A SOCIOLINGUISTIC SURVEY

OF

RANA THARU

(As spoken in Kailai and Kanchanpur Districts, Far-Western Development Region, Nepal)

A REPORT

SUBMITTED

TO

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REFERENCE DATA:

TEAM COORDINATOR: DR. DAN RAJ REGMI

RESEARCHERS:

　　1. MR. GOPAL THAKUR

　　2. DR. AMBIKA REGMI

Acknowledgements

Table of Contents

<div align="center">**List of tables**</div>

List of Photographs

List of maps and figures

Chapter 1
Introduction

1.1 Background

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

Nepal is a multiracial, multilingual, multicultural and multi-religious country. It is rich in its linguistic diversity. The four great language families namely- Sino-Tibetan, Indo-European, Dravidian and Austro-Asiatic and also include one possibly linguistic isolate. According to Ethnologue (2012), there are about 126 living languages and dialects of four different genetic stocks spoken within the country. The latest official 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. However, there is no reliable estimate of the actual number of languages spoken within the country.

According to the census of 2011, Tharu is one of the ethnic groups of Nepal, living in low land locally known as Terai/Madhesh. There are different clans of Tharus, namely, Kochila, Chitwaniya, Rana, Kathoria, Lamposwa, Rana and so on. In accordance with their clans, the language they speak is also known as Tharu as a whole in the records of the Government of Nepal, but each clan now claims to speak separate language named after the clan. This survey concentrates on Rana Tharu, a native language spoken by Rana Tharus who live in the Farwestern Terrain districts of Kailali and Kanchanpur in Nepal. They also live in the adjacent Indian territories of Khiri district of Uttar Pradesh and Khati district of Nainital (Tharu 2011:1). A number of national languages of indigenous nationalities of Nepal have been referred to by the name of the indigenous group itself. So, Rana Tharu is a cross-border language named after the community who speak it. In this way Rana Tharu refers to both ethnonym 'people-name' and glossonym 'language-name'.

Rana Tharu is an ethnic language mainly spoken by the same ethnic group of people. Being an ethnic language, it is spoken where the Rana Tharus live, i. e., in Kailali and Kanchanpur

districts of Far Western Region of Nepal as well as in the adjacent neighbouring Indian territories of Khiri and Khati in Uttar Pradesh. The native Rana Tharus claim their language is separate from others. They say Rana language within themselves and the other communities also name it Rana Tharu language. It seems to be nearer to Hindi (Rana, 2010). This language is said to be written in Unam script in the past but now it is written in Devnagari script. As the latest public census, 2011 only categorizes Tharu language spoken by 5.8% of the total population. However, there is no clear authorized demography of Rana Tharu language. Ethnologue, 2009 estimates total Rana Tharu population to be 486,000 among which 336,000 live in Nepal (Ethnologue, 2012).

Rana Tharu is one of the ethnicities of the Tharu people. But they identify themselves as independent of the other Tharu ethnicities. But they feel still isolated from the attention of the state as they do not accept to be part of Tharu as a whole. This research also finds them separate from other Tharu clans. This team observed Rana Tharu and Dagaura Tharu having quite different from each other in terms of language, life-style and other parts of culture. One joke is still very popular in Rana Tharu society. Once a Rana Tharu landlord told his Dagaura Tharu worker $la\hbar i\ d^ho\underset{.}{r}a$ 'bring the mustard' but the Dagaura Tharu worker plunged the mustard into water as d^ho in Dagaura means 'wash'. It makes clear Rana Tharus are quitely different in terms of language, life-style and other cultural aspects from other Tharus, so, Rana Tharu is a separate language, not the dialect of others.

This chapter deals with general background of the Rana Tharu people and language. It includes the Rana Tharu people, caste/ethnic groups, religion, literacy, occupation. Section 1.1 presents general background and section 1.2 presents the Rana Tharu people. Section 1.3 presents the demography and distribution the Rana Tharu language. Similarly, section 1.4 deals with Geographical location of the survey points in Rana Tharu. In section 1.5, we discuss the linguistic affiliation of the Rana Tharu language. Similarly, section 1.6 deals with previous research works available about Tharu language in general and Rana 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.

In this survey, the research team has found the Rana Tharu people living in different places of Far-Western Region of Nepal. Among them, we visited five spots, i. e., Jugeda and Dhangadhi villages in Dhangadhi Municipality and Seharigaun in Beladevipur VDC in Kailali district of Seti zone and Dekhatbhuli in Dekhatbuli VDC and Kalkattagaun in

Rampur/Bilaspur VDC in Kanchanpur district in Mahakali zone. Table 1.1 presents the survey points of Rana Tharu.

Table 1.1: The survey points of Rana Tharu

	Names of the areas	ward No.	V.D.C/Municipality	District	Zone
1	JUGEDA	11	Dhangadi Municipality	Kailali	Seti
2	DHANGADHI	8	Dhangadi Municipality	Kailali	Seti
3	SEHARIGAUN	2	Beladevipur V.D.C.	Kailali	Seti
4	DEKHATBHULI	8	Dekhatbhuli V.D.C.	Kanchanpur	Mahakali
5	KALKATTAGAUN	6	Rampur/Bilaspur V.D.C.	Kanchanpur	Mahakali

Source: Sociolinguistic Survey of Rana Tharu, 2012

We have taken Jugeda village of Dhangadhi Municipality of Kailali district as the core point. Since Rana Tharu is spoken in this village is considered as out of influence of other languages and it is also accepted by the community itself. Moreover, most of the Rana Tharu speakers have been reported to be monolingual at this point.

1.2 The Rana Tharu People

Rana Tharu is one of the ethnicities of the Tharu people. But they identify themselves as independent of the other Tharu ethnicities. Their main occupation is agriculture. Traditionally they have their own agro-economy. So, they feel shame to buy food-grains from market and to have their garment sewn by tailors[1]. They feel still isolated from the attention of the state as they do not accept to be part of Tharu as a whole. This research also finds them separate from other Tharu clans. This team observed Dagaura Tharu and Rana Tharu having quite different from each other in terms of language, life-style and other parts of culture.

Rana Tharus have their own types of social structure. Each Rana village has a *b*ʰ*ʌlmʌnsa* 'a chieftain' and a *cakʌr* 'servant' to assist him. They are chosen by a mass meeting of the

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1. अहिलेपनि रानाथारु लुगा सिउन दमाईंकामा जाँदा, माछा र कुखुरा किनेर, दाल आदि खाद्य बस्तुहरु किनेर खाएमा रानासमुदाय भित्र निकम्माको रुपमा चित्रित गरिन्छ । (याम्फू र साथीहरु (२०६६), आदिवासी जनजातिकोरुपमा सुचिकृत हुन आवेदित मध्य तथा सुदुर पश्चिमका समुहहरुको मानवशास्त्रीय तथा भाषावैज्ञानिक अध्ययन)

villagers. The chieftain looks after security of the village at first. Moreover, he mediates to reach a compromise if there are any misunderstanding, quarrelling and other differences among villagers. Likewise, he is the main source of information and communications with the other communities as well as with the government bodies. He patronizes over the social traditions, rituals and social norms and values. If anybody is complained to harm them, he calls meeting of the villagers and punish them.

The servant follows order and direction given by the chieftain. He disseminates information given by the chieftain among the villagers and informs the chieftain once a day about situation of the village. He gets 20 Kgs of paddy from each Rana family in a year as remuneration.

The third important person in Rana Tharu society is *gotehar* 'a witch doctor'. He performs *bʰuiã puja* 'worship of the land', protects crops and cattle from diseases and mishaps. His annual remuneration is 40 Kgs of paddy from each family.

It shows that Rana Tharu society is mainly governed by chieftain system. But if responsibilities of the chieftain, guard or witch doctor are found insatisfactory, the Rana Tharu community change them in mass meetings.

The Rana Tharu community has Rao, Battha, Rana as there family titles or dynasties. So, they have separate family deities according to their dynasties. In this way the deity of one dynasty is not acceptable for the another. Their family relations are based on blood-relation. The maternal relatives are known as *nʌnsar* 'those related to maternal grand parents'. Likewise, the blood relatives or paternal relatives are known as *kurmahʌʈ*. There is a third relation system called *dilvʌr* or *mitrano* 'friend or fraternity'. This is thought to be the most sacred. Among these, paternal relatives are thought to be the nearest because the nearest paternal male relative becomes successor of the ancestral property if a couple don't have a son.

1.2.1 Caste/Ethnic groups

This survey does not record any further castes or ethnicities in Rana Tharu. Table 1.2 presents situation of castes/ethnic groups in Rana Tharu.

Table 1.2: Castes/Ethnic groups in Rana Tharu

	Castes/Ethnic Groups	**Place**
1.	Rana Tharu	JUGEDA
2.	Rana Tharu	DHANGADHI
3.	Rana Tharu	SEHARI
4.	Rana Tharu	DEKHATBHULI
5.	Rana Tharu	KALKATTA

Source: Sociolinguistic Survey of Rana Tharu, 2012

Table 1.2 shows that Rana Tharu is a mono-ethnic speech community.

1.2.2 Religion

Dominantly Rana Tharu speech community follows Hinduism. But some learned people and leading personalities in the community present them as Animist. Besides, the ancestral deities they worship seem identical with those of Hindus such as Gaura, Parvati, Hanuman, Vishahari, Bhawani, Mahadev, etc.

However, at present a few of them are following religions other than Hindu. Table 1.3 presents the situation of religions in Rana Tharu speech community.

Table 1.3: Religions out of sixty informants

(N = 60)

	Religion	Number	Percentage
1.	Hindu	54	90%
2.	Animism	5	8.33%
3.	Christianity	1	1.67%
	Total	60	100%

Source: Sociolinguistic Survey of Rana Tharu, 2012

Table 1.3 shows that out of 60 respondants, 54(90%) responded that they follow Hindism whereas 5(8.33%) follow Animism as their religion. Only 1(1.67%) responded following Christianity.

1.2.3 Literacy

Generally literacy in Rana Tharu speech community is still poor. Especially women are deprived of formal education. The survey has estimated the general trends of literacy in this community. Table 1.4 presents the literacy in the Rana Tharu speech community.

Table 1.4: Literacy in Rana Tharu speech community

Male (n = 30)		Female (n = 30)	
L	IL	L	IL
20(66.67%)	10(33.33%)	11(36.67%)	19(63.33%)

Source: Sociolinguistic Survey of Rana Tharu, 2012

Table 1.4 shows 10 (33.33%) male informants were only found literate but 11 (36.67%) female informants were only found literate. This fact shows literacy rate is very poor in female Rana Tharu populace. In totality the 31 informants are found literate comprising 51.67% and the rest 29 (48.33%) are illiterate.

1.2.4 Occupation

Traditionally Rana Tharu community is entirely involved in agriculture. Most of them are farmers. Traditionally they have their own agro-economy following self-reliant living system. Some of them have still been observed they weave cloth, sew clothes and produce commodities for daily use by themselves. So, they feel shame to buy food-grains from market and to have their garment sewn by tailors[2].

Though they have their own land but they are not found as landlords. So, they are either farmers or peasants. Besides, they have rarely been found to be *kʌmʌiya* 'bonded labourer'. It proves they were not landless. According to speculation of the Rana Tharu Society of Nepal, only 10% of them are landless these days. But they claim they have only 15% of their ancestral land under their ownership now.

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2. अहिलेपनि रानाथारु लुगा सिउन दमाईंकामा जाँदा, माछा र कुखुरा किनेर, दाल आदि खाद्य बस्तुहरु किनेर खाएमा रानासमुदाय भित्र निकम्माको रुपमा चित्रित गरिन्छ । (याम्फू र साथीहरु (२०६६), आदिवासी जनजातिकोरुपमा सुचिकृत हुन आवेदित मध्य तथा सुदुर पश्चिमका समुहहरुको मानवशास्त्रीय तथा भाषावैज्ञानिक अध्ययन)

But recently, they are also found engaged in business, household works, government and public service, etc.

1.3 Demography and distribution

Rana Tharu is an ethnic language mainly spoken by the same ethnic group of people. Being an ethnic language, it is spoken where the Rana Tharus live, i. e., in Kailali and Kanchanpur districts of Far Western Region of Nepal as well as in the adjacent neighbouring Indian territories of Khiri and Khati in Uttar Pradesh. The native Rana Tharus claim their language is separate from others. They say Rana Tharu language within themselves and the other communities also name it the same. It seems to be nearer to Hindi (Rana, 2010). This language is said to be written in Unam script in the past but now it is written in Devanagari script. As the latest public census, 2001 only categorizes Tharu language spoken by 5.9% of the total population. However, there is no clear authorized demography of Rana Tharu language. Ethnologue, 2009 estimates total Rana Tharu population to be 486,000 among which 336,000 live in Nepal.

It is reported that Rana Tharu speech community resides in Dhangadhi Municipality and seven other village development committees namely Geta, Urma, Chaumala, Malakheti, Shreepur, Beladevipur and Gadariya in Kailali as well as in Bhimdatta Municipality and 17 village development committees namely Baisbichawa, Beldadi, Daiji, Dekhatbhuli, Jhalari, Kalika, Krishnapur, Laxmipur, Prasan, Pipaladi, Raikwar Bichawa, Rampur Bilaspur, Rauteli Bichawa, Shankarpur, Shreepur, Suda and Tribhuvanbasti in Kanchanpur districts. In this way, Rana Tharu speech community is estimated to live in almost 135 villages of the two municipalities and 24 village development committees of the two districts in Far Western Nepal.

According to the 2011 public census, Tharu population is 1,737,470 comprising 5.8% of the total population of Nepal but no clear distribution of population in accordance with their clans is known till date. Meanwhile, the ethnic organization entitled Nepal Rana Tharu Soceity estimates 250,000 Rana Tharus living in Kailali and Kanchanpur (Tharu, 2001:2).

1.4 Geographical location of the survey points in Rana Tharu

Rana Tharu is primarily spoken throughout Kailali and Kanchanpur districts of Seti and Mahakali zones respectively in the Far Western Region of Nepal.

Table 1.5 presents the GPS information of the areas selected as the survey points in Kailali and Kanchanpur where Rana Tharu is spoken as mother tongue.

Table 1.5: GPS information of Rana Tharu speaking areas in Kailali & Kanchanpur

	Areas	GPS Coordinates		Elevation (in meter)
1.	JUGEDA	$080^037.584'$ E	$028^039.598'$ N	170
2.	DHANGADHI	$080^036.062'$ E	$028^041.436'$ N	180
3.	SEHARI	$080^038.614'$ E	$028^045.648'$ N	183
4.	DEKHATBHULI	$080^023.709'$ E	$028^049.481'$ N	190
5.	KALKATTA	$080^018.517'$ E	$028^043.395'$ N	163

Source: Field visit, Linguistic Survey of Nepal (2012)

Map 1.1 presents the geographical location of the Rana Tharu speech community.
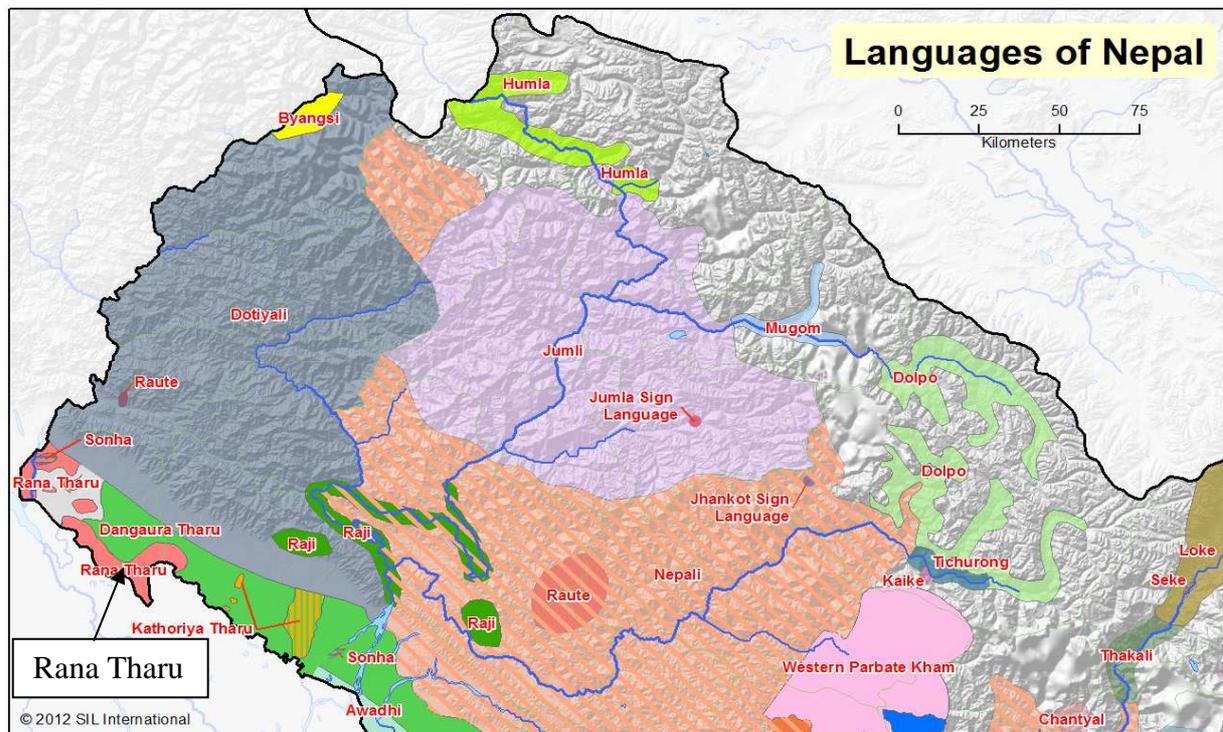
Source: SIL International, 2012

1.5 Linguistic Affiliation

Rana Tharu is one of the unclassified members of the central zone in the Indo-Aryan branch of Indo-Iranian group of the Indo-European Languages. Figure 1.1 presents its linguistic affiliation.

Figure 1.1: Indo-Aryan Languages
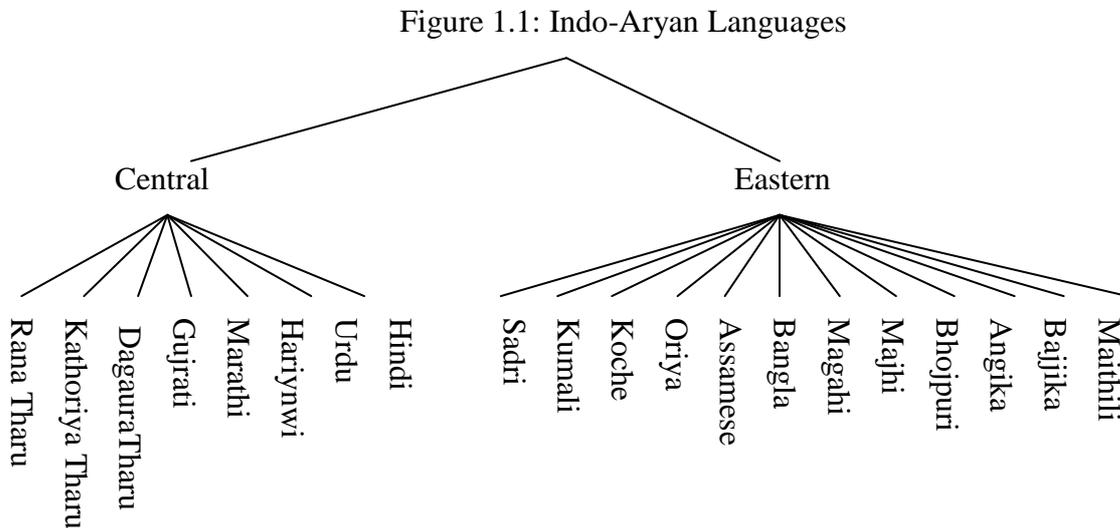
Adapted from Yadava (2004) and Ethnologue (2012)

Figure 1.1 shows that the Rana Tharu language (thr) belongs to an unclassified variety in the Central Zone of Indo-Aryan group of Indo-Iranian branch of the Indo-Eurpean language family.

1.6 Previous research works

There has been a number of research works on the economics, religion, customs, and culture of Tharu community, but no linguistic research works published till now about Rana Tharu. Besides, some unpublished reports we have gathered to introduce Rana Tharu people and the language. Those works include Rana (2011), Yamphu et. al (2009) and Rana (2011).

Jiwan Rana claims Rana Tharus speak a separate language from other Tharus bu the census till 2001 it has not been recognized. He further reveals that Rana Tharu was previously written in Unam script (Rana, 2011:7). Unfortunately the situation remains the same in the census of 2012, too.

One joke is still very popular in Rana Tharu society to prove they have their separate linguistic identity. Once a Rana Tharu landlord told his Dagaura Tharu worker *laɦi dʰoʈa* 'bring the mustard' but the Dagaura Tharu worker plunged the mustard into water as *dʰo* in

Dagaura means 'wash'. It makes clear Rana Tharu language is a separate language, not the dialect of others (Yamphu et. al. 2009:5).

According to Bikram Rana, differentiating Rana from other Tharu is not from the point of view of claiming high status it is just for the identification who Rana are and where they sprang from (Rana, 2011:3).

1.7 Purpose and goals

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

a) To look at the resources and organizations along with the mother tongue proficiency and bi/multilingualism;

b) To assess the mother tongue proficiency of Rana Tharu speakers in standard Nepali;

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 gather information regarding the resources and language development for the implementation of mother-tongue based multilingual education in Rana Tharu.

f) To gather information regarding the resources available in the language and language development for the implementation of mother-tongue based multilingual education in Rana Tharu.

g) To examine the dialectal variation by assessing the levels of lexical similarity among the selected varieties in the language.

1.8 Organization of the report

This survey report is organized into ten chapters. Chapter 1 is the introductory 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 Rana 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 Rana Tharu. In chapter 9, we look at dialectal variation and lexical similarity among the key points in Rana Tharu. In chapter 10, we present the summary of the findings and recommendations. The annex includes phonetic symbols, wordlists, and sociolinguistic questionnaire A, B and C.

1.9 Summary

In this introductory chapter we went through the Rana Tharu people with brief accounts of caste or ethnicities, religion, literacy and occupation and found Rana Tharu people are the same in caste and ethnicity, they are dominantly Hindus, they have low rate of literacy especially among women and elderly people and they are traditionally farmers now slowly shifting to other professions, too. They live in Kailali and Kanchanpur districts in Far-western Nepal along with the adjacent bordering Indian territories. Their language belongs to the central clusters of Indo-Aryan. Previous research works for linguistic point of view are in preliminary stage. Lastly we gave a short account of purpose and goals of this research and organization the report.

Chapter 2

Research Methodology

2.0 Outline

In this chapter we present the research methodology employed in this survey in detail. It consists of three sections. 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. In section 2.2, we discuss 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 has 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 and Sociolinguistic Questionnaire C. Participatory Method (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, 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,	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	• Language resources • Mother-tongue proficiency and

12

	mother-tongue proficiency and multilingualism and language resources in Rana;		literacy in at least five points including the core point	multilingualism • Domain of language use • 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	• 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	• 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 has 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, domains 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, five points of the Rana Tharu speaking areas were selected on the basis of pre-information about the Rana Tharu community (Dhangadhi and Jugeda villages in Ward No. 8 and 11 of Dhangadhi Municipality and Sehari in Ward No. 2 of Beladivipur VDC of Kailali District in Seti Zone; and Dekhatbhuli in Ward No. 8 of Dekhatbhuli VDC and Kalkatta in Ward No. 6 of Rampur Bilaspur VDC of Kanchanpur District in Mahakali Zone).

Secondly, the individuals were chosen from different categories of sex, age and educational background from each survey points.[3] Figure 2.1 presents a model for sampling of informants from each point in Rana Tharu speech community.

Figure 2.1   Sampling model of Informants in Survey
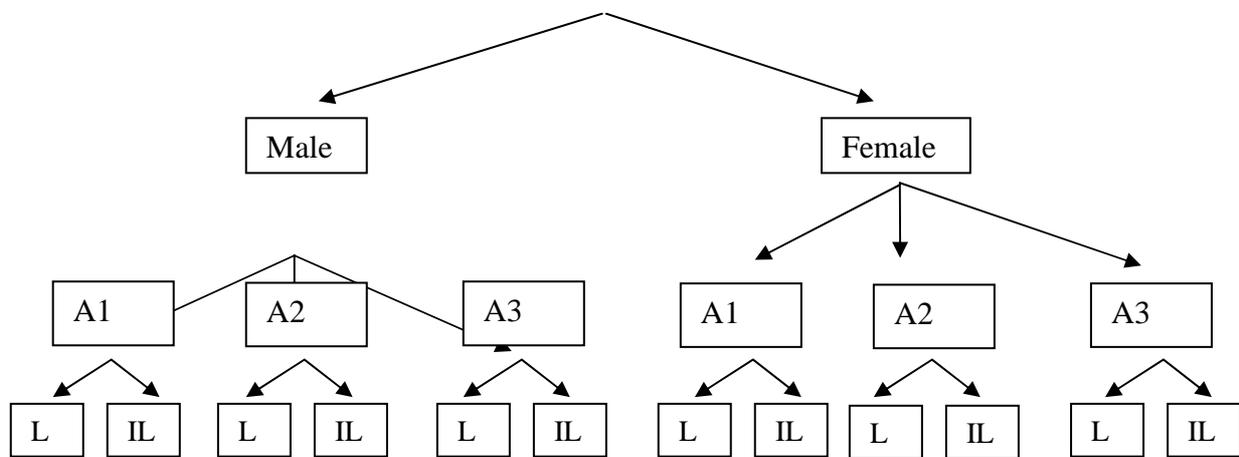
A1= 15-29, A2= 30-59, A3= 60 and above, L= Literate, IL= Illiterate

The survey has used a specific checklist for conducting sociolinguistic questionnaire A. Table 2.2 presents the checklist for sociolinguistic questionnaire A.

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3. 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 asked by the administrators in Nepali and Hindi to the informants and the answers given by the informants were recorded in the questionnaire 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)

We have used a set of four participatory tools with the groups of Rana 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 help the speech community to think about the dialects of Rana Tharu, how bilingual Rana Tharu people are, in which situations they use Rana Tharu and what their dreams and aspirations are for their language.

In the questionnaire, each tool is equipped with well-written 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 grown 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 in short below.

(i) Domains of language use

We used the domains of language use tool in order to help the Rana Tharu 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, Rana Tharu and the situations in which they use both Nepali and Rana Tharu. After that, they were asked to place the labels Nepali, Rana Tharu, and both Nepali and Rana 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 liked 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 Rana 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 Rana Tharu is spoken and placed them on the floor to present the geographical location. Then, they were asked to use to 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 Rana Tharu and Nepali by different subsets of the Rana Tharu community.

The participants were asked to use two overlapping circles, one representing the Rana Tharu people who speak mother tongue well and the other the Rana Tharu 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 Rana Tharu 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 Rana Tharu speakers who spoke Rana Tharu 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 Rana Tharu 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.

Hassel bring (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 whereas 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 Rana Tharu.

2.2.2 Word list

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 word lists elicited from the mother tongue Rana 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 word list source. In the selection, those speakers were selected who were born in the village or in the near vicinity, had to speak Rana Tharu as his/her mother tongue and should not have lived outside the village for extended periods of time.

For each item on the word list, the researcher elicited, in Nepali, the local Rana Tharu word from a mother tongue Rana 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 Rana Tharu.

2.3 Limitations of the survey

Following are the limitations of the Sociolinguistic Survey of Rana Tharu:

This language is spread in a vast stretch of 135 villages of the two districts. However, as it is a survey, we have selected only 5 major points. Besides, we had to select three categories of the estimated 12 informants at each point. As per our expectations we did not find illiterate informants of 15-29 age group and literate informants of 60^{+} age group at some points. To conduct the survey, only three types of sociolinguistic questionnaires A, B and C as well as a wordlist of 210 words were used in the survey. Table 2.3 shows all the information categorically.

Table 2.3: Questionnaires and Wordlist used in the Survey

S.N	Areas	SLQ A	SLQ B	SLQ C	Wordlist
1	Jugeda	12	4	2	2
2	Dhangadigaun	12	4	2	3
3	Seharigaun	12	4	2	2
4	Dekhatbhuli	12	4	2	2
5	Kalkattagaun	12	4	2	2

Total	60	20	10	11

Source: Sociolinguistic Survey of Rana Tharu, 2012

2.4 Summary

In this chapter we have given details of our research methodology that includes sociolinguistic questionnaires, word list, appreciative inquiry and limitations of our study.

Chapter 3

Language Resources and Organizations

3.0 Outline

This chapter deals with the language resources available in the Rana Tharu language. It consists of two sections. In section 3.1, we discuss the language resources and section 3.2 enlists details of the organizations for the development of language and culture in the Rana Tharu community and mentions their responsibilities.

3.1 Language resources

The resources available in the Rana Tharu language are folk stories and folklore, songs, religious literatures. The people of the old generations tell 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 Rana Tharu. Table 3.1 presents its frequency.

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

N = 60					
Male (n=30)			Female (n=30		
Always	Sometimes	Never	Always	Sometimes	Never
11(36.67%)	16(53.33%)	3(10%)	2(6.67%)	22(73.33%)	6(20%)

Source: Sociolinguistic Survey of Rana Tharu, 2012

Table 3.1 shows that only 11 (36.67%) of the male and 2(6.67%) of the female Rana Tharus are regular listener of the radio program broadcast in their mother tongue. Likewise, 16 (53.33%) of the male and 22 (73.33%) of the female Rana Tharus sometimes listen the program. Besides them, 3 (10%) of the male and 6 (20%) of the female Rana Tharus are still away from listening to the radio program in their mother tongue. In totality only 21.67% of the informants found to have regular reach in listening to radio program in their mother tongue. Percentage in this domain is highest for occasional listeners of the program

comprising 63.33% in totality. The table shows 15% of the informants are still deprived of listening to the radio program broadcast in their mother tongue. Likewise the regular female listeners are less than those of male, whereas the occasional listeners and those never listen to the program are higher than those of male.

The Rana Tharu language seems to be isolated. Recently the MLE practice has entered into the speech community and the Rana Tharu people have started to develop some materials in their mother tongue. Table 3.2 presents language resources in Rana Tharu.

Table 3.2: Language Resources in Rana Tharu

	Resources	Yes/No	Script	Remarks
1.	Phonemic Inventory	Yes	Devanagari	
2.	Grammar	No		
3.	Dictionary	No		
4.	Textbooks	Yes	Devanagari	
5.	Literacy Materials	Yes	Devanagari	
6.	Newspapers	No		
7.	Magazines	No		
8.	Written Literature	No		
9.	Folklore	Yes	Devanagari	

Source: Sociolinguistic Survey of Rana Tharu, 2012

Table 3.2 shows that phonemic inventory, textbooks, literacy materials and folklore are available in Rana Tharu in Devanagari script. But they have yet to make efforts to develop grammar, dictionary, newspapers, magazines and written literature.

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

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

N = 60			
Male (n=30)		Female (n=30)	
Yes	No	Yes	No
15(50%)	15(50%)	10(33.33%)	20(66.67%)

Source: Sociolinguistic Survey of Rana Tharu, 2012

Table 3.3 shows that 15 (50%) of the male informants read written materials in their mother tongue. Likewise, 10(33.33%) of female informants were found reading those materials. In totality, only 41.67% informants read the written materials in their mother tongue. If we compare is with literacy, out of 20 literate male respondents 15(75%) replied that they read the materials available in their language whereas rests 5(15%) do not read these materials. Similarly, out of 11 literate female respondents 10(91%) said that they read the materials available in their language whereas the rest 1(9%) doesn't read the materials available in their language. In this way literate female informants are ahead of those male informants in reading the written materials in their mother tongue.

3.2 Organizations

There are few organizations of Rana Tharu regarding language and culture. Table 3.4 gives details of organizations available to promote the knowledge and use of Rana Tharu language.

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

Male (n=30)			Female (n=30)		
Yes	No	Don't know	Yes	No	Don't know
17(56.67%)	13(43.33%)		11(36.67%)	19(63.33%)	

Source: Sociolinguistic Survey of Rana Tharu, 2012

Table 3.4 shows that out of 30 male respondents 17(56.67%) said that there are some organizations to promote the knowledge and use of Rana Tharu while 13(43.33%) said that there is not any organization. Similarly out of 30 female respondents only 11(36.67%) said that there are organizations to promote the knowledge and use of their language while 19(63.33%) said that there is not any organization. In totality, only 46.67% of the informants know there are organizations to promote the knowledge and use of Rana Tharu.

In general, the Rana Tharu speech community is very positive towards their language. The informants revealed that there are some institutions that work for preservation and promotion of the Rana Tharu language and culture and they also fight discrimination against Rana Tharu community. Table 3.5 shows the institutions and their responsibilities.

Table 3.5: Institutions and their Responsibilities

	Name of the Institution	Responsibilities	Remarks
1.	Rana Tharu Culture & Tourism Promotion Committee	To preserve Rana Tharu Culture	
2.	Nepal Rana Tharu Society	To struggle against discriminations	
3.	Rana Tharu Struggle Committee	To struggle against discriminations	

Source: Sociolinguistic Survey of Rana Tharu, 2012

Table 3.5 shows there are three prominent institutions in the Rana Tharu community, i. e., Rana Tharu Culture and Tourism Promotion Committee, Nepal Rana Tharu Society and Rana Tharu Struggle Committee. These organizations work to preserve and promote Rana Tharu culture as well as to struggle against discriminations with the Rana Tharu community.

3.3 Summary

This chapter has given details of language resources and organizations available in the Rana Tharu community to promote their language and culture. It includes situation of listening to the radio programs in mother tongue, language resources available, reading of the materials written in the language, availability of organizations and their responsibilities and lastly it enlists such organizations.

Chapter 4

Mother Tongue proficiency and Bi/Multilingualism

4.0 Outline

This deals with mother tongue proficiency and bi/multilingualism. Section 4.1 discusses mother tongue proficiency in Rana Tharu. In section 4.2 we have discussed Bi/multilingualism and bi/multilingualism in Rana Tharu language and bi/multilingualism in Rana children. Similarly section 4.3 deals with level of understanding of Nepali in school.

4.1 Mother tongue proficiency in Rana Tharu

Rana Tharus are very much proficient in speaking their language. All the members of Rana speech community speak their language very well. All of them are fluent speakers of their mother tongue i.e. Rana Tharu. In general, Rana 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 Rana Tharu.

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

Speaking (N=60)			Reading and writing (N=60)	
Degrees	Male n=30	Female n=30	Male n=30	Female n=30
Very well	30 (100%)	30 (100%)	20(66.67%)	11(36.67%)
Average				
Only a little				

Source: Field visit, Linguistic Survey of Nepal, 2012

Table 4.1 shows cent percent proficiency in Rana Tharu speaking in the speech community. Moreover, 66.67% male and 36.67% female of them can only read and write in their mother tongue.

4.2 Bi/multilingualism

Bilingualism is the ability to speak and to 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. Nepal has been referred to as "a garden flowers" of linguistic and cultural diversity. 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 as age, sex, education, and frequency of contact with speakers of other languages. Therefore, the bilingual ability of one person does not tell us much about the ability of others in a community.

4.2.1 Bi/multilingualism in Rana Tharu

When the informants were asked what languages they can speak, all of them responded they speak Rana Tharu first. Regarding other languages, they also responded affirmatively. Table 4.2 presents Bi/multilingualism in Rana Tharu community.

Table 4.2: Bilingualism/Multilingualism in Rana Tharu community

(N= 60)

	Languages	No of speakers	Percentage	Remarks
1	Rana Tharu	60	100%	
2	Nepali	42	70%	
3	Hindi	38	63.33 %	
4	Dagaura Tharu	20	33.33%	
5	English	5	8.33%	
6	Bhojpuri	1	1.67%	
7	Doteli	4	6.67%	
9	Tamil	1	1.67%	
10	Telagu	1	1.67%	
11	Kannada	1	1.67%	
12	Marathi	1	1.67%	

Source:Sociolinguistic Survey of Rana Tharu, 2012

Table 4.2 shows that all informants of Rana Tharu are fluent in mother tongue. Besides, 70% of them are bilingual in Nepali, 63.33% in Hindi, 33.33% in Dagaura Tharu, 8.33% in English, 6.67% in Doteli and 1.67% each in Bhojpuri, Tamil, Telagu, Kannada and Marathi.

4.2.2 Bi/multilingualism in Rana Tharu families

As mentioned in section 4.2.1, most of the Rana Tharu speakers are bilingual as well as multilingual, their family members also seem to be bilingual in different languages. Table 4.3 presents the bi/multilingualism in Rana Tharu family members.

Table 4.3: Other languages known to family members by sex

	Parents		Spouse	
Languages	Father n=30	Mother n=30	Male n=30	Female n=30
Nepali	25 (83%)	14 (47%)	8 (27%)	7 (23%)
Hindi	15 (50%)	11 (37%)	5 (17%)	5 (17%)
Dagaura Tharu	9 (30%)	6 (20%)	6 (20%)	1 (3%)
Dotyali	2 (7%)		1 (3%)	

Source: Sociolinguistic Survey of Rana Tharu, 2012

Table 4.3 shows the Rana Tharu speech community is his highly bilingual with Nepali, especially the male population. Regarding parents of the informants, 25 (83%) reported their fathers are bilingual in Nepali whereas only 14 (47%) reported their mothers know Nepali. Likewise, fathers of 15 (50%) and mothers of 11 (37%) informants know Hindi. The third language other than Rana Tharu is Dagaura Tharu which is reported to be known by fathers of 9 (30%) and by mothers of 6 (20%) of the informants. The least known language to the parents of the informants is Dotyali by fathers of 2 (7%) informants.

Regarding spouses' proficiency in other languages, many of the informants reported unmarried. Those married, wives of 7 (23%) informants know Nepali, of 5 (17%) know Hindi and of only one (3%) knows Dagaura Tharu. Likewise, husbands of 8 (27%) informants know Nepali, of 5 (17%) know Hindi, of 6 (20%) know Dagaura Tharu and of only one (3%) knows Dotyali.

4.2.3 Bi/multilingualism among children

After the parents and spouses' proficiency of bi/multilingualism, the turn comes to the children. Table 4.4 presents other languages known to the Rana Tharus' children as well as where they learnt those languages.

Table 4.4: Other languages known to your children and where they learnt those languages

N=60	Responses	Where they learnt
Nepali	46 (76.67%)	In the school
Hindi	19 (31.67%)	In the society and Indian market
English	18 (30%)	In the school
Dotyali	2 (3.33%)	In the society
Dagaura Tharu	1 (1.67%)	In the society

Source: Sociolinguistic Survey of Rana Tharu, 2012

Table 4.4 reveals that the Rana Tharu children are known to be highly bilingual with Nepali. Other languages they know are Hindi, English, Dotyali and Dagaura Tharu. Among the 60 informants, 46 (76.67%) reported their children know Nepali, of 19 (31.67%) know Hindi, of 18 (30%) English, of 2 (3.33%) Dotyali and of 1 (1.67%) knows Dagaura Tharu. They report their children learnt Nepali and English at school and other languages in the society. Regarding Hindi, they reported their children learnt it in the society as well as due to their close touch with Indian market.

4.3 Level of understanding of Nepali in school

As mentioned in section 4.3, most of the Rana Tharu children have learnt Nepali in schools and colleges, they have difficulties in understanding Nepali when they first go to school. Table 4.5 presents the levels of understanding Nepali when a small child first goes to school.

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

N= 60	Male (n=30)	Female (n=30)
Understand all		
Understand a little bit	12 (40%)	13 (43.33%)
Do not understand at all	18 (60%)	17 (56.67%)

28

Table 4.5 shows that none of the male and female respondents said that their children understand all what the Nepali speaking teacher says when they first go to school. Similarly, 12(40%) male and 13(43.33%) female respondents said that their children understand only a little bit what the Nepali speaking teacher says when they first goe to school. Rest 18(60%) male and 17(56.67%) female respondents said that their children do not understand at all what the Nepali speaking teacher says when they first go to school. In totality, only 25(41.67%) of the 60 informants reported their children hardly understand what the Nepali speaking teacher says when they first go to school.

In order to examine the situation of bi/multilingualism in Rana Tharu, bi/multilingualism, a participatory tool to be used in a group of at least eight to twelve participants of mixed category, was administered in all the reference points of the survey in Rana Tharu. The pictures of bilingualism tools used in Jugeda village of Dhangadhi municipality Ward No. 11 and Dhangadhi village of the Dhangadhi Municipality Ward No. 8, Kailali district present the situation of bi/multilingualism in Rana Tharu speech community.

Picture 4.1 Situation of Bi/multilingualism in Jugeda, Dhangadhi-11, Kailali.

Source: Sociolinguistic Survey of Rana Tharu, 2012

Picture 4.2 Situation of Bi/multilingualism in Dhangadhi village of Dhangadhi-8, Kailali.

Source: Sociolinguistic Survey of Rana Tharu, 2012

There have been three common findings from this participatory method of linguistic inquiry:

1. There are very few people in Rana Tharu community still monolingual in Rana Tharu mother tongue especially female speakers of the older age group.

2. The Rana Tharu speakers who are not going outside the village, women, farmers, elderly people, priests, and pre-literates speak the mother tongue better than Nepali, an LWC.

3. School going children, educated people, leaders of the community, businessmen, teachers, students are bilingual in both the Rana Tharu and Nepali languages.

4.4 Summary

On the basis of facts and figures discussed in this chapter, we summarize that majority of children do not understand at all what their Nepali speaking teacher says when they first go to school. Since, most of the Rana Tharus 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). Similarly, there are very few people in Rana Tharu community still monolingual in mother tongue especially female speakers of the older age group as well as those who do not go outside their home and village. Specially the members of the community with outside exposures such as chool going children, educated people, leaders of the community, businessmen, teachers, students are bilingual in both the Rana Tharu and Nepali languages.

Chapter 5

Domains of Language Use

5.0 Outline

Chapter 5 deals with the domains of language use in general. In section 5.1, we have discussed language use in common domains. Similarly, section 5.2 deals with language use in educational and social matters and section 5.3 presents the use of languages in letter writing. In section 5.4, we have discussed about the languages used outside the home and in section 5.5, the languages used for invitation. Similarly, section 5.6 deals with language use in minutes writing and section 5.7 with frequency in the use of the Rana Tharu language.

5.1 Language use in common domains

Domains of language evaluate the vitality of the language. Rana Tharu is used in different common domains of language use such as counting, singing, joking, bargaining/shopping/ marketing, story telling, discussing/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 frequently used in different domains by male.

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

Domains	Sex: Male (n=30)					
	Rana Tharu	Nepali	Hindi	Rana Tharu & Nepali	Nepali & Hindi	Rana Tharu, Nepali & Hindi
counting	12 (40%)	17 (57%)			1 (3%)	
Singing	26 (87%)		1 (3%)	2 (7%)		1 (3%)
Joking	29 (97%)			1 (3%)		
Bargaining/ marketing	24 (80%)	1 (3%)		4 (13%)		1 (3%)
Story telling	30 (100%)					
Discussing/Debate	29 (97%)			1 (3%)		
Praying	29 (97%)			1 (3%)		
Quarrelling	30 (100%)					
Abusing/ scolding	30 (100%)					
Telling stories to children	30 (100%)					
Singing at home	28 (93%)			1 (3%)	1 (3%)	
Family gatherings	30 (100%)					
Village meetings	29 (97%)	1 (3%)				

Source: Field visit, Linguistic Survey of Nepal, 2012

Table 5.1 shows cent percent of male speakers of Rana Tharu use their mother tongue for story telling, quarrelling, abusing/scoldin, telling stories to children and family gathering.

Similarly 97% of Rana Tharu speakers use their mother tongue for joking, discussing/debate, praying and in village meetings. Likewise, 93% of them use their mother tongue for singing at home, 87% for singing in general, 80% for bargaining/marketing and the least 40% for counting. Regarding the language for wider communication, Nepali is used as maximum by 57% for counting and the minimum for bargaining/marketing and village meetings by 3%.

The maximum use of Rana Tharu and Nepali together is seen by 13% for bargaining/marketing and by 7% for singing and the least by 3% each for joking, discussing/debate and singing at home. Besides, Hindi is seen to be used by 3% for singing.

Nepali and Hindi together are seen to be used by 3% each for counting and singing at home. Similarly, Rana Tharu, Nepali and Hindi together are seen to be used by 3% each for singing and bargaining/marketing. Table 5.2 presents the languages frequently used in different domains by female.

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

Domains	Sex: Female (n=30)				
	Rana Tharu	Nepali	Hindi	Rana Tharu & Nepali	Rana Tharu, Nepali & Hindi
counting	9 (30%)	21 (70%)			
Singing	27 (90%)	1 (3%)	1 (3%)	1 (3%)	
Joking	30 (100%)				
Bargaining/ marketing	25 (83%)	2 (7%)		2 (7%)	1 (3%)
Story telling	28 (93%)	1 (3%)		1 (3%)	
Discussing/Debate	29 (97%)			1 (3%)	
Praying	28 (93%)	1 (3%)		1 (3%)	
Quarrelling	30 (100%)				
Abusing/ scolding	29 (97%)	1 (3%)			
Telling stories to children	30 (100%)				
Singing at home	28 (93%)		1 (3%)	1 (3%)	
Family gatherings	30 (100%)				
Village meetings	24 (80%)	5 (17%)		1 (3%)	

Source: Field visit, Linguistic Survey of Nepal, 2012

According to table 5.2, cent percent of female Rana Tharus use mother tongue for joking, quarrelling, telling stories to children and family gathering. Likewise, 97% of them use it for discussing/debate and abusing/scolding. 93% of female Rana Thaus use their mother tongue

for story telling, praying, and singing at home. 90% female are seen to use mother tongue for singing, 83% for bargaining/marketing, 80% for village meetings and the least 9% are seen to have been using mother tongue for counting. Nepali is the highest in use for counting by 70% of the female Rana Tharus. 17% of them use it for village meetings, 7% for bargaining/marketing and 3% each for singing, story telling, praying and abusing/scolding. Similarly, 7% of female Rana Tharus are seen to be using Rana Tharu and Nepali together and 3% of them are seen to have been using Hindi for singing and singing at home; Rana Tharu and Nepali together for singing, story telling, discussing/debate, praying, singing at home and village meetings; and Rana Tharu, Nepali and Hindi together only for bargaining/marketing. Thus, he table shows bilingualism is higher with Nepali by the female Rana Tharu speakers.

5.2 Language use in educational and social matters

Most of the Rana Tharu speakers use only their mother tongue with their family members discussing different family matters. 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 about educational and social matters with the family members in Rana Tharu 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)
	Rana Tharu		Rana Tharu	
Grand Father	30	30	30	30
Grand mother	30	30	30	30
Father	30	30	30	30
Mother	30	30	30	30
Spouse	30	30	30	30
Children	30	30	30	30

Source: Sociolinguistic Survey of Rana Tharu, 2012

Table 5.3 shows that all the speakers of Rana 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 Language use in letter writing

Since the literacy rate in Rana Tharu 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 Rana Tharu community.

Table 5.4: Use of languages in letter writing by male

Domains	Male (n=30)		
	Rana Tharu	Nepali	Rana Tharu & Nepali
Grandfather	12 (40%)	13 (43.33%)	5 (16.67%)
grandmother	12 (40%)	13 (43.33%)	5 (16.67%)
Father	12 (40%)	13 (43.33%)	5 (16.67%)
Mother	12 (40%)	13 (43.33%)	5 (16.67%)
Spouse	12 (40%)	13 (43.33%)	5 (16.67%)
Children	11 (36.67%)	14 (46.66%)	5 (16.67%)

Source: Sociolinguistic Survey of Rana Tharu, 2012

Table 5.4 shows that out of 30 male respondents 12(40%) use their mother tongue while writing letters to their parents, grandparents and spouse whereas 11(36.67%) to their children. Similarly, 13(43.33%) male Rana Tharu speakers use Nepali in writing letters to their parents, grandparents and spouse whereas 14(46.66%) to their children. Besides, 5(16.67%) of them reported they use both Rana Tharu and Nepali equally while writing letters to all of their family members. In this domain, Table 5.5 presents the use of languages used in letter writing by the female speakers of Rana Tharu community.

Table 5.5: Use of languages in letter writing by female

Domains	Female (n=30)			
	Rana Tharu	Nepali	Hindi	Rana Tharu & Nepali
Grandfather	15(50%)	13(43.33%)	1(3.33%	1(3.33%
grandmother	15(50%)	13(43.33%)	1(3.33%	1(3.33%
Father	14(46.67%)	14(46.67%)	1(3.33%	1(3.33%
Mother	15(50%)	13(43.33%)	1(3.33%	1(3.33%
Spouse	15(50%)	13(43.33%)	1(3.33%	1(3.33%
Children	15(50%)	14(46.67%)		1(3.33%

Source: Sociolinguistic Survey of Rana Tharu, 2012

Table 5.5 shows that out of 30 female respondents of Rana Tharu speech community, 15(50%) use their mother tongue in writing letters to their family members as grandparents, mother, spouse and children whereas 14(46.67%) to their father. Likewise 14(46.67%) use Nepali in writing letters to their father and children whereas 13(43.33%) use Nepali in writing letters to their grand parents, mother and spouse. Similarly 1(3.33%) uses Hindi in writing letters to grandparents, parents and spouse. Lastly, 1(3.33%) uses both Rana Tharu and Nepali to all family members in writing letters.

5.4 Languages used outside the home

This section deals with the languages used outside the home: with friends, with neighbours and at school by Rana Tharu children. As Rana Tharu speakers are bi/multilingual, their children use their mother tongue, Rana Tharu; Nepali; both Rana Tharu and Nepali and English languages outside the home. Table 5.6 presents the languages Rana Tharu children usually speak while playing with children, talking with neighbors and at school.

Table 5.6: Languages Rana Tharu children usually speak

Languages	Male(n=30) Domains			Female(n=30) Domains		
	Playing with other children	Talking with neighbors	At school	Playing with other children	Talking with neighbors	At school
Rana Tharu	18 (60%)	26 (87%)	1(3%)	22 (74%)	28 (93%)	1 (3%)
Nepali	11 (37%)	1 (3%)	19 (63%)	7 (23%)		20 (67%)
Dagaura Tharu		1 (3%)				
R+N	1 (3%)	1(3%)	10 (33%)	1 (3%)	1 (3%)	9 (30%)
N+H					1 (3%)	
R+D		1 (3%)				

Source: Sociolinguistic Survey of Rana Tharu, 2012

Table 5.6 shows that out of 30 male respondents 6o% reported their children speak mother tongue while playing with other children. 37% reported their children using Nepali and only 3% reported using Rana Tharu and Nepali together in this domain. While talking with neighbors, 87% male respondents reported their children use mother tongue and only 3% each of them reported using Nepali, Dagaura Tharu, Rana Tharu and Nepali together as well as Rana Tharu and Dagaura Tharu together in this domain. Likewise, 63% male respondents reported their children using Nepali and 33% reported using Rana and Nepali together at school. Only 3% reported using Rana Tharu at school.

Regarding female respondents, 74% reported their children using mother tongue while talking to other children. 23% reported using Nepali and only 3% using Rana and Nepali together in this domain. While talking to neighbours, 93% of the female respondents reported their children use mother tongue and only 3% each reported using Rana Tharu and Nepali together and Rana Tharu and Hindi together in this domain. Likewise, 67% of the female

respondents reported their children use Nepali, 30% reported Rana and Nepali together and only 3% reported using Rana Tharu at school.

5.5 Language for invitation

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

Table 5.7: Languages used for marriage invitations

Languages	Male(30)	Female(30)
R	18 (60%)	23 (77%)
N	3 (10%)	
H	1 (3%)	
R+N	8 (27%)	7 (23%)

Source: Sociolinguistic Survey of Rana Tharu, 2012

Table 5.7 shows most of the Rana Tharu people use their own mother tongue for marriage invitations as 60% of the male and 77% of the female respondents reported using Rana Tharu in the domain. Likewise 27% of the male and 23% of the female respondents reported they use Rana Tharu and Nepali together for marriage invitations. Only 10% male respondents reported using Nepali and 3% using Hindi in the domain.

5.6 Language use in minutes writing

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

Table 5.8: Language used to write minutes in community meetings

N = 60	Male (n=30)	Female (n=30)
Rana Tharu	4 (13%)	4 (13%)
Nepali	26 (87%)	23 (77%)
Rana Tharu and Nepali		3 (10%)

Source: Sociolinguistic Survey of Rana Tharu, 2012

Table 5.8 shows that the rate of using Nepali for minute writing in the Rana Tharu speech community meetings. Only 4% each of male and female respondents reported they write minutes in the community meetings in Rana Tharu and 3% of the female respondents reported those writing in Rana Tharu and Nepali together. But 87% of male and 77% of female respondents reported they write minutes in Nepali in the community meetings.

5.7 Frequency in the use of languages

As mentioned in section 5.1 and 5.2, Rana Tharu is the most prominent language in the Rana Tharu community, 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 Rana Tharu

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

Source: Sociolinguistic Survey of Rana Tharu, 2012

Table 5.9 shows that all the speakers of the Rana Tharu 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 Rana Tharu language is very frequently used in the speech community.

Similarly, the languages of wider communication are Nepali, Rana Tharu and both Nepali and Hindi languages. Table 5.10 presents the responses provided by the respondents about the languages of wider communication and their frequencies in key survey points.

Table 5.10: Languages of wider communication and their frequencies

N=60	Male			Female		
LWC	Daily	Rarely	Never	Daily	Rarely	Never
Rana Tharu	3 (10%)			11 (37%)	4 (13%)	
Nepali	21 (70%)	6 (20%)	1 (3%)	6 (20%)	7 (23%)	
Rana Tharu and Nepali					1 (3%)	
Nepali and Hindi					1 (3%)	

Source: Sociolinguistic Survey of Rana Tharu, 2012

Table 5.10 shows that Nepali is the language of wider communication in male Rana Tharu mother tongue speakers. Only 3% of male respondents reported they never use Nepali. 70% of them reported using Nepali daily and 20% of them said rarely. Only 10% of the male respondents reported they use Rana Tharu daily as language of wider communications.

Regarding female Rana Tharu speakers, Rana Tharu is the only highly used language of wider communications. 37% female Rana Tharu respondents reported using it daily and 13% reported using rarely. 20% of them reported Nepali using daily and 23% reported using it rarely. Only 3% of female Rana Tharus reported they use either Rana Tharu and Nepali together or Nepali and Hindi together

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

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

	Male (n=30)	Female (n=30)
Rana Tharu	8 (27%)	16 (53%)
Nepali	18 (60%)	10 (33%)
Hindi		2 (7%)
Rana Tharu and Nepali	2 (7%)	1 (3%)
Nepali and Hindi	2 (7%)	1 (3%)

Source: Sociolinguistic Survey of Rana Tharu, 2012

Table 5.11 shows that the languages frequently used when speakers of the other languages visit homes of the Rana Tharus are mainly Nepali and Rana Tharu. 27% of male and 53% of female Rana Tharu respondents reported that they use Rana Tharu with the visitors of other language speaking communities whereas 60% of male and 33% of female respondents report they use Nepali with them. 7% of male Rana Tharu respondents report using each of Rana Tharu and Nepali together and Nepali and Hindi together. Similarly 7% of the female respondents report they use Hindi with the non-native speaker visitors whereas 3% of them report using either Rana Tharu and Nepali together or Nepali and Hindi together.

Pictures for appreciative inquiry in this domain:

Picture 5.1 Domains of language use in Jugeda, Dhangadhi-11, Kailali

Source: Sociolinguistic Survey Rana Tharu, 2012

Picture 5.2 Domains of language use in Dhangadhi, Dhangadhi-8, Kailali

Source: Sociolinguistic Survey Rana Tharu, 2012

Picture 5.3 Domains of language use in Sehari, Beladevipur-2, Kailali

Source: Sociolinguistic Survey Rana Tharu, 2012

Picture 5.4 Domains of language use in Dekthatbhuli-8, Kanchanpur

Source: Sociolinguistic Survey Rana Tharu, 2012

Picture 5.5 Domains of language use in kalkatta

Source: Sociolinguistic Survey Rana Tharu, 2012

On the basis of the five pictures pasted in this subsection, the Rana Tharu language is used by Rana Tharu community in the Rana Tharu localities, daily works, local markets, public places, local journey, singing, quarrelling, telling stories, keeping household accounts, betrothal, creating literature, magic-spell, during festivities, games, wedding ceremonies, working in the field, fishing, cultural show, visiting a fair, abusing each other, with family members, worshipping, funeral, death ritual, offerings to deities, programs in local fm radios, folksongs, merry-makings. They use Nepali in government offices, writing letters, in school classes, writing mortgaging documents, on journeys, urban markets, writing decisions in a meeting, in an organization, in hospitals, in a seminar. Likewise the domains of use of both Rana Tharu and Nepali are temples, schools, fair, conference, market places, organizations, group discussions, debate, politics, education and media.

5.8 Summary

In this chapter we have discussed situation of language use in common domains such as counting, singing, marketing, story telling, debating, game, quarrelling, scolding, singing at home, family gatherings and rural meetings; language use in educational and social matters, in letter writing, outside home, for invitation, minute writing. Likewise we have discussed frequency in the use of languages. Moreover, we have also presented situation language use in different domains by means of the pictures collected during the appreciative inquiries.

Chapter 6

Language Vitality, Transmission and Maintenance

6.0 Outline

Chapter 6 deals with language vitality, transmission and maintenance in general. In this chapter, section 6.1 deals with the intergenerational transmission of the language. Similarly, in section 6.2, we have discussed about the languages spoken by younger people of Rana Tharu community. Section 6.3 deals with the transmission of the Rana Tharu language and section 6.4 deals with language maintenance.

6.1 Intergenerational transmission

Rana 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
28 (83%)	2 (7%)	30 (100%)	

Source: Sociolinguistic Survey of Rana Tharu, 2012

Table 6.1 shows that almost all children of the Rana Tharu speech community speak their mother tongue. All the responses provided by both the male and female respondents are the same that all their children speak their mother tongue. Only 7% of the male respondents answered negatively to the question. It shows that the Rana Tharu language has the optimum 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	30 (100%)	30 (100%)
Nepali		

Source: Sociolinguistic Survey of Rana Tharu, 2012

Table 6.2 shows that all the parents speak only their mother tongue with their children. It shows that the Rana Tharu language has cent percent vitality.

6.2 Language spoken by younger people

In the Rana Tharu speech community most of the young people use their mother tongue in their day-to- day communication. The table 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?" by the respondents in the key survey points.

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
30 (100%)		30 (100%)	

Source: Sociolinguistic Survey of Rana Tharu, 2012

Table 6.3 shows that all male and female respondents said that young people in their village/town speak their mother tongue well, the way it ought to be spoken.

6.3 Transmission of the languages to the younger generation

Language maintenance in Rana is satisfactory till now. Table 6.4 presents the situation of inter-marriage in Rana Tharu community that plays a vital role in language maintenance. It presents the situation on the key points in Rana Tharu speech community.

Table 6.4: Intermarriage in Rana Tharu community

S.N	Areas	Is there intermarriage in your community?	
		Yes	No
1	Jugeda	6(50%)	6(50%)
2	Dhangadi ganu	3(25%)	9(75%)
3	Sehari	5(41.67%)	7(58.33%)
4	Dekhatbhuli	5(41.67%)	7(58.33%)
5	Kalkatta		12(100%)
Total		19(31.67%)	41(68.33%)

Source: Sociolinguistic Survey of Rana Tharu, 2012

Table 6.4 shows that 50% of the respondents in Jugeda, 25% in Dhangadhi gaun and 41.67% each in Sehari and Dekhatbhuli reported there is intermarriage in the Rana Tharu community. Likewise, all the respondents at Kalkatta denied practice of intermarriage whereas 75% denied the practice at Dhangadhi gaun, 58.33% each at Sehari and Dekhatbhuli and 50% at Jugeda. In totality, 68.33% of the total respondents denied such practice whereas 31.67% accepted there is practice of intermarriage in Rana Tharu speech community.

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 language groups the informants provided are presented in the Table 6.5.

Table 6.5: Common marital relationship with Rana Tharu language group

S.N	Areas	Which other language groups have common marital relationship with your language group? Name of the language groups		
1	Jugeda	Pahadi	Dagaura	Indian
2	Dhangadi ganu	Pahadi	Dagaura	
3	Sehari	Pahadi	Dagaura	
4	Dekhatbhuli	Pahadi	Dagaura	
5	Kalkatta	Pahadi	Dagaura	

Source: Sociolinguistic Survey of Rana Tharu, 2012

Table 6.5 shows that all those accepted practice of intermarriage in Rana Tharu community, they all reported such practice is only with Pahadi or Nepali language speakers and Dagaura Tharu community.

6.4 Language maintenance

Rana Tharus have positive attitudes towards their 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 Rana Tharu speakers from key survey point.

Table 6.6: Likeness of the children's learning/studying in mother tongue

S.N	Areas	Do you like your children learn/study in mother tongue?	
		Yes	No
1	Jugeda	12	
2	Dhangadi ganu	12	
3	Sehari	12	
4	Dekhatbhuli	12	
5	Kalkatta	12	
Total		60	

Source: Sociolinguistic Survey of Rana Tharu, 2012

Table 6.6 shows that all the respondents at each survey point said that they like their children learn/study in mother tongue.

Similarly, in response to the question "If schools are opened for teaching your language how you will support it?" the respondents have answered as presented in the 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?	30 (100%)	28 (93.33%)
By encouraging other people to send their children?	30 (100%)	20 (66.67%)
By providing financial help?	28 (93.33%)	14 (46.67%)
By teaching?	14 (46.67%)	5 (16.67%)
By helping with the school?	27 (90%)	15 (50%)

Source: Sociolinguistic Survey of Rana Tharu, 2012

Table 6.7 shows that cent percent male and 93.33% female respondents said that they will support the schools by sending their children if schools are opened for teaching their language. Similarly, cent percent male and 66.67% female informants responded that they will support the school by encouraging other people to send their children. In the same way, 93.33% males and 46.67% females responded that they will support the school by providing financial help. Similarly, 46.67% male and 16.67% female respondents will support the mother tongue teaching school by teaching themselves. In the same way, 90% male and 50% female respondents will support the schools by helping with the school.

6.5 Summary

In this chapter we have discussed intergenerational transmission of the language and found the rate is on its optimum. We see that the parents speak cent per cent in their mother tongue with children. Similarly the children also speak cent percent in mother tongue with their parents. There is practice of intermarriage and it happens with Nepali speaking and Dagaura Tharu speaking communities. The informants were also found eager to send their children in mother tongue schools and support such schools by various means.

Chapter 7

Language Attitudes

7.0 Outline

This chapter deals with attitude of the Rana Tharu speakers about their language. Section 7.1 includes feelings of the speakers towards their language. In section 7.2, we have discussed about the problem because of being a native speaker of Rana Tharu and in section 7.3, feelings about children's marriage with non-Rana speakers. Similarly, section 7.4 deals with grandchildren's language and section 7.5 with First language of the children. Similarly, in section 7.6, we have dealt with medium of instruction at primary level and in section 7.7, about the differences in the use of language between the present speakers and their grandparents.

7.1 Feeling of the speakers towards their language

In general, Rana 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 sex-wise.

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	25(83.33%)	23(76.67%)
Embarrassed	1(3.33%)	1(3.33%)
Neutral	4(13.33%)	6(20%)

Source: Sociolinguistic Survey of Rana Tharu, 2012

Table 7.1 shows that out of the total male respondents of Rana community 83.33% said that they feel prestigious when they speak their mother tongue in the presence of the speaker of the dominant language like Nepali. Similarly, 3.33% and 13.33% feel embarrassed and neutral respectively when they speak Rana Tharu in the presence of the speakers of the dominant languages.

In the same way, 76.67% female respondents replied that they feel prestigious when they speak their mother tongue in the presence of the speaker of the dominant languages. Similarly, rests 3.33% and 20% 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.

It shows that both male and female repondents have very positive attitudes towards their language.

7.2 Problem because of being a native speaker of Rana Tharu

In response to the question "Have you ever had any problem because of being a native speaker of your mother tongue?" Rana native speakers have provided the responses as presented in the Table 7.2.

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

Male (n=30)		Female (n=30)	
Yes	No	Yes	No
2(6.67%)	28(93.33%)	6(20%)	24(80%)

Source: Sociolinguistic Survey of Rana Tharu, 2012

Table 7.2 shows that out of the total male respondents 20% said that they had faced some problems because of being a native speaker of Rana Tharu and rest 80% responded that they didn't have faced any problem because of being a native speaker of Rana Tharu. Similarly, only 6.67% female respondents said that they had faced some problems because of being a native speaker of Rana Tharu and rests 93.33% responded that they didn't have faced any problem because of being a native speaker of Rana Tharu.

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 had because of because of being a native speaker of Rana Tharu

N= 8	Male (n=2)	Female (n= 6)
Understanding	1(50%)	3(50%)
Social		2(33.33%)
In government offices	1 (50%)	1(16.67%)

Source: Sociolinguistic Survey of Rana Tharu, 2012

Table 7.3 shows that out of the total 6 female respondents who said that they have had problems because of being a native speaker of Rana Tharu 50% said that they had been teased and they have problems in understanding. Similarly, 33.33% said that they had mental and social problems; and 16.67% had problems in government offices. Similarly out of 2 male respondents who responded that they have had problems because of being a native speaker of Rana Tharu 50% each said that they had problems of understanding and had problems in government offices.

7.3 Feeling about children's marriage with non-Rana speakers

Most of the Rana Tharu 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.

Table 7.4: Feeling about children's marriage with non-Rana Tharu speakers

Male (n=30)			Female (n=30)		
Good	Neutral	Bad	Good	Neutral	Bad
	5(16.67%)	25(83.33%)		1(3.33%)	29(96.67%)

Source: Sociolinguistic Survey of Rana Tharu, 2012

Table 7.4 shows that out of the total male respondents 83.33% feel bad if their son or daughter married someone who does not know their mother tongue and rests 16.67% feel neutral. Similarly 96.67% females feel bad and rests 3.33% feel neutral if their son or

daughter married someone who does not know their mother tongue. 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.

7.4 Grandchildren's language

Rana speakers are positive towards their language and culture. All the Rana speakers said that their grand children will speak their language. Table 7.5 presents the responses in the key survey points regarding the question "Will the grandchildren also speak your language?"

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

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

Source: Sociolinguistic Survey of Rana Tharu, 2012

Table 7.5 shows that all the respondents, both males and females, responded that the children of the present Rana 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 Rana speakers in the key survey points.

Table 7.6: Feeling of the speakers if their grand-children will speak their language

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

Source: Sociolinguistic Survey of Rana Tharu, 2012

Table 7.6 shows that all the respondents both males and females feel good if their children will speak their language. It shows that they have very positive 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 Rana speakers in the key survey points.

Table 7.7: Feeling of the speakers if their grand-children will not speak their language

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

Source: Sociolinguistic Survey of Rana Tharu, 2012

Table 7.7 shows that all male and respondents feel bad if their grand-children will not speak their language.

7.5 First language of the children

Since Rana speakers have positive attitudes towards their language, most of them said that their children should speak their mother tongue, Rana 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 Rana children should speak first

	Male (n=30)	Female (n=30)
Rana Tharu	30	30
Nepali		

Source: Sociolinguistic Survey of Rana Tharu, 2012

Table 7.8 shows that all the male and female Rana Tharu speakers said that their children should speak their own mother tongue i.e. Rana Tharu first.

7.6 Medium of instruction at primary level

Regarding the question "What language do you prefer for your children's medium of instruction at primary level?" Table 7.9 presents the responses of the Rana speakers of the key survey points.

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

	Male (n=30)	Female (n=30)
Mother tongue	30	30
Nepali		
English		

Source: Sociolinguistic Survey of Rana Tharu, 2012

Table 7.9 shows that all male and female respondents responded that they prefer their own mother tongue, i.e., Rana Tharu as their children's medium of instruction at primary level.

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 the responses provided by the Rana speakers in the key survey points.

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

	Male N=30	Female N=30
Yes	5 (16.67%)	9(30%)
No	25 (83.33%)	21(70%)

Source: Sociolinguistic Survey of Rana Tharu, 2012

Table 7.10 shows that only 16.67% male Rana speakers think that the language spoken by them is different from their grandparents whereas rests 83.33% do not think that there are differences in the language spoken by them and their grand parents. Similarly, out of the total female respondents only 30% said that they think that the language spoken by them is different from their grandparents and rest 70% said that they do not think that there is any difference between the languages spoken by the two generations.

Regarding the responses in the Table 46, "If yes, how do you think the language spoken by you is different from your grandparents?" Table 7.11 presents the responses provided by the respondents in the key survey points.

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= 9)
Pronunciation	5	9
Vocabulary		
Use of specific type of sentences		
mixing of other languages		
Way of speaking		

Source: Sociolinguistic Survey of Rana Tharu, 2012

Table 7.11 shows that all the male and female participants, who think that the language spoken by them is different from their grandparents, said that their language differentiate with their grandparents only in terms of pronunciation.

From this table we can conclude that the language spoken by two different generations have some differences only in the way of pronunciation.

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
	1(3.33%)	29(96.67%)		2(6.67%)	28(93.33%)

Source: Sociolinguistic Survey of Rana Tharu, 2012

Regarding the language attitude Table 7.12 shows that 96.67% of male and 93.33% of female feel bad when they hear young people of their own community speaking other languages

instead of their first language. Similarly, only 3.33% male Rana Tharu speakers responded that they feel indifferent and there is no one to say they feel good. Similarly, 6.67% female informants responded that they feel indifferent when they hear young people of their own community speaking other language instead of their mother tongue.

7.8 Summary

In this chapter we discussed the feelings of the speakers of Rana Tharu towards their language and we found they are highly positive as over three-fourths or respondents said they feel prestigious to speak their mother tongue before speakers of the dominant language. Majority of them reported not to have faced any problems being a Rana Tharu native speaker. This chapter also presents facts that Rana Tharus are very much cautious towards maintenance of the mother tongue as majority of them said they feel bad if their children marriage non-Rana Tharu speakers. Similarly, they are entirely hopeful their grandchildren will speak the mother tongue and they will feel good if so. They were found cent percent in favour of mother tongue education and that they will feel bad if their youngsters use other language instead of Rana Tharu.

Chapter 8

Language Development

8.0 Outline

This chapter deals with development of the language in recent days by means of the participatory method. In the survey, a participatory tool known as appreciative inquiry was used in all five key points in Rana Tharu. The main purpose of this tool was to gather information about the dreams and aspirations of the Rana Tharu community members for the development of their language and culture. It was conducted in each point in a group of participants of different demographic categories of sex, education and social status. The participants in each key point were asked to describe things that made them feel happy or proud about 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 Rana 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.

8.1 Lanugage development

In order to examine the language development in the Rana Tharu language, appreciative inquiry, a participatory tool to be used in a group of at least eight to twelve participants of mixed category, was administered in all the reference points of the survey in Rana Tharu community. The pictures of appreciative inquiry tools used in Jugeda, Dhangadhi and Sehari of Kailali district and Dekhatbhuli and Kalkatta of Kanchanpur district present the language development and the ambitions to the development of language.

In this survey, as discussed already, we have employed different participatory tools such as dialect mapping, domains of language use and bi/mutilingualism. The main focus of these tools is to help the participants to verbalize things they already knew intuitively about their language and culture. However, appreciative inquiry, as the name suggests, is designed to help the participants think of future possibilities about their language and culture. The pictures of the appreciative inquiries are pasted below:

Picture 8.1 Appreciative Inquiry in Jugeda

Source: Sociolinguistic Survey of Rana Tharu, 2012

Picture 8.2 Appreciative Inquiry in Dhangadhi

Source: Sociolinguistic Survey of Rana Tharu, 2012

Picture 8.3 Appreciative Inquiry in Sehari
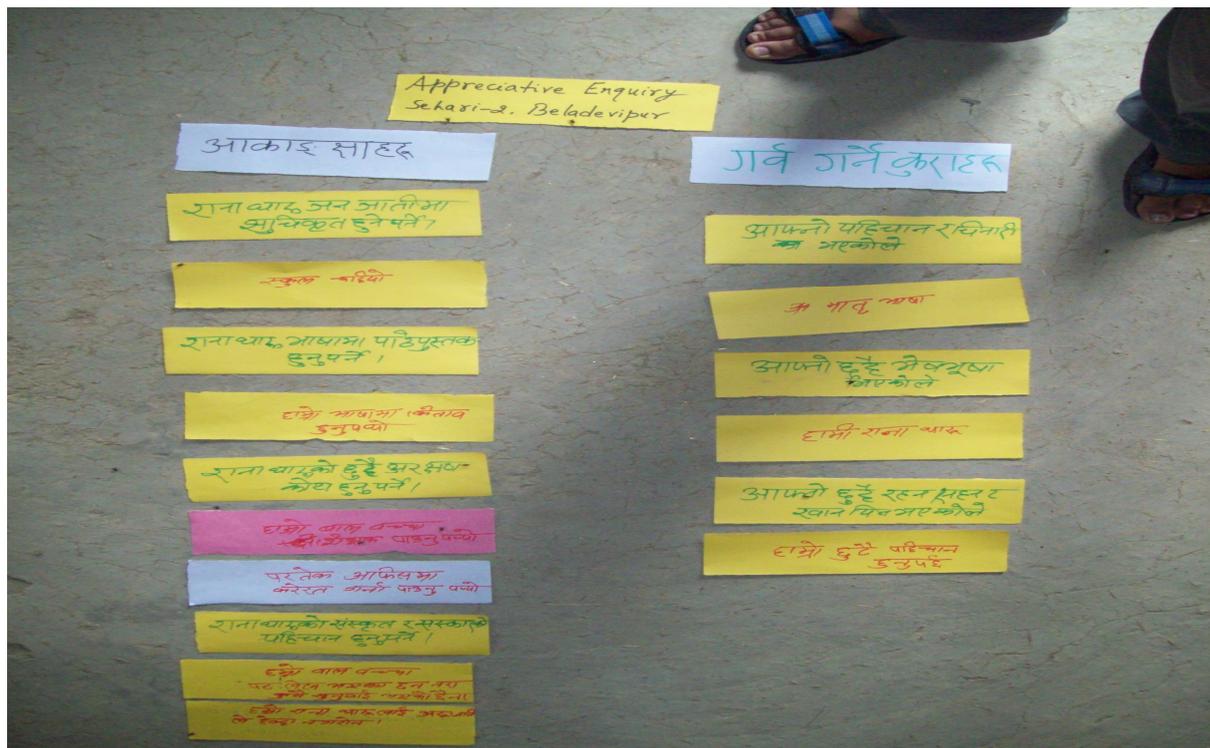
Source: Sociolinguistic Survey of Rana Tharu, 2012

Picture 8.4 Appreciative Inquiry in Dekhatbhuli

Source: Sociolinguistic Survey of Rana Tharu, 2012

Picture 8.5 Appreciative Inquiry in Kalkatta
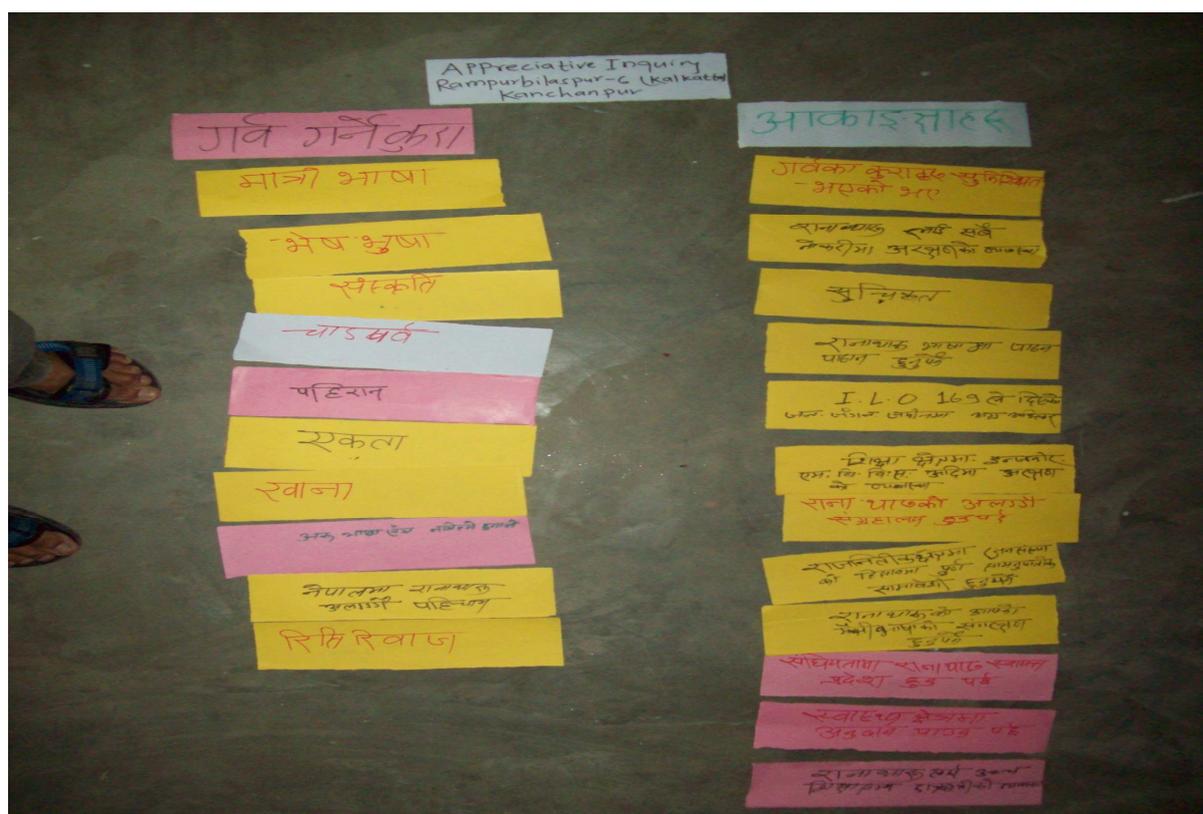
Source: Sociolinguistic Survey of Rana Tharu, 2012

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 Rana Tharu.

Table 8.1: Findings from the appreciative inquiry in Rana Tharu.

Survey points	Good things that made Rana 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
Jugeda, Dhangadhi-11, Kailali	▪ Having their own ornaments ▪ Having their own costumes ▪ Having their own festivals and rituals	▪ Curriculum in the Rana Tharu language ▪ Conservation of their ornaments ▪ Arrangement of Rana Tharu teachers to teach	▪ To compile curriculum and textbooks for education in Rana Tharu language.

	• Having their own language • Having their own way of life • Having their own traditional housing • They follow their own religion.	the language to the Rana Tharu children in School. • Conservation of their costumes • To build a Rana Tharu Museum • Planning and implementation of a package programme for protection of Rana Tharu race and their language and culture • There should be a government fund to protect and promote Rana Tharus and their language and culture.	
Dhangadhi Gaun, Dhangadhi-8, Kailali	• Having their own language • Their own culture • Their separate identity • Their own geographical region • Their own costumes • Their own policy in the community • Their own way of	• Documentation of their separate ethnic identity and the language • Mother tongue education • Dictionary in their language • Grammar in their language • Promotion of written literature • Their participation in	• Recognition and documentation of Rana Tharu as a separate ethnicity in the government records.

	- life - Their own food habits - The system of arranged marriage.	- all state organs - Compilation and publication of textbooks in the mother tongue - A separate museum.	
Sehari Gaun, Beladevipur-2, Kailali	- Having their separate identity - Their separate mother tongue - Their separate costumes - They are Rana Tharu. - Having their own food-habit and way of life.	- Recognition and documentation of Rana Tharu as a separate ethnicity in the government records - School for Rana Tharu mother tongue education - Compilation and publication of textbooks in Rana Tharu language - Separate reservation quota for Rana Tharu - Arrangement of teachers to teach Rana Tharu - Inclusion or Rana Tharu in state machinery. - Prestigious status on behalf of the state.	- Recognition and documentation of Rana Tharu as a separate ethnicity in the government records
Dekhatbhuli, Dekhatbhuli-8,	- Having their own culture and way of	- Documentation of their separate ethnic identity	- Recognition and documentation of

Kanchanpur	life	and the language	Rana Tharu as a separate ethnicity in the government records.
	▪ Having their own language	▪ Publication of newspapers and magazines in their language	
	▪ Their own music and songs		
	▪ Their own costumes	▪ Recognition of their language as official language	
	▪ Their own art		
	▪ Their own local technology	▪ Broadcast and telecast in their own language	
	▪ Their own dance and music	▪ Arrangement of native Rana Tharu as teacher of their language	
	▪ Their own food-habit	▪ Education in their language	
	▪ Their own way of life	▪ Compilation and publication of textbooks in their language	
	▪ Their own ornaments		
	▪ Their own medicine and way of treatment	▪ Compilation of Dictionary in their language	
	▪ Their own system of marriage	▪ Creation of literature in their language	
	▪ Their own identity	▪ Development of a proper script, grammar writing and study of their language in Higher Secondary level	
Kalkatta Gaun,	▪ Having their own	▪ Reservation quota in	▪ Recognition and

Rampur Bilaspur-6, Kanchanpur	mother tongue ▪ Their separate costumes ▪ Their separate culture ▪ Their own festivals ▪ Their ethnic unity. ▪ Their own food habits ▪ Their separate identity of Rana Tharu ▪ Their separate rites and rituals in tradition	the state machinery for Rana Tharu ▪ Recognition and documentation of Rana Tharu as a separate ethnicity in the government records ▪ Education in Rana Tharu language ▪ All rights be guaranteed as per ILO 169 ▪ Reservation for Rana Tharu in education for medical science and engineering ▪ A separate museum for Rana Tharu ▪ Exact proportionate representation of Rana Tharu in politics ▪ Conservation of the Rana Tharu language and culture ▪ Rana Tharu autonomous state in Federal Nepal ▪ Grants in the field of health and medicine ▪ Scholarship up to the higher level of	documentation of Rana Tharu as a separate ethnicity in the government records

		education.	

During the appreciative inquiry, the participants prepared a planning of one of the most essential requirements at each point. The planning includes what to do, who is to do and when to do. Table 8.2 presents the summary of the responses to the Appreciative Inquiry in all five key points in Rana Tharu.

Table 8.2: Important things to do for Rana Tharu as a result of Appreciative Inquiry

S. N.	Areas	What to do?	Who will do?	When to do?
1.	JUGEDA	To develop the reading materials for primary level Rana Tharu school children	Government of Nepal & the Community	Within 5 years since now
2.	DHANGADHI	To enlist the Rana Tharu language in the category of the Indigenous Nationalities	Government of Nepal	As early as possible
3.	SEHARI	To enlist the Rana Tharu language in the category of the Indigenous Nationalities	Government of Nepal	As early as possible
4.	DEKHATBHULI	To enlist the Rana Tharu language in the category of the Indigenous Nationalities	Government of Nepal	As early as possible
5.	KALKATTA	To enlist the Rana Tharu language in the category of the Indigenous Nationalities	Government of Nepal	As early as possible

Table 8.2 shows almost the entire Rana Tharu community is highly in efforts to enlist their ethnicity as a separate Indigenous Nationality by the Government of Nepal as early as

possible. As already mentioned, they no more want to be included in Tharu community as a whole. In the past the government tried but result is not officially positive till now in favor of Rana Tharu people. So, they are effortful to have independent recognition as a separate Indigenous Nationality what they expressed during this survey. Besides, participants at Jugeda sought to develop the reading materials for primary level for Rana Tharu school children as early as possible. They think this work should be done on the joint efforts of the Government of Nepal and Rana Tharu community.

8.2 Summary

In this chapter we discussed the responses of the Rana Tharu speakers during appreciative inquiry among one of the participatory tools. As their aspirations have already been charted in this chapter, we can summarize that the Rana Tharu speakers are proud of their linguistic and ethnic identity to have their own kinds of custom, language, life-style, way of thinking, belief. They are eager to run mother tongue schools with formations of curriculum, to safeguard their custom and costumes, they want to write grammar and compile dictionary in Rana Tharu. Further more, they want to be documented as their separate identity and the language and in these regards, they seek for help on behalf of the state and the community.

Chapter 9

Dialectal Variation

9.0 Outline

This chapter deals with the Dialectal variations in the Rana Tharu language. It consists of 2 sections. In section 9.1 we have discussed about lexical variations which includes methodology of finding lexical variation and lexical similarity among the key points in the Rana Tharu language. Similarly, section 9.2 deals with dialect mapping which is a participatory tool to find out the possible dialects of the language.

9.1 Lexical variation

The wordlist consists of 210 words have been compared to estimate the degree of lexical similarity among the five Rana Tharu speech varieties the wordlists represent. In this section we deal with the data, methodology of lexical similarity study and present the lexical similarity study result.

9.1.1 Methodology

This subsection consists of the data, tool and the calculation and evaluation criteria for lexical similarity percentages in Rana Tharu.

The standard wordlist of 210 words was elicited in different points from mother tongue speakers (grown up in the Rana Tharu 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 Rana Tharu language. After, the entry of words from each survey point is over, 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 the evaluation of 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 unfortunately, we could not use the tool, RTT, because of the limitation of the time period in the field visit.

9.1.2 Lexical similarity among the key points in Rana Tharu

Rana Tharu is spoken in a wide 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 Rana Tharu.

Table 9.2: Lexical similarity comparison in Rana Tharu

	Jugeda	Dhangadhi	Sehari	Dekhatbhuli	Kalkatta
Jugeda	100%	83%	84%	74%	86%
Dhangadhi	83%	100%	89%	86%	92%
Sehari	84%	89%	100%	88%	92%
Dekhatbhuli	74%	86%	88%	100%	88%
Kalkatta	86%	92%	92%	88%	100%

Source: Sociolinguistic Survey of Rana Tharu, 2012

Table 9.2 shows that there is high similarity of 92% of the variety of Rana Tharu spoken in Dhangadhi and Sehari with that of Kalkatta. Likewise, the least similarity of 74% is seen between the varieties of Rana Tharu spoken in Jugeda and Dekhatbhuli. In this way the dialectical variation in Rana Tharu language is almost negligible.

9.2 Dialect mapping

In order to examine Dialects among the Rana Tharu language, dialect mapping, a participatory tool to be used in a group of at least eight to twelve participants of mixed category, was administered in all the reference points of the survey in Rana Tharu community. The pictures of dialect mapping tools used in districts also present the dialectal variation of the Rana Tharu language.

Picture 9.1 Dialect Mapping at Jugeda

Source: Sociolinguistic Survey of Rana Tharu, 2012

Picture 9.2 Dialect Mapping at Dhangadhi

Source: Sociolinguistic Survey of Rana Tharu, 2012

Picture 9.3 Dialect Mapping at Sehari

Source: Sociolinguistic Survey of Rana Tharu, 2012

Picture 9.4 Dialect Mapping at Dekthatbhuli

Source: Sociolinguistic Survey of Rana Tharu, 2012

Picture 9.1 to 9.4 present no dialectal variation in Rana Tharu languages in two districts of Nepal.

9.3 Summary

To summarize this chapter we can say that there is little variation in Rana Tharu language. As the minimum variation in dialects of Rana Tharu is found 74% and the dialect mapping pictures also show that it is negligible.

Chapter 10

Findings and Recommendations

10.0 Outline

This chapter deals with the findings and recommendations of the research. It consists of two sections. In section 1, we collect the findings and in section 2, we tender our recommendations.

10.1 Findings

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

The major findings of this survey are presented as follows:

a) The Rana Tharus are one of the indigenous nationalities of the nation and the language spoken by them is Rana Tharu. Rana Tharu, a language of Indo-Aryan group of the Indo-European family is mainly spoken in the Terai region of Far-Western development region of Nepal and some adjacent parts of Indian states of Uttarpradesh and Utarakhand. This is a distinct language spoken by an indigenous nationality called Rana Tharu.

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. But it does not recognize diversity in the Tharu languages. Rana Tharu is a distinct languages spoken natively by Rana Tharus. It is spoken by approximately three hundred thousand Rana Tharus in about 135 villages of 24 village development

committees and two municipalities in Kailali and Kanchanpur districts of Far Western Region of Nepal.

c) Religiously, most of the Rana Tharus follow Hinduism. Majority of Rana Tharu speakers are deprived of education. The main occupations of Rana Tharus are farming and household works.

d) The resources available in the Rana 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.

a) Rana Tharus are very much proficient in speaking their language. All the members of Rana Tharu speech community speak their language very well and only educated speakers of Rana Tharu can read and write in their language. In this speech community, still in rural areas, most of the populace is monolingual, especially the women over 40 in the age.

e) Majority of Rana Tharu children do not understand at all, of their Nepali speaking teacher when they first go to school. Since, most of the Rana Tharus use their own mother tongue at home; their children are monolingual before going to school.

f) Rana Tharu is used in all the general domains such as counting, singing, joking, bargaining/shopping/marketing, story telling, discussing/debate, praying, quarrelling, abusing (scolding/using taboo words), telling stories to children, singing at home, family gatherings and village meetings.

g) They use only their mother tongue with their family members while discussing about educational and social matters whereas majority of them use Nepali in writing letter to their family members. Rana Tharu 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 Rana Tharu in social rites and rituals. They use Nepali, Rana and Hindi as language of wider communication (LWC) with the non-native speakers.

h) The Rana Tharu language has 100% vitality as all their children speak their mother tongue efficiently; 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.

i) All the male and 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 their children, by encouraging other people to send their children, by providing financial help, by teaching themselves and by helping with the school?

j) In general, Rana Tharu speakers have very positive attitudes 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.

k) Most of the Rana Tharu speakers had not any problem because of being a native speaker of their mother tongue. Only a few speakers had faced problems such as they have been teased and they have problems in understanding, mental and social problems; and had problems in government offices because of being a native speaker of Rana Tharu, their mother tongue. More than 80% males and almost all the female speakers feel bad if their son or daughter married someone who does not know their mother tongue. All the Rana 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.

l) Regarding which language Rana Tharu children should speak first, most of the males and females were found in the favor of their own mother tongue i.e. Rana Tharu 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. Rana Tharu as their children's medium of instruction at primary level and only very few of them preferred to English and Nepali languages.

m) Majority of the Rana Tharu speakers both male and female do not think that there are differences in the language spoken by them and their grand parents. Only less than one third of both male and female Rana Tharu speakers think that the language spoken by them is different from their grandparents in the ways like pronunciation.

n) Rana community is rich in oral literature: folk tales, songs, religious literature. The good things that made Rana Tharu speakers feel happy or proud about their language

and culture are Rana 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.

o) Regarding the dreams about how they could 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, Rana Tharu should be taught at university level, Rana Tharu should be used as official language in Rana Tharu dominant districts, their should be a branch of Rana Tharu in Nepal Academy, promotion and preservation of Rana Tharu language, culture and religion and there should be a huge coverage of the language in the field of mass media such as radio, TV, and national level newspapers and journals.

p) The most important 'dreams' which they would like to get realized immediately and to start on planning are the establishment of mother tongue teaching schools for the beginners at primary level 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 these dreams and they should be done immediately.

b) There is lexical similarity ranging from 74% to 92% of lexical among the key survey points in Rana Tharu. It may indicate that Rana Tharu at present does not show any dialectal variation that may hinder the mutual intelligibility among the Rana Tharu speakers residing in different key points. Therefore, Recorded Text Test (RTT) is not required to evaluate the intelligibility among the key points.

q) The result of the dialect mapping tool shows that they can easily understand the form of speech of each other in both the districts.

r) Mother tongue proficiency is significantly high and strong in the speech community.

s) Traditionally the language of wider communication is Hindi. But due to official necessity and mixed up with the Nepali speaking community, Nepali is now exceeding as the lingua franca. The other languages they use include Dotyali, Dagaura Tharu, Baitadeli and other western dialects of Nepali.

t) The language is vibrantly used in all domains, however, not identified as a distinct language from other Tharus. It is lexically and structurally close to Awadhi and Hindi.

u)   Female literacy rate is appalling.

10.2 Recommendations

On the basis of the above findings, the following recommendations are put forward for the promotion and development of the Rana Tharu language:

a) The government should immediately recognize the form of the speech used by the Rana Tharu community as a distinct national language of Nepal.

b) As Rana 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 sprit of the constitution.

c) Textbooks should be developed in such a way that they embody the local needs and local settings.

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 Rana Tharu community.

g) A detailed language documentation project is essential to preserve, promote and develop their language and culture in which life crucial knowledge is embodied from time immemorial. 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) Linguistically and culturally, Rana Tharu community is distinct from other Tharus such as Dagaura Tharu, Kathauriya Tharu and so on. Therefore, it should get the status of an independent language.

j) The most important 'dreams' which they would like to get realized immediately and to start on planning are the establishment of mother tongue teaching schools for the beginners at primary level and development of textbook and curriculum for mother tongue education. The concerned authorities should take immediate step to help them realizing their dreams.

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