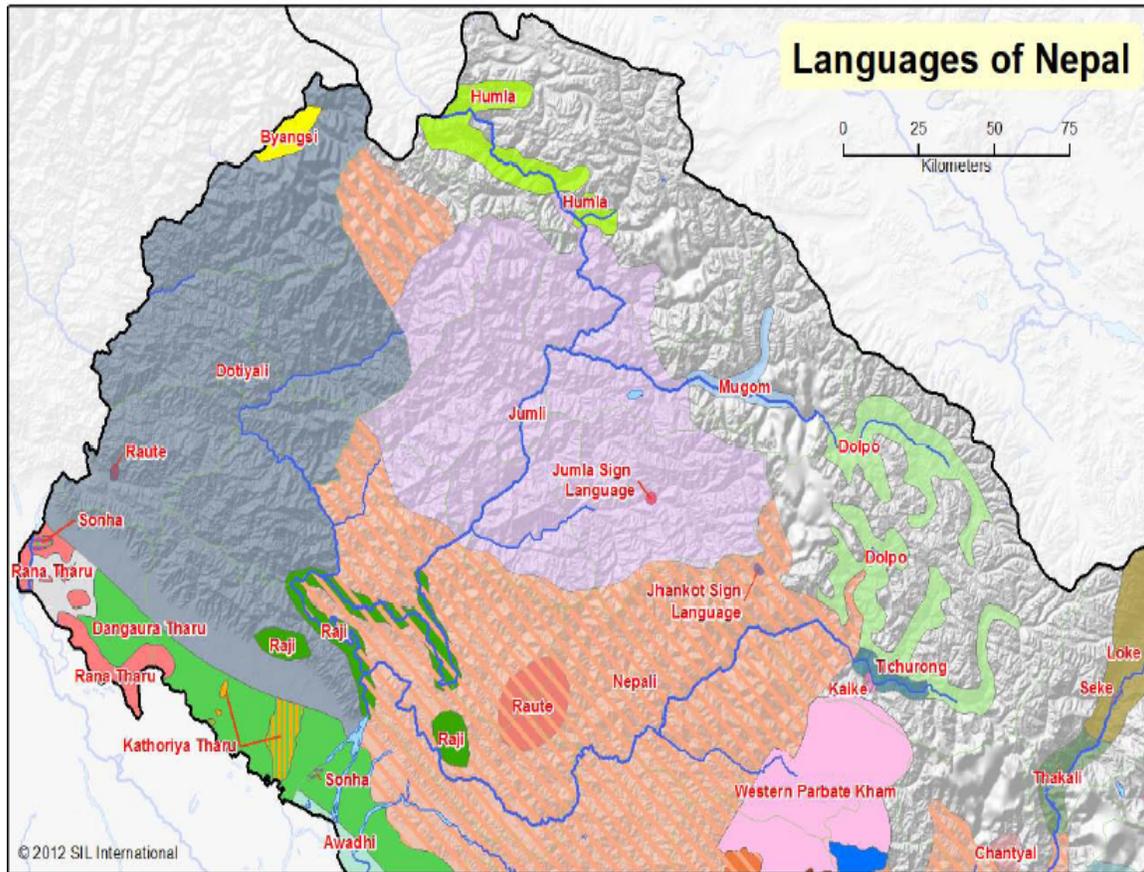
Table 1.6: GPS information of Dangaura Tharu speaking areas in Far-Western

Survey points	GPS Coordinates		Elevation
Jain, Dhangahi	028 ⁰ 43.031' N	080 ⁰ 35.866' E	175m
Sadakpur, Bauniya	028 ⁰ 39.295' N	081 ⁰ 03'550 E	180m
Bhagatpur, Durgauli	028 ⁰ 31.213' N	081 ⁰ 07.130' E	130m
Belauri, Shreepur	028 ⁰ 41.127' N	080 ⁰ 21.839' E	163m
Guleriya, Krishnapur	028 ⁰ 49.096' N	080 ⁰ 29.109' E	188m

Source: Sociolinguistic Survey of Nepal (2012)

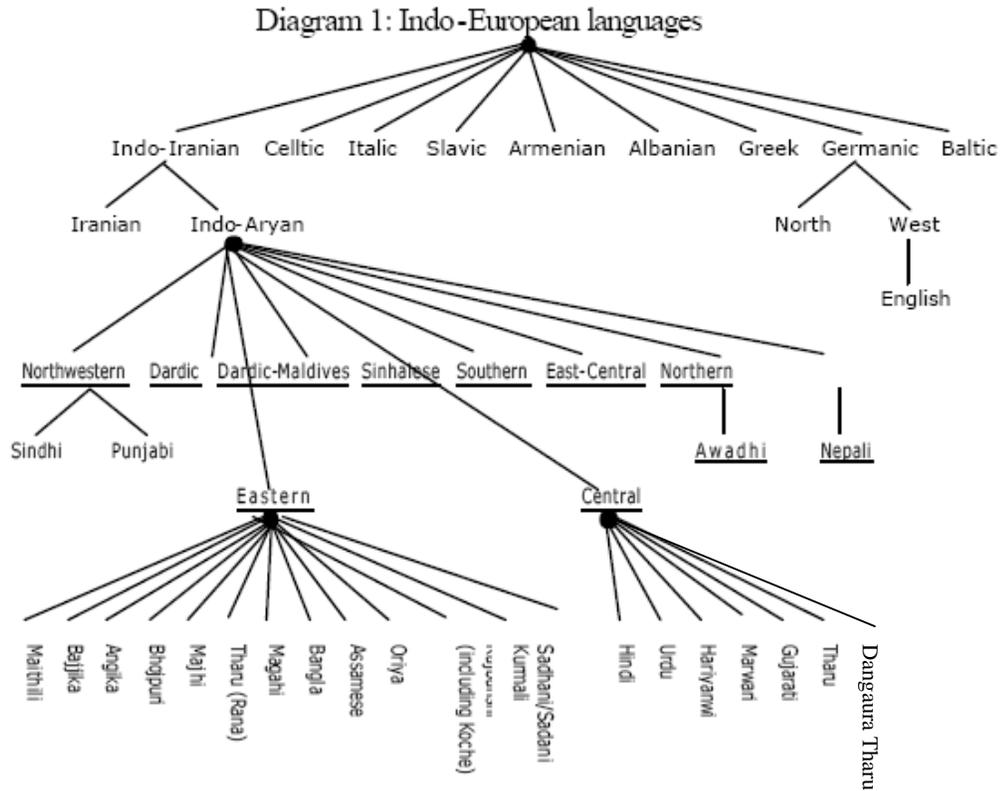
Map 1.1 presents the tentative locations of the Dangaura Tharu speech community.

Map 1.1: The geographical distribution of the Dangaura Tharu in Nepal



1.5 Linguistic affiliation

Dangaura Tharu is classified as an Indo-European, Indo-Iranian, Indo-Aryan, Central zone language. Other names and spellings for the language are Chaudary Tharu, Chauhari Tharu, Dangauli, Dangha, Dangora and Dangaura. The Dangaura Tharu language spoken in Nepal can be genetically subcategorized in the following diagram.



Adapted from Yadava (2003: 145)

1.6 Previous research works

There has been a number of works on the economic, religious, cultural and traditional study of Tharu community, but relatively there has been published only a few linguistic research works. George van Driem (2001, 1166) reports that the only significant studies on the language of the Tharu include the work by Frierson (1903) and Hudgson (1857), the atlas of Bhojpuri by Tivari (1960), an inventory of phonemes in Citvan Tharu by D. Leal (1972) and Citvan Tharu sentences by William Leal (1973). Similarly, Boehm (1997), Hugonit (1996) and Webster (1993) provide some information about Kathariya and Dangaura Tharus, although their research works are the preliminary study.

1.7 Purpose and goals

The main purpose of this study is to present the sociolinguistic situation of the Dangaura Tharu language which has been categorized as an Indo-Aryan language of Nepal. The main objectives of the study are as follows:

- a) To gather information regarding the resources available in the language and language development for the implementation of mother-tongue based multilingual education in Dangaura Tharu;
- b) To assess the mother tongue proficiency and extent of community bi/multilingualism of Dangaura speakers;
- c) To look at the vitality of the language by investigating the patterns of language use in certain domains;
- d) To evaluate the language maintenance and the attitudes of the speakers towards their language; and
- e) To examine the dialectal variation by assessing the levels of lexical similarity among the selected varieties in the language.

1.8 Organization of the study

This survey report has ten chapters. Chapter 1 is the introductory one that presents general background information about the language including the purpose and goals of the study. In chapter 2, we deal with the methodology used in the survey. Similarly, chapter 3 deals with language resources available in the language and the organizations involved in the language development. In chapter 4 we look at the mother tongue proficiency and bi/multilingualism in Dangaura Tharu. Chapter 5 deals with the domains of language use. In chapter 6 we look at language vitality, transmission and maintenance. Similarly, chapter 7 deals with language attitudes and chapter 8 deals with language resources that make them feel proud, dreams and plans of the speech community for language development in Dangaura Tharu. In chapter 9, we look at dialectal variation and lexical similarity among the key points in Dangaura Tharu. In chapter 10, we present the summary of the major findings and recommendations for the development of the language. The annex includes phonetic symbols, wordlists, and sociolinguistic questionnaire A, B and C.

Chapter 2

Research Methodology

2.0 Outline

This chapter presents the research methodology employed in this survey in detail. Section 2.1 deals with a brief overview of the major goals of the survey, the research methods/tools used in the survey. It also deals with a brief description of the methods/tools including the major focus of the tools in the survey. Section 2.2 discusses the different types of research tools, their basic characteristics, and the ways they were employed in the survey. Similarly, section 2.3 deals with the limitations of this survey.

2.1 Overview

This survey employed three different methods/tools in order to fulfill its goals. The methods/tools consist of Sociolinguistic Questionnaire (SLQ), Wordlist Comparisons (WLC), and Participatory Method (PM). The Sociolinguistic Questionnaire (SLQ) consists of three sets: Sociolinguistic Questionnaire A, Sociolinguistic Questionnaire B, Sociolinguistic Questionnaire C, and Participatory Method (PM). PM comprises four tools: Domains of Language Use (DLU), Bilingualism (BLM), Dialect Mapping (DLM) and Appreciative Inquiry (ACI). Table 2.1 presents the major goals of the survey, the research methods/tools used, and a brief description of the methods/tools including the major focus of the tools in the survey.

Table 2.1: Overview of the major survey goals, research methods/tools including the major focus of the tools

	Goals of the survey	Research methods/ tools	Brief description	Focus of the methods/tools
1.1	To examine the patterns of language use in certain domains, language attitudes, and language vitality, language maintenance, mother-tongue proficiency and multilingualism	Sociolinguistic Questionnaires (SLQ)	Consisting of three sets: A, B and C	
		Sociolinguistic Questionnaires- A (SLQ A)	80 questions to be administered on individual of different age groups, sex and literacy in at least five points including the	<ul style="list-style-type: none"> • Language resources • Mother-tongue proficiency and multilingualism • Domain of

	and language resources in Dangaura;		core point	language use <ul style="list-style-type: none"> • Language vitality • Language maintenance • Language attitudes
		Sociolinguistic Questionnaires-B (SLQ B)	The four tools: DLU , BLM, DLM and ACI be used in a group of at least eight to twelve participants of mixed category	<ul style="list-style-type: none"> • Domain of language use • Dialect mapping • Multilingualism • Appreciative enquiry
		Sociolinguistic Questionnaires-C (SLQ C)	21 questions to be administered on language activist or village head	<ul style="list-style-type: none"> • Language attitudes • Language maintenance • Language vitality • Language development
1.2	To assess the levels of lexical similarity among the selected varieties in the language;	Wordlist Comparisons (WLC)	Lexical comparison of 210 words	Lexical variation among selected varieties in the language

2.2 Research methods/tools

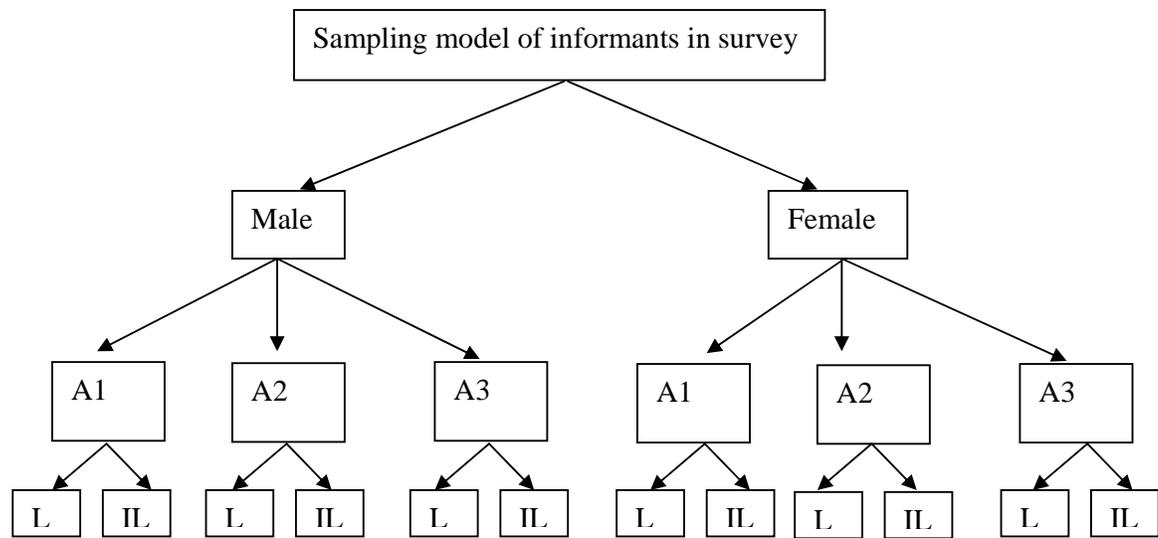
2.2.1 Sociolinguistic Questionnaire (SLQ)

The survey employed three sets of sociolinguistic questionnaires. They are:

(a) Sociolinguistic Questionnaire A (SLQ A)

This set, consisting of eighty questions, is intended to be administered to the individuals of the speech community. The main purpose of this set is to gather information from the individuals about the language resources, mother-tongue proficiency and multilingualism,

domain of language use, language vitality, language maintenance and their language attitudes. The opinions from the individuals are often influenced by factors such as location, education, age and sex. Prior to the administration of this set, first, two points of the Dangaura Tharu speaking areas were selected on the basis of pre-information about the Dangaura Tharu community (i.e. Jain, a village located in Dhangadhi NP, 5, Kailali); Sadakpur Bauniya (VDC 9, Dododhara, Kailali); Bhagatpur (Durgauli VDC, 2, Kanchanpur); Belauri, (Shreepur VDC 4, Kanchanpur); Gulariya, (Krishnapur VDC 6, Kanchanpur). Secondly, the individuals were chosen from different categories of sex, age and educational background from each survey point.¹ Figure 1 presents a model for sampling of informants from each point in Dangaura Tharu speech community.



A1= 15-29, A2= 30-59, A3= 60 and above, L= Literate, IL= Illiterate

The survey has a specific checklist for the Sociolinguistic Questionnaire A.

¹ For the purpose of the survey, the age range of the informants has been categorized into three sets: 15-29 (A1), 30- 59(A2) and 60 and above (A3).

Table 2.2: Checklist for Sociolinguistic Questionnaire A

Checklist for Sociolinguistic Questionnaire (SLQ) A											
Point X											
Male						Female					
A1		A2		A3		A1		A2		A3	
L	IL	L	IL	L	IL	L	IL	L	IL	L	IL
1	1	1	1	1	1	1	1	1	1	1	1

A1= 15-29, A2= 30-59, A3= 60 and above, L= Literate, IL= Illiterate

Following the sampling model to the maximum, at least 12 informants were selected age ranging 15 - 29 (A1), 30 - 59 (A2) and 60 and above (A3) with their sex and educational background in each survey point. The questions were administered in Nepali and Hindi to the informants and the answers given by the informants were recorded in Nepali. After the data collection the answers were counted manually and analyzed for general patterns and trends that would contribute to fulfilling the research goals.

(b) Sociolinguistic Questionnaire B (SLQ B)

A set of four participatory tools were administered to the groups of Dangaura Tharu participants of two survey points. The tools include Domains of Language Use (DLU), Bilingualism (BLM), Dialect Mapping (DLM) and Appreciative Inquiry (ACI). The main purpose of these tools is to know the speech community's opinion of the dialects of Dangaura Tharu, how bilingual Dangaura Tharu people are, in which situations they use Dangaura Tharu and what their dreams and aspirations are for their language.

Each tool is equipped with step-by-step procedures for the facilitators in the group. There are four criteria for the successful implementation of the participatory tools:

- a) The group must consist of eight to twelve participants of mixed category of the speech community. Furthermore, it is desirable that there be several women and men in each group having of all ages (15 years and older) in the group with several older, middle aged and younger participants.
- b) The participant must belong to the target mother tongue and his/her; at least, one parent must be from the target language.

- c) The participants must be brought up in the survey point and must have lived here now. If s/he has lived elsewhere it should not be more than five years and s/he must have lived in the village for the past five years.

Each tool involves the members of the speech community in group discussion on the sociolinguistic situation of their language. The purpose and procedure of each tool is discussed below.

(i) Domains of language use

We used the domains of language use tool in order to help the Dangaura speakers to think about and visualize the languages which they speak in various situations. In this tool, the language participants discussed and thought about the situations in which they use Nepali, the language of wider communication (LWC) and wrote them on pieces of paper. Then they wrote down the situations in which they use their mother tongue, Dangaura Tharu and the situations in which they use both Nepali and Dangaura. After that, they were asked to place the labels Nepali, Dangaura Tharu, and both Nepali and Dangaura Tharu. Then, they were asked to organize the labels in each category according to the situations which occurred daily and those occurred less than often. At last, the participants concluded by discussing if they would like to use each language in any other situations.

(ii) Dialect mapping (DLM)

The main purpose of dialect mapping tool is to help the community members to think about and visualize the different varieties of Dangaura Tharu. Participants in the group of 8-12 were asked to write on a separate sheet the name of each district and major towns where Dangaura Tharu is spoken and placed them on the floor to present the geographical location. Then, they were asked to use loops of string to show which districts or towns spoke the same as others. Next, they used the number to show the ranking from easier to understand to most difficult. They were advised to use colored plastic tokens to mark those they understand very well, average and poorly.

(iii) Bi/multilingualism

We used this tool to help the community members to think about and visualize the levels of fluency in both Dangaura Tharu and Nepali by different subsets of the Dangaura community. The participants were asked to use two overlapping circles, one representing the Dangaura people who speak mother tongue well and the other the Dangaura who speak Nepali well. The overlapped area represents those who speak both the languages well. Then, the

participants were advised to write down the names of subgroups of people that spoke Nepali well. For each group they also discussed whether they also spoke Dangaura well or not so well. Then, they were asked to place them in the appropriate location in circles. After having done this they were advised to write down the names of the subgroups of Dangaura speakers who spoke Dangaura well. At the end, they discussed which of the three circle sections had the most people, which was increasing and how they felt about that.

(iv) Appreciative inquiry

This tool was used to gather information about the dreams and aspirations for the language the Dangaura community members have in different survey points. In this tool, the participants were asked to describe things that made them feel happy or proud about their language and culture. Then, they were asked to express the dreams about how they could make their language and culture even better. They were advised to categorize the dreams from the easiest to the most difficult, specify which ones were most important and to choose a few to start on developing plans such as who else should be involved, what the first step should be and what resources they needed.

Hasselbring (2009 as cited in Regmi 2011:21) points out that the first three tools helped the participants to verbalize things they already knew intuitively about their language where as this tool helped them to think about future possibilities.

(c) Sociolinguistic Questionnaire C (SLQ C)

This set contains 21 questions to be administered on language activist or village head. The main purpose of this set of questions is to assess the language maintenance, language vitality and their attitudes towards their languages and their readiness for language development. This set was administered to at least two participants in each survey point in Dangaura Tharu.

2.2.2 Wordlist

The basic wordlist contains 210 items. The main purpose of this wordlist is to determine the thresholds of lexical similarity uniting groups of languages and dialects at various percentage levels on the basis of standard wordlists elicited from the mother tongue, Dangaura Tharu speakers. The results have been presented in a table which illustrates the relative linguistic distances among various speech communities, and lexical differences have been compared in an exhaustive matrix of pairs.

From each survey points, at least two informants were chosen as the wordlist source. In the selection, those speakers were selected who were born in the village or in the near vicinity, had to speak Dangaura Tharu as his/her mother tongue and should not have lived outside the village for extended periods of time.

For each item on the wordlist, the researcher elicited, in Nepali, the local Dangaura Tharu word from a mother tongue Dangaura Tharu speaker. The responses were transcribed using the International Phonetic Alphabet (IPA). Afterwards, the words were entered into the computer software popularly known as Wordsurv (word survey) and the lexical items were compared in order to determine similarities and differences among the varieties sampled. This tool provides an initial indication of possible dialect groupings in Dangaura Tharu.

2.3 Limitations of the survey

This survey was conducted in five key points of two districts for the period of 15 days. This study was limited to only sociolinguistic study of the Dangaura Tharu language. For this study five survey points from Kailali and Kanchanpur districts: three from Kailali and two from Kanchanpur were selected. Only 12 sociolinguistic questionnaires A (SLQ A) were administrated in each survey point. Similarly, four SLQ B and two SLQ C and two wordlists were administrated in each survey point.

Chapter 3

Language resources and organizations

3.0 Outline

This chapter deals with the language resources and organizations in general. Section 3.1 deals with the language resources in the Dangaura Tharu language. In section 3.2 we have discussed about the organizations for the development of language and culture in the Dangaura community and their responsibilities. Similarly, section 3.3 deals with the summary of the chapter which presents the major findings of this chapter.

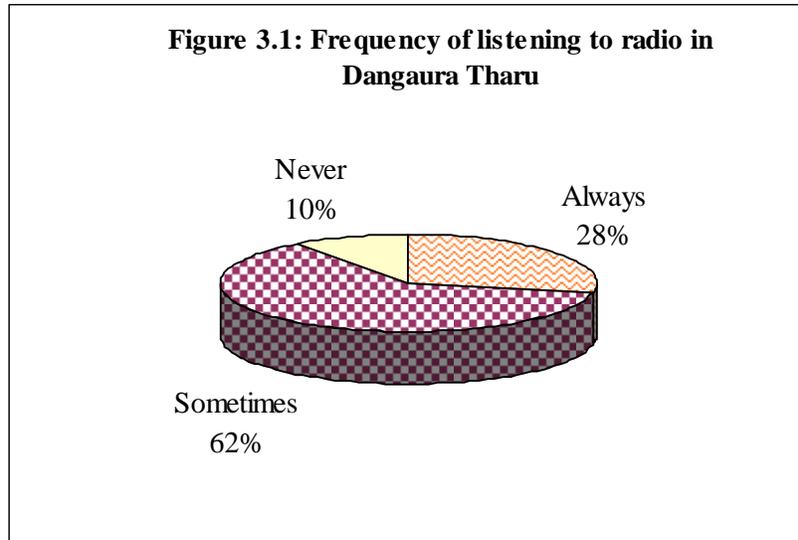
3.1 Language resources

The resources available in the Dangaura Tharu language are folk stories and folklore, songs, religious literatures. The people of the old generations tell the stories about their ancestors, supernatural stories and stories related to the animal kingdom. They have different types of songs for different rites and rituals. The modern language transmission resources like radio, cinema, films and CD/DVD are also available in the language. Regarding the listening to the radio program broadcast in Dangaura Tharu Table 3.1 presents its frequency.

Table 3.1: Frequency of listening to radio program broadcast in their mother tongue

N= 60	Always	Sometimes	Never
	17 (28%)	37 (62%)	6 (10%)

Table 3.1 shows that out of the 60 respondents 28% Dangaura speakers always listen to radio programs broadcast in their mother tongue, 62% responded that only sometimes they listen to radio programs in their language and rest of the speakers i.e. 10% said that they never listen to the radio programs broadcast in their mother tongue. This can also be shown as in the following figure.



In Figure 3.1 we can see that majority of Dangaura speakers listen to radio programs in their language only sometimes whereas only a few speakers listen always and only very few speakers never listen to radio program in their language.

Similarly, Table 3.2 presents the language resources available in Dangaura Tharu.

Table 3.2: Language resources available in Dangaura Tharu

S. N.	Resources	Yes/no	Language in which it is written
1.	Phonemic inventory	Yes	Dangaura Tharu
2.	Grammar	Yes	Dangaura Tharu
3.	Dictionary	Yes	Dangaura Tharu
4.	Textbooks	Yes	Dangaura Tharu
5.	Literacy materials	Yes	Dangaura Tharu
6.	Newspapers	Yes	Dangaura Tharu
7.	Newspapers	Yes	Dangaura Tharu
8.	Written literature	Yes	Dangaura Tharu
9.	Folklore	Yes	Dangaura Tharu

Table 3.2 shows that the language resources available in the Dangaura Tharu are alphabet, grammar, dictionary, textbooks, literary materials, newspapers, magazines, and written literatures. All these materials are written in their own language.

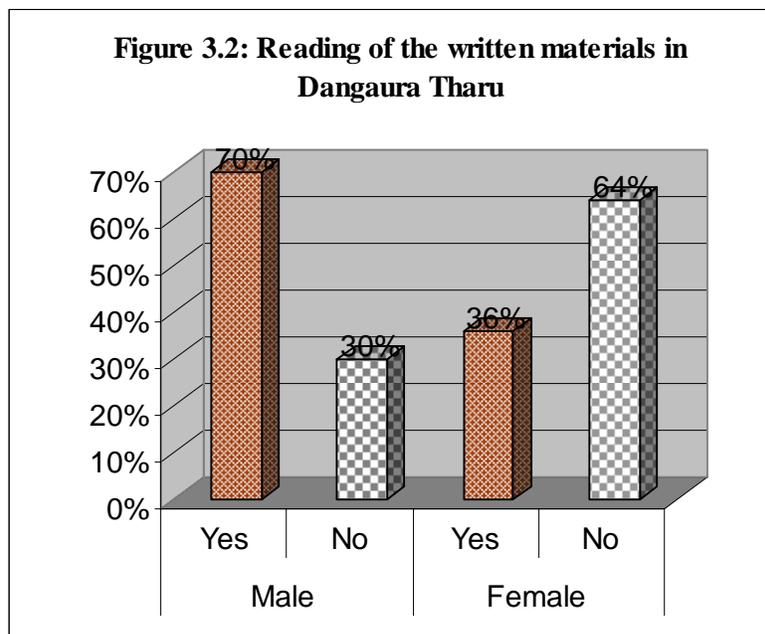
Table 3.3 presents whether the literate Dangaura Tharu speakers read these materials available in their language or not.

Table 3.3: Reading of these things written in their language by sex

Male (n=20)		Female (n=11)	
Yes	No	Yes	No
14 (70%)	6 (30%)	4 (36%)	7 (64%)

Table 3.2 shows that out of 20 literate male respondents 70% replied that they read the materials available in their language whereas 30% respondents do not read these materials. Similarly, out of 11 literate female respondents 36% said that they read the materials available in their language whereas rests of the participants i.e., 64% do not read the materials available in their language.

This can also be shown through the following figure. Figure 3.2 makes it much clearer.



In Figure 3.2 we can see that majority of male speakers read the reading materials available in their language but opposite to the male, majority of female do not read the materials available in their language.

Similarly, out of 31 literate respondents 25 speakers said that their language is written using Devanagari script whereas rests of the participants said that they do not know in which script is their language written in.

Table 3.4: Availability of organizations to promote the knowledge and use of Dangaura Tharu

Male (n=30)			Female (n=30)		
Yes	No	Don't know	Yes	No	Don't know
14 (47%)	11 (37%)	5 (16%)	5 (16%)	11 (37%)	14 (47%)

Table 3.4 shows that out of 30 male respondents 47% said that there are some organizations to promote the knowledge and use of Dangaura Tharu while 37% said that there is not any organization whereas rest of the respondents i.e., 16% said that they do not have any idea whether there are organizations to promote the knowledge and use of their language or not. Similarly, out of 30 female respondents only 16% said that there are organizations to promote the knowledge and use of their language while 37% said that there is not any organization whereas rests of the informants do not have any idea about it.

3.2 Organization working for language development

In Kailali and Kanchanpur districts, Dangaura Tharus have established a number of institutions and organizations for the preservation and promotion of their language and culture. Table 3.5 presents the list of organizations and their responsibilities in Dangaura community.

Table 3.5: Organizations and their responsibilities in Dangaura community

S. N.	Name of the institutions	Responsibilities
1.	Tharu Welfare Society	To preserve Dangaura culture, publish books, run educational programs
2.	Tharu Civil Society	To struggle against discriminations, social, cultural and educational works
3.	Tharu Indigenous NGO	To struggle against discriminations
4.	Mukta Kamaiya Society	Struggling for their identity and against discrimination
5.	Tharu National Mukti Front	To develop political awareness
6.	Backward Society	Literacy, cultural and educational programs
7.	Janshanti Youth Club	Youth mobilization
8.	Gochali	Language and culture development
9.	Tharu Promotion Front	To save language and culture
10.	Bess	To struggle for language and culture

Table 3.5 shows that there are altogether 10 organizations of Dangaura Tharu dedicated for preservation and promotion of their language and culture. These organizations mainly work for literacy, cultural, educational, and awareness programs. These organizations are also eager to work for the promotion and preservation of the Dangaura Tharu language and culture.

3.3 Summary

The resources available in the Dangaura Tharu language are folk stories and folklore; songs; religious literatures; and the modern language transmission resources like radio, cinema, films, and CD/DVD are also available in the language. Similarly, alphabet, grammar, dictionary, textbook, literary materials, newspaper, magazines, and written literatures are also available in the language and all of them are written in the Dangaura Tharu language.

Similarly, only a few speakers always listen to the radio programs in their language whereas majority of Dangaura speakers listen to radio programs in their language only sometimes. Regarding the reading of the materials in their language, majority of literate male speakers read the reading materials available in their language but just opposite to the male majority of

literate female respondents do not read the materials available in their language. There are altogether 10 organizations of Dangaura Tharu dedicated for the preservation and promotion of their language and culture. These organizations mainly work for literacy, cultural, educational, and awareness programs. These organizations are also eager to work for the promotion and preservation of Dangaura Tharu language and culture.

Chapter 4

Mother tongue proficiency and bi/multilingualism

4.0 Outline

This chapter deals with mother tongue proficiency and bi/multilingualism in general. It consists of four sections. Section 4.1 discusses mother tongue proficiency in Dangaura Tharu. Section 4.2 discusses bi/multilingualism in the Dangaura Tharu language and bi/multilingualism in Dangaura children. Similarly, section 4.3 deals with the levels of understanding of Nepali in school. Section 4.4 presents the summary.

4.1 Mother tongue proficiency in Dangaura Tharu

Dangaura Tharus are very much proficient in speaking their language. All the members of Dangaura speech community speak their language very well. All of them are fluent speakers of their mother tongue, i.e. Dangaura Tharu. In general, Dangaura Tharus are very good in speaking their language. However, as literacy rate is not so good, only half of the speakers are reported to be very good at reading and writing in their language. Table 4.1 presents mother tongue proficiency in speaking, reading and writing in Dangaura Tharu.

Table 4.1: Mother tongue proficiency in speaking, reading and writing in Dangaura

Speaking (N=60)			Reading and writing	
Degrees	Male (n=30)	Female (n=30)	Male (n= 20)	Female (n= 11)
Very well	30 (100%)	30 (100%)	10 (50%)	6 (55%)
Some			8 (40%)	3 (27%)
Only a little			2 (10%)	2 (18%)

Table 4.1 shows that all the members of Dangaura Tharu community are very much fluent in speaking their language whereas only 50% male and 55% female literate speakers of Dangaura speech community are very good at reading and writing their language. Similarly, 40% males and 27% females do average reading and writing while only 10% literate males and 18% literate females can read and write only a little in their language.

4.2 Bi/multilingualism

Bilingualism is the ability to speak and understand a second language. It is usually in a language of national or regional importance. It is the result of either formal or informal exposure to another language; this is nearly always uneven in a community. Thus, in any one community, different individuals and sections of the community are bilingual to different degrees. Bilingualism arises from the simple fact that people of widely different backgrounds need and want to communicate with each other. People from different ethnic groups acquire second and third languages to communicate with each other. Furthermore, education and religion commonly provide exposure to Nepali. Knowledge of Nepali is vital for the advancement of the people and their integration into national life. Bilingualism is often dependent on such factors such as age, sex, education, and frequency of contact with speakers of other languages. Therefore, the bilingual ability of one person does not indicate much about the ability of others in a community.

4.2.1 Bi/multilingualism in Dangaura Tharu

Dangaura Tharu is a multilingual speech community. They speak a number of languages.

Table 4.2 presents the situation of multilingualism in the Dangaura Tharu community.

Table 4.2: Multilingualism in Dangaura Tharu speech community

N=60	Male (n=30)		Female (n=30)	
	No. of speakers	Percentage	No. of speakers	Percentage
Dangaura Tharu	30	100%	30	100%
Nepali	27	90%	24	80%
Hindi	21	70%	8	27%
Rana Tharu	9	30%	3	10%
English	6	20%	2	7%
Maithili	1	3%	1	3%
Doteli	2	7%	1	3%
Kathriya Tharu	2	7%		
Gujarati	1	3%		

Table 4.2 shows all the Dangaura speakers are proficient in their mother tongue. Most of the male Dangaura Tharu speakers are bilingual in Nepali whereas 70% speakers are bilingual in

Hindi. Similarly, Dangaura are bilingual in Rana Tharu, English, and Maithili by 30%, 20%, and 3%, respectively. Similarly, 7% Dangaura speakers are bilingual in Kathoriya Tharu and Doteli whereas only one speaker responded that he learned Gujarati in India.

In the same way, most of the female Dangaura Tharu speakers are bilingual in Nepali whereas 27% speakers are bilingual in Hindi. Similarly, bilingualism of Dangaura speakers in Rana Tharu and English is 10% and 7% respectively. In the same way, 3% of Dangaura speakers are bilingual in Awadhi and Doteli languages. It can be concluded that Dangaura Tharus are proficient in their language and most of them are bilingual and majority of them are multilingual as well.

4.2.2 Bi/multilingualism in Dangaura families

As mentioned above, most of the Dangaura Tharu speakers are bilingual as well as multilingual, and their family members are also bilingual in different languages. Table 4.3 presents the bi/multilingualism in Dangaura family members.

Table 4.3: Other languages known to family members by sex

N=60	Male (n=30)			Female (n=30)		
	Father	Mother	Wife	Father	Mother	Husband
Nepali	17 (57%)	10 (33%)	15 (50%)	16 (53%)	7 (23%)	20 (67%)
Hindi	11 (37%)	5 (17%)	8 (27%)	7 (23%)	2 (7%)	15 (50%)
Rana Tharu	4 (13%)	3 (10%)	2 (7%)	3 (10%)	4 (13%)	1 (3%)
Dotyali	1 (3%)					
English	1 (3%)		3 (10%)	1 (3%)		
Kathoriya	1 (3%)			1 (3%)		
Monolingual	10 (33%)	16 (53%)	8 (27%)	11 (37%)	18 (60%)	4 (13%)

Table 4.3 shows that out of 30 male respondents 57%, 37%, and 13%’s fathers are bilingual in Nepali, Hindi and Rana Tharu languages respectively. Similarly, 3% fathers are bilingual in Dotyali, English and Kathoriya Tharu. In the same way, 33%, 17%, and 10% mothers are bilingual in Nepali, Hindi and Rana Tharu language. Similarly, 50%, 27%, 7%, and 10% wives are bilingual in Nepali, Hindi, Rana Tharu and English languages. At the same time, out of 30 male respondents 33%’s fathers, 53%’s mothers and 27%’s wives are monolingual.

Table 4.3 also shows that out of 30 female respondents 53%, 23%, and 10%’s fathers are bilingual in Nepali, Hindi, and Rana Tharu respectively and 3% fathers are bilingual in English and Kathoriya Tharu as well. Similarly, 23%, 7%, and 10%’s mothers are bilingual in Nepali, Hindi and Rana Tharu languages respectively. In the same way, 67%, 50%, and 3% female respondent’s husbands are bilingual in Nepali, Hindi and Rana Tharu languages. Similarly, 37%, 60%, and 13% female respondent’s fathers, mothers and husbands are monolingual. It can be concluded that majority of Dangaura families are bilingual as well as multilingual. Most of them are bilingual in Nepali and Hindi languages.

4.2.3 Bi/multilingualism in Dangaura children

As Dangaura Tharu speech community is multilingual, most of the children in this community are multilingual as well. They are bilingual in Nepali, Hindi, English and Rana Tharu languages. Table 4.4 presents bi/multilingualism in Dangaura children.

Table 4.4: Other languages known to Dangaura children

N=60	Male (n=30)	Female (n=30)	Where learnt?
Nepali	23 (77%)	22 (73%)	Schools, colleges, in towns, cities
Hindi	11 (37%)	8 (27%)	Local markets, India, watching Hindi movies and televisions
English	10 (33%)	3 (10%)	School, colleges
Rana Tharu	2 (7%)	1 (3%)	In the society

Table 4.4 shows that majority of Dangaura children are bilingual in Nepali and Hindi. Out of 30 male respondents 77%, 37%, 33%, and 7%’s children are bi/multilingual in Nepali, Hindi, English and Rana Tharu languages respectively. Similarly, 73%, 27%, 10%, and 3% female respondent’s children are bi/multilingual in Nepali, Hindi, English and Rana Tharu languages respectively.

Most of them learnt Nepali in schools, colleges and in markets. Similarly, they learnt Hindi in local markets, in India, and by watching Hindi movies and television. They learnt English in school and colleges and learnt Rana Tharu in the community.

4.3 Levels of understanding of Nepali in school

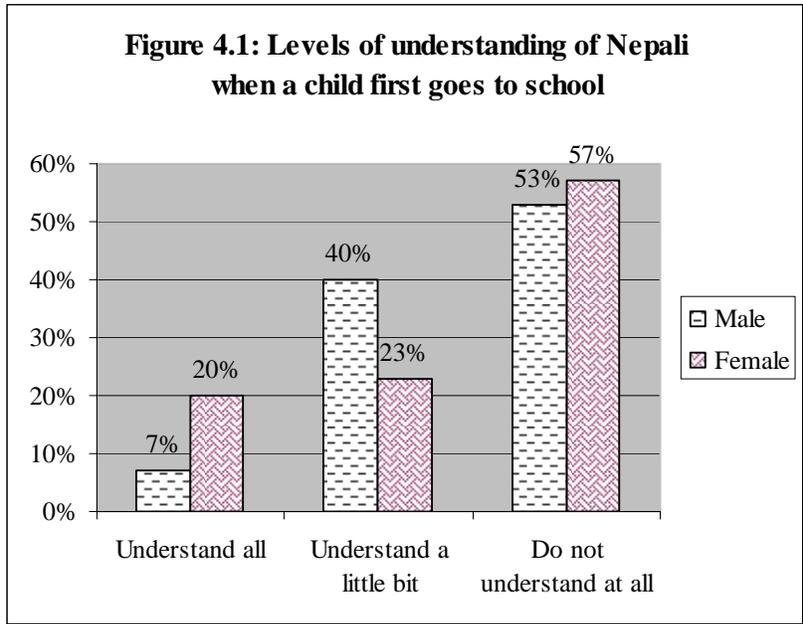
As mentioned earlier most of the Dangaura children have learnt Nepali in schools and colleges, but they have difficulties in understanding Nepali when they first go to school. Table 4.5 presents the levels of understanding of Nepali when a child first goes to school.

Table 4.5: Levels of understanding of Nepali when a child first goes to school by sex

N= 60	Male (n=30)	Female (n=30)
Understand all	2 (7%)	6 (20%)
Understand a little bit	12 (40%)	7 (23%)
Do not understand at all	16 (53%)	17 (57%)

Table 4.5 shows that only 7% male and 20% female respondents said that their children understand Nepali speaking teacher says when they first go to school. Similarly, 40% male and 23% female respondents said that their children understand Nepali speaking teachers only a little bit his/her Nepali when they first go to school. Similarly, 53% male and 57% female respondents said that their children do not understand Nepali speaking teachers at all when they first go to school.

It can be concluded that majority of children do not understand Nepali speaking teachers at all when they first go to school. Since most of the Dangaura use their own mother tongue at home their children are monolingual before going to school. Therefore, they face difficulty when they first go to school. It shows that there is the need of mother tongue based multilingual education (MLE).



In order to examine the situation of bi/multilingualism in Dangaura Tharu, a participatory tool was administered to the group of at least eight to twelve participants of mixed category in all the reference points of the survey in Dangaura Tharu. Pictures 4.1 and 4.2 show bilingualism tools used in Jain village of Dhangadhi municipality and Sadakpur Bauniya of Dododhara VDC, Kailali district.

Picture 4.1: Bilingualism in Dangaura Tharu at Jain village of Dhangadhi municipality



schools, colleges and in markets. Similarly, they learn Hindi in local markets, in India, and by watching Hindi movies and televisions. They learnt English in school and colleges and learnt Rana Tharu in the society. Majority of Dangaura children do not understand Nepali speaking teachers at all when they first go to school. Since most of the Dangaura use their own mother tongue at home their children are monolingual before going to school.

There is no monolingual in Dangaura except some older people especially the female speakers of the older age group. The Dangaura speakers who do not go outside the village are women, farmers, elderly people, and priests. The pre-literates speak the mother tongue better than Nepali. Similarly, school going children, educated people, leaders of the community, businessmen, teachers, and students are bilingual in both the Dangaura and Nepali languages.

Chapter 5

Domains of language use

5.0 Outline

This chapter is concerned with the domains of language use in general. It consists of eight sections. Section 5.1 discusses language use in common domains. Similarly, section 5.2 looks at the language use in educational and social domains, and section 5.3 presents the use of languages in letter writing. Section 5.4 discusses the languages used outside home while section 5.5 describes the languages used for formal invitation. Similarly, section 5.6 deals with language use in minutes writing in meetings and section 5.7 with frequency in the use of Dangaura Tharu languages. Section 5.8 is the summary of the chapter.

5.1 Language use in common domains

Domains of language use are used for evaluating the vitality of the language. Dangaura Tharu is used in different common domains of language use such as counting, singing, joking, bargaining/shopping/marketing, story-telling, discussion/debate, praying, quarrelling, abusing (scolding/using taboo words), telling stories to children, singing at home, family gatherings and village meetings. Table 5.1 presents the languages most frequently used in different domains by male.

Table 5.1: Languages most frequently used in different domains by male

Domains of language use	Male (n=30)				
	Dangaura Tharu	Nepali	Both	Hindi	Dangaura Tharu, Nepali, Hindi
Counting	13 (43%)	17 (57%)	1 (3%)		
Singing	20 (66%)		3 (10%)	1 (3%)	5 (16%)
Joking	26 (86%)	1 (3%)	1 (3%)		2 (3%)
Bargaining/ Shopping/ Marketing	28(93%)	5 (16%)	6 (20%)		2 (7%)
Story-telling	28 (93%)	1 (3%)	1 (3%)		
Discussing/ Debate	26 (86%)	1 (3%)	3 (10%)		
Praying	27 (90%)		2 (7%)		
Quarrelling	27 (90%)	1 (3%)	2 (7%)		
Abusing (scolding/using taboo words)	27 (90%)	1 (3%)	2 (7%)		
Telling stories to children	28 (93%)	1 (3%)			
Singing at home	29 (96%)	1 (3%)			
Family gatherings	29 (96%)	1 (3%)			
Village meetings	26 (86%)		4 (13%)		

Table 5.1 shows that 93% male speakers use their mother tongue in bargaining/shopping/ marketing, story-telling and telling stories to children. Similarly 96% Dangaura speakers use their mother tongue in singing at home and family gatherings. Similarly, 86% people use their language in joking, discussing, debating, meetings. In the same way, 90% people use their language in praying, quarrelling and abusing. Similarly, 43% people use their language in counting and 66% people use their language in singing.

Only 3% people use Nepali while joking, story-telling, discussing, debating, quarrelling, abusing, singing at home and in family gatherings while 57% people use Nepali in counting. Similarly, 16% of them use Nepali in bargaining, shopping and marketing.

In the same way, 3% of people use both Nepali and Dangaura while counting, joking and story-telling and only 7% of them use both Nepali and Dangaura while praying, quarrelling and abusing. Similarly, 10% of them use both Nepali and Dangaura while singing, discussing and debating while 13% people use both the languages in village meetings. Only 3% male speakers of Dangaura community use Hindi in singing. The 3% of people use Dangaura, Nepali and Hindi while bargaining/shopping/marketing. Similarly, 16% of them use Dangaura, Nepali and Hindi languages in singing.

In conclusion, most of the Dangaura male speakers use their own mother tongue in different domains of language use except counting. Majority of them use Nepali in counting. Only a few speakers use both mother tongue and Nepali in many other common domains of language

Table 5.2: Languages most frequently used in different domains by female

Domains of language use	Female (n=30)			
	Dangaura Tharu	Nepali	Both	English
Counting	10 (33%)	20 (66%)		
Singing	25 (83%)	1 (3%)	3 (10%)	1 (3%)
Joking	28 (93%)	2 (7%)	1 (3%)	
Bargaining/ Shopping/ Marketing	21(70%)	3 (10%)	5 (17%)	
Story telling	26 (86%)	4 (13%)		
Discussing/ Debate	27 (90%)	3 (10%)		
Praying	26 (86%)	2 (7%)		1 (3%)
Quarrelling	28 (93%)	3 (10%)		
Abusing (scolding/using taboo words)	27 (90%)	2 (7%)		1 (3%)
Telling stories to children	26 (86%)	4 (13%)		
Singing at home	26 (86%)	4 (13%)		
Family gatherings	28 (93%)	2 (7%)		
Village meetings	17 (57%)	12 (40%)	1 (3%)	

Table 5.2 shows that out of the 30 female Dangaura speakers 93% are using their mother tongue in different domains of language use such as joking, quarrelling, and family gathering. Similarly, 70% of them use their language in bargaining/shopping/marketing. In the same way, 86% of the female Dangaura speakers are using their mother tongue in different domains of language use like story-telling, praying and telling stories to children. Similarly, 57% of them use their mother tongue in village meetings, 33% in counting and 83% of them use their language in singing.

Similarly, 3% female of Dangaura community use Nepali while singing and only 7% of them use Nepali in joking, praying, abusing and in family gatherings. In the same way, 10% of them use Nepali in quarrelling; 13% females use Nepali in story-telling, telling stories to

children and singing at home. Similarly, 40% of female speakers of the community use Nepali in village meetings.

In the same way, 3% of female Dangaura speakers use both the Nepali and Dangaura Tharu languages while joking and in village meetings; and 10% of them use both the languages in singing. Similarly, 17% of them use both the Nepali and Dangaura languages while bargaining/shopping/marketing. In the same way, 3% female speakers of Dangaura community use English in singing, praying and abusing.

It can be concluded that most of the Dangaura female speakers use their own mother tongue Dangaura Tharu in different domains of language use except counting. Majority of them use Nepali in counting. Only a few speakers use both mother tongue and Nepali in many other common domains of language use.

5.2 Language use in educational and social matters

Most of the Dangaura speakers use only their mother tongue with their family members while discussing different family matters. The same is the case in talking about educational and social matters with their family members. Table 5.3 presents the situation of language use discussing educational and social matters with the family members in Dangaura community.

Table: 5.3 Use of languages while talking about educational and social matters

N=60	Educational matters		Social matters	
	Male (n=30)	Female (n=30)	Male (n=30)	Female (n=30)
	Dangaura Tharu		Dangaura Tharu	
Grand Father	30 (100%)	30 (100%)	30 (100%)	30 (100%)
Grand mother	30 (100%)	30 (100%)	30 (100%)	30 (100%)
Father	30 (100%)	30 (100%)	30 (100%)	30 (100%)
Mother	30 (100%)	30 (100%)	30 (100%)	30 (100%)
Spouse	30 (100%)	30 (100%)	30 (100%)	30 (100%)
Children	30 (100%)	30 (100%)	30 (100%)	30 (100%)

Table 5.3 shows that all the speakers of Dangaura Tharu speech community use only their mother tongue while talking to their family members about educational and social matters.

All the males as well as females use their mother tongue to their grandfather, grandmother, father, mother, spouse and children while discussing about educational and social matters.

5.3 Languages use in letter writing

Since the literacy rate in Dangaura is very poor, majority of speakers use Nepali in letter writing to their family members. Table 5.4 presents the use of languages used in letter writing by the male speaker of Dangaura community.

Table 5.4: Use of languages in letter writing by male

n=30 Languages	Grand father	Grand mother	Father	Mother	Spouse	Children
Dangaura Tharu	6 (20%)	6 (20%)	6 (20%)	6 (20%)	5 (17%)	5 (17%)
Nepali	18 (60%)	18 (60%)	18 (60%)	18 (60%)	15 (50%)	14 (47%)
Both D & N	5 (17%)	5 (17%)	5 (17%)	5 (17%)	5 (17%)	5 (17%)
Hindi	1 (3%)	1 (3%)	1 (3%)	1 (3%)	1 (3%)	1 (3%)

Table 5.4 shows that out of 30 male respondents 20% use their mother tongue while writing letters to their parents and grandparents and 17% use their mother tongue in writing letter to their spouses and children. Similarly, 60% male Dangaura speakers use Nepali in writing letters to their family members except their spouses and children. Out of the total male respondents 50% and 47% use the Nepali language while writing letters to their spouses and children respectively. Similarly, 17% male speakers use both Dangaura Tharu and Nepali in writing letters to their family members. The rest of the respondents, i.e. 3% use Hindi while writing letters to their family members.

Similarly, Table 5.5 presents the use of languages used in letter writing by the female speakers of Dangaura community.

Table 5.5: Use of languages in letter writing by female

n=30 Languages	Grand father	Grand mother	Father	Mother	Spouse	Children
Dangaura Tharu	3 (10%)	3 (10%)	3 (10%)	3 (10%)	3 (10%)	3 (10%)
Nepali	27 (90%)	27 (90%)	27 (90%)	27 (90%)	22 (73%)	22 (73%)

Table 5.5 shows that out of 30 female respondents of Dangaura Tharu speech community only 10% use their mother tongue in writing letters to their family members such as grandparents, parents, spouses and children whereas most of the female speakers use Nepali while writing letters to their family members except their spouses and children. Out of the total female respondents, 73% said that they use Nepali in writing letters to their spouses and children. The rest of the female respondents, i.e. 17% are unmarried. Therefore, there is no question of writing letters to their spouses and children.

5.4 Languages used outside the home

This section deals with the languages used outside the home: with friends, with neighbors and in school by Dangaura children. As Dangaura speakers are bi/multilingual, their children also use their mother tongue, Nepali, and even English outside home. Table 5.6 presents the languages Dangaura children usually speak while playing with friends, talking with neighbors and in school.

Table 5.6: Languages Dangaura children usually speak

N=60 Languages	Male (n=30)			Female (n=30)		
	With friends	With neighbors	At School	With friends	With neighbors	At School
Dangaura Tharu	18 (60%)	24 (80%)		15 (50%)	23 (77%)	
Nepali	10 (33%)	3 (10%)	12 (40%)	12 (40%)	4 (13%)	20 (67%)
Both D & N	2 (7%)	3 (10%)	15 (50%)	3 (10%)	3 (10%)	9 (30%)
English			3 (10%)			1 (3%)

Table 5.6 shows that out of 30 male respondents 60% and 80% said that their children use their mother tongue while playing with their friends and talking with their friends. Similarly, 33%, 10%, and 40% male respondents responded that their children use Nepali while playing with friends, talking with neighbors, and in school respectively. In the same way, 7%, 10%, and 50% male respondents' children use both Dangaura Tharu and Nepali while playing with friend, talking with neighbors and at school respectively; and only 10 children use only English at school.

Similarly, out of 30 female respondents, 50%, 40%, and 10%'s children use their mother tongue, Nepali and both Dangaura and Nepali languages respectively while playing with their friends. In the same way, 77%, 13%, and 10%'s children use their mother tongue, Dangaura Tharu; Nepali and both Dangaura and Nepali languages respectively while talking to their neighbors. And, 67%, 30% and 3% respondents said that their children use Nepali, both Dangaura and Nepali and English languages respectively at school.

From this analysis we can conclude that there is no use of mother tongue in school and with friends and neighbors both mother tongue and Nepali, official language, are in practice.

5.5 Languages of invitation

Most of the members of Dangaura speech community use their own mother tongue in rites and rituals. The same is the case in marriage invitations, too. Table 5.7 presents the languages used by Dangaura Tharus for marriage invitations.

Table 5.7: Languages used for marriage invitations

N= 60	Male (n=30)	Female (n=30)
Dangaura Tharu	21 (70%)	23 (77%)
Nepali	2 (7%)	4 (13%)
Both Dangaura and Nepali	7 (23%)	3 (10%)

Table 5.7 shows that most of the Dangaura people use their own mother tongue for marriage invitations. The 70% male and 77% female respondents said that they use Dangaura Tharu for marriage invitations. Similarly, 7% males and 13% females said that they use Nepali; and the rest of the informants, i.e. 23% males and 10% females said that they use both the

Dangaura Tharu and Nepali for marriage invitations. This shows that there is the dominance of Dangaura in social rites and rituals.

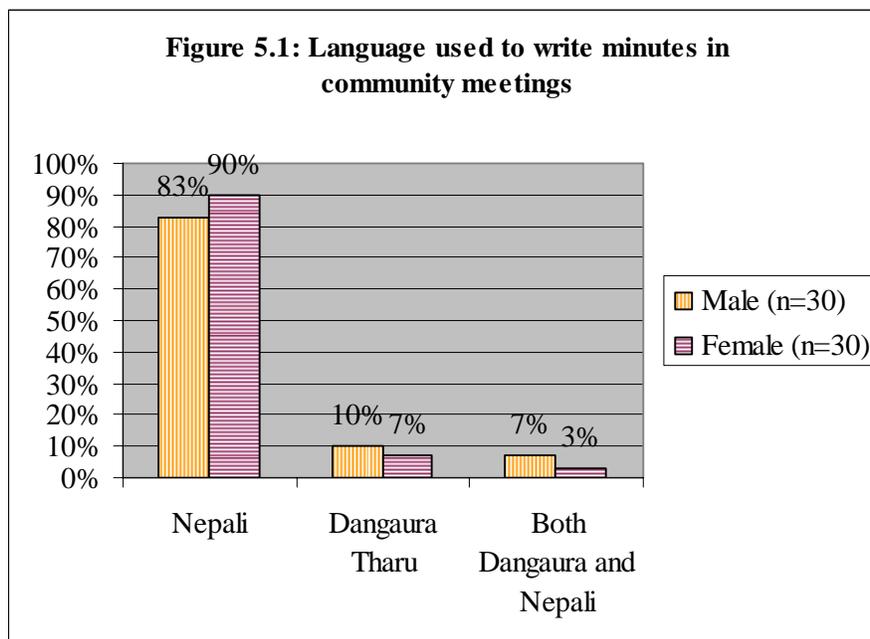
5.6 Language use in minutes of meeting

Since the official language of the nation is Nepali, the documents for official purposes are written in Nepali in the community offices. Table 5.8 presents the data related to the language used in minutes of meeting provided by the speakers of the key survey points.

Table 5.8: Language used in minutes of community meetings

N = 60	Male (n=30)	Female (n=30)
Nepali	25 (83%)	27 (90%)
Dangaura Tharu	3 (10%)	2 (7%)
Both D&N	2 (7%)	1 (3%)

Table 5.8 shows that most of the respondents said that minutes in community meetings of Dangaura Tharu community is written in Nepali as reported by 83% male and 90% female respondents. Similarly, only 10% males and 7% females knowingly or unknowingly responded that Dangaura Tharu is used for writing in the community meetings. The 7% males and 3% females said that both the Dangaura Tharu and Nepali languages are used. The chart below makes it much clearer.



5.7 Frequency in the use of languages

As mentioned earlier Dangaura Tharu is the most prominent language in the Dangaura community, and the speakers of the community use their mother tongue very frequently. Table 5.9 presents the responses of the informants of the key survey points related to the frequency of the use of mother tongue.

Table 5.9: Frequency of the use of Dangaura Tharu

N = 60	Male (n=30)	Female (n=30)
Daily	30 (100%)	30 (100%)
Sometimes		
Never		

Table 5.9 shows that all the speakers of Dangaura speech community use their mother tongue daily. There is no one to say that s/he uses his/her mother tongue sometimes or never. Therefore, it can be said that the Dangaura Tharu language is very frequently used in the speech community.

Similarly, they responded that the languages of wider communication are Nepali, Dangaura Tharu and both Nepali and Hindi languages. Table 5.10 presents the responses of the respondents about the languages of wider communication and their frequencies in key survey points.

Table 5.10: Languages for wider wider communication and their frequencies

N=60	Male			Female		
	Total	Daily	Sometimes	Total	Daily	Sometimes
Nepali	25	17 (68%)	8 (32%)	24	6 (25%)	18 (75%)
Dangaura	3	3 (100%)		4	4 (100%)	
Nepali & Hindi	2	1 (50%)	1(50%)	2		2 (100%)

Table 5.10 shows that out of 30 male respondents 25 responded that they use Nepali as the language of wider communication, 3 respondents use Dangaura Tharu, and the rest 2 use both

Nepali and Hindi as the languages for wider communication. Out of the total Nepali users, 68% use it daily and 32% use it sometimes. Similarly, all the Dangaura use their mother tongue daily and the users of both Nepali and Hindi use these languages equally daily and sometimes.

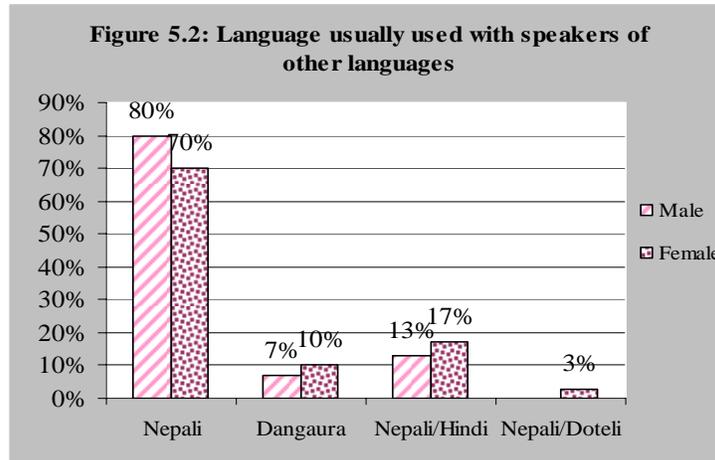
Similarly, out of the total, i.e. out of 30 female respondents 24 said that they use Nepali, 4 use Dangaura and 2 use both Nepali and Hindi as the language for wider communication. Out of the total Nepali users, 25% use Nepali daily and 75% use it sometimes. Similarly, Nepali and Hindi are also used daily in the Dangaura community for wider communication.

Similarly, Table 5.11 presents the data, related to the use of the language when the speakers of other languages visit at their home, taken from informants of the key survey points.

Table 5.11: Language usually used when the speakers of other languages visit their home

	Male (n=30)	Female (n=30)
Nepali	24 (80%)	21 (70%)
Dangaura	2 (7%)	3 (10%)
Nepali/Hindi	4 (13%)	5 (17%)
Nepali/Doteli		1 (3%)

Table 5.11 shows that out of 30 male respondents 80%, 7%, and 13% usually use Nepali, Dangaura and both the Nepali and Hindi languages respectively, when the speakers of other languages visit at their home. Similarly, out of the total 30 female respondents 70%, 10%, 17%, and 3% use Nepali, Dangaura, Nepali/Hindi, and Nepali/Doteli languages respectively when the speakers of other languages visit their home. The chart below presents it more clearly.



In order to examine the domains of language use in the Dangaura Tharu language, the participatory tool in a group of at least eight to twelve participants of mixed category was administered in all the reference points of the survey in Dangaura Tharu community. The pictures of domains of language use tools used in Jain, Dhangadhi-5; Sadakpur Bauniya, Dododhara-9; and Bhagatpur, Durgauli-2, of Kailali district and Banjariya-9, Krishnapur of Kanchanpur district present the use of the languages in different situations among different types of people.

Picture 5.1: Domains of language use at Jain, Dhangadhi-5, Kailali



Picture 5.3: Domains of language use at Bhagatpur, Durgauli-2, Kailali



Picture 5.4: Domains of language use at Banjariya, Krishnapur-9, Kanchanpur



The three major findings from this participatory method are as follows:

1. Dangaura Tharu, the mother tongue, is used in the family, rites and rituals, neighborhood, village meetings, local markets, including abusing and story-telling.
2. The Nepali language (LWC) is used in the government offices, with non-Tharu and hilly people, in meeting minutes, hospitals, and in markets.
3. Both Dangaura Tharu, the mother tongue, and Nepali (LWC), are used in the VDS office, in the primary classes in government schools, trainings, district headquarters, in NGOs and INGOs offices, general assemblies and in business.

5.8 Summary

Dangaura Tharu is used in all the common domains such as counting, singing, joking, bargaining/shopping/marketing, story-telling, discussing/debating, praying, quarrelling, abusing (scolding/using taboo words), telling stories to children, singing at home, family gatherings and village meetings. They use only their mother tongue with their family members while discussing educational and social matters whereas majority of them use Nepali in letter-writing to their family members. Dangaura children use both the mother tongue and Nepali with their friends in neighborhood and they use only Nepali in school.

There is the dominance of Dangaura in social works. All the speakers of Dangaura speech community use their mother tongue daily. There is no one to say that s/he uses mother tongue sometimes or never. Similarly, the languages of wider communication are Nepali, Dangaura Tharu and Hindi. They use Nepali, Dangaura and Hindi as the languages of wider communication (LWC) when the speakers of other languages visit their home.

The domains where mother tongue is used are in the family, rites and rituals, neighborhood, village meetings, local markets, including abusing, and story-telling. The Nepali language, the language of wider communication (LWC), is used in the government offices with non-Tharu and hilly people, in meeting minutes, hospitals and markets. Both the mother tongue and Nepali are used in the VDC office, in primary classes in government schools, trainings, in district headquarters, NGOs and INGOs offices, general assemblies and business.

Chapter 6

Language vitality, transmission and maintenance

6.0 Outline

This chapter is concerned with language vitality, transmission and maintenance in general. It consists of 5 sections. Section 6.1 deals with the intergenerational transmission of the language. Similarly, section 6.2 describes the languages spoken by younger people of Dangaura community. Section 6.3 examines the transmission of the Dangaura Tharu language, and section 6.4 is language maintenance, and section 6.5 we is the summary of this chapter.

6.1 Intergenerational transmission

Dangaura Tharu community in common is seen to have maintained their language vitality. The rate of shifting toward Nepali is very low. Even small children of the community speak their mother tongue. Table 6.1 presents the data based on the responses to of the question ‘Do all your children speak your mother tongue?’ by the informants in the key survey points.

Table 6.1: Mother tongue spoken by children

Male (n=30)		Female (n=30)	
Yes	No	Yes	No
30 (100%)		30 (100%)	

Table 6.1 shows that all the children of the Dangaura speech community speak their mother tongue. All the responses provided by both the male and female respondents are the same, i.e. all their children speak their mother tongue. It confirms that the Dangaura Tharu language has 100% vitality.

Similarly, Table 6.2 presents responses of the informants in the key survey point related to the question “What language do most parents in this village usually speak with their children?”

Table 6.2: The language spoken by the parents with their children

N=60	Male (n=30)	Female (n=30)
Mother tongue	29 (97%)	30 (100%)
Nepali	1 (3%)	

Table 6.2 shows that almost all the parents speak only their mother tongue with their children. Out of the total male respondents only one respondent said that parents in their community usually speak Nepali with their children whereas 97% males and 100% females responded that most of the parents in their villages usually speak their mother tongue to their children. It also shows that the Dangaura Tharu language has a total vitality.

6.2 Language spoken by younger people

In the Dangaura speech community most of the younger people use their mother tongue in their day-to-day communication. Table 6.3 below presents the responses to the question “Do young people in your village/town speak your mother tongue well, the way it ought to be spoken?”

Table 6.3: The way of speaking of their mother tongue by the younger generation

Male (n=30)		Female (n=30)	
Yes	No	Yes	No
27 (90%)	3 (10%)	25 (83%)	5 (17%)

Table 6.3 shows that out of 30 male respondents most of them, i.e. 90% said that young people in their village/town speak their mother tongue well, the way it ought to be spoken and only 10% said that the young people of their village/town do not speak their mother tongue well, the way it out to be spoken. Similarly, 83% female respondents mentioned that most of the young people in their village/town speak their mother tongue the way it ought to be spoken and 17% responded that they do not speak their mother tongue well, the way it ought to be spoken.

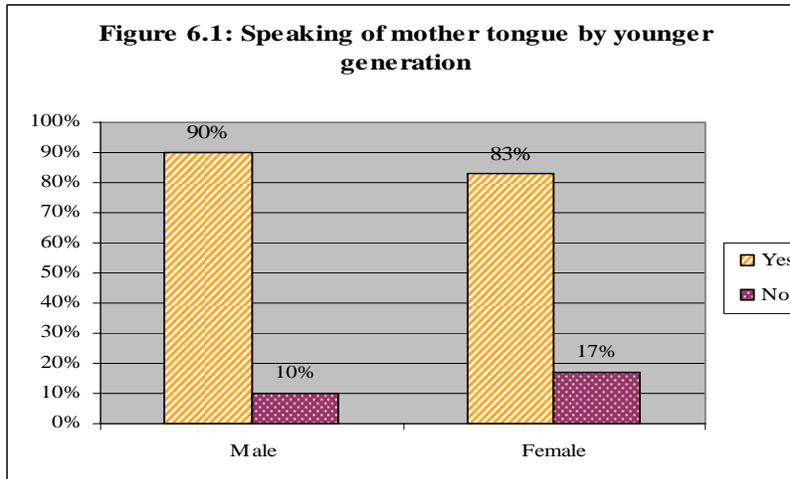


Figure 6.1 shows that way of speaking of their mother tongue by the younger generation. Most of the Dangaura speakers both male and females responded that younger people in their village/town speak their mother tongue well, the way it ought to be spoken.

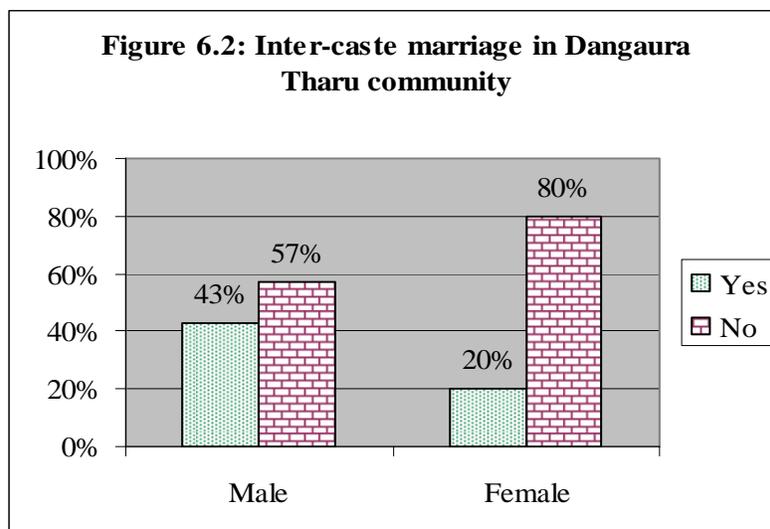
6.3 Transmission

Language maintenance in Dangaura is satisfactory. Table 6.4 presents the situation of language maintenance at the key survey points in Dangaura Tharu speech community.

Table 6.4: Intermarriage in Dangaura Tharu community

Male (n=30)		Female (n=30)	
Yes	No	Yes	No
13 (43%)	17 (57%)	6 (20%)	24 (80%)

Table 6.4 shows that out of the total male respondents, 43% responded that there is intermarriage in Dangaura Tharu community and 57% responded that there is not intermarriage in the Tharu community. Similarly, out of the total female respondents only 20% responded that there is intermarriage in Dangaura community whereas most of the speakers, i.e. 80% said that inter-caste marriage in Dangaura Tharu community is not in practice. The figure below gives a clear picture.



Similarly, in response to the question, “If there is inter-caste marriage in your community which other language groups have common marital relationship with your language group?” The answers are presented in Table 6.5 below.

Table 6.5: Common marital relationship with Dangaura Tharu language group

N= 19	Male (n=13)	Female (n=6)
Nepali	7 (54%)	4 (67%)
Rana Tharu	9 (69%)	3 (50%)
Kathoriya Tharu	3 (23%)	2 (33%)

Table 6.5 shows that 13 male respondents said that there is inter-caste marriage in practice. The 54%, 69%, and 23% respondents said that they have the common marital relationship with Nepali, Rana Tharu, and Kathoriya Tharu language groups respectively. Similarly, 6 female respondents said that there is the practice of inter-caste marriage in their society. The 67%, 50% and 33% female respondents said that they have the practice of inter-caste marriage with Nepali, Rana Tharu, and Kathoriya Tharu language groups respectively. Figure 6.3 give a clear picture.

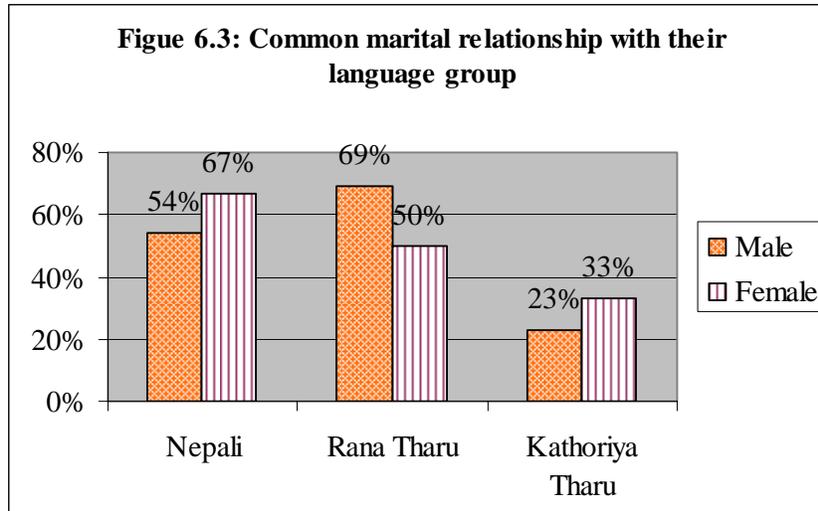


Figure 6.3 shows that Dangaura speakers, who said that there is the practice of intermarriage, responded that they have common marital relationship with Nepali, Rana Tharu, and Kathoriya Tharu speakers.

6.4 Language maintenance

Dangaura Tharus have positive attitudes towards the maintenance of the language. They are eager to maintain the transmission and vitality of the language. In response to the question “Do you like your children learn/study in mother tongue?” Table 6.6 presents the responses of the Dangaura Tharu speakers.

Table 6.6: Liking for children to learn/study in mother tongue

Male (n=30)		Female (n=30)	
Yes	No	Yes	No
30 (100%)		29 (97%)	1 (3%)

Table 6.6 shows that almost all the male respondents, i.e. 100% and 97% female respondents said that they like their children to learn/study in their mother tongue and only 3% female respondents said that they do not like it.

Similarly, in response to the question “If schools are opened for teaching your language how you will support it?” the respondents’ answers are presented in Table 6.7.

Table 6.7: The ways of supporting mother tongue teaching schools

N= 60	Male (n=30)	Female (n= 29)
By sending your children?	28 (93%)	29 (97%)
By encouraging other people to send their children?	30 (100%)	27 (90%)
By providing financial help?	27 (90%)	17 (57%)
By teaching?	13 (43%)	7 (23%)
By helping school?	26 (87%)	13 (43%)

Table 6.7 shows that 93% male and 97% female respondents said that they will support the schools by sending their children if schools are opened for teaching their language. Similarly, 100% males and 90% females responded that they will support the school by encouraging other people to send their children. In the same way, 90% males and 57% females responded that they will support the school financially. Similarly, 43% male and 23% female respondents are eager to support the mother tongue teaching school by teaching themselves. In the same way, 87% male and 43% female respondents will support the schools by helping school.

To make it more transparent, the ways of supporting mother tongue teaching schools are presented in Figure 6.4.

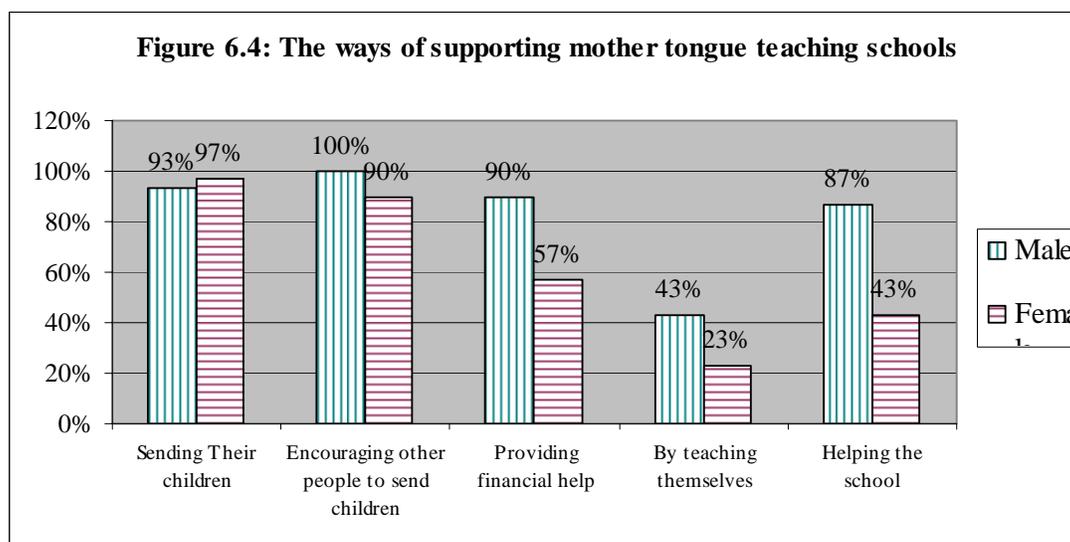


Figure 6.4 shows that Dangaura speakers are positive about the development of their language since they are ready to send their children to the mother tongue schools, and they also encourage others to send their children. Similarly, they are also ready for financial support. Similarly, educated Dangaura Tharu speakers can teach their language themselves.

6.5 Summary

The Dangaura Tharu language has 100% vitality as all their children speak their mother tongue; most of the parents in their community usually speak their mother tongue to their children; most of the young people use their mother tongue in their day-to-day communication and all the young people in their village/town speak their mother tongue well, the way it ought to be spoken.

Only 43% male and 20% female respondents said that there is intermarriage in Dangaura Tharu community and those who said that there is the practice of intermarriage, responded that they have common marital relationship with Nepali, Rana Tharu, and Kathoriya Tharu speakers. Similarly, almost all the Dangaura speakers like their children to learn/study in mother tongue and only 3% female respondents said that they do not like their children to learn/study in mother tongue. Dangaura speakers are positive about the development of their language, and they are ready to send their children to the mother tongue schools encouraging others to send their children as well. Similarly, they are also ready for financial support. Similarly, educated Dangaura Tharu speakers can teach their language themselves.

Chapter 7

Language attitudes

7.0 Outline

This chapter deals with the attitude of the Dangaura Tharu speakers towards their language in general. It consists of eight sections. Section 7.1 deals with the feelings of the speakers about their language. Section 7.2 discusses the problem because of being a native speaker of Dangaura Tharu, and section 7.3 explores feelings about children's marriage with non-Dangaura speakers. Similarly, section 7.4 looks at grandchildren's language, and section 7.5 with first language of children. Section 7.6 deals with medium of instruction at primary level of schooling and section 7.7 with the differences in the use of language between the present speakers and their grandparents. Section 7.8 is the summary of this chapter.

7.1 Feeling of the speakers about their language

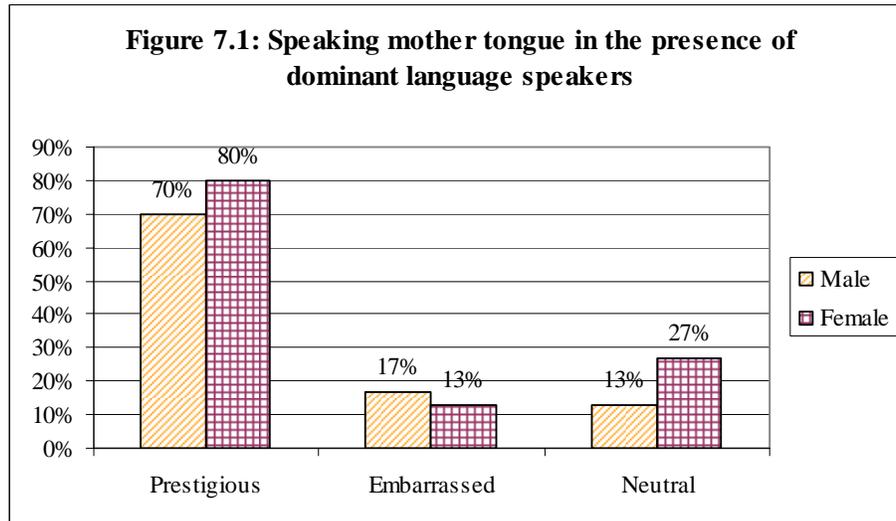
In general, Dangaura Tharu speakers have very positive attitudes towards their language. In response to the question "When you speak your mother tongue in the presence of the speaker of the dominant language what do you feel...?" Table 7.1 presents the responses of the informants of the key survey points.

Table 7.1: Feeling of speaking mother tongue in the presence of the speaker of the dominant languages

	Male (n=30)	Female (n=30)
Prestigious	21 (70%)	24 (80%)
Embarrassed	5 (17%)	4 (13%)
Neutral	4 (13%)	2 (7%)

Table 7.1 shows that out of the total male respondents of Dangaura community 70% said that they feel prestigious when they speak their mother tongue in the presence of the speaker of the dominant language like Nepali. Similarly, 17% and 13% feel embarrassed and neutral respectively when they speak Dangaura Tharu in the presence of the speakers of the dominant languages.

In the same way, 80% female respondents replied that they feel prestigious when they speak their mother tongue in the presence of the speaker of the dominant languages. Similarly, 13% and 7% said that they feel embarrassed and neutral respectively when they speak their mother tongue in the presence of the speakers of the other dominant languages. They have very positive attitudes towards their language. Figure 7.1 presents a clear picture.



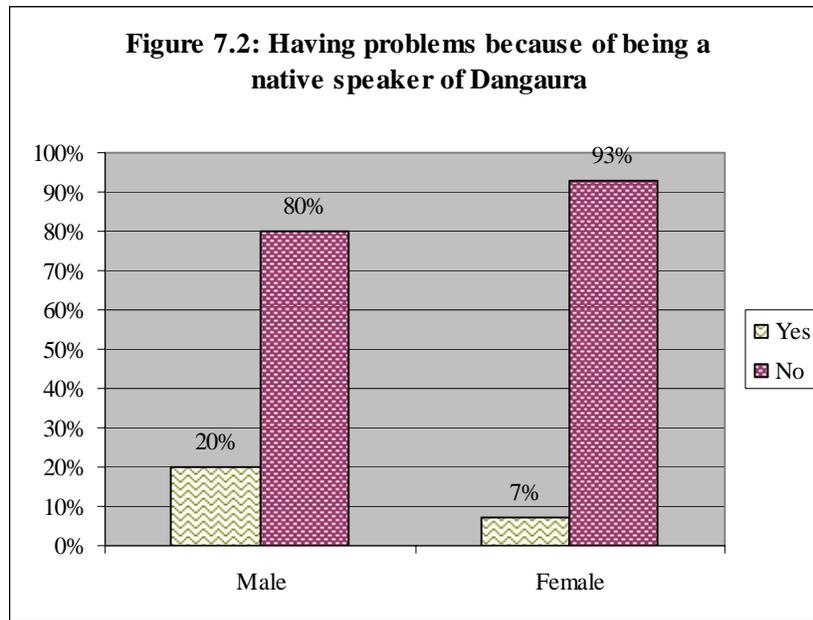
7.2 Problem because of being a native speaker of Dangaura

In response to the question “Have you ever had any problem because of being a native speaker of your mother tongue?” Dangaura native speakers’ responses are presented in Table 7.2.

Table 7.2: Having problems because of being a native speaker of Dangaura Tharu

Male (n=30)		Female (n=30)	
Yes	No	Yes	No
6 (20%)	24 (80%)	2 (7%)	28 (93%)

Table 7.2 shows that out of the total male respondents 20% said that they face some problems because of being a native speaker of Dangaura Tharu whereas most of them responded that they have no problem. Similarly, only 7% female respondents said that they have some problems, and 93% have no problem. Figure 7.2 shows whether they have a problem being native speakers of Dangaura.



Similarly, in response to the question “If you had problems because of being a native speaker of your mother tongue, what kinds of problems have you had? Table 7.3 presents the lists of the problems and their frequencies.

Table 7.3: Problems they have because of because of being a native speaker of Dangaura

N= 8	Male (n=6)	Female (n= 2)
Teasing	2 (33%)	
Understanding Nepali	2 (33%)	
Mental and social	1 (17%)	1 (50%)
In government offices	1 (17%)	1 (50%)

Table 7.3 shows out of the total 6 male respondents, 33%, 33%, 17%, and 17% have problems: being teased, understanding, mental and social and in government offices respectively because of being a native speaker of Dangaura Tharu. Similarly, out of 2 female respondents, have 50-50% mental and social problems and in government offices.

7.3 Feeling about children’s marriage with non-Dangaura speakers

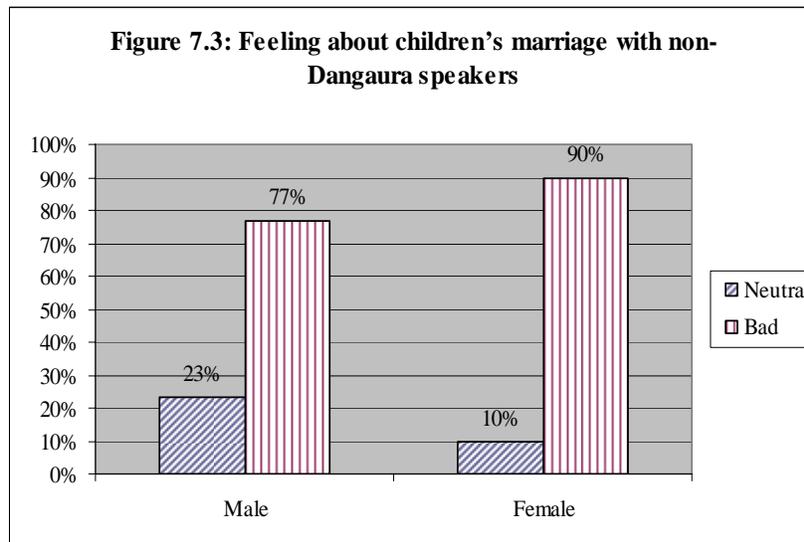
Most of the Dangaura speakers feel bad if their son or daughter married someone who does not know their mother tongue. Regarding the question “How would you feel if your son or

daughter married someone who does not know your language?” Table 7.4 presents the responses of the respondents at the key survey points.

Table 7.4: Feeling about children’s marriage with non-Dangaura speakers

Male (n=30)			Female (n=30)		
Good	Neutral	Bad	Good	Neutral	Bad
	7 (23%)	23 (77%)		3 (10%)	27 (90%)

Table 7.4 shows that out of the total male respondents most of the Dangaura feel bad if their son or daughter married someone who does not know their mother tongue, and only 23 % feel neutral. Similarly, most of the female speakers feel bad and only 10% females feel neutral. And there is not even a single speaker who feels good if his/her son or daughter married someone who does not know their mother tongue. Figure 7.3 shows how they feel about their children’s marriage with non-native speakers of Dangaura.



7.4 Grandchildren’s language

Dangaura speakers are positive towards their language and culture. All the Dangaura speakers said that their grandchildren will speak their language the way they do. Table 7.5 presents the responses from the key survey points regarding the question, “Will the grandchildren also speak your language?”

Table 7.5: Will the children of the present Dangaura children speak your language

	Male N=30	Female N=30
Speak	30 (100%)	30 (100%)
Won't speak		

Table 7.5 shows that all the respondents, both males and females, responded that the children of the present Dangaura children will speak their language. It shows that they are very positive towards their language.

Similarly, regarding the question “If speak, how do you feel about this?” Table 7.6 presents the responses of the Dangaura speakers in the key survey points.

Table 7.6: Feeling of the speakers if their grandchildren will speak their language

Male (n=30)			Female (n=30)		
Good	Neutral	Bad	Good	Neutral	Bad
30 (100%)			30 (100%)		

Table 7.6 shows that all the respondents both males and females feel good if their grandchildren will speak their language. It shows that they have very positive attitude towards their language.

Similarly, in response to the question “If they will not speak, how do you feel about this?” Table 7.7 presents the responses of the Dangaura speakers at the key survey points.

Table 7.7: Feeling of the speakers if their grandchildren will not speak their language

Male (n=30)			Female (n=30)		
Good	Neutral	Bad	Good	Neutral	Bad
	3 (10%)	27 (90%)		2 (7%)	28 (93%)

Table 7.7 shows that out of the total male respondents most of them feel bad if their grandchildren will not speak their language, and only 10% feel neutral. Similarly, 93% females feel bad and only 7% feel neutral if their grandchildren will not speak their language.

7.5 First language of the children

Since Dangaura speakers have positive attitudes towards their language, most of them said that their children should speak their mother tongue, Dangaura Tharu, first. Table 7.8 presents the responses for the question “What language should your children speak first?” from the respondents of the key survey points.

Table 7.8: The languages Dangaura children should speak first

	Male (n=30)	Female (n=30)
Dangaura Tharu	29 (97%)	28 (93%)
Nepali	1 (3%)	2 (7%)

Table 7.8 shows that most of the males and females Dangaura speakers said that their children should speak their own mother tongue i.e. Dangaura Tharu, first as 97% males and 93% females said that Dangaura Tharu is their first choice for their children’s language. Similarly only 3% males and 7% females said that their children should speak Nepali, the official language of the nation, first.

7.6 Medium of instruction at primary level of schooling

Regarding the question “What language do you prefer for your children’s medium of instruction at primary level of schooling?” Table 7.9 presents the responses of the Dangaura speakers of the key survey points.

Table 7.9: Preference for the medium of instruction at primary level of schooling

	Male (n=30)	Female (n=30)
Mother tongue	26 (87%)	27 (90%)
Nepali	1 (3%)	1 (3%)
English	3 (10%)	2 (7%)

Table 7.9 shows that most of the male respondents responded that they prefer their own mother tongue, i.e. Dangaura Tharu as their children’s medium of instruction at primary level of schooling. Similarly, only 10% and 3% said that they prefer English and Nepali respectively for their children’s medium of instructions. Similarly, 90% female Dangaura speakers prefer their mother tongue as the medium of instruction, and rest 7% and 3% said that they prefer English and Nepali respectively.

7.7 Differences in the use of language between two generations

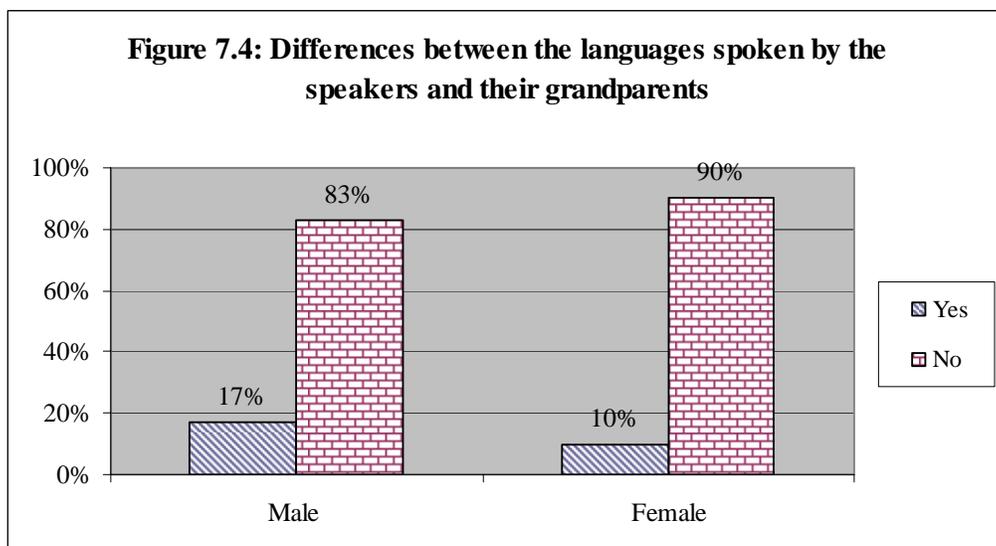
In response to the question “Do you think that the language spoken by you is different from your grandparents?” Table 7.10 presents their responses in the key survey points.

Table 7.10: Differences between the languages spoken by the two generations

	Male N=30	Female N=30
Yes	5 (17%)	3 (10%)
No	25 (83%)	27 (90%)

Table 7.10 shows that only 17% male Dangaura speakers think that the language spoken by them is different from their grandparents whereas most of them, i.e. 83% do not think that there is differences in the language spoken by them and their grandparents. Similarly, out of the total female respondents only 10% said that they think that the language spoken by them is different from their grandparents and most of them said that they do not think that there are any differences between the languages spoken by them and their grandparents.

Figure 7.4 presents the answers of the Dangaura speakers to the question whether there are differences between the languages spoken by them and their grandparents.



Regarding the responses to the question, “If yes, how do you think the language spoken by you is different from your grandparents?” are presented in Table 7.11.

Table 7.11: The ways of differences in language between two generations

If yes, how do you think the language spoken by you is different from your grandparents?	Male (n=5)	Female (n= 3)
Pronunciation	3 (60%)	3 (100%)
Vocabulary	4 (80%)	3 (100%)
Use of specific type of sentences		1 (33%)
mixing of other languages	3 (60%)	1 (33%)
Way of speaking	4 (80%)	2 (67%)

Table 7.11 shows that out of the total male participants, who think that the language spoken by them is different from their grandparents, 80% said that their language differentiates from their parents in vocabulary and in the way of speaking and 60% said that the differences are found in pronunciation and mixing of other languages. Similarly, the female respondents, who think that the language spoken by them is different from their grandparents, all of them said that there are differences in pronunciation and in vocabulary. Similarly, 33% said that there are differences in the use of specific types of sentences and in mixing of other languages. And 67% said that there are differences in the way of speaking.

From this analysis we can conclude that the language spoken by two different generations have some differences in the way of pronunciation, use of vocabulary, use of specific types of sentences, mixing of other languages and in the way of speaking.

Similarly, in response to the question “How do you feel when you hear young people of your own community speaking other languages instead of their first language?” Table 7.12 presents the responses of the language participants in the key survey points.

Table 7.12: Feeling towards the user of other languages instead of their mother tongue

Male (n=30)			Female (n=30)		
Good	Indifferent	Bad	Good	Indifferent	Bad
	4 (14%)	26 (86%)	2 (7%)	2 (7%)	26 (86%)

Regarding the language attitude table 7.12 shows that most of the males and females feel bad when they hear young people of their own community speaking other languages instead of their first language. Similarly, only 14% male Dangaura speakers responded that they feel indifferent and there in no one to say they feel good. Similarly, 7% females responded that they feel good as well as indifferent whey they hear young people of their own community speaking other language instead of their mother tongue.

7.8 Summary

Dangaura Tharu speakers have very positive attitudes towards their language. Most of them feel prestigious when they speak their mother tongue in the presence of the speaker of the dominant language like Nepali. Only a few respondents had faced some problems such as in understanding of Nepali, in government offices, mental and social problems, because of being a native speaker of Dangaura Tharu. Similarly, most of the Dangaura speakers feel bad if their son or daughter married someone who does not know their mother tongue.

All the Dangaura speakers are optimistic that their grand children will speak their language and all of them feel good if his/her children will speak their mother tongue. Similarly, most of them feel bad if their grand-children will not speak their mother tongue. It shows that they are very positive towards their language. Similarly, most of the males and females Dangaura speakers said that their children should speak their own mother tongue i.e. Dangaura Tharu first.

Similarly, most of the Dangaura speakers prefer their own mother tongue, i.e. Dangaura Tharu as their children’s medium of instruction at primary level and only a few prefer Nepali

and English languages. Less than 20% Dangaura speakers think that the language spoken by them is different from their grandparents, and the differences are in the way of pronunciation, use of vocabulary, use of specific types of sentences, mixing of other languages and in the way of speaking. Most of the male and females speaker feel bad when they hear young people of their own community speaking other languages instead of their mother tongue.

Chapter 8

Language Development

8.1 Appreciative inquiry

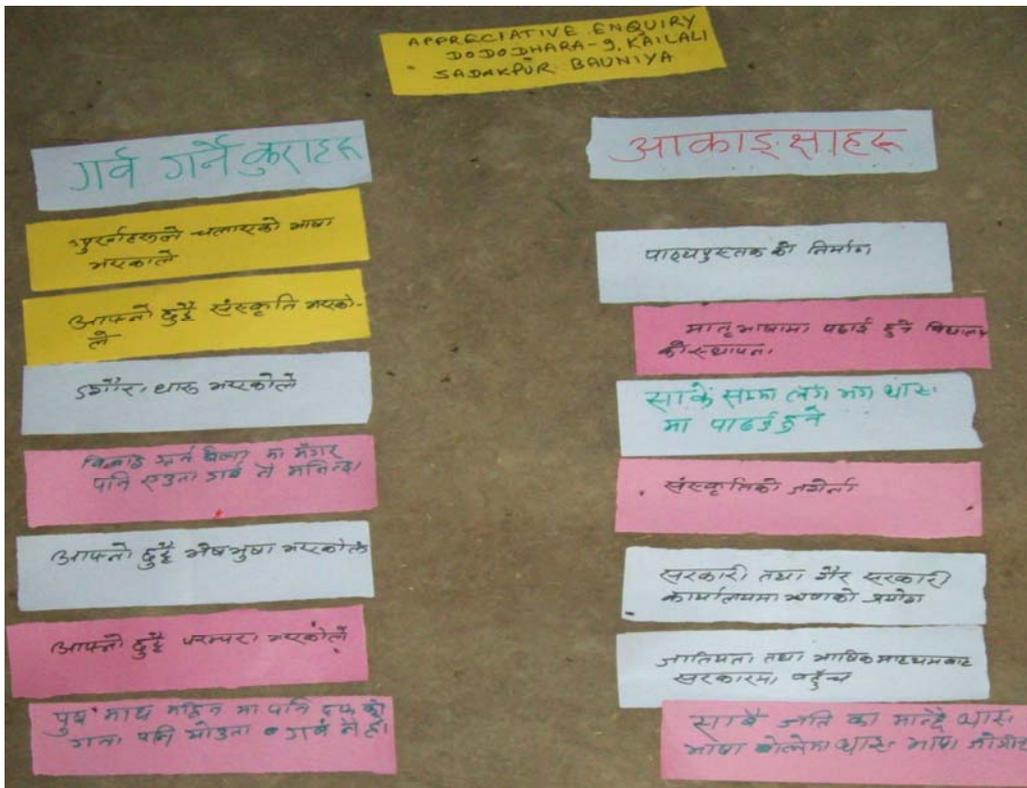
In the survey, a participatory tool known as appreciative inquiry was used in all five key points in the Dangaura Tharu community. The main purpose of this tool was to gather information about the dreams and aspirations of the Dangaura Tharu speakers for the development of their language as well as their culture. It was conducted in each point in a group of participants of different demographic categories of sex and education. The participants in each key point were asked to describe things that made them feel happy or proud of their language or culture. They were asked to write down the ‘good things’ on a piece of paper and placed them serially on the floor. Then they were asked to, based on those good things in Dangaura Tharu language and culture, say they “dreamed” about how they could make their language or culture even better. After having received their responses in the group they were advised to categorize the dreams from the easiest to the most difficult, specify which ones were most important and to choose a few to start on developing plans such as who else should be involved, what the first step should be and what resources they needed.

In order to develop the Dangaura Tharu language, an appreciative inquiry and a participatory tool were administered to the group of at least eight to twelve participants of mixed category in all the reference points of the survey in Dangaura Tharu community. Pictures 8.1, 8.2, 8.3 and 8.4 show the appreciative inquiry tools used in Jain, Dhangadhi-5, Sadakpur Bauniya, Dododhara-9, and Bhagatpur, Durgauli-2 of Kailali district and Banjariya-9, of Krishnapur VDC of Kanchanpur district.

Picture 8.1: Appreciative enquiry at Jain, Dhangadhi-5, Kailali



Picture 8.2: Appreciative enquiry at Sadakpur Bauniya, Kailali



In this survey, as already mentioned different participatory tools such as dialect mapping, domains of language use and bilingualism were used. The main focus of these tools is to help the participants to verbalize things they already know intuitively about their language and culture. However, an appreciative inquiry, as the name suggests, is designed to help the participants think about future possibilities of enhancement of their language and culture. Table 8.1 presents the summary of the responses to major queries related to preservation and promotion of the language on all five key points in Dangaura Tharu.

Table 8.1: Findings from the appreciative inquiry in Dangaura Tharu

Survey points	Good things that made Dangaura Tharu feel happy or proud about their language	Dreams about how they could make their language even better	Most important dream to start on planning
Jain, Dhangadhi-5, Kailali	<ul style="list-style-type: none"> ▪ Having their own mother tongue and feeling of solidarity with their language ▪ Stock of vocabulary ▪ Having songs ▪ Having their own cultural identity ▪ Having audio and videos or CD/DVD ▪ Different newspapers and journals, ▪ Can express their feelings easily 	<ul style="list-style-type: none"> ▪ Preservation of their language, culture and religion, ▪ Should be the language of daily uses in government offices ▪ Should be used published in different national newspapers and telecast in national televisions ▪ Establishment of Tharu academy ▪ Grammar, dictionary, and curriculum development in Dangaura Tharu ▪ Dangaura Tharu should be taught in university level ▪ There should be equal 	<ul style="list-style-type: none"> ▪ To establish mother tongue based primary school

		opportunity for Dangaura speakers in different organizations.	
Sadakpur Bauniya, Dododhara-9, Kailali	<ul style="list-style-type: none"> ▪ Mother tongue of Dangaura Tharu ▪ Being their ancestral language ▪ Having their own unique culture, tradition and costume 	<ul style="list-style-type: none"> ▪ Establishment of mother tongue teaching school for the beginners in primary level ▪ Textbook preparation ▪ Preservation and promotion of Dangaura culture ▪ Use of the mother tongue in government and non-government offices ▪ Equal access in the government's bodies ▪ Others should also speak their language 	<ul style="list-style-type: none"> ▪ Establishment of mother tongue teaching school for the beginners in primary level ▪ Text book preparation
Bhagatpur, Durgauli-2, Kailali	<ul style="list-style-type: none"> ▪ Songs and music ▪ Being indigenous ▪ Having their own rules and regulations ▪ Tradition ▪ Large number of population and mother tongue speakers ▪ Newspapers 	<ul style="list-style-type: none"> ▪ Preparation of grammar, dictionary and textbooks in Dangaura Tharu ▪ Development of their own script ▪ Teaching learning of mother tongue ▪ To have any program on T.V ▪ Preservation and promotion of culture and 	<ul style="list-style-type: none"> ▪ Establishment of mother tongue based primary schools

	<ul style="list-style-type: none"> ▪ Tharu museum ▪ Having their own unique culture 	<ul style="list-style-type: none"> tradition ▪ Establishment of Tharu (language, culture, literature, history) research centre ▪ Access in government's bodies 	
Belaurai Bazaar, Shreepur-4, Kanchanpur	<ul style="list-style-type: none"> ▪ Being their mother tongue ▪ Ancestral language ▪ Songs and music/ CD/DVDs ▪ Used in local level FM radios ▪ Their own culture, costumes, and tradition ▪ Stock of vocabulary in their language ▪ Used in newspapers like national daily The Gorkhapatra 	<ul style="list-style-type: none"> ▪ To start mother tongue based school at primary level ▪ To prepare textbooks in Dangaura Tharu ▪ Script development ▪ Grammar, dictionary ▪ Preservation and promotion of Tharu language and culture ▪ To use Dangaura in government offices <p>Dangaura Tharu should be taught in secondary and higher education.</p>	<ul style="list-style-type: none"> ▪ Establishment of moth tongue based primary schools in Tharu communities
Banjariya Krinshnapur-9, Kanchanpur	<ul style="list-style-type: none"> ▪ Having their ethnic and national identity as Dangaura Tharu ▪ Being their own mother tongue ▪ Songs and music 	<ul style="list-style-type: none"> ▪ Application of the Dangaura Tharu language at basic level curriculum ▪ Language documentation ▪ Grammar ▪ Dictionary 	<ul style="list-style-type: none"> ▪ To start mother tongue based education at primary level

	<ul style="list-style-type: none"> ▪ Culture and tradition ▪ Costumes ▪ Art and literature ▪ History 	<ul style="list-style-type: none"> ▪ Their language should be used as an official language in Tharu dominant areas ▪ Use of language in mass media ▪ Federal state with ethnic identity 	
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8.2 Summary

The good things that make Dangaura Tharu speakers proud of their language and culture are their mother tongue, art, literature, folk songs, lyrics, newspapers and magazines published in their language.

Their dreams to make their language even better are writing a grammar, dictionary, textbooks, having mother tongue teachers, establishment of mother tongue based primary schools, development of their own script, teaching and use of Dangaura Tharu in higher education and in Tharu dominant districts, establishment of Tharu section in Nepal Academy for promotion and preservation of Dangaura language, culture and religion including be a coverage in mass media such as radio, TV, and national level newspapers and journals.

Their important dreams are an immediate planning of mother tongue teaching schools for their children, development of textbook and curriculum for mother tongue education. They said that there should be the involvement of both the community and the government to make their dreams come true.

Chapter 9

Dialectal Variation

9.0 Outline

This chapter deals with the dialectal variations in the Dangaura Tharu language in general. Section 9.1 looks at lexical variations which include methodology of finding lexical variation and lexical similarity among the key survey points in the Dangaura Tharu language. Similarly, section 9.2 deals with dialect mapping to find out the possible dialects of the language, and section 9.3 is the summary of this chapter.

9.1 Lexical variation

The wordlist consists of 210 words that are compared with the five Dangaura Tharu speech varieties to determine the degree of lexical similarity. This section deals with the data, methodology of lexical similarity study, and it presents the lexical similarity study result.

9.1.1 Methodology

The standard wordlists of 210 words were elicited in different points with mother tongue speakers (grown up in the Dangaura community, representing different sex, age and literacy), compiled them with phonetic transcriptions. In each key point, at least two sets of wordlists were administered.

Wordsurv (Wimbish, 1989), a tool primarily used to determine the genetic relationship of the language or dialects, is used to identify the potential linguistic or genetic relationship between the different varieties of the Dangaura Tharu language. After the entry of words from each survey point the words from the selected wordlist are aligned on the basis of phonetic similarities and dissimilarities. Then the lexical similarity percentages are calculated in Wordsurv.

The 60% has been generally used as a cutoff point for determining lexical similarity. Table 9.1 presents the evaluation criteria of the lexical similarity percentages between the wordlists.

Table 9.1: Evaluation criteria of the lexical similarity percentages

Less than 60%	Different language
60% or more	Intelligibility testing is required by using RTT

The speech varieties having a lexical similarity of less than 60% are evaluated as different language. However, languages or dialects with around 60% or above lexical similarity should be tested for intelligibility using another tool referred to as Recorded Text Test (RTT). But RTT could not be administered because of the time constrains.

9.1.2 Lexical similarity among the key points in Dangaura Tharu

Dangaura Tharu is spoken in a vast stretch of geographical location. However, especially in Kailali and Kanchanpur districts, this language generally does not show any variation as such. Table 9.2 presents the situation of lexical similarity comparison in Dangaura Tharu.

Table 9.2: Lexical similarity comparison in Dangaura Tharu

Varieties	Belauri	Jain	Guleriya	Bhagatpur	Sadakpur
Belauri	100%	77%	70%	66%	64%
Jain	77%	100%	68%	67%	66%
Guleriya	70%	68%	100%	75%	72%
Bhagatpur	66%	67%	75%	100%	77%
Sadakpur	64%	66%	72%	77%	100%

Table 9.2 shows that Dangaura Tharu language spoken in Belauri has 77% similarity with Jain, 70% with Gulariya, 66% with Bhagatpur and 64% with Sadakpur. Similarly, the language spoken in Jain has 68% similarity with Guleriya, 67% with Bhagatpur and 66% with Sadakpur. Likewise, the language spoken in Gulariya has 75% similarity with Bhagatpur and 72% with Sadakpur. In the same way, the language spoken in Bhagatpur has 77% with Sadakpur. Table 9.2 concludes both the varieties of Dangaura Tharu might be mutually intelligible to each other.

9.2 Dialect mapping

In order to determine dialects among the Dangaura Tharu speakers, the dialect mapping was administered in all the reference points of the survey. The pictures 9.1, 9.2, 9.3, 9.4 and 9.5 show the dialect mapping tools used in Jain, Dhangadhi-5, Sadakpur Bauniya, Dododhara-9, and Bhagatpur, Durgauli-2 of Kailali district and Banjariya-9, Krishnapur VDC and Belauri-4, Shreepur VDC of Kanchanpur district present the dialectal variation of the Dangaura Tharu language.

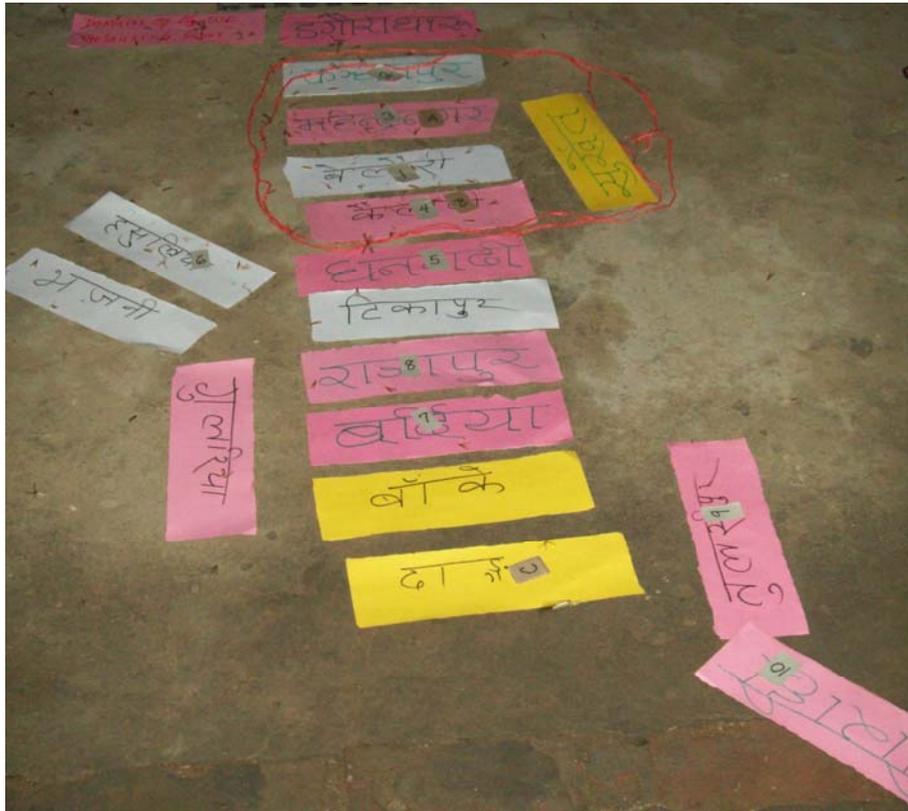
Picture 9.1: Dialect mapping at Jain, Dhangadhi-5, Kailali



Picture 9.2: Dialect mapping at Sadakpur Bauniya, Kailali



Picture 9.5: Dialect mapping at Belauri-4, Shripur



The dialect mapping tool was used to help the community members to think about and visualize the different varieties, if any in the Dangaura Tharu. The language participants in group of 8 to 12 in each survey point were asked to write on a separate sheet of paper the name of each district and town where Dangaura Tharu is spoken and placed the on the floor to represent the geographical location. The districts and towns were recognized as the Dangaura Tharu language speaking areas: Kailali, Kanchanpur, Dang, Banke, Bardiya, Surkhet, Nepalganj, Gulariya, Kanchanpur, Lamahi, Dnangadhi, Ghorahi, Tulsipur, Tikapur, Kapilvastu ,Chandrauta and so on.

Table 9.3: Degree of similarity in the forms of the speech spoken in different places

Key survey points	Forms of speech in Dangaura Tharu	
	Group A	Group B
Jain	Kailali, Dhangadhi	Dang, Banke, Bardiya, Surkhet, Kanchanpur, Kapilbastu
Sadakpur Bauniya	Kailali, Banke, Badiya, Kanchanpur	Nawalparasi, Butwal, Dang, Surkhet.
Bhagatpur	Kailali, Tikapur, Banke, Bardiya, Dang	Chandrauta, Deukhari, Gorusinge
Guleriya	Kanchanpur, Tulsipur, Tikapur, Dang, Gulariya, Banke, Bardiya, Kailali, Dhangadhi	Rupandehi, Nawalparasi, Bara, Parsa, Chitwan, Udaypur, Sundari, Morang, Saptari
Belauri	Kanchanpur, Mahendranagar, Belauri, Kailali, Surkhet	Dhangadhi, Tikapur, Rajapur, Bardiya, Banke, Dang, Tuslipur, Gulariya

Next, they used the number to indicate the ranking from easier to understand to most difficult. They were advised to use colored plastic to mark those they understand very well, average and poorly. Table 9.4 presents the ranking from easier to understand to most difficult in the Dangaura Tharu language.

Table 9.4: Ranking from easier to understand to the most difficult in Dangaura Tharu

Key survey points	Forms of speech in Dangaura Tharu		
	Very well	Average	Poorly
Jain	All the villages of Kailali, Dhangadhi, Kanchanpur	Dang, Banke, Bardiya, Surkhet, Kapilbastu	
Sadakpur, Bauniya	Kailali, Banke, Badiya, Kanchanpur	Nawalparasi, Butwal, Dang, Surkhet	
Bhagatpur	Kailali, Tikapur, Banke, Bardiya, Dang	Chandrauta, Deukhari, Gorusinge	
Guleriya	Kanchanpur, Tikapur, Bardiya, Kailali, Dhangadhi	Banke, Dang, Gulariya, Tulsipur,	Nawalparasi, Bara, Parsa, Chitwan, Udaypur, Sundari
Belauri	Kanchanpur, Mahendranagar, Belauri, Kailali, Surkhet	Tikapur, Rajapur, Bardiya, Banke, Dang, Tuslipur, Gulariya	

Similarly, in response to the question “Which forms of speech they prefer for preparing reading materials”, the answers are presented in Table 9.5.

Table 9.5: Preferences of speech variety for developing materials

Survey points	Preferences of speech variety for developing reading materials		
	First priority	Second priority	Third priority
Jain	Jain (Dhangadhi municipality)	Bhada (Kailali)	Hasuliya (Kailali)
Sadakpur, Bauniya	Dang	Kailali	Bardiya
Bhagatpur	Dang	Tikapur (Kailali)	
Guleriya	Banke	Kailali	Kanchapur
Belauri	Kanchanpur	Kailali	Dang

Table 9.5 shows that language participants in Sadakpur Bauniya and Bhagatpur responded that the form of speech in Dang should be used for reading materials. Similarly, the participants of Jain preferred their own variety for reading materials. The participants from Guleriya and Belauri preferred Banke and Kanchanpur speech variety respectively for reading materials. Participants of all the five key survey points responded that Kailali variety of Dangaura Tharu is in their second priority.

9.3 Summary

All the varieties of Dangaura Tharu are mutually intelligible to each other. There is lexical similarity ranging from 64% to 77% among the key survey points in Dangaura Tharu. It may indicate that Dangaura Tharu at present do not show any dialectal variation that may hinder the mutual intelligibility among the Dangaura speakers residing in different key survey points.

The following names of the districts and towns are recognized as the Dangaura Tharu language speaking areas: Kailali, Kanchanpur, Dang, Banke, Bardiya, Surkhet, Nepalganj, Gulariya, Kanchanpur, Lamahi, Dnangadhi, Ghorahi, Tulsipur, Tikapur, Kapilvastu, Chandrouta etc. The result of the dialect mapping tool shows they can easily understand the speech variety spoken in Mid-Western and Far-Western development regions of the country.

The participants in Sadakpur Bauniya and Bhagatpur responded that the form of speech in Dang should be used for reading materials. Similarly, the participants of Jain preferred their

own variety for reading materials. The participants from Guleriya and Belauri preferred Banke and Kanchanpur speech variety respectively for reading materials. Participants of all the five key survey points responded that Kailali variety of Dangaura Tharu is in their second priority.

Chapter 10

Findings and Recommendations

10.1 Major findings

The main aim of this survey was to look at the sociolinguistic situation of the Dangaura Tharu, an Indo-European language spoken in the Far-Western Terai of Nepal. The Dangaura Tharus are one of the indigenous nationalities of Nepal who reside primarily in Dang, Banke, Bardiya, Kailali, and Kanchanpur districts of western Nepal. They have their own culture and language. But Government of Nepal has not recognized Dangaura Tharus as a separate indigenous people group. Dangaura Tharus use a distinct language belonging to Indo-Aryan language family to communicate among themselves in the community.

The survey has gathered a good deal of information about the language resources; mother tongue proficiency and bi/multilingualism; domains of language use; language vitality; transmission and maintenance; language attitudes; language development and dialectal variation of the Dangaura Tharu language.

The major findings of this survey are as follows:

- a) The Dangaura Tharus are one of the indigenous nationalities of the nation and the language spoken by them is Dangaura Tharu that belongs to Indo-European family, which is mainly spoken in the Terai region of Mid-Western and Far-Western development regions of Nepal and some adjacent parts of Indian states of Uttarpradesh and Utarakhand.
- b) According to the recent Census of Nepal, 2011, Tharu is spoken by 15, 29,875, i.e. 5.77% of the total population of Nepal and 88.05% of the 17, 37,470 ethnic Tharu. Tharu mother tongue speakers have been dispersed in all the 75 districts of the nation. Majority of the Dangaura Tharu speakers are residing in Dang, Banke, Bardiy, Kailali and Kanchanpur districts.
- c) Dangaura Tharu is also known as Dangaha, Dangali, Dangauli, Dangora, and Dangura. Religiously, most of them follow Hinduism. Majority of Dangaura speakers do not have access to education. The main occupations of Dangaura Tharus are farming and household works.

- d) The resources available in the Dangaura Tharu language are folk stories and folklore; songs; religious literatures; and the modern language transmission resources like radio, cinema, films and CD/DVD are also available in the language. Similarly, alphabet, grammar, dictionary, textbook, literary materials, newspaper, magazines, and written literatures are also available in the language.
- e) Dangaura Tharus are very much proficient in speaking their language. All the members of Dangaura speech community speak their language very well and only educated speakers of Dangaura can read and write in their language. There is no monolingual in Dangaura except some elderly people especially elderly women. Most of them are bilingual, and majority of them are multilingual as well. Similarly, majority of Dangaura families are bilingual as well as multilingual. Most of them are bilingual in Nepali, Hindi and Rana Tharu languages.
- f) Majority of Dangaura children do not understand at all Nepali speaking teachers when they first go to school. Since most of the Dangaura use their own mother tongue at home their children are monolingual before going to school.
- g) Dangaura Tharu is used in all the general domains such as counting, singing, joking, bargaining/shopping/marketing, story-telling, discussing/debating, praying, quarrelling, abusing (scolding/using taboo words), telling stories to children, singing at home, family gatherings and village meetings.
- h) They use only their mother tongue with their family members while discussing educational and social matters whereas majority of them use Nepali in writing letters to their family members. Dangaura children use both the mother tongue and Nepali with their friends and in neighborhood while they use only Nepali at school. There is the dominance of Dangaura in rites and rituals. They use Nepali, Dangaura and Hindi as language of wider communication (LWC) with the non-native speakers.
- i) The Dangaura Tharu language has 100% vitality as all their children speak their mother tongue; most of the parents in their community usually speak their mother tongue to their children; most of the young people use their mother tongue in their day-to-day communication and all the young people in their village/town speak their mother tongue the way it ought to be spoken.
- j) All the male and 97% female respondents said that they like their children learn/study in mother tongue, and they are eager to help the mother tongue schools by sending

your children, by encouraging other people to send their children, by providing financial help, by teaching themselves and by helping with school.

- k) Dangaura Tharu speakers have very positive attitude towards their language and culture. More than two-third of both male and female speakers feel prestigious when they speak their mother tongue in the presence of the speaker of the dominant language like Nepali, and only a few speakers said that they feel embarrassed and neutral.
- l) Most of the Dangaura speakers have not any problem because of being a native speaker of their mother tongue. Only a few speakers face problems when they are teased, and they have problems in understanding, mental and social problems; and have problems in government offices because of being a native speaker of Dangaura Tharu. More than the 75% males and almost all the female speakers feel bad if their son or daughter marry someone who does not know their mother tongue. All the Dangaura speakers said that their grand children will speak their language and most of them feel good if their grand children will speak their mother tongue.
- m) Most of the male and female speakers said that their children should speak their own mother tongue first while only a few speakers are in the favor of Nepali. Similarly, most of both male and female speakers prefer their own mother tongue, i.e. Dangaura Tharu as their children's medium of instruction at primary level and only very few of them preferred to English and Nepali languages.
- n) Majority of the Dangaura speakers both males and females do not think that there are differences in the language spoken by them and their grandparents. Only less than one third of both male and female Dangaura speakers think that the language spoken by them is different from their grandparents in pronunciation, use of vocabulary, use of specific types of sentences, mixing of other languages and the way of speaking.
- o) Dangaura community is rich in oral literature: folk tales, songs, religious literature. The good things that made Dangaura Tharu speakers feel happy or proud about their language and culture are Dangaura Tharu is their mother tongue, stock of vocabulary, songs, lyrics, newspaper and magazines, being the ancestral language, having their own culture and costume, art, history and literature.
- p) Regarding their dreams to make their language even better, they feel the activities and programs should be carried out: writing a grammar, dictionary, textbooks, having

mother tongue teachers, establishment of mother tongue based primary schools, teaching in higher education, development of their own script, using it as official language in Tharu dominant districts, establishment of Tharu section at Nepal Academy for promotion and preservation of Dangaura language, culture and religion, and a coverage in electronic and print media.

- q) Their most important dream is the establishment of mother tongue teaching primary schools and development of textbook and curriculum for mother tongue education. They have made planning for these important dreams. They said that there should be the involvement of both the community and the government to realize their dreams and they should be done immediately.
- r) There is lexical similarity ranging from 64% to 77% of lexical similarity among the key survey points in Dangaura Tharu. It indicates that Dangaura Tharu at present does not show any dialectal variation that may hinder the mutual intelligibility among the Dangaura speakers residing in different key points.
- s) The result of the dialect mapping tool shows that except the eastern parts of Nepal to Nawalparasi, they can easily understand the form of speech. They can easily understand the speech variety spoken in Mid-Western and Far-Western development regions of the country.
- t) The participants in Sadakpur Bauniya and Bhagatpur responded that the form of speech in Dang should be used for reading materials. Similarly, the participants of Jain preferred their own variety for reading materials. The participants from Guleriya and Belauri preferred Banke and Kanchanpur speech variety respectively for reading materials. Participants of all the five key survey points responded that Kailali variety of Dangaura Tharu is in their second priority.

10.2 Recommendations

On the basis of the above findings, the following recommendations are made for the promotion and development of the Dangaura Tharu language:

- a) As Dangaura Tharu children face difficulty in basic education because of their unfamiliarity with the vernacular and textbooks in Nepali as well as the Interim Constitution of Nepal has also guaranteed the right of mother tongue based multilingual education, schools should immediately be facilitated financially and

- logistically from the concerned sectors to run multilingual education in the true spirit of the constitution.
- b) Textbooks should be developed in such a way that they reflect the local needs and local settings.
 - c) Unless the domains of use of language are broadened the language cannot be preserved. The Dangaura community should be made aware of the importance of the use of their mother tongue and encouraged to transmit their mother tongue to the younger generation through advocacy.
 - d) In this speech community, still in rural areas, most of the speakers are monolingual, especially the women over 50 in the age and since most of the women are pre-literate. Therefore by means of non-formal education in their mother tongue, the literacy classes must be conducted to uplift those pre-literates.
 - e) Non-formal education program should be carried out in the mother tongue preparing the suitable reading materials addressing the local needs and incorporating the culture, tradition and knowledge.
 - f) The government should immediately address the efforts and grievances of the Dangaura Tharu community.
 - g) A detailed language documentation project is essential to preserve, promote and develop their language and culture. Specific language programs such as language documentation, developing orthography, compiling bilingual and monolingual dictionaries and writing grammars should be immediately launched.
 - h) Immediately grammar and dictionary should be written and compiled and the folklore must be documented.
 - i) Dangaura Tharu exhibits dialectal variation as the least similarity between the two places of the survey is found 64%. But the respondents reported their language varies from district to district. Therefore, Recorded Text Test (RTT) is required to evaluate the intelligibility among the key points.
 - j) Linguistically and culturally, Dangaura Tharu community is distinct from other Tharus such as Rana Tharu, Kathauriya Tharu and so on. Therefore, it should get the status of an independent language.
 - k) The most important dreams are immediate planning for establishment of mother tongue teaching schools and development of textbook and curriculum for mother tongue education. The concerned authorities should take an immediate action to help their dreams come true.

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