

A Sociolinguistic Survey of Awadhi

Submitted

To

Linguistic Survey of Nepal (LinSuN)

Central Department of Linguistics

Tribhuvan University

Nepal

By

Indresh Thakur

and

Surya Prasad Yadav

July, 2013

Acknowledgements

A number of people have contributed to the making of this report of a sociolinguistic survey of the Awadhi language as spoken in Rupandehi, Kapilvastu, Dang, Banke and Bardiya districts. The field work of the survey was conducted in months of October and November, 2012 by the LinSuN survey team comprising of Prof. Dr. Dan Raj Regmi, Director, Linguistic Survey of Nepal and two researchers, namely, Mr. Bhim Lal Gautam and Mr. Indresh Thakur.

First of all, we would like to express our sincere gratitude to all the members of Senior Management Committee of Linguistic Survey of Nepal (LiSMaC), our gurus, for providing opportunity to conduct the sociolinguistic survey of Awadhi.

We would also like to appreciate the leaders of the Awadhi community who helped us in the survey of the Awadhi language. We would like to thank all the respondents of the Awadhi community who actively participated in the process of the data collection especially, the Awadhi speakers of Tenuhawa, Rupandehi; Jamuni, Maharajgunj-6, Kapilbastu; Thandeukhuri, Gadhba-2, Dang; Tribhuvan Chowk, Nepalgunj-9, Banke; and Gulariya-9, Bardiya district. We are indebted to their invaluable support and hospitality they provided us during the field study.

Similarly, our special thanks go to Mr. Vikram Mani Triphathi, a language activist; Md. Iliyas and Mr. Shivpujan Mishra of Tenuhawa, Rupandehi district; Shailendra Kumar Shukla of Jamuni, Maharajgunj, Kapilbastu district; Bhagwan Das Yadav, Voddh Prakash Yadav, Jagat Ram Yadav of Thandeukhuri, Gadhba, Dang district; Kripa Ram Badiya of Nepalgunj, Banke district; and Dhanesh Kumar Yadav, and Shahabuddin Sheikh of Gulariya, Bardiya district and all the language consultants of the Magar speech community for their incessant support during the survey. Without their cooperation, the linguistic survey in the Awadhi language would not have been possible.

We owe a great deal to Prof. Dr. Yogendra Prasad Yadava, former head and director, Prof. Dr. Dan Raj Regmi, head and director, Prof. Nirmalman Tuladhar, member secretary, Prof. Dr. Chura Mani Bandhu, Prof. Dr. Tej Ratna Kansakar, Prof. Dr. Novel Kishor Rai, Prof. Dr. Madhav Prasad Pokharel, Linguistic Survey of Nepal (LinSuN) and Dr. Balaram Prasain, Central Department of Linguistics, for their encouragement for the field study, data analysis and report writing.

Indresh Thakur
Surya Prasad Yadav

Table of contents

Acknowledgements	i
Table of contents	ii
List of tables	vi
List of figures	ix
Chapter 1: Introduction	1-10
1.1 Background	1
1.2 The Awadhi people	2
1.2.1 Caste/ethnic groups	2
1.2.2 Religion	3
1.2.3 Literacy	4
1.2.4 Occupation	5
1.3 Demography and distribution	5
1.4 Geographical location of the survey points in Awadhi	6
1.5 Linguistic affiliation	8
1.6 Previous research works	8
1.7 Purpose and goals	9
1.8 Organization of the study	10
Chapter 2: Research methodology	11-17
2.0 Outline	11
2.1 Overview	11
2.2 Research methods/tools	12
2.2.1 Sociolinguistic Questionnaire (SLQ)	12
2.2.2 Wordlist	16
2.3 Limitations of the survey	17

Chapter 3: Language resources and organizations	18-22
3.0 Outline	18
3.1 Language resources	18
3.2 Organizations working for language development	20
3.3 Summary	21
Chapter 4: Mother tongue proficiency and bi/multilingualism	23-32
4.0 Outline	23
4.1 Mother tongue proficiency	23
4.2 Bi/multilingualism	23
4.2.1 Bi/multilingualism in Awadhi	24
4.2.2 Bi/multilingualism in Awadhi families	25
4.2.3 Bi/multilingualism in Awadhi children	26
4.3 Level of understanding of Nepali in school	27
4.4 Summary	31
Chapter 5: Domains of language use	33-47
5.0 Outline	33
5.1 Language used in common domains	33
5.2 Language used in educational and social matters	35
5.3 Language used in letter writing	37
5.4 Languages used outside the home	39
5.5 Languages of invitation	40
5.6 Language used in minutes writing	40
5.7 Frequency in the use of languages	41
5.8 Summary	46

Chapter 6: Language vitality, transmission and maintenance	48-53
6.0 Outline	48
6.1 Intergenerational transmission	48
6.2 Language spoken by younger people	49
6.3 Transmission	50
6.4 Language maintenance	51
6.5 Summary	53
Chapter 7: Language attitudes	54-62
7.0 Outline	54
7.1 Feeling of the speakers towards their language	54
7.2 Problem because of being a native speaker of Awadhi	55
7.3 Feeling about children's marriage with non-Awadhi speakers	56
7.4 Grandchildren's language	57
7.5 First language of the children	58
7.6 Medium of instruction at primary level	59
7.7 Differences in the use of language between two generations	59
7.8 Summary	62
Chapter 8: Language development	63-69
8.1 Appreciative inquiry	63
8.2 Summary	69
Chapter 9: Dialectal variation	70-75
9.0 Outline	70
9.1 Lexical variation	70
9.1.1 Methodology	70
9.1.2 Lexical similarity among the key points in Awadhi	71
9.2 Dialect mapping	72
9.3 Summary	75

Chapter 10: Findings and recommendations	76-80
10.1 Major findings	76
10.2 Recommendations	79
References	81
Appendices	

List of tables

Table 1.1	Castes/ethnic groups in Awadhi	3
Table 1.2	Religion of the informants involved in the survey of Awadhi speech community	4
Table 1.3	Literacy in Awadhi speech community	4
Table 1.4	Literacy in Awadhi by age groups	5
Table 1.5	District-wise distribution of the Awadhi speakers (major districts of Awadhi)	6
Table 1.6	GPS information of Awadhi speaking areas	6
Table 2.1	Overview of the major survey goals, research methods/tools including the major focus of the tools	11
Table 2.2	Checklist for sociolinguistic questionnaire A	14
Table 3.1	Frequency of listening to radio program broadcast in their mother tongue	18
Table 3.2	Language resources available in Awadhi	19
Table 3.3	Reading of these things written in their language by sex	19
Table 3.4	Availability of organizations to promote the knowledge and use of Awadhi	20
Table 3.5	Organizations and their responsibilities in Awadhi community	21
Table 4.1	Mother tongue proficiency in speaking, reading and writing in Awadhi	23
Table 4.2	Bilingualism in Awadhi community	24
Table 4.3	Multilingualism in Awadhi speech community	25
Table 4.4	Other languages known to family members by sex	26
Table 4.5	Other languages known to Awadhi children	27
Table 4.6	Levels of understanding of Nepali when a child first goes to school by sex	27
Table 5.1	Languages most frequently used in different domains by male	34
Table 5.2	Languages most frequently used in different domains by female	36
Table 5.3	Use of languages while talking about educational and social matters	37

Table 5.4	Use of languages in letter writing by male	37
Table 5.5	Use of languages in letter writing by female	38
Table 5.6	Languages Awadhi children usually speak	39
Table 5.7	Languages used for marriage invitations	40
Table 5.8	Language used to write minutes in community meetings	40
Table 5.9	Frequency of the use of Awadhi	41
Table 5.10	Languages of wider communication and their frequencies	42
Table 5.11	Language usually used when speakers of other languages visit their home	43
Table 6.1	Mother tongue spoken by children	48
Table 6.2	The language spoken by the parents with their children	48
Table 6.3	The way of speaking of their mother tongue by the younger generation	49
Table 6.4	Intermarriage in Awadhi community	50
Table 6.5	Common marital relationship with Awadhi language group	50
Table 6.6	Likeness of the children's learning/studying in mother	51
Table 6.7	The ways of supporting mother tongue teaching schools	52
Table 7.1	Feeling of speaking mother tongue in the presence of the speaker of the dominant languages	54
Table 7.2	Having problems because of being a native speaker of Awadhi	55
Table 7.3	Problems they had because of being a native speaker of Awadhi	56
Table 7.4	Feeling about children's marriage with non- Awadhi speakers	57
Table 7.5	Will the children of the present Awadhi children speak your language	57
Table 7.6	Feeling of the speakers if their grandchildren will speak their language	58
Table 7.7	Feeling of the speakers if their grandchildren will not speak their language	58
Table 7.8	The languages Awadhi children should speak first	59
Table 7.9	Preference for the medium of instruction at primary level	59

Table 7.10	Differences between the languages spoken by two generations	60
Table 7.11	The ways of differences in language between two generations	61
Table 7.12	Feeling towards the user of other languages instead of their mother tongue	61
Table 8.1	Findings from the appreciative inquiry in Awadhi	67
Table 9.1	Evaluation criteria of the lexical similarity percentages	71
Table 9.2	Lexical similarity comparison in Awadhi	71
Table 9.3	Degree of similarity in the forms of the speech spoken in different places	74
Table 9.4	Preferences of speech variety for developing materials	75

List of figures

Figure 2.1	Model for sampling informants in the survey points	13
Figure 3.1	Frequency of listening to radio in Awadhi	18
Figure 3.2	Reading of the written materials in Awadhi	20
Figure 4.1	Levels of understanding of Nepali when a child first goes to school	28
Figure 5.1	Language used to write minutes in community meetings	41
Figure 6.1	Speaking of mother tongue by younger generation	49
Figure 6.2	Inter-caste marriage in Awadhi community	50
Figure 6.3	Common marital relationship with their language group	51
Figure 6.4	The ways of supporting mother tongue teaching schools	53
Figure 7.1:	Speaking mother tongue in the presence of dominant language speakers	55
Figure 7.2:	Having problems because of being a native speaker of Awadhi	56
Figure 7.3:	Feeling about children's marriage with non- Awadhi speakers	57
Figure 7.4:	Differences between the languages spoken by the speakers and their grandparents	60

Chapter 1

Introduction

1.1 Background

This chapter deals with general background of the Awadhi people and language in general. It consists of background of the Awadhi language, Awadhi people, caste/ethnic groups, religion, literacy, and occupation. In this chapter we also discuss the demography and distribution the Awadhi language, geographical location, linguistic affiliation of the Awadhi language, previous research, purpose and goals of the study, and organization of this report.

This is a report of a sociolinguistic survey of the Awadhi language spoken in Rupandehi, Kapilbastu, Dang, Banke, and Bardiya districts of Western and Mid-Western Development regions of Nepal. This report includes a brief description of Awadhi language, its language resources, mother tongue proficiency and bi/multilingualism, domains of language use, language vitality and language transmission, language attitudes, language development and dialect mapping.

Nepal is a multilingual, multicultural and multi-religious country. It is rich in its linguistic diversity. The four great language families namely- Indo-European, Sino-Tibetan, Dravidian and Austro-Asiatic and also include one possibly linguistic isolate i.e. Kusunda.

According to Ethnologue (2012), there are about 124 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. The current estimate of many linguists of Nepal is that there are at least 130 languages in Nepal.

Awadhi is one of the major languages spoken in the Western and Mid Western Development Regions of Tarai of Nepal. It is also known as Avadhi, Abadhi, Abadi, Abohi, Ambodhi, Dehati, Deshi, Gawnaru, and Koseli. According to the recent census report of Nepal 2011, it is spoken by 501,752 speakers as their mother tongue. It is spoken in Lumbini Zone, Nawalparasi, Rupandehi and Kapilvastu districts; Bheri Zone, Banke and Bardia districts; Rapti Zone, Dang District; Seti Zone, Kailali District; Mahakali Zone, Kanchanpur District (Levis, 2009).

Awadhi is classified as a language of northern group of Indo-Aryan, Indo-Iranian of the Indo-European language family.

1.2 The Awadhi people

This subsection deals with a brief introduction of the Awadhi people in general. It includes caste/ethnicity of the Awadhi speakers, their religion, literacy in Awadhi community, and the occupation of Awadhi speakers

1.2.1 Caste/ethnic groups

The people of Awadhi community mainly live in Nawalparasi, Rupandehi, Kapilvastu, Dang, Banke and Bardia districts. The Awadhi speech community is a community of different caste and ethnic groups. The main occupation of this community is agriculture i.e., farming, and many other castewise occupations like goldsmith, blacksmith, barber, washerman, cobbler, etc. These days Awadhi people are also involved in government jobs, NGOs and INGOs, and in many other modern professions. . They have mainly arranged marriage system within the same caste and these days very few cases of inter-caste marriage are also seen. Their socio-cultural existence was influenced by Hindu culture.

Table 1.1: Castes/ethnic groups in Awadhi

	Castes/Ethnic Groups	Number
1.	Yadav	24
2.	Muslim	7
3.	Kurmi	5
4.	Maurya	4
5.	Dhobi	3
6.	Banskar	3
7.	Brahmin	2
8.	Lohar	2
9.	Chamar	1
10.	Harijan	1
11.	Majhi	1
12.	Sonar	1
13.	Baman	1
14.	Teli	1
15.	Raisad	1
16.	Singh	1
17.	Gupta	1
18.	Bhurau	1

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

Table 1.1 shows that Awadhi is a speech community of a large number of caste/ethnic groups. In Awadhi speech community different people of different caste and ethnic group live together.

1.2.2 Religion

The Awadhi are 98% Hindu and follow the basic Hindu customs and traditions. In this survey, the research team has found the Awadhi speakers living in different places of western and mid-western regions of Nepal. Among them, we visited five survey spots i.e. Tenuhawa, Rupandehi; Jamuni, Maharajgunj-6, Kapilbastu; Thandeukhuri, Gadhba-2, Dang; Tribhuvan Chowk, Nepalganj-9, Banke; and Gulariya-9, Bardiya district. Most of the Awadhi speakers

are following Hindu and Islam religions. Table 1.2 presents the situation of religion of the informants involved in the survey in Awadhi speech community.

Table 1.2: Religion of the informants involved in the survey of Awadhi speech community

N= 60	Religions	Number	Percentage
1.	Hinduism	53	88.33%
2.	Islam	7	11.67%
	Total	60	100%

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

Table 1.2 shows that majority of Awadhi speakers are Hindu as 88.33% informants involved in the survey responded that they are following Hindu whereas other 11.67% responded that they are following Islam religion.

1.2.3 Literacy

Generally speaking, literacy in Awadhi speech community is still poor. Especially women are deprived of formal education, though this seems to be changing with the younger generation. The survey has estimated the general trends of literacy in this community. Table 1.3 presents the situation literacy in Awadhi speech communities in Rupandehi, Kapilvastu, Dang, Banke, and Bardiya districts.

Table 1.3: Literacy in Awadhi speech community

Literacy			
Male (N=30)		Female (N=30)	
Literate	Illiterate	Literate	Illiterate
14 (47%)	16 (53%)	12 (40%)	18 (60%)

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

Table 1.3 shows that 47% male and 40% females are literate while 53% males and 60 percent females are illiterate. It shows that literacy rate of Awadhi speech community is less than the total literacy of the country i.e. 61%.

Table 1.4: Literacy in Awadhi by age groups

A1 (n=20)		A2 (n=20)		A3 (n=20)	
Literate	Illiterate	Literate	Illiterate	Literate	Illiterate
13 (65%)	7 (35%)	8 (40%)	12 (60%)	5 (25%)	15 (75%)

Table 1.4 shows that in the age group of 15-29 years literacy rate is higher than that of other groups. In this group 65% Awadhi speakers are literate while only 35% are illiterate. Similarly, in the age group of 30-59, 40% Awadhi speakers are literate while others 60% are illiterate and in the age group of 60+, literacy rate is still very poor. In this age group only 25% speakers are literate whereas 75% speakers are illiterate.

1.2.4 Occupation

People of this speech community mainly live in Nawalparasi, Rupandehi, Kapilvastu, Dang, Banke and Bardia districts. The main occupation of this community is agriculture i.e., farming, and many other caste wise occupations like goldsmith, blacksmith, barber, washer man, cobbler, etc. These days Awadhi people are also involved in government jobs, NGOs and INGOs, and in many other modern professions.

1.3 Demography and distribution

Awadhi is one of the major languages spoken in the Western and Mid Western Development Regions of Nepalese Tarai. It is mainly spoken in Lumbini Zone, Nawalparasi, Rupandehi and Kapilvastu districts; Bheri Zone, Banke and Bardia districts; Rapti Zone, Dang District; Seti Zone, Kailali District; Mahakali Zone, Kanchanpur District. The total number of Awadhi speakers according to the census report of Nepal 2011, is 501,752. Their distribution is presented in the table 1.5.

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

S.N.	Districts	Number
1	Rupandehi	4,200
2	Kapilvastu	343,727
3	Dang	9,856
4	Banke	170,392
5	Bardiya	27,484

Source: Population Census 2001

1.4 Geographical location of the survey points in Awadhi

The survey points for the present study are Tenuhawa VDC of Rupandehi district; Jamuni, Maharajgunj VDC of Kapilbastu district; Thandeukhuri, Gadhba VDC of Dang district; Tribhuvan Chowk, Nepalgunj municipality of Banke district; and Gualriya municipality of Bardiya district. Table 1.6 presents the GPS information of all these five survey points.

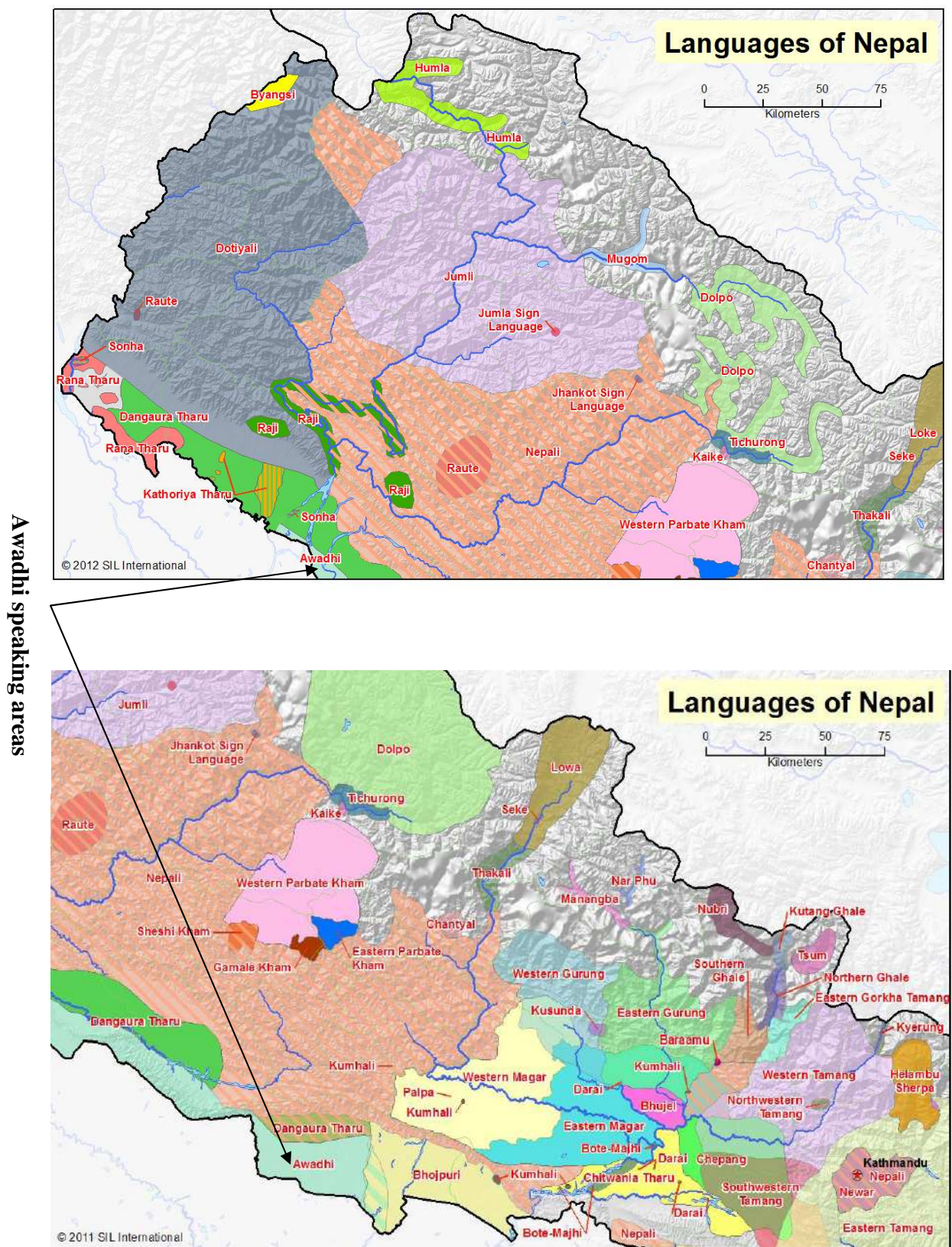
Table 1.6: GPS information of Awadhi speaking areas

Areas	GPS Coordinates		Elevation in meter
Tenuhawa-6, Rupandehi	27 ⁰ 29' 31.5"N	083 ⁰ 15' 34.7"E	90
Jamuni, Maharajgunj-4, Kapilbastu	27 ⁰ 32' 41.5" N	082 ⁰ 58' 13.4"E	86
Thandeukhuri, Gadhba-2, Dang	27 ⁰ 48' 27.7"N	082 ⁰ 32' 25.7"E	251
Tribhuvan Chowk, Nepalgunj-9, Banke	28 ⁰ 03' 25.1"N	081 ⁰ 37' 31.3"E	148
Gulariya-9, Bardiya	28 ⁰ 12' 23.1"N	081 ⁰ 20' 10.2"E	121

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

Map 1.1 presents the geographical location of the Awadhi speaking areas.

Map 1.1: Geographical map of the Awadhi spoken areas

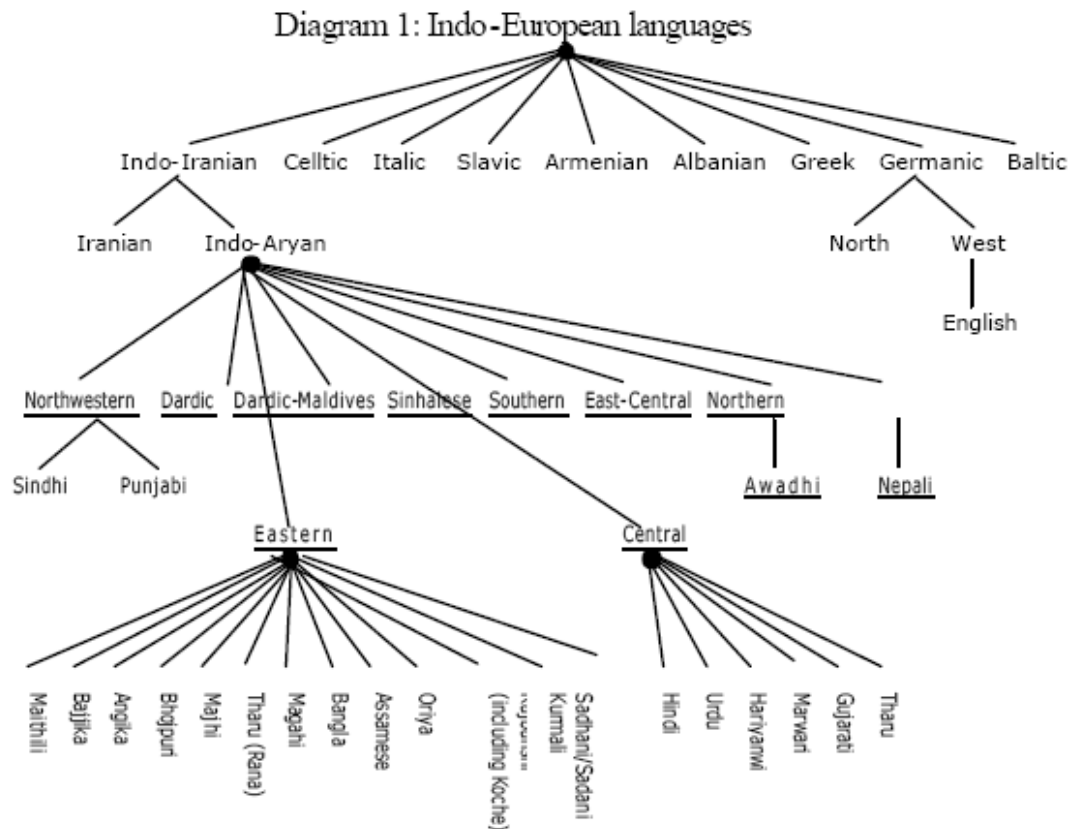


Source: SIL International, 2011

1.5 Linguistic affiliation

Awadhi is classified as an Indo-European, Indo-Iranian, Indo-Aryan, Northern zone, Classified language.

The Indo-Aryan languages spoken in Nepal can be genetically subcategorized in the following diagram.



Source: Yadava, Y.P. (2003) 'Language' in *Population Monograph*.

1.6 Previous research works

There has been a number of works on the economic, religious, cultural etc. studies of Awadhi community, but relatively there has been published only a few linguistic works. The only significant studies on the Awadhi language include the work by Saksena (1971). This is a descriptive grammar of the Awadhi language. In this work the author has talked about the basic information of the language such as name of the language, linguistic boundaries, and characteristics of Awadhi. Similarly, the body of the grammar is divided into two parts. Part 1 deals with Awadhi phonetics which includes individual sounds, vowel combination, the syllable, word, accent, assimilation, intonation. Similarly, part 2 deals with historical

grammar of Awadhi in general which includes nouns, adjectives, numerals, pronouns, postpositions, verbs, adverbs, conjunctions, emphatic forms, and word order.

Similarly, Pathak (2055 VS) has compiled a bilingual dictionary entitled *Laghu Awadhi Shabdakosh*. This is an Awadhi-Nepali dictionary comprises of 18,000 lexical entries. The lexical entries are first given in Awadhi followed by their part of speech and then with their meaning in Nepali.

Tripathi (2058 VS) has submitted a sociolinguistic report of Awadhi entitled *Awadhi bhasa kay samajbhasavaijyanik addhyan* to Nepal Academy. In this report he presents a brief introduction of the Awadhi language, its grammar in brief and a basic wordlist.

Likewise, Eppele, Lesis, Regmi, and Yadava (2012) have edited *Ethnologue: languages of Nepal*. This work presents a brief introduction of all the languages spoken in Nepal, and Awadhi is one of them. In this work they present a brief introduction of the Awadhi language that includes the number of Awadhi speakers, speaking areas of the language, its classification, dialects, language type, language use, and language development. Similarly,

Pathak et.al (2069) wrote a grammar of Awadhi entitled *Awadhi vyakaran*. In this grammar they present a brief introduction of the language, language classification, its phonology, morphology, and syntax.

1.7 Purpose and goals

The main purpose of this study is to present the sociolinguistic situation of the Awadhi language. The specific goals /objectives of the study are as follows:

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

1.8 Organization of the study

This report is organized into ten chapters. Chapter 1 is the introductory one that presents general background information about the language including the purpose and goals of the study. In chapter 2, we deal with the methodology used in the survey. Similarly, chapter 3 deals with language resources available in the language and the organizations involved in the language development. In chapter 4 we look at the mother tongue proficiency and bi/multilingualism in Awadhi. 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 Awadhi. In chapter 9, we look at dialectal variation and lexical similarity among the key survey points in Awadhi. In chapter 10, we present the summary of the major findings and some recommendations for the development of the language. The annex includes phonetic symbols, wordlists, and sociolinguistic questionnaire A, B and C.

Chapter 2

Research methodology

2.0 Outline

In this chapter, we present the research methodology employed in this survey in detail. It consists of 3 sections. Section 2.1 deals with a brief overview of the major goals of the survey and the research methods/tools used in the survey. It also deals with a brief description of the all 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 used 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, mother-tongue proficiency and multilingualism and	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	<ul style="list-style-type: none"> • Language resources • Mother-tongue proficiency and

	language resources in Awadhi;		groups, sex and literacy in at least five points including the core point	multilingualism <ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • Domain of language use • Dialect mapping • Multilingualism • Appreciative enquiry
		Sociolinguistic Questionnaires- C (SLQ C)	21 questions to be administered on language activist or village head	<ul style="list-style-type: none"> • Language attitudes • Language maintenance • Language vitality • Language development
1.2	To assess the levels of lexical similarity among the selected varieties in the language;	Wordlist Comparisons (WLC)	Lexical comparison of 210 words	Lexical variation among selected varieties in the Awadhi language

2.2 Research methods/tools

2.2.1 Sociolinguistic Questionnaire (SLQ)

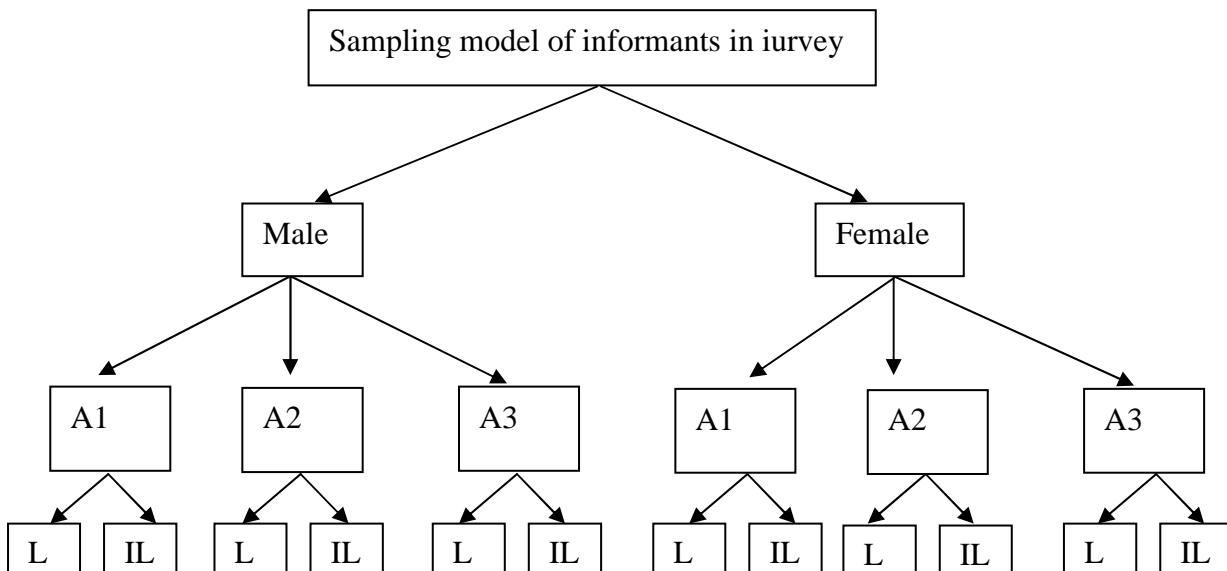
The survey has employed three sets of sociolinguistic questionnaires. They are:

(a) Sociolinguistic Questionnaire A (SLQ A)

Sociolinguistic Questionnaire A, consisting of eighty questions, is intended to be administered to the individuals of the speech community. The main purpose of this set is to gather information from the individuals about the language resources, mother-tongue proficiency and multilingualism, domain of language use, language vitality, language maintenance and their language attitudes. The opinions from the individuals are often influenced by factors such as location, education, age and sex. Prior to the administration of this set, first, five points of the Awadhi speaking areas were selected on the basis of pre-information about the Awadhi community (Tenuhawa VDC of Rupandehi district; Jamuni, Maharajgunj VDC of Kapilbastu district; Thandeukhuri, Gadhba VDC of Dang district; Tribhuvan Chowk, Nepalgunj municipality of Banke district; and Gualriya municipality of Bardiya district).

Secondly, the individuals were chosen from different categories of sex, age and educational background from each survey points.¹ Figure 2.1 presents a model for sampling of informants from each point in Awadhi speech community.

Figure 2.1 Model for sampling informants in the survey points



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

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

Table 2.2: Checklist for sociolinguistic questionnaire A

Checklist for sociolinguistic questionnaire (SLQ) A											
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 Awadhi, 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 Awadhi participants of five 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 Awadhi, how bilingual Awadhi people are, in which situations they use Awadhi 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 Awadhi 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, Awadhi and the situations in which they use both Nepali and Awadhi. After that, they were asked to place the labels Nepali, Awadhi, and both Nepali and Awadhi. Then, they were asked to organize the labels in each category according to the situations which occurred daily and those occurred less than often. At last, the participants concluded by discussing if they would like to use each language in any other situations.

(ii) Dialect mapping (DLM)

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

(iii) Bi/multilingualism

We used this tool to help the community members to think about and visualize the levels of fluency in both Awadhi and Nepali by different subsets of the Awadhi community. The

participants were asked to use two overlapping circles, one representing the Awadhi people who speak mother tongue well and the other the Awadhi 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 Awadhi 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 Awadhi speakers who spoke Awadhi 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 Awadhi community members have in different survey points. In this tool, the participants were asked to describe things that made them feel happy or proud about their language and culture. Then, they were asked to express the dreams about how they could make their language and culture even better. They were advised to categorize the dreams from the easiest to the most difficult, specify which ones were most important and to choose a few to start on developing plans such as who else should be involved, what the first step should be and what resources they needed.

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

(c) Sociolinguistic Questionnaire C (SLQ C)

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

2.2.2 Wordlist

The basic wordlist contains 210 items. The main purpose of this wordlist is to determine the thresholds of lexical similarity uniting groups of languages and dialects at various percentage levels on the basis of standard word lists elicited from the mother tongue Awadhi 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 Awadhi 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 Awadhi word from a mother tongue Awadhi 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 Awadhi.

2.3 Limitations of the survey

This study is limited to only a sociolinguistic study of the Awadhi language. For this study only five survey points from Rupandehi, Kapilvastu, Dang, Banke and Bardiya districts, one from each is selected and this study is based on the Awadhi language spoken in only these five survey points. Only 12 sociolinguistic questionnaires A (SLQ A) are administrated in each point. Similarly, four SLQ B and two SLQ C and two wordlists are administrated in each survey point.

Chapter 3

Language resources and organizations

3.0 Outline

This chapter deals with the language resources and organizations. It consists of four sections. Section 3.1 deals with the language resources in the Awadhi language. In section 3.2 we discuss the organizations for the development of language and culture in the Awadhi community and their responsibilities. Similarly, section 3.3 presents the summary of the chapter.

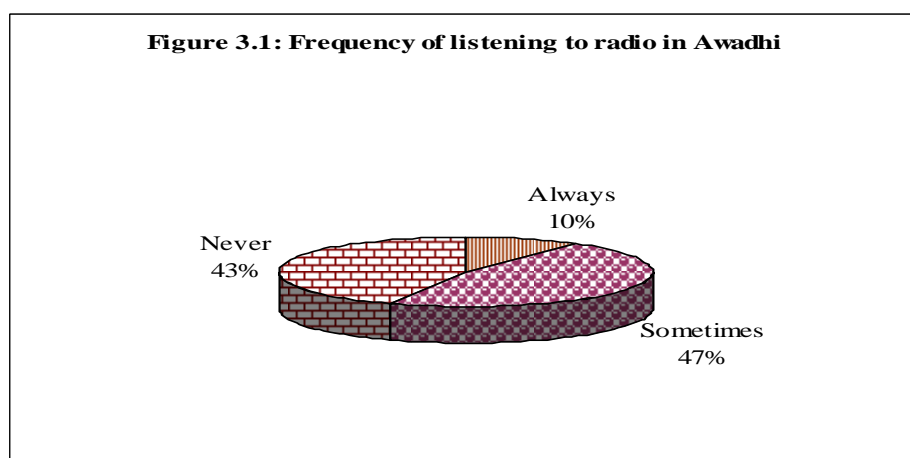
3.1 Language resources

The resources available in the Awadhi language include folk stories, music, religious literature, radio, cinema, CD/DVD. Similarly, alphabet, grammar, dictionary, textbook, literary materials, newspaper, magazines, written literatures are also available in the language. Regarding the listening to the radio program broadcast in the Awadhi Table 3.1 presents its frequency.

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

N= 60	Always	Sometimes	Never
	6 (10%)	28 (47%)	26 (43%)

Table 3.1 shows that out of the 60 respondents 10% Awadhi speakers always listen to radio programs broadcast in their mother tongue, 47% responded that only sometimes they listen to radio programs in their language and rest of the speakers i.e. 43% said that they never listen to the radio programs broadcast in their mother tongue. This can also be shown as in the figure below.



In Figure 3.1 we can see that 47% Awadhi speakers listen to radio programs in their language only sometimes whereas only a few speakers listen always and only 43% speakers never listen to radio program in their language.

Similarly, Table 3.2 presents the language resources available in the Awadhi language.

Table 3.2: Language resources available in Awadhi

Resources	Yes/no	Language in which it is written
Phonemic inventory	Yes	Awadhi
Grammar	Yes	Awadhi
Dictionary	Yes	Awadhi
Textbooks	Yes	Awadhi
Literacy materials	Yes	Awadhi
Newspapers	Yes	Awadhi
Newspapers	Yes	Awadhi
Written literature	Yes	Awadhi
Folklore	Yes	Awadhi

Table 3.2 shows that the language resources available in the Awadhi are phonemic inventory, alphabet, grammar, dictionary, textbooks, literary materials, newspapers, magazines, written literatures, and folklore. All these materials are written in the medium of Awadhi language using Devnagari script.

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

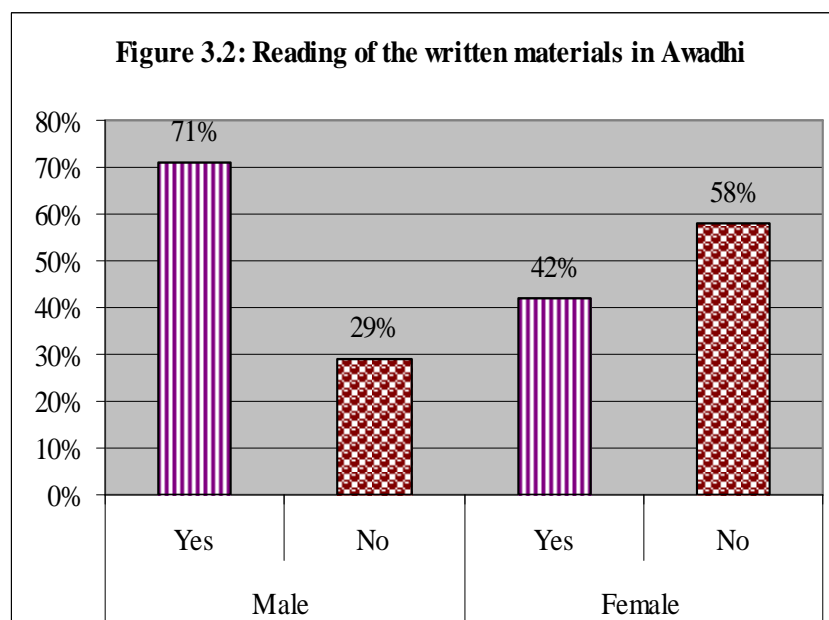
Table 3.3: Reading of these things written in their language by sex

Male (n=14)		Female (n=12)	
Yes	No	Yes	No
10 (71%)	4 (29%)	5 (42%)	7 (58%)

Table 3.3 shows that out of 14 literate male respondents, 71% responded that they read the materials available in their language whereas 29% respondents do not read these materials. Similarly, out of 12 literate female respondents 42% said that they read the materials

available in their language whereas rests of the participants i.e., 58% do not read the materials available in their language.

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



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

Similarly, out of 26 literate respondents 22 speakers said that their language is written using Devanagari script whereas rests of the participants said that they do not know in which script is their language written in.

3.2 Organization working for language development

Table 3.4: Organizations to promote the knowledge and use of Awadhi

Male (n=30)			Female (n=30)		
Yes	No	Don't know	Yes	No	Don't know
6 (20%)	20 (67%)	4 (13%)	4 (13%)	22 (74%)	4 (13%)

Table 3.4 shows that out of 30 male respondents 20% said that there are some organizations to promote the knowledge and use of Awadhi while 67% said that there is not any organization whereas rest of the respondents i.e., 13% said that they do not have any idea

whether there are organizations to promote the knowledge and use of their language or not. Similarly, out of 30 female respondents, only 13% said that there are organizations to promote the knowledge and use of their language while 74% said that there is not any organization whereas rests of the informants do not have any idea about it.

Awadhi people have established a number of institutions and organizations for the preservation and promotion of their language and culture in Rupandehi, Kapilbastu, Dang, Banke, and Bardiya districts. Table 3.5 presents the list of organizations and their responsibilities in Awadhi community.

Table 3.5: Organizations and their responsibilities in Awadhi community

S. N.	Name of the institutions	Responsibilities
1.	Social Development Centre	To preserve culture
2.	Nepal OBC organization,	To conduct cultural, linguistic and educational programme
3.	Awadhi Language Research Centre	To serve language and culture
4.	Yadav Welfare Society	To struggle for their linguistic and cultural identity
5.	Nepal Awadhi Cultural Conservation Council	Preservation of culture
6.	Deukhuri Literary Research Centre, Dang	Language and culture development

Table 3.5 shows that there are altogether 6 organizations of Awadhi dedicated for preservation and promotion of their language and culture. These organizations mainly work for literacy, cultural, educational, and awareness programs. These organizations are also eager to work for the promotion and preservation of the Awadhi language and culture.

3.3 Summary

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

Similarly, only a few speakers always listen to the radio programs in their language whereas majority of Awadhi speakers listen to radio programs in their language only sometimes. Regarding the reading of the materials in their language, majority of literate male speakers read the reading materials available in their language but just opposite to the male majority of literate female respondents do not read the materials available in their language. There are altogether 6 organizations of Awadhi people dedicated for the preservation and promotion of their language and culture. These organizations mainly work for literacy, cultural, educational, and awareness programs. These organizations are also eager to work for the promotion and preservation of Awadhi language and culture.

Chapter 4

Mother tongue proficiency and bi/multilingualism

4.0 Outline

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

4.1 Mother tongue proficiency

Multilingualism is a common phenomenon in Awadhi speech community. Table 4.1 presents the situation of mother tongue proficiency in speaking, reading and writing in Awadhi.

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

Speaking (N=60)			Reading and writing (N=26)	
Degrees	Male (n=30)	Female (n=30)	Male (n=14)	Female (n=12)
Very well	30 (100%)	30 (100%)	12 (80%)	6 (50%)
Average			1 (7%)	2 (17%)
Only a little			1 (7%)	4 (33%)

Table 4.1 shows that all the members of Awadhi community are very much fluent in speaking their language. Whereas only 80% literate males and 50% literate females of Awadhi community are very good in reading and writing their language. Similarly, 7% literate males and 17% literate females do average reading and writing. In the same way, 7% literate males and 33% literate females read and write only a little.

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 "flower

garden" 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 Awadhi

Awadhi is a multilingual speech community. Awadhi people speak a number of languages. Table 4.2 presents the situation of bilingualism in Awadhi speech community.

Table 4.2: Bilingualism in Awadhi community

Languages	No of speakers	
	Male n=30	Female n=30
Nepali	21 (70%)	10 (33%)
Hindi	25 (83%)	14 (47%)
Tharu	8 (27%)	1 (3%)
English	8 (27%)	3 (10%)
Urdu	2 (7%)	
Bhojpuri	2 (7%)	1 (3%)
Monolingual	5 (17%)	11 (37%)

Table 4.2 shows that 70%, 83%, 27%, 27%, 7%, and 7% male Awadhi speakers are bilingual in Nepali, Hindi, Tharu, English, Urdu, and Bhojpuri languages respectively. Similarly, 33%, 47%, 3%, 10%, and 3% female speakers are bilingual in Nepali, Hindi, Tharu, English and Bhojpuri languages respectively. Similarly, 17% males and 37% females are monolingual in Awadhi speech community.

Table 4.3 presents the situation of multilingualism in Awadhi community.

Table 4.3: Multilingualism in Awadhi speech community

N=60	Male (n=30)		Female (n=30)	
Languages	No of speakers	Percentage	No of speakers	Percentage
Awadhi	30	100%	30	100%
Hindi	25	83%	15	50%
Nepali	21	70%	9	30%
Tharu	8	27%	1	3%
English	8	27%		
Bhojpuri	2	7%	1	3%
Urdu	2	7%		

Table 4.3 shows all the Awadhi speakers are proficient in their mother tongue. Most of the male Awadhi speakers are bilingual in Hindi whereas 70% speakers are bilingual in Nepali. Similarly, bilingualism of Awadhi speakers in Tharu and English is 27%; and in Bhojpuri and Urdu 7%.

In the same way, 50% female Awadhi speakers are bilingual in Hindi, 30% in Nepali and 3% in Tharu and Bhojpuri languages. From this analysis, we can conclude that Awadhi speakers are proficient in their language and most of them are bilingual and majority of them are multilingual as well.

All the Awadhi people speak their mother tongue, the Awadhi language best. Similarly, all the speakers like their mother tongue, the Awadhi language most.

4.2.2 Bi/multilingualism in Awadhi families

As mentioned in 4.2.1 above, most of the Awadhi speakers are bilingual as well as multilingual, their family members also seem to be bilingual in different languages. Table 4.4 presents the bi/multilingualism in Awadhi family members.

Table 4.4: Other languages known to family members by sex

N=60	Male (n=30)			Female (n=30)		
Languages	Father	Mother	Wife	Father	Mother	Husband
Hindi	16 (53%)	10 (33%)	9 (30%)	12 (40%)	10 (33%)	11 (37%)
Nepali	9 (30%)	3 (10%)	3 (10%)	7 (23%)	6 (20%)	6 (20%)
Tharu	4 (13%)	3 (10%)	4 (13%)	1 (3%)		
Bhojpuri	1 (3%)		1 (3%)	1 (3%)		1 (3%)
English	1 (3%)		1(3%)			

Table 4.4 shows that out of 30 male respondents 53%, 30%, and 13%’s fathers are bilingual in Hindi, Nepali and Tharu languages respectively. Similarly, 3% fathers are bilingual in Bhojpuri and English languages. In the same way, 33%, mothers are bilingual in the Hindi language and 10% mothers are bilingual in Nepali and Tharu language. Similarly, 30%, 10%, and 13% wives are bilingual in Hindi, Nepali and Tharu languages; and 3% wives are bilingual in Bhojpuri and English languages.

Table 4.4 also shows that out of 30 female respondents 40%, 23%, 3% and 3%’s fathers are bilingual in Hindi, Nepali, Tharu and Bhojpuri languages respectively. Similarly, 33% and 20% mothers are bilingual in Hindi and Nepali languages respectively. In the same way, 37%, 20%, and 3% female respondent’s husbands are bilingual in Hindi, Nepali and Bhojpuri languages. From this analysis we can conclude that majority of Awadhi families are bilingual as well as multilingual. Most of them are bilingual in Nepali and Hindi languages.

4.2.3 Bi/multilingualism in Awadhi children

Awadhi is a multilingual speech community. As Awadhi speech community is multilingual, most of the children in this community are multilingual as well; they speak a number of languages. They are bilingual in Hindi, Nepali, Tharu, English, Bhojpuri, and Urdu languages. Table 4.5 presents bi/multilingualism in Awadhi children.

Table 4.5: Other languages known to Awadhi children

N=60	Male (n=30)	Female (n=30)	Where learnt?
Nepali	17 (57%)	18 (60%)	Schools, colleges, in towns, cities
Hindi	16 (53%)	10 (33%)	Local markets, India, watching Hindi movies and televisions
English	4 (13%)	1 (3%)	School, colleges
Tharu	2 (7%)		In the society

Table 4.5 shows that majority of Awadhi children are bilingual in Nepali and Hindi. Out of 30 male respondents 57%, 53%, 13%, and 7%’s children are bi/multilingual in Nepali, Hindi, English and Tharu languages. Similarly, 60%, 33%, and 3% female respondent’s children are bi/multilingual in Nepali, Hindi, and English languages.

Most of them learned Nepali in schools, colleges, in towns and cities. Similarly, they learned Hindi in local markets, in India, and by watching Hindi movies and televisions. They learnt English in school and colleges and learnt Tharu in the society.

4.3 Levels of understanding of Nepali in school

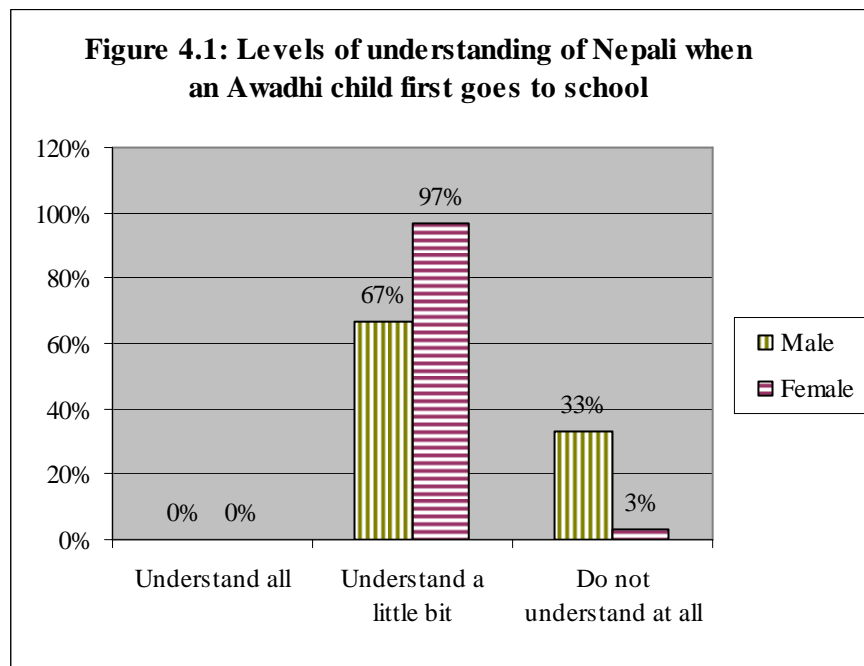
Most of the Awadhi children learn Nepali in schools and colleges; they have difficulties in understanding Nepali when they first go to school. Table 4.5 presents the levels of understanding of Nepali when a small child first goes to school.

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

N= 60	Male (n=30)	Female (n=30)
Understand all		
Understand a little bit	20 (67%)	29 (97%)
Do not understand at all	10 (33%)	1 (3%)

Table 4.5 shows that when a small child first goes to school, s/he does not understand everything his/her Nepali speaking teacher says. Most of the Awadhi understand a little bit his/her Nepali speaking teacher says as 67% male and 97% females responded like this. Similarly, 33% males and 3% female responded that their children do not understand at all his/her Nepali speaking teachers say in the classroom when they first go to school.

It can be concluded that majority of children do not understand at all of his/her Nepali speaking teacher when s/he first goes to school. Since, most of the Awadhi 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). Figure 4.1 presents it more clearly.

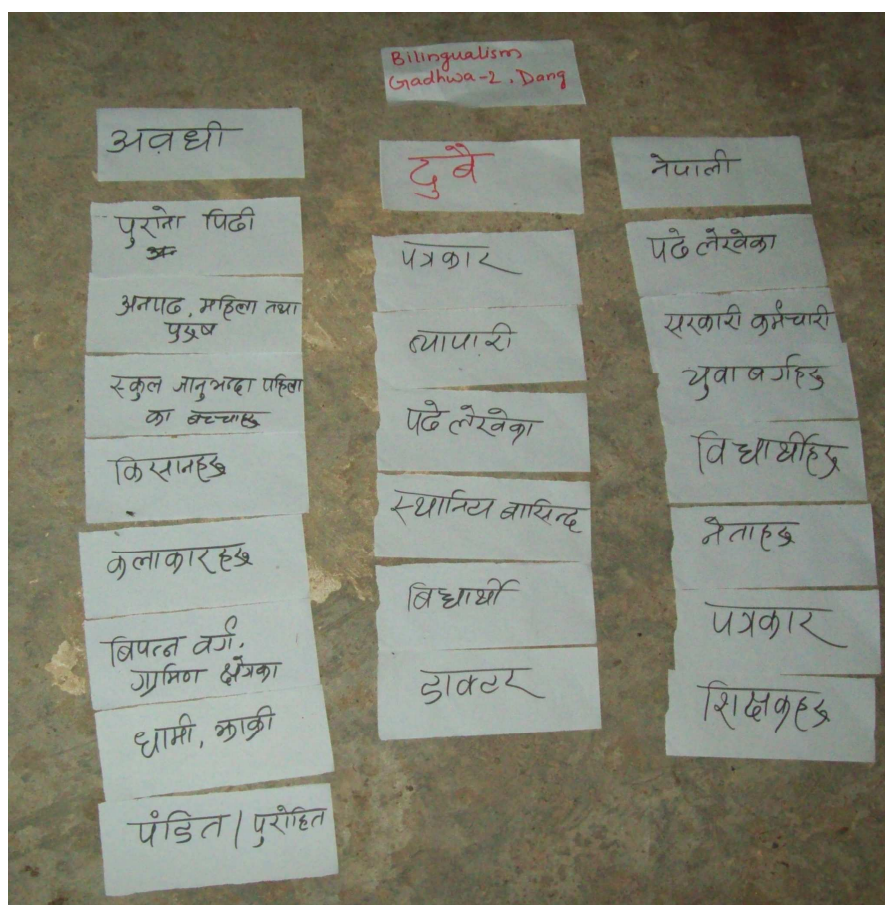


In order to examine the situation of bi/multilingualism in Awadhi, bi/multilingualism, a participatory tool to be used in a group of at least eight to twelve participants of mixed category, was administered in all the reference points of the survey in Awadhi. The pictures of bilingualism tools used in Jamuni, Maharajgunj-4, Kapilbastu; Thandeukhuri, Gadhba VDC-2, Dang; Tribhuvan Chowk, Nepalgunj-9, Banke; and Gulariya-9, Bardiyapresent the situation of bi/multilingualism in Awadhi speech community.

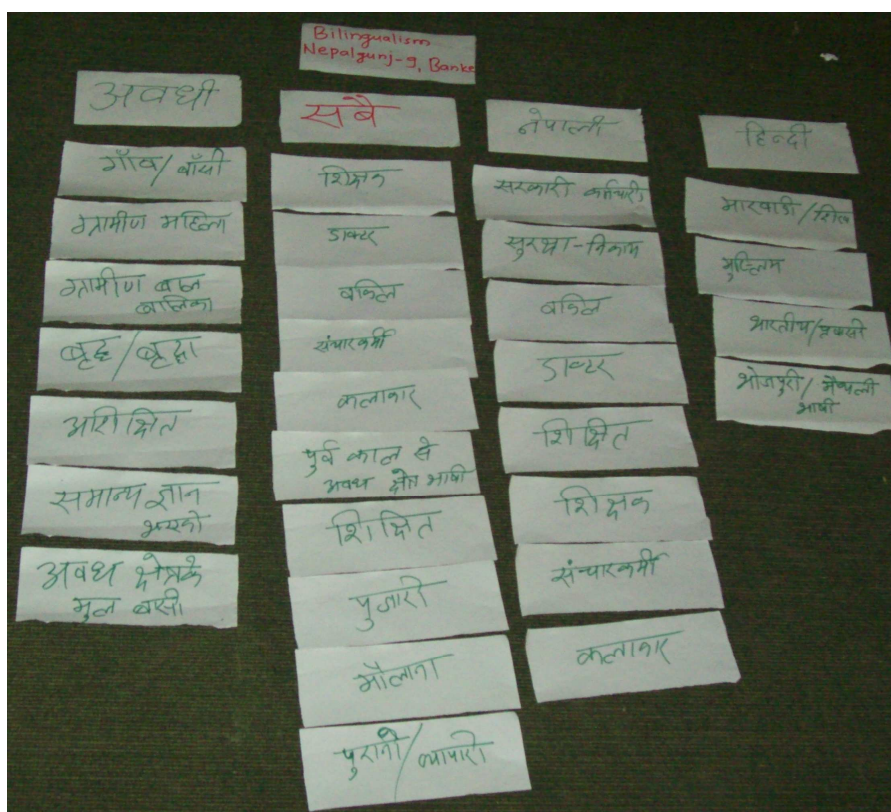
Picture 4.1: Bilingualism in Awadhi at Jamuni, Maharajgunj-4, Kapilbastu



Picture 4.2: Bilingualism in Awadhi at Thandeukhuri, Gadhwa VDC-2, Dang



Picture 4.3: Bilingualism in Awadhi at Tribhuvan Chowk, Nepalgunj-9, Banke



Picture 4.4: Bilingualism in Awadhi at Gulariya-9, Bardiya



There have been four common findings from this participatory method:

1. Only a few speakers are monolingual in Awadhi, the mother tongue except. Most of the monolingual speakers are older people, especially the female speakers of the older age group.
2. The Awadhi speakers, farmers, pre-literate, women, elderly people, priests, businessman, teachers, students, political activists, pre-school going children, poor people, witch doctors, labors, and artists speak the mother tongue better than Nepali, an LWC.
3. School going children, educated people, leaders of the community, businessmen, teachers, students, contractors, civil servants, journalists, doctors, maulana, social workers, and lawyers are bilingual in both the Awadhi, the mother tongue and Nepali, the language of wider communication.
4. Similarly, teachers, businessmen, government officers, educated people, police, youths, political leaders, journalists, social workers, and artists speak the LWC, Nepali better than their mother tongue, Awadhi.

4.4 Summary

Awadhi speakers are very much proficient in speaking their mother tongue. All the members of Awadhi speech community speak their language very well and only educated speakers of Awadhi can read and write in their language. Most of them are bilingual and majority of them are multilingual as well. Similarly, majority of Awadhi families are bilingual as well as multilingual. Most of them are bilingual in Nepali, Hindi, and Tharu languages.

Most of the Awadhi children are bilingual in Nepali and Hindi languages and some of them are also bilingual in English, Bhojpuri, and Tharu languages. Most of them learnt Nepali in schools, colleges and in urban markets. Similarly, they learn Hindi in local markets, in India, and by watching Hindi movies and televisions. They learnt English in school and colleges. Majority of Awadhi children do not understand at all of his/her Nepali speaking teacher when s/he first goes to school. Since, most of the Awadhi people use their own mother tongue at home; their children are monolingual before going to school.

Only a few speakers are monolingual in Awadhi, the mother tongue except. The Awadhi speakers such farmers, pre-literate, women, elderly people, priests, businessman, teachers, students, political activists, pre-school going children, poor people, witch doctors, labors, and artists speak the mother tongue better than Nepali, an LWC. Similarly, school going children, educated people, leaders of the community, businessmen, teachers, students, contractors, civil servants, journalists, doctors, Maulana (Muslim priest), social workers, and lawyers are

bilingual in both the Awadhi, the mother tongue and Nepali, the language of wider communication; and teachers, businessmen, government officers, educated people, police, youths, political leaders, journalists, social workers, and artists speak the LWC, Nepali better than their mother tongue, Awadhi.

Chapter 5

Domains of language use

5.0 Outline

This chapter deals with the domains of language use in the Awadhi language in general. It consists of eight sections. In section 5.1, we have discussed language use in common domains. Similarly, section 5.2 deals with the 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, section 5.7 with frequency in the use of Awadhi languages, and in section 5.8 we present the summary of the chapter.

5.1 Language used in common domains

Awadhi is used in different domains of language use such as counting, singing, joking, bargaining/ shopping/ marketing, storytelling, discussing/ debate, praying, quarreling, abusing, telling stories to children, singing at home, family gathering, and village meeting. Table 5.1 presents overall uses of Awadhi and other languages in various domains as reported by its selected native speakers.

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

Domains	Male (n=30)				Female (n=30)		
	Awadhi	Nepali	Both	A/H	Awadhi	Nepali	Hindi
Counting	21 (70%)	4 (13%)	4 (13%)	1 (3%)	15 (50%)	6 (20%)	9 (30%)
Singing	21 (70%)	1 (3%)	2 (7%)	7 (23%)	25 (83%)		5 (17%)
Joking	24 (80%)			6 (20%)	29 (97%)		1 (3%)
Bargaining/ Shopping/ Marketing	23 (77%)	1 (3%)	2 (7%)	4 (13%)	30 (100%)		
Story telling	26 (87%)		2 (7%)	2 (7%)	30 (100%)		
Discussing/ Debate	27 (90%)		2 (7%)	1 (3%)	30 (100%)		
Praying	27 (90%)	1 (3%)		2 (7%)	30 (100%)		
Quarrelling	28 (93%)	1 (3%)		1 (3%)	30 (100%)		
Abusing	28 (93%)	1 (3%)		1 (3%)	30 (100%)		
Telling stories to children	27 (90%)		1 (3%)	2 (7%)	30 (100%)		
Singing at home	27 (90%)		1 (3%)	2 (7%)	30 (100%)		
Family gatherings	28 (93%)		1 (3%)	1 (3%)	30 (100%)		
Village meetings	24 (80%)	1 (3%)	5 (17%)		30 (100%)		

A/H= Both Awadhi and Hindi languages

Table 5.1 shows that 70% male speakers use their mother tongue Awadhi in counting and singing; and 80% use their mother tongue in joking. Similarly, 77% and 87% male speakers use Awadhi, the mother tongue, in bargaining/shopping/marketing, storytelling. In the same way, 90% male Awadhi speakers use their own language Awadhi in discussing/ debate, praying, telling stories to children, and singing at home. Similarly, 93% speakers use their mother tongue in quarrelling, abusing, and family gatherings; and 80 Awadhi male speakers use their langue in village meetings.

Similarly 13% male speakers use Nepali in counting and only 3% male speaker use Nepali in singing, bargaining/shopping/marketing, praying, quarrelling, abusing and village meetings. In the same way, 13% male speakers use both Awadhi and Nepali in counting, 7% use both the languages in singing, bargaining/shopping/marketing, storytelling, and discussing/ debate, 3% uses both the languages in telling stories to children, singing at home, and in family gatherings; and 17% use both the languages in village meetings. Similarly, 3% males use both Awadhi and Hindi languages in counting, discussing/debate, quarreling, abusing and in family gathering; 23% in singing, 13% in bargaining/ shopping/ marketing, 20% in joking, and 7% use both Awadhi and Hindi languages in storytelling, telling stories to children, singing at home.

Regarding the female speakers, Table 5.1 also shows that 100% use mother tongue, the Awadhi language, in bargaining/shopping/marketing, storytelling, discussing/debate, praying, quarrelling, abusing, telling stories to children, singing at home, family gatherings, and village meetings. Similarly, 50%, 83% and 97% female speakers use Awadhi in counting, singing and joking respectively. Only 20% female speakers use Nepali in counting. In the same way 30%, 17%, and 3% females use Hindi in counting, singing, and joking respectively. From this analysis we can conclude that Awadhi is used in almost all the domains of language use.

5.2 Language used in educational and social matters

Most of the Awadhi speakers use only their mother tongue with their family members while discussing educational matters. Table 5.2 presents the situation of language use discussing the educational matters with the family members in the Awadhi community.

Table: 5.2 Use of languages while talking about educational matters

N=60	Educational matters			
	Male (n=30)		Female (n=30)	
	Awadhi	Nepali	Awadhi	Nepali
Grandfather	26 (87%)		27 (90%)	1 (3%)
Grandmother	26 (87%)		27 (90%)	1 (3%)
Father	27 (90%)		28 (93%)	1 (3%)
Mother	27 (90%)		28 (93%)	1 (3%)
Spouse	28 (93%)		29 (97%)	1 (3%)
Children	28 (93%)	1 (3%)	29 (97%)	1 (3%)

Table 5.2 shows that 87% male responded that they use their own mother tongue with their grandparents while discussing about educational matters. Similarly, 90% said that they use Awadhi with parents while discussing about educational matters and 93% use their own mother tongue while talking to their spouse and children discussing about educational matters. Only 3% male speakers responded that they use Nepali while talking to their children.

Similarly, 90% and 93% female speakers use Awadhi, the mother tongue, with their grandparents and parents respectively while discussing about educational matters. In the same way, 97% female speakers use their mother tongue, Awadhi, with their spouse and children while talking about educational matters and only 3% female speakers use Nepali with their grandparents, parents, spouse and children.

The same is the case in talking about social matters with their family members. Table 5.3 presents the situation of language use discussing about social matters with the family members in Awadhi community.

Table: 5.3 Use of languages while talking about social matters

N=60	social matters			
	Male (n=30)		Female (n=30)	
	Awadhi	Nepali	Awadhi	Nepali
Grandfather	25 (83%)		27 (90%)	1 (3%)
Grandmother	26 (87%)		27 (90%)	1 (3%)
Father	27 (90%)		28 (93%)	1 (3%)
Mother	27 (90%)		28 (93%)	1 (3%)
Spouse	28 (93%)		28 (93%)	1 (3%)
Children	28 (93%)	1 (3%)	29 (97%)	1 (3%)

Table 5.3 shows that most of the Awadhi speakers use only their mother tongue while talking to their family members about social matters. Only 3% male speakers use Nepali while talking about social matters to their children. Similarly, 3% female speakers use Nepali while talking about social matters to their grandparents, parents, spouse, and children.

It is clear that most of the Awadhi speakers use their own mother tongue while talking about education and social matters to their family members.

5.3 Languages used in letter writing

Since the literacy rate in reading and writing in mother tongue is very poor (as mentioned in Table 4.1), majority of speakers use Nepali in letter writing to their family members. Table 5.4 presents the use of languages in letter writing by the male speakers of Awadhi community.

Table 5.4: Use of languages in letter writing by male

Languages	Grandparents	Parents	Spouse	Children
Awadhi	13 (43%)	13 (43%)	13 (43%)	14 (47%)
Nepali	1 (3%)	2 (7%)	2 (7%)	2 (7%)
Hindi	6 (20%)	6 (20%)	6 (20%)	
Both Nepali & Hindi	3 (10%)	2 (7%)	1 (3%)	1 (3%)

Table 5.4 shows that out of 30 male respondents 43% use their mother tongue while writing letters to their grandparents, parents and spouse and 47% use their mother tongue in writing letter to their children. Similarly, only 3% male Awadhi speakers use Nepali in writing letters to their grandparents and 7% use Nepali in letter writing to their parents, spouse and children. Similarly, out of the total respondents 20% use the Hindi language in letter writing to their family members. In the same way, 10% use both Nepali and Hindi languages in letter writing to their grandparents, 7% use both the languages to their parents and only 3% of them use both the languages in letter writing to their spouse and children.

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

Table 5.5: Use of languages in letter writing by female

Languages	Grandparents	Parents	Spouse	Children
Awadhi	5 (17%)	6 (20%)	6 (20%)	6 (20%)
Nepali	6 (20%)	6 (20%)	6 (20%)	6 (20%)
Hindi	13 (43%)	13 (43%)	13 (43%)	13 (43%)
Both Nepali & Hindi	1 (3%)	1 (3%)	1 (3%)	1 (3%)

Table 5.5 shows that 17% female respondents use their mother tongue, Awadhi, in writing letters to their grandparents and 20% use their mother tongue in writing letters to their parents, spouse and children. Similarly, 20 Awadhi speakers use Nepali in writing letters to their family members; 43% female responded that they use Hindi in letter writing to their family members and only 3% use both Nepali and Hindi languages. Rest of the respondents said that they are not writing letters to their family members.

5.4 Languages used outside the home

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

Table 5.6: Languages Awadhi children usually speak

N=60	Male (n=30)			Female (n=30)		
Languages	With friends	With neighbors	At School	With friends	With neighbors	At School
Awadhi	25 (83%)	26 (87%)	5 (17%)	30 (100%)	30 (100%)	1 (3%)
Nepali	3 (10%)		16 (53%)			22 (73%)
Awadhi & Nepali	1 (3%)	1 (3%)	3 (10%)			3 (10%)
English			3 (10%)			4 (14%)

Table 5.6 shows that out of 30 male respondents, 83% responded that their children use their mother tongue, Awadhi, while playing with their friends and talking with their friends. Similarly, 10% and 3% male respondents responded that their children use Nepali and both Awadhi and Nepali respectively while playing with friends. In the same way, 87% and 3% male respondents' children use their mother tongue, Awadhi, and both Awadhi and Nepali respectively while talking with their neighbors. Similarly, 17%, 53%, 10%, and 10% respondent's children use Awadhi, Nepali, both Awadhi and Nepali, and English languages respectively at school.

Table 5.6 also shows that all the female respondents responded that their children use only their mother tongue, Awadhi, while playing and talking with their friend; and talking with their neighbors. Similarly, only 3% said that their children use Awadhi in school whereas 73% said that their children use Nepali in school; 10% said that their children use both Awadhi and Nepali languages; and 14% use English in school.

It is clear that mother tongue is rarely used in school and most of the Awadhi children use their mother tongue with their friends and neighbors. In teaching and learning, Nepali, the official language, is in practice and only a few children learn in English medium school.

5.5 Languages of invitation

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

Table 5.7: Languages used for marriage invitations

N= 60	Male (n=30)	Female (n=30)
Awadhi	15 (50%)	28 (93%)
Hindi	10 (33%)	
Both Awadhi and Hindi	4 (14%)	2 (7%)
Both Hindi and Urdu	1 (3%)	

Table 5.7 shows that most of the Awadhi people use their own mother tongue for marriage invitations as 50% male and 93% female respondents said that they use their own mother tongue, Awadhi, for marriage invitations. Similarly, 33% males responded that they use Hindi for marriage invitations. In the same way, 14% males and 13% females said that they use Both Awadhi and Hindi languages; and only 3% male respondents said that they use both Hindi and Urdu languages for marriage invitations. This shows that there is the dominance of Awadhi in social rites and rituals.

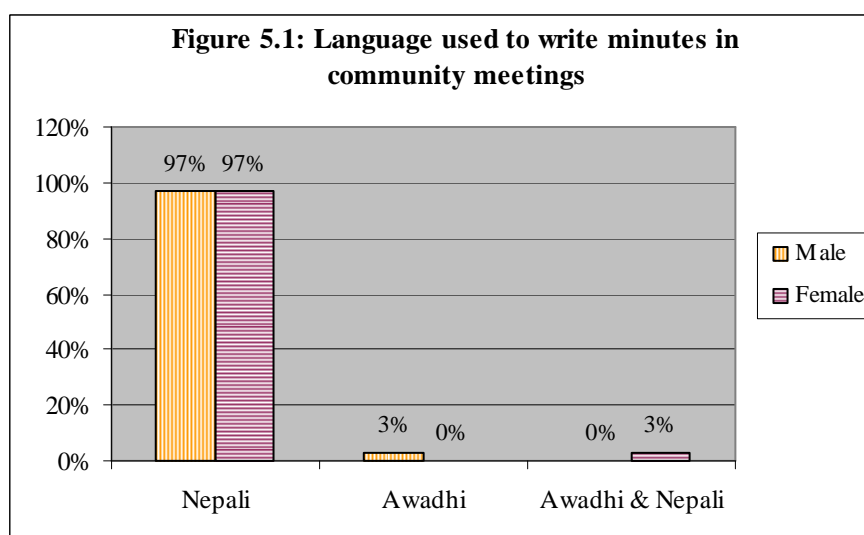
5.6 Language use in minutes writing

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)
Nepali	29 (97%)	29 (97%)
Awadhi	1 (3%)	
Both Awadhi & Nepali		1 (3%)

Table 5.8 shows that most of the respondents said that minutes of the community meetings of Awadhi community are written in Nepali as 97% both male and female respondents said the minutes in community meetings are written in Nepali. Similarly, only 3% males and females knowingly or unknowingly responded that minutes of the community meetings are written in Awadhi and both Awadhi and Nepali languages respectively. The Figure 5.1 makes it much clearer.



5.7 Frequency in the use of languages

Awadhi is the most prominent language in the Awadhi 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 Awadhi

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

Table 5.9 shows that all the speakers of Awadhi 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, Awadhi is very frequently used in this speech community.

Similarly, they responded that their languages of wider communication are Nepali, Hindi, and Awadhi 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 (n=30)			Female		
LWC	Total	Daily	Sometimes	Total	Daily	Sometimes
Nepali	8	3 (38%)	5 (62%)	6	3 (50%)	3 (50%)
Hindi	4	4 (100%)		5	1 (20%)	4 (80%)
Nepali & Hindi	10	3 (30%)	7 (70%)	2	2 (100%)	
Awadhi	7	7 (100%)		16	16 (100%)	
Awadhi & Hindi	1		1 (100%)	1	1 (100%)	

Table 5.10 shows that out of 30 male respondents 8 responded that they use Nepali as the language of wider communication, 4 respondents use Hindi, 10 use both Nepali and Hindi languages, 7 respondents use Awadhi and 1 uses both the Awadhi and Hindi languages as the languages of wider communication. Out of the total Nepali users 38% use it daily and 62% use it sometimes; and all the Hindi users use it daily. Similarly, out of the total Nepali and Hindi users 30% use these languages daily while 70% use these languages only sometimes; and all the Awadhi users use it daily. Similarly all the Awadhi and Hindi users use these languages only sometimes.

Similarly, out of the total i.e. 30 female respondents 6 said that they use Nepali, 5 use Hindi, 2 use both Nepali and Hindi languages, 16 use Awadhi and only 1 respondent uses both Awadhi and Hindi languages. Out of the total Nepali users 50% use it daily and 50% use it only sometimes. Similarly 20% Hindi users use it daily and 80% use it sometimes. Similarly, all the Nepali and Hindi users; only Awadhi users; and both Awadhi and Hindi users use these languages daily.

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

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

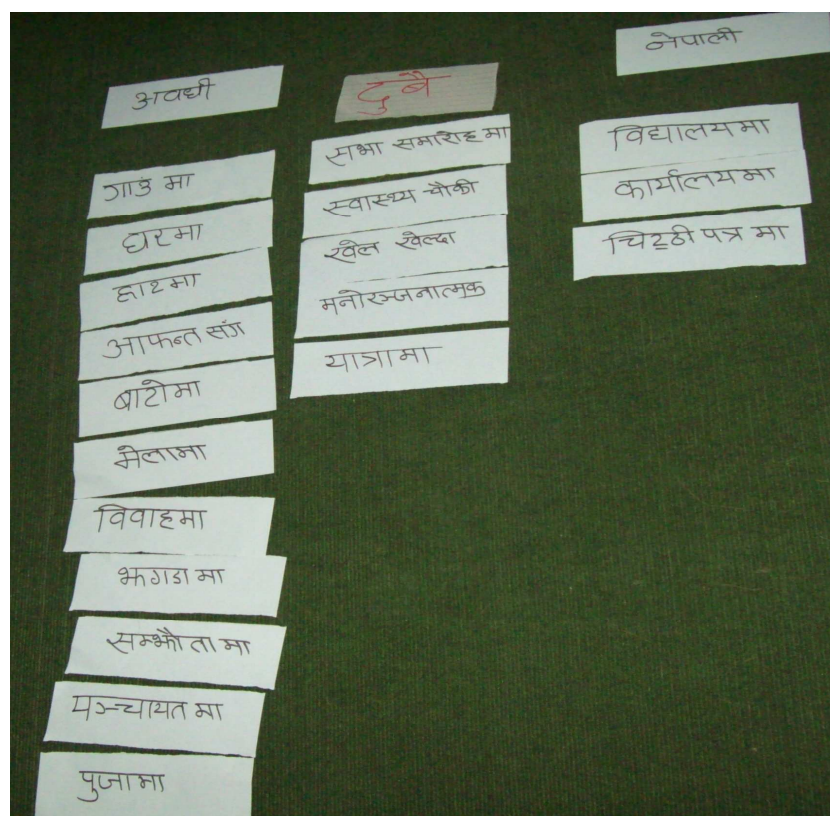
	Male (n=30)	Female (n=30)
Nepali	5 (17%)	4 (13%)
Nepali & Hindi	12 (40%)	4 (13%)
Hindi	5 (17%)	5 (17%)
Awadhi	4 (13%)	16 (53%)
Nepali, Hindi & Awadhi	3 (10%)	
Awadhi & Nepali	1 (3%)	1 (3%)

Table 5.11 shows that out of 30 male respondents 17% use Nepali, and Hindi languages. Similarly, 40%, 13%, 10%, and 3% usually use both Nepali and Hindi; Awadhi; Nepali Hindi and Awadhi; and both Awadhi and Nepali languages respectively when the speakers of other languages visit at their home.

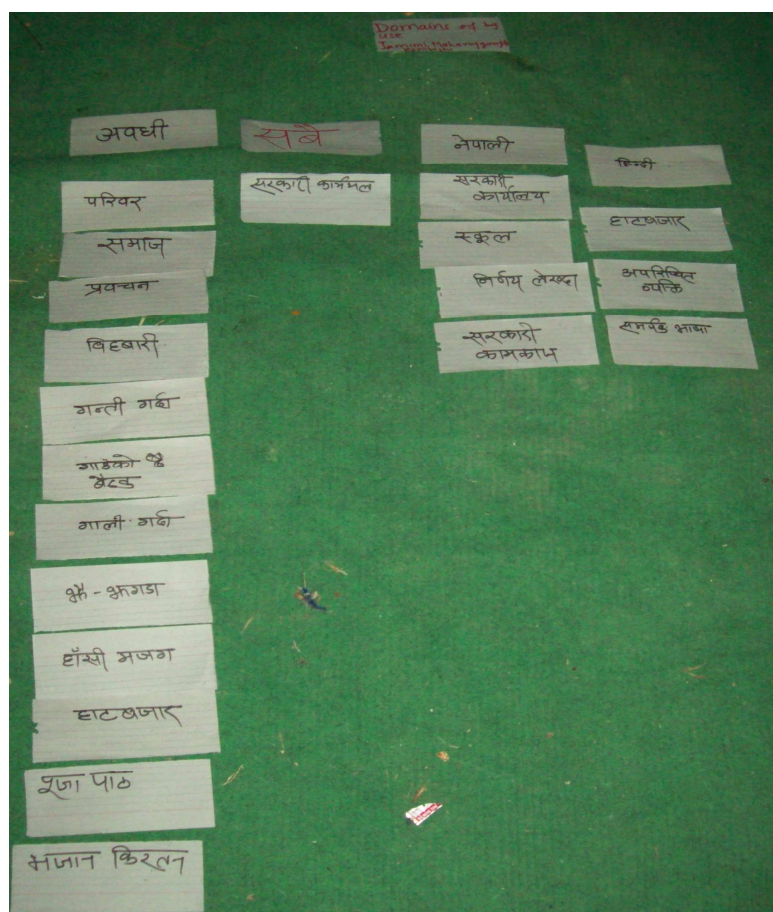
Similarly, out of the total 30 female respondents 13% use Nepali and both Nepali and Hindi languages. Similarly, 17%, 53% and 3% use Hindi, Awadhi, and both Awadhi and Nepali languages respectively when the speakers of other languages visit their home.

In order to examine the domains of language use in the Awadhi language, domains of language use, 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 Awadhi community. The pictures of domains of language use tools used in Tenuhawa, Rupandehi; Jamuni, Maharajgunj-6, Kapilbastu; Thandeukhuri, Gadhba-2, Dang; Tribhuvan Chowk, Nepalganj-9, Banke; and Gulariya-9, Bardiya present the use of the languages in different situations, and with different types of people.

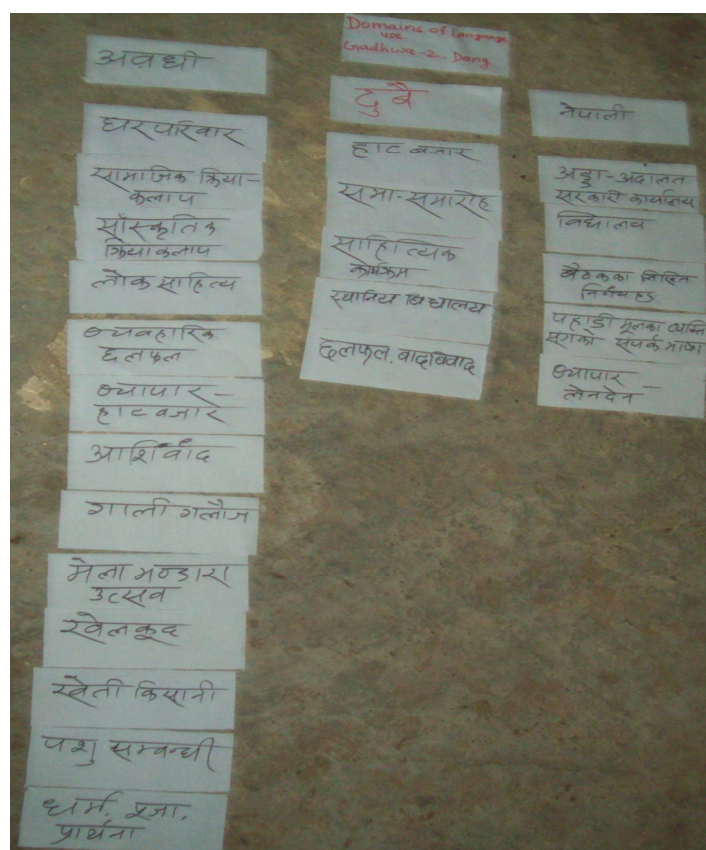
Picture 5.1: Domains of language use at Tenuhawa-6, Rupandehi



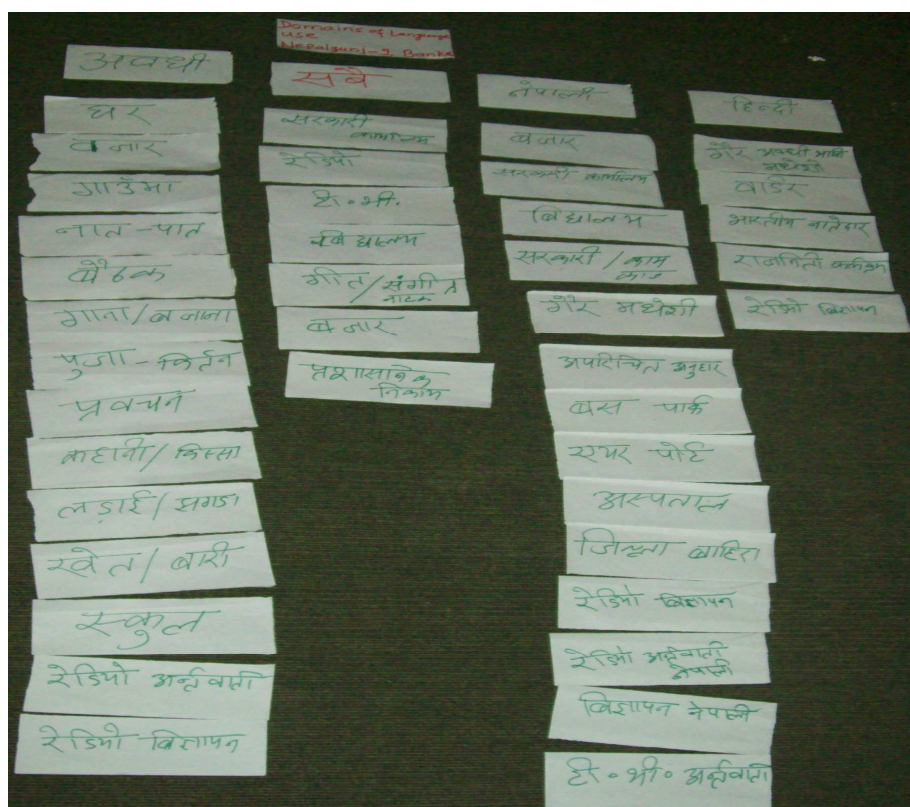
Picture 5.2: Domains of language use at Jamuni, Maharajgunj-4, Kapilbastu



Picture 5.3: Domains of language use at Thandeukhuri, Gadhbha VDC-2, Dang



Picture 5.4: Domains of language use at Tribhuvan Chowk, Nepalgunj-9, Banke



Picture 5.5: Domains of language use Gulariya-9, Bardiya



The major findings from this participatory method are as follows:

1. Awadhi, the mother tongue, is used in the family, neighborhood, village, market, fair, quarreling, celebrating different rites and rituals, village meetings, local markets, in abusing, worship, joking, chanting, cultural programs, folklore, storytelling, local FM, ritual songs, and in public speech.
2. The Nepali language, language of wider communication (LWC), is used in the government offices, schools, writing letters, with non-Awadhi and hilly people, in minute writing, hospitals, radio, televisions, and in public speech.
3. Both, the Awadhi, the mother tongue, and Nepali, the language of wider communication (LWC), are used in village meetings, health posts, travelling, entertainments, government offices, marketing, VDS office, in the beginning classes in government schools, discussion, and radios.

5.8 Summary

Awadhi is used in all the common domains such as counting, singing, joking, bargaining/shopping/marketing, storytelling, discussing/debate, praying, quarrelling, abusing

(scolding/using taboo words), telling stories to children, singing at home, family gatherings and village meetings. They use only their mother tongue with their family members while discussing about educational and social matters whereas majority of them use Nepali in writing letter to their family members. Awadhi children use both the mother tongue and Nepali with their friends and in neighborhood and they use Awadhi, Nepali, and English, in school.

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

The domains where Awadhi, the mother tongue, is used are in the family, neighborhood, village, market, fair, quarreling, celebrating different rites and rituals, village meetings, local markets, in abusing, worship, joking, chanting, cultural programs, folklore, storytelling, local FMs, ritual songs, and in public speech. The Nepali language, language of wider communication (LWC), is used in the government offices, schools, writing letters, with non-Awadhi and hilly people, in minute writing, hospitals, radio, televisions, and in public speech. Similarly, both the mother tongue and LWC are used in village meetings, health posts, travelling, entertainments, government offices, marketing, VDC office, in the beginning classes in government schools, discussion, and in radio programs.

Chapter 6

Language vitality, transmission and maintenance

6.0 Outline

This chapter deals with language vitality, transmission and maintenance in general. It consists of five sections. 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 Awadhi community. Section 6.3 deals with the transmission of the Awadhi language, section 6.4 deals with language maintenance and in section 6.5 we present the summary of this chapter.

6.1 Intergenerational transmission

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

Table 6.1: Mother tongue spoken by children

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

Table 6.1 shows that all the children of the Awadhi 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. It shows that the Awadhi language has 100% vitality.

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

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

N=60	Male (n=30)	Female (n=30)
Mother tongue	30 (100%)	30 (100%)
Nepali		

Table 6.2 shows that all the parents speak only their mother tongue, the Awadhi language with their children. All the respondents both males and females responded that most of the parents in their villages usually speak their mother tongue to their children. It also shows that the Awadhi language has total vitality.

6.2 Language spoken by younger people

In the Awadhi 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
28 (93%)	2 (7%)	30 (100%)	

Table 6.3 shows that out of 30 male respondents most of them i.e. 93% said that young people in their village/town speak their mother tongue, Awadhi well, the way it ought to be spoken and only 7% said that the young people of their village/town do not speak their mother tongue well, the way it out to be spoken. Similarly, 100% female respondents mentioned that all the young people in their village/town speak their mother tongue it out to be spoken. It can also be shown through the following figure more clearly.

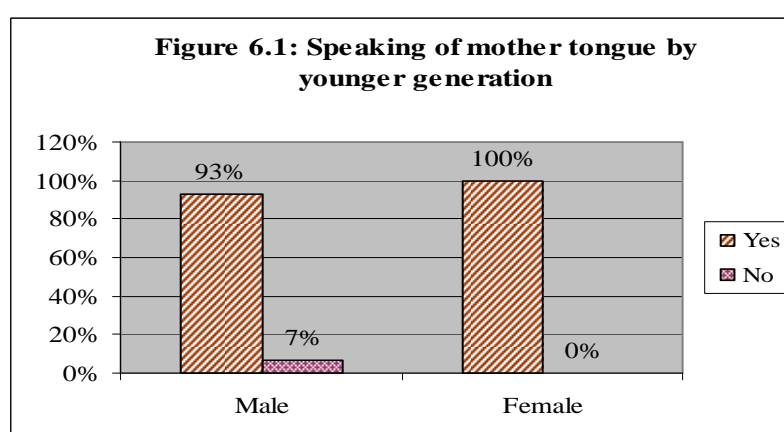


Figure 6.1 shows the way of speaking of their mother tongue by the younger generations. Most of the Awadhi speakers both male and females responded that young people in their village/town speak their mother tongue well, the way it ought to be spoken.

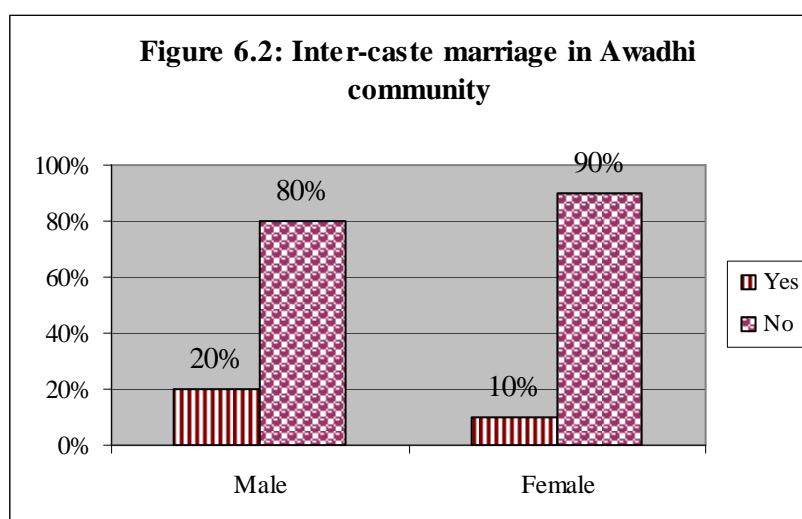
6.3 Transmission

Language maintenance in Awadhi is satisfactory till now. Table 6.4 presents the situation of language maintenance on the key points in Awadhi speech community.

Table 6.4: Intermarriage in Awadhi community

Male (n=30)		Female (n=30)	
Yes	No	Yes	No
6 (20%)	24 (80%)	3 (10%)	27 (90%)

Table 6.4 shows that out of the total male respondents only 10% responded that there is intermarriage in Awadhi community and 90% responded that there is not intermarriage in the Awadhi community. Similarly, all the female respondents responded that inter-caste marriage in Awadhi community is not in practice. The figure below makes it clearer.



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 informants provided the data as presented in the Table 6.5.

Table 6.5: Common marital relationship with Awadhi language group

N= 60	Male (n=6)	Female (n=3)
Nepali	4 (64%)	2 (67%)
Bhojpuri	1 (17%)	1 (33%)
Tharu	1(17%)	

Table 6.5 shows that out of 6 male respondents, who said that there is inter-caste marriage in practice, 64%, 17%, and 17%, responded that they have the common marital relationship with Nepali, Bhojpuri, and Tharu language groups respectively. Similarly, only 3 female respondents responded that there is the practice of inter-caste marriage in their society. Out of them 67% and 33% said that they have the practice of inter-caste marriage with Nepali, and Bhojpuri language groups respectively. It can also be presented in the figure below to make it clearer.

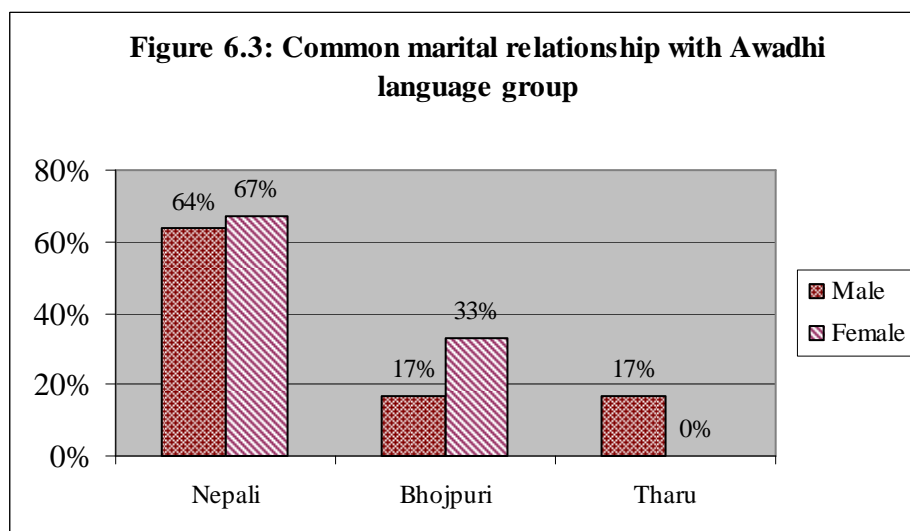


Figure 6.3 shows that Awadhi speakers, who said that there is the practice of intermarriage, responded that they have common marital relationship with Nepali, Bhojpuri, and Tharu language groups.

6.4 Language maintenance

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

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

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

Table 6.6 shows that all the male respondents i.e. 100% both male and female said that they like their children learn/study in their mother. It shows that they are very much positive towards the use of their language in teaching learning.

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= 30)
By sending your children?	23 (77%)	2 (7%)
By encouraging other people to send their children?	25 (83%)	21 (70%)
By providing financial help?	18 (60%)	6 (20%)
By teaching?	10 (33%)	1 (3%)
By helping with the school?	21 (70%)	2 (7%)

Table 6.7 shows that 77% male and only 7% female respondents said that they will support the schools by sending their children if schools are opened for teaching their language. Similarly, 83% males and 70% females responded that they will support the school by encouraging other people to send their children. In the same way, 60% males and 20% females responded that they will support the school by providing financial help. Similarly, 33% male and only 3% female respondents are eager to support the mother tongue teaching school by teaching themselves. In the same way, 70% male and 7% female respondents will support the schools by helping with the school.

Figure 6.4 makes the ways of supporting mother tongue teaching schools much clearer.

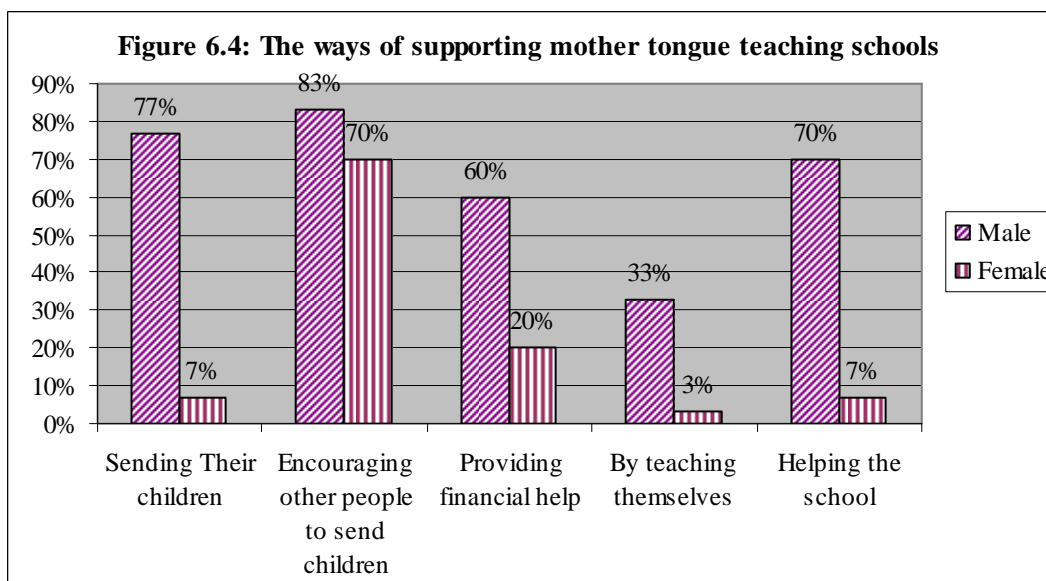


Figure 6.4 shows that Awadhi speakers are positive for the development of their language since they are ready to send their children to the mother tongue schools and also encouraging others to send their children. Similarly, they are also ready for financial support. Similarly, educated Awadhi speakers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

6.5 Summary

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

Inter caste marriage in Awadhi community is rarely seen as 90% male respondents and not in all the female respondents responded that inter-marriage in Awadhi community is not in practice and the Awadhi speakers, who said that there is the practice of intermarriage, responded that they have common marital relationship with Nepali, Bhojpuri, and Tharu language groups. All respondents i.e. 100% both male and female said that they like their children learn/study in their mother tongue. Awadhi speakers are very positive for the development of their language since they are ready to send their children to the mother tongue schools and also encouraging others to send their children. Similarly, they are also ready for financial support and educated Awadhi speakers are ready to teach their language themselves.

Chapter 7

Language attitudes

7.0 Outline

This chapter deals with the attitude of the Awadhi speakers about their language in general. It consists of eight sections. Section 7.1 deals with the feelings of the speakers towards their language. In section 7.2, we have discussed about the problem because of being a native speaker of Awadhi and in section 7.3, feelings about children's marriage with non-Awadhi 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, in section 7.7, about the differences in the use of language between the present speakers and their grandparents and in section 7.8 we present the summary of the chapter.

7.1 Feeling of the speakers towards their language

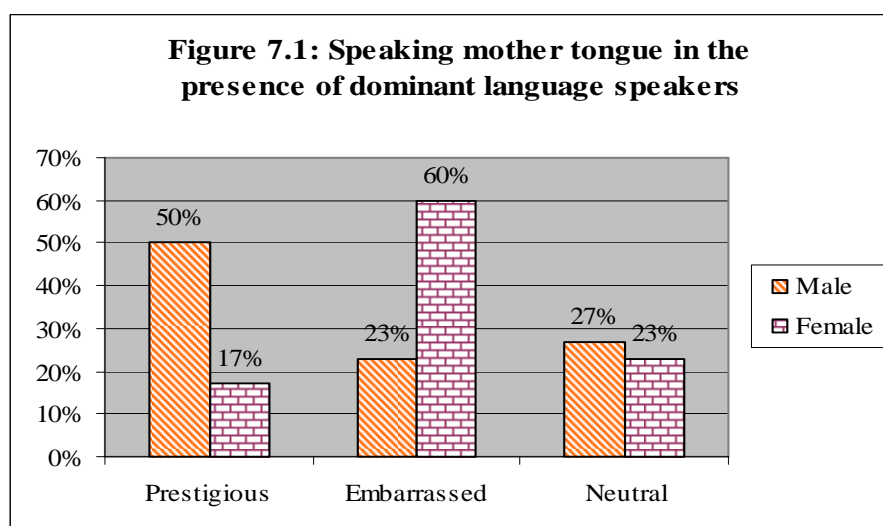
In general, Awadhi speakers have very positive attitudes towards their language. In response to the question "When you speak your mother tongue in the presence of the speaker of the dominant language what do you feel..." Table 7.1 presents the responses of the informants of the key survey points.

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

	Male (n=30)	Female (n=30)
Prestigious	15 (50%)	5 (17%)
Embarrassed	7 (23%)	18 (60%)
Neutral	8 (27%)	7 (23%)

Table 7.1 shows that out of the total male respondents of Awadhi speech community 50% said that they feel prestigious when they speak their mother tongue in the presence of the speaker of the dominant language like Nepali. Similarly, 23% and 27% feel embarrassed and neutral respectively when they speak Awadhi in the presence of the speakers of the dominant languages like Nepali.

In the same way, 17% female respondents replied that they feel prestigious when they speak their mother tongue in the presence of the speaker of the dominant languages. Similarly, 60% and 23% 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 they have very positive attitudes towards their language. We can present it through the following figure to make more understandable.



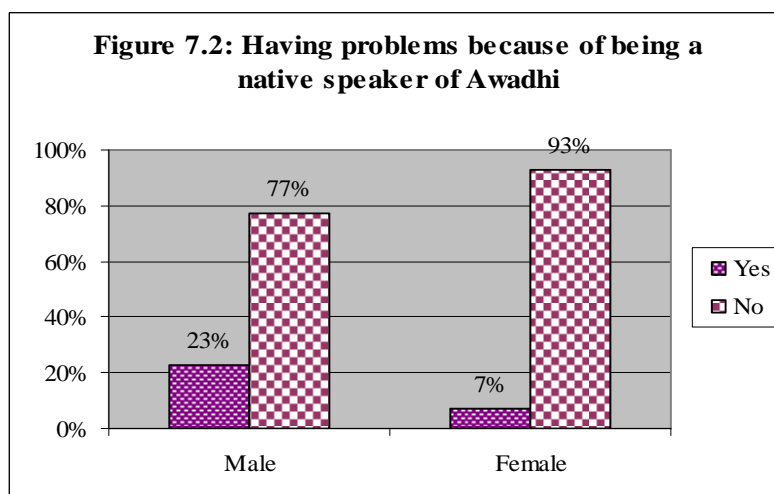
7.2 Problem because of being a native speaker of Awadhi

In response to the question “Have you ever had any problem because of being a native speaker of your mother tongue?” Awadhi 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 Awadhi

Male (n=30)		Female (n=30)	
Yes	No	Yes	No
7 (23%)	23 (77%)	2 (7%)	28 (93%)

Table 7.2 shows that out of the total male respondents 23% said that they had faced some problems because of being a native speaker of Awadhi whereas most of the male speakers responded that they had not faced any problem because of being a native speaker of Awadhi. Similarly, only 7% female respondents said that they had faced some problems because of being a native speaker of Awadhi and 93% responded that they had not faced any problem because of being a native speaker of their mother tongue. It can also be shown through the following figure to make more understandable.



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 being a native speaker of Awadhi

N= 60	Male (n=7)	Female (n= 2)
Teasing	1 (14%)	1 (50%)
Understanding	3 (43%)	
Mental and social	1 (14%)	
In government offices	2 (29%)	1 (50%)

Table 7.3 shows that out of the total 7 male respondents who said that they have had problems because of being a native speaker of Awadhi 14% said that they had been teased and had mental and social discrimination. Similarly, 43% said that they had problems in understanding and 29% have problems in government offices. Similarly, out of 2 female respondents who responded that they have had problems because of being a native speaker of Awadhi 50-50% said that they had been teased and had problems in government offices.

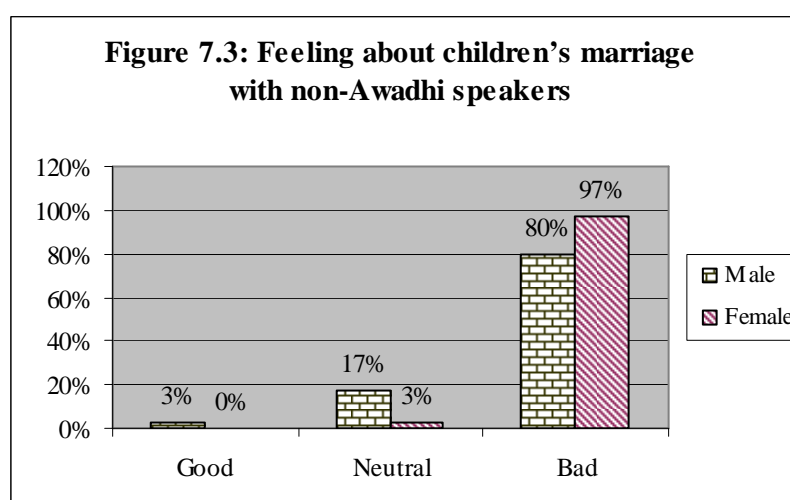
7.3 Feeling about children’s marriage with non-Awadhi speakers

Most of the Awadhi speakers feel bad if their sons or daughters 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 of the key survey points.

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

Male (n=30)			Female (n=30)		
Good	Neutral	Bad	Good	Neutral	Bad
1 (3%)	5 (17%)	24 (80%)		1 (3%)	29 (97%)

Table 7.4 shows that out of the total male respondents, most of the Awadhi speakers feel bad if their son or daughter married someone who does not know their mother tongue; 17% feel neutral; and only 3% feel good if their son or daughter married someone who does not know their mother tongue. Similarly almost all the female speakers feel bad and only 3% females feel neutral if their son or daughter married someone who does not know their mother tongue. And there is not even a single female speaker who feels good if her son or daughter married someone who does not know their mother tongue. The figure below makes it more understandable.



7.4 Grandchildren's language

Awadhi speakers are positive towards their language and culture. All the Awadhi speakers said that their grandchildren 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 Awadhi children speak your language

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

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

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

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

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

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

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

Male (n=30)			Female (n=30)		
Good	Neutral	Bad	Good	Neutral	Bad
2 (7%)	2 (7%)	26 (86%)			30 (100%)

Table 7.7 shows that out of the total male respondents most of them feel bad if their grandchildren will not speak their language and only 7% feel neutral and good as well. Similarly, all the female respondents feel bad if their grandchildren will not speak their language.

7.5 First language of the children

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

Languages	Male (n=30)	Female (n=30)
Awadhi	29 (97%)	30(100%)
English	1 (3%)	

Table 7.8 shows that most of the males and females Awadhi speakers said that their children should speak their own mother tongue, the Awadhi language, first as 97% males and 100% females said that Awadhi is their first choice for their children's language. Similarly only 3% males said that their children should speak the English language 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 Awadhi 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	29 (97%)	29 (97%)
Nepali	1 (3%)	
English		1 (3%)

Table 7.9 shows that most of the male and female respondents responded that they prefer their own mother tongue, i.e. Awadhi as their children's medium of instruction at primary level. Similarly, only 3% male and 3% female respondents said that they prefer the Nepali and English languages respectively for their children's medium of instructions at primary level.

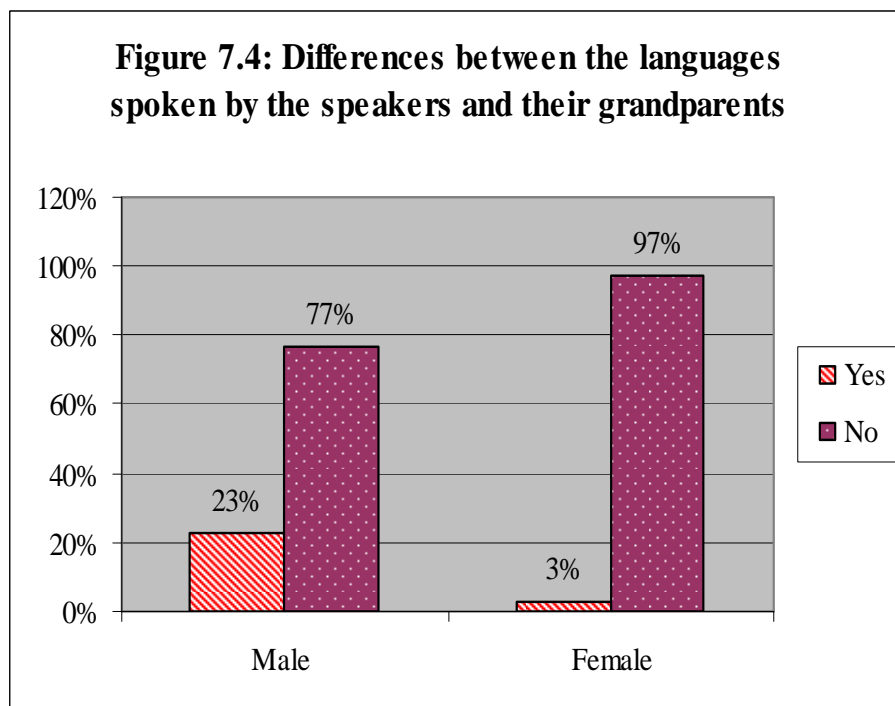
7.7 Differences in the use of language between two generations

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 Awadhi speakers in the key survey points.

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

	Male N=30	Female N=30
Yes	7 (23%)	1 (3%)
No	23 (77%)	29 (97%)

Table 7.10 shows that only 23% male Awadhi speakers think that the language spoken by them is different from their grandparents whereas most of speakers, i.e. 77% do not think that there is differences in the language spoken by them and their grandparents. Similarly, out of the total female respondents only 3% think that the language spoken by them is different from their grandparents and most of them said that they do not think, there are any differences between the languages spoken by them and their grandparents. The figure 7.4 presents the responses of the Awadhi speakers who responded about whether there are differences between the languages spoken by them and their grandparents more clearly. The figure below can make it more understandable.



Regarding the responses in the Table 7.10, “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=7)	Female (n=1)
Pronunciation	5 (71%)	
Vocabulary	7 (100%)	
Use of specific type of sentences	5 (71%)	
mixing of other languages	7 (100%)	1 (100%)
Way of speaking	6 (81%)	1 (100%)

Table 7.11 shows that out of the total male participants, who think that the language spoken by them is different from their grandparents, 71% said that their language differentiates with their parents in pronunciation and in the use of specific type of sentences. Similarly, all the male respondents, who think that the language spoken by them is different from their grandparents, responded that there are differences in vocabulary and in mixing of other languages; and 81% said that there are differences in the way of speaking. Similarly, all the female respondents, who think that the language spoken by them is different from their grandparents, said that there are differences in mixing of other languages and in the way of speaking. From this analysis we can conclude that the language spoken by two different generations of Awadhi have some differences in the way of pronunciation, use of vocabulary, use of specific types of sentences, mixing of other languages and in the way of speaking.

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

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

Male (n=30)			Female (n=30)		
Good	Indifferent	Bad	Good	Indifferent	Bad
2 (7%)	1 (3%)	27 (90%)		1 (3%)	29 (97%)

Regarding the language attitude Table 7.12 shows that most of the male and female respondents feel bad when they hear young people of their own community speaking other languages instead of their own language, Awadhi. Similarly, only 7% of the male speakers responded that they feel good and 3% feel indifferent. Similarly, only 3% females responded

that they feel indifferent when they hear young people of their own community speaking other language instead of their own mother tongue.

7.8 Summary

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

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

Similarly, most of the Awadhi speakers prefer their own mother tongue, i.e. Awadhi as their children's medium of instruction at primary level and only a few prefer Nepali and English languages. Only a few speakers think that the language spoken by them is different from their grandparents and the differences are in the way of pronunciation, use of vocabulary, use of specific types of sentences, mixing of other languages and in the way of speaking. Most of the males and females speakers feel bad when they hear young people of their own community speaking other languages instead of their first language, Awadhi.

Chapter 8

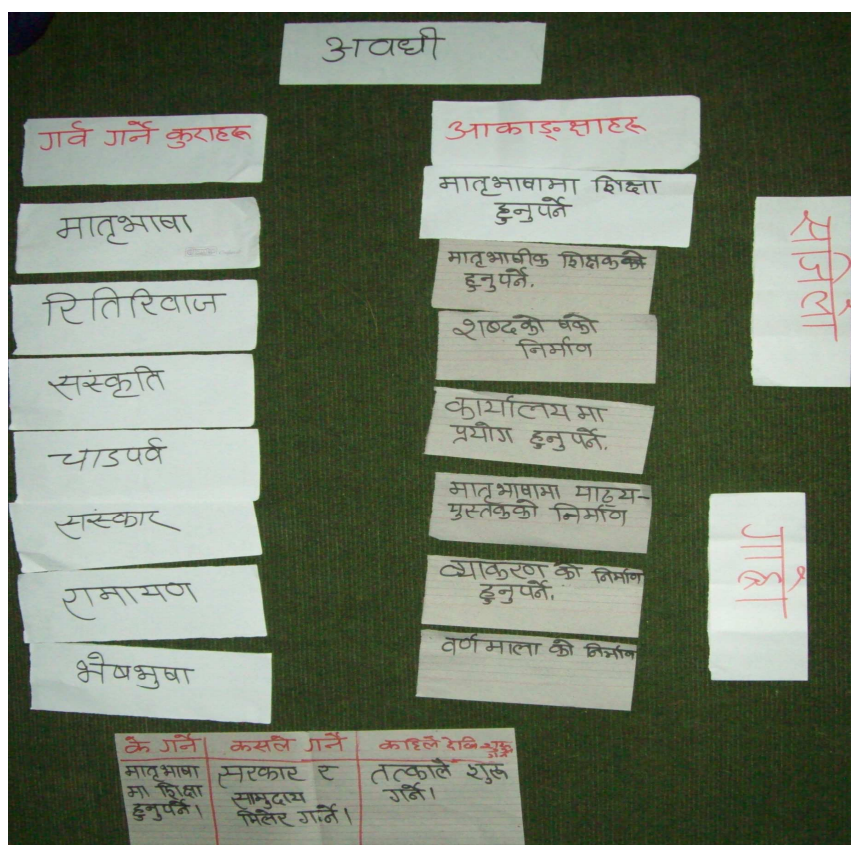
Language development

8.1 Appreciative inquiry

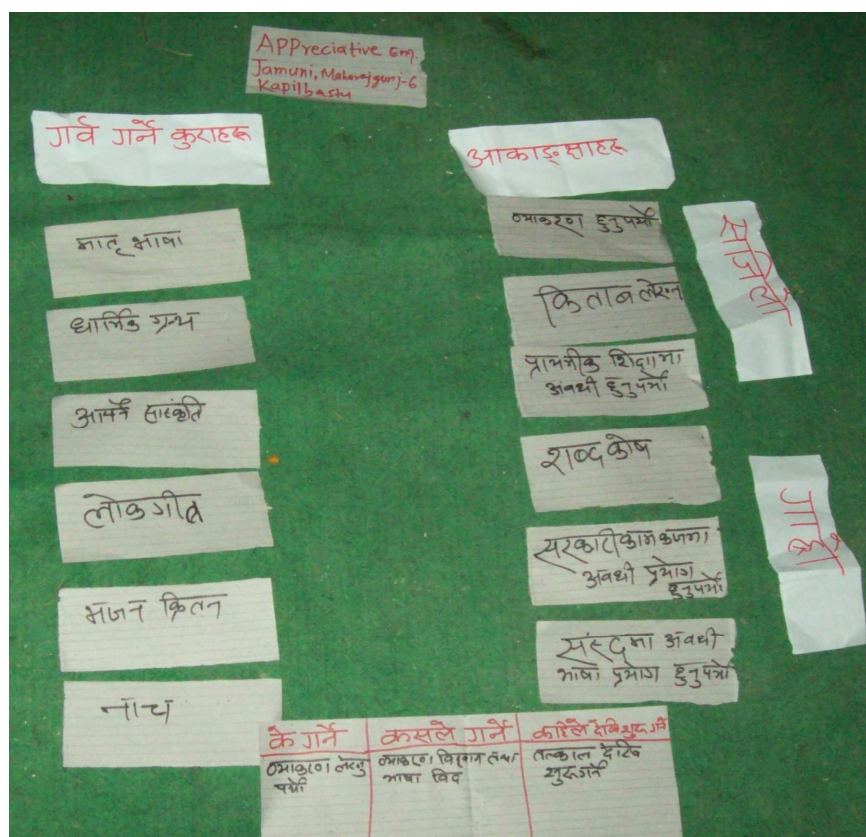
In the survey, a participatory tool known as appreciative inquiry was used in all five key survey points in Awadhi. The main purpose of this tool was to gather information about the dreams and aspirations of the Awadhi community members for the development of their language as well their culture. It was conducted in each point in a group of participants of different demographic categories of sex, education and educational 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 Awadhi language and culture, say they “dreamed” about how they could make their language or culture even better. After having received their responses in the group they were advised to categorize the dreams from the easiest to the most difficult, specify which ones were most important and to choose a few to start on developing plans such as who else should be involved, what the first step should be, and what resources they needed.

In order to examine the language development in the Awadhi 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 Awadhi community. The pictures of appreciative inquiry tools used in Tenuhawa, Rupandehi; Jamuni, Maharajgunj-6, Kapilbastu; Thandeukhuri, Gadhba-2, Dang; Tribhuvan Chowk, Nepalgunj-9, Banke; and Gulariya-9, Bardiya present the language development and the ambitions to the development of language.

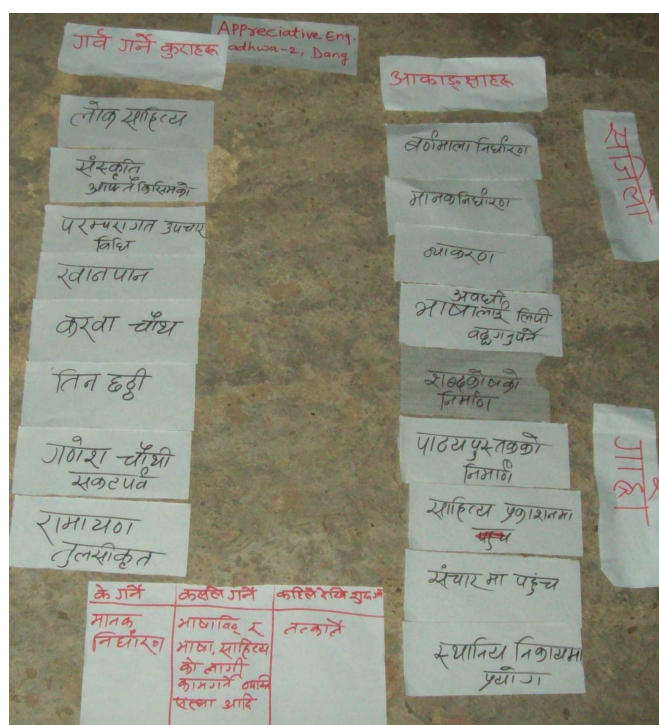
Picture 8.1: Appreciative enquiry at Tenuhawa-6, Rupandehi



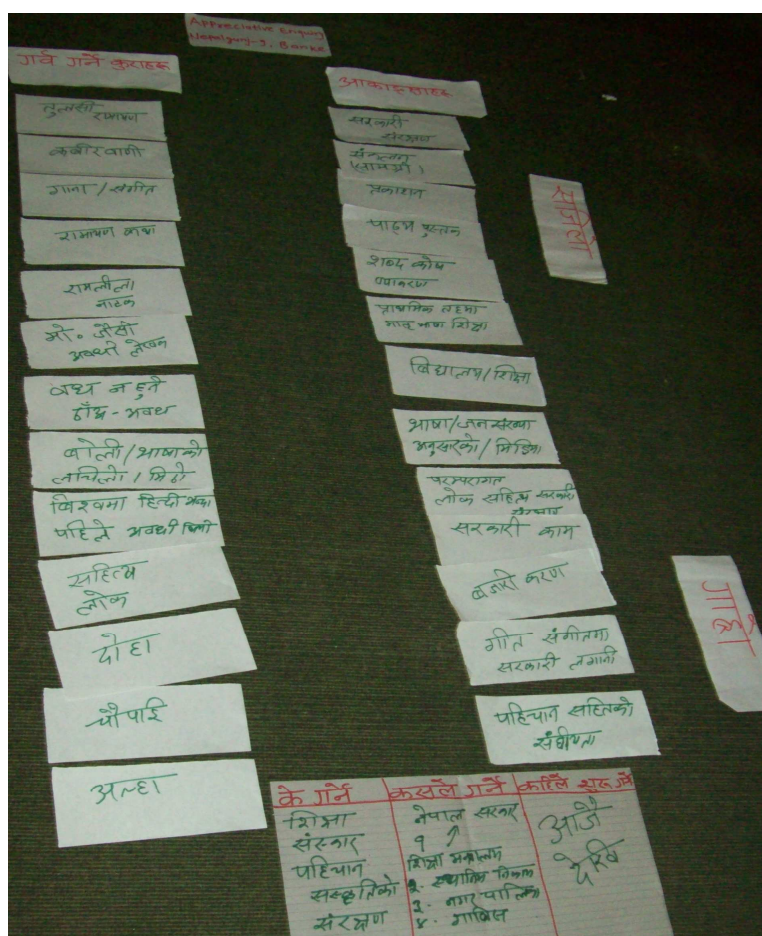
Picture 8.2: Appreciative enquiry at Jamuni, Maharajgunj-4, Kapilbastu



Picture 8.3: Appreciative enquiry at Thandeukhuri, Gadhma VDC-2, Dang



Picture 8.4: Appreciative enquiry at Tribhuvan Chowk, Nepalgunj-9, Banke



Picture 8.5: Appreciative enquiry Gulariya-9, Bardiya



In this survey, we have employed different participatory tools such as dialect mapping, domains of language use and bilingualism. 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 about future possibilities about their language and culture. Table 8.1 presents the summary of the responses to major queries related to preservation and promotion of the language on all five key points in Awadhi.

Table 8.1: Findings from the appreciative inquiry in Awadhi

Survey points	Good things that made Awadhi people feel happy or proud about their language	Dreams about how they could make their language even better	Most important dream to start on planning
Tenuhawa, Rupandehi	<ul style="list-style-type: none"> ▪ Being their own mother tongue ▪ Having their unique cultural identity and custom ▪ Having Tulasidas Ramayan 	<ul style="list-style-type: none"> ▪ To have mother tongue based education. ▪ Teachers for teaching mother tongue ▪ Development of dictionary, grammar and orthography ▪ Preparation of textbooks ▪ Should be the language of daily uses in government offices 	<ul style="list-style-type: none"> ▪ To establish mother tongue based primary school
Jamuni, Maharajgunj-6, Kapilbastu	<ul style="list-style-type: none"> ▪ Mother tongue of Awadhi speakers ▪ Availability of religious books ▪ Having their own unique culture and tradition ▪ Folk songs ▪ Religious programs and dance 	<ul style="list-style-type: none"> ▪ Development of dictionary and grammar ▪ Use of mother tongue as a medium of instruction in primary level education ▪ Textbook preparation ▪ Use of the mother tongue in government offices 	<ul style="list-style-type: none"> ▪ Development of Awadhi grammar
Thandeukhuri, Gadgha-2, Dang	<ul style="list-style-type: none"> ▪ Having rich folk literature ▪ Having their own 	<ul style="list-style-type: none"> ▪ Preparation of grammar, dictionary, orthography, and textbooks in Awadhi 	<ul style="list-style-type: none"> ▪ Standardization of the language

	<p>unique culture</p> <ul style="list-style-type: none"> ▪ Karba Chaudh, a festive ▪ Traditional remedy method ▪ Tulsi Das Ramayan 	<ul style="list-style-type: none"> ▪ Standardization of the language ▪ Publication of literary works ▪ Access to mass media ▪ Use of the Awadhi language in local bodies 	
Tribhuvan Chowk, Nepalganj-9, Banke	<ul style="list-style-type: none"> ▪ Tulsi Das Ramayan ▪ Kabirbani ▪ Songs and music ▪ Ramlila ▪ The language is sweet ▪ Ancient language ▪ Folklore, Doha, Chaupai, Alha 	<ul style="list-style-type: none"> ▪ The language should be used as a medium of instruction in primary level education ▪ Development of grammar, dictionary and textbooks ▪ Preservation of Awadhi language, culture, and traditional folk literature ▪ Use of the language in government offices ▪ Federalism with identity 	<ul style="list-style-type: none"> ▪ Use of the Awadhi language as a medium of instruction in primary level education ▪ Preservation of identity, custom, and culture
Gulariya-9, Bardiya	<ul style="list-style-type: none"> ▪ Being their own mother tongue ▪ Culture, costumes, and tradition ▪ Their living style ▪ Ramayan ▪ Worship of God Satyanarayan 	<ul style="list-style-type: none"> ▪ Application of the Awadhi language in basic education ▪ Development of grammar, dictionary, curriculum, and textbooks ▪ CD/DVD ▪ Their language should be used as official language in Awadhi dominant districts 	<ul style="list-style-type: none"> ▪ Medium of instruction in primary level should be their own mother tongue, Awadhi

		<ul style="list-style-type: none"> ▪ Use of the language in mass media ▪ Preservation and promotion of their identity 	
--	--	---	--

8.2 Summary

The good things that made Awadhi speakers feel happy or proud about their language and culture are Awadhi is being their own mother tongue, having songs and lyrics, being the ancient language, having their own culture and costume, art, history, folk literature in their language, etc.

Dreams about how they could make their language even better are writing a grammar, dictionary, textbooks, curriculum development, having mother tongue teachers, establishment of mother tongue based primary schools, development of their own script. Awadhi should be used as official language in Awadhi districts, preservation and promotion of Awadhi language, culture and religion and there should be a huge coverage of the language in the field of mass media, and development of CD/DVD of Awadhi songs.

The most important ‘dreams’ which they would like to get realized immediately and to start on planning are use of their mother tongue as a medium of instruction in primary level education, writing grammar of the language, language standardization, and preservation of their language and culture. 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 these dreams should be realized immediately.

Chapter 9

Dialectal variation

9.0 Outline

This chapter deals with the dialectal variations in the Awadhi language in general. In section 9.1 we have discussed about lexical variations which includes methodology of finding lexical variation and lexical similarity among the key survey points in the Awadhi language. Similarly, section 9.2 deals with dialect mapping which is a participatory tool to find out the possible dialects of the language and in section 9.3, we present the summary of this chapter.

9.1 Lexical variation

The wordlist consists of 210 words have been compared to estimate the degree of lexical similarity among the five Awadhi 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 Awadhi.

The standard wordlists of 210 words were elicited in different points from mother tongue speakers (grown up in the Awadhi 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 Awadhi 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 (Regmi, 2011). 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).

9.1.2 Lexical similarity among the key points in Awadhi

Awadhi presents some dialectal variations. However, dialects of Awadhi differ from each other to some extent. Table 9.2 presents the dialectal variations among the different varieties of Awadhi.

Table: 9.2 Lexical similarity comparisons among Awadhi dialects

Variety	Tenuhawa	Maharajgunj	Gadhba	Nepalgunj	Gulariya
Tenuhawa	100%	87%	82%	80%	78%
Maharajgunj	87%	100%	86%	84%	80%
Gadhba	82%	86%	100%	85%	80%
Nepalgunj	80%	84%	85%	100%	89%
Gulariya	78%	80%	80%	89%	100%

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

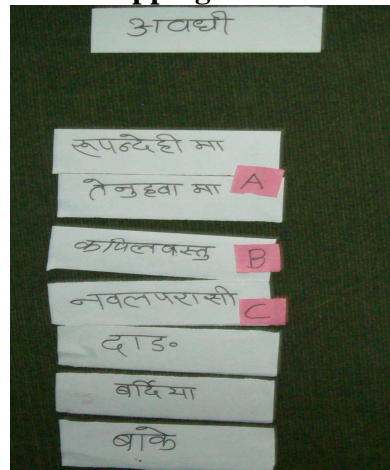
Table 9.2 shows that the Awadhi language spoken in Tenuhawa has 87% similarity with Maharajgunj, 82% with Gadhba, 80% with Nepalgunj, and 78% with Gulariya. Similarly, the language spoken in Maharajgunj has 87% similarity with Tenuhawa, 86% with Gadhba, 84% with Nepalgunj and 80% with Gulariya. In the same way, the language spoken in Gadhba has 82% similarity with Tenuhawa, 86% with Maharajgunj, 85% with Nepalgunj and 80% with Gulariya. Similarly, the variety spoken in Nepalgunj has 80% similarity with Tenuhawa, 84% with Maharajgunj, 85% Gadhba and 89% with Gulariya. Similarly, variety of Awadhi spoken in Gulariya has 78% similarity with Tenuhawa, 80% similarity with Maharajgunj and

Gadhba, and 89% with Nepalgunj. From this table we can conclude that Awadhi spoken in all the five survey points are very much similar to each other. From this table, it can be said that all the varieties of Awadhi is mutually intelligible to each other.

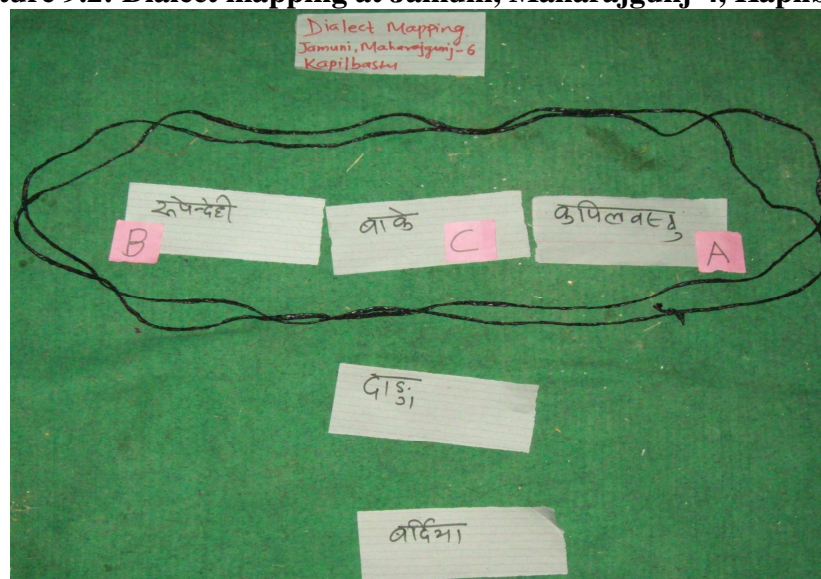
9.2 Dialect mapping

In order to examine dialects in the Awadhi 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 Awadhi community. The pictures of dialect mapping tools used in Tenuhawa, Rupandehi; Jamuni, Maharajgunj-6, Kapilbastu; Thandeukhuri, Gadhbha-2, Dang; and Tribhuvan Chowk, Nepalganj-9, Banke present the dialectal variation of the Awadhi language.

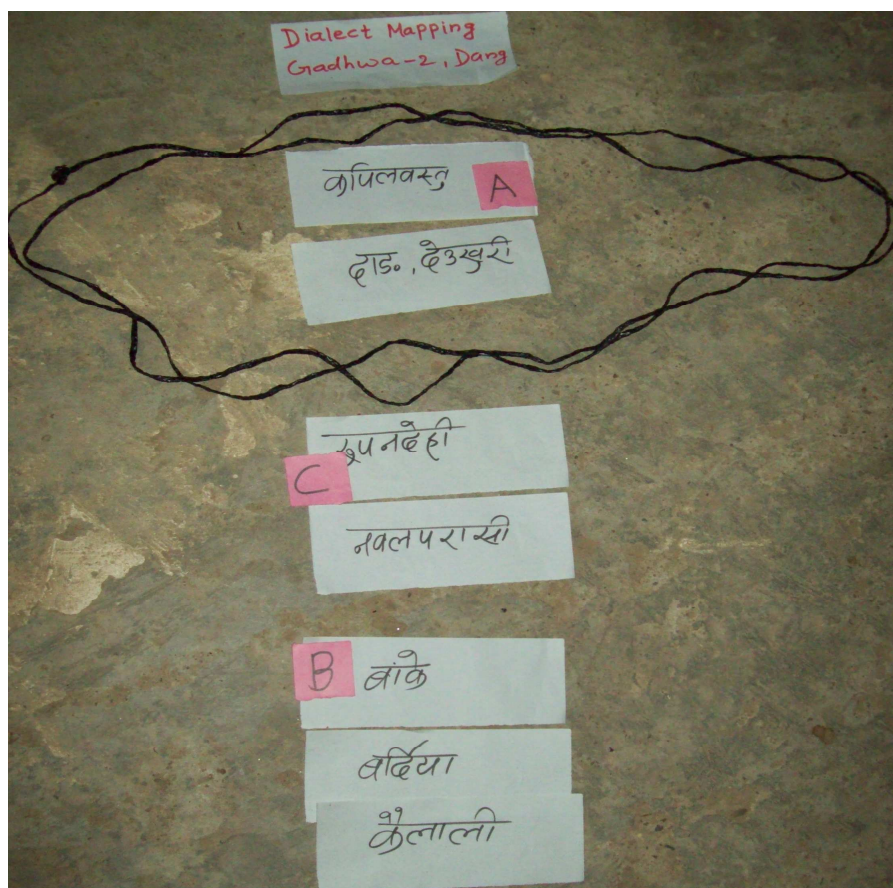
Picture 9.1: Dialect mapping at Tenuhawa-6, Rupandehi



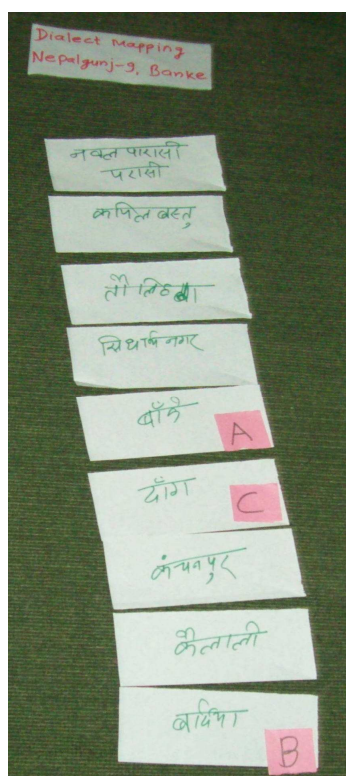
Picture 9.2: Dialect mapping at Jamuni, Maharajgunj-4, Kapilbastu



Picture 9.3: Dialect mapping at Thandeukhuri, Gadhbha VDC-2, Dang



Picture 9.4: Dialect mapping at Tribhuvan Chowk, Nepalgunj-9, Banke



The dialect mapping tool was used to help the community members to think about and visualize the different varieties, if any in the Awadhi. The language participants in group of 8 to 12 in each survey point were asked to write on a separate sheet of paper the name of each district and town where Awadhi is spoken and placed the on the floor to represent the geographical location. In common the following name of the districts and towns were recognized as the Awadhi language speaking area: Rupandehi, Kapilvastu, Nawalparasi, Dang, Deukhuri, Banke, Nepalgunj, Bardiya, Gulariya, Kailali, Taulihawa, Kanchanpur, etc.

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

Key survey points	Forms of speech in Awadhi	
	Group A	Group B
Tenuhawa	Rupandehi, Kapilvastu, Nawalparasi	Dang, Banke, Bardiya,
Maharajgunj	Rupandehi, Banke, Kapilvastu	Dang, Bardiya
Gadhba	Kapilvastu, Dang, Deukhuri	Rupandehi, Nawalparasi, Banke, Bardiya, Kailali
Nepalgunj	Dang, Banke, Bardiya, Kailali, Kanchanpur,	Nawalparasi, Kapilvastu, Taulihawa
Gulariya	Gulariya, Bardiya, Banke, Nepalgunj, Dang	Rupandehi, Kapilvastu, Nawalparasi

Next, they used the number to show the ranking from easier to understand to most difficult. They were advised to use colored plastic to mark those they understand very well, average and poorly. The respondents in all the survey points responded that they understand all the varieties well. They do not have much difficulty in understanding any variety of the Awadhi language.

Similarly, in response the question “Which forms of speech they preferred for preparing reading materials”, the participants in group responded as presented in the table below.

Table 9.4: Preferences of speech variety for developing materials

Survey points	Preferences of speech variety for developing reading materials		
	First priority	Second priority	Third priority
Tenuhawa	Rupandehi	Kapilvastu	Nawalparasi
Maharajgunj	Kapilvastu	Rupandehi	Banke
Gadhba	Kapilvastu	Banke	Rupandehi
Nepalgunj	Banke	Dang	Bardiya
Gulariya	Gulariya	Nepalgunj	Dang

Table 9.4 shows that language participants in Maharajgunj and Gadhba responded that the form of speech in Kapilvastu should be used for developing reading materials. Similarly, the participants of Tenuhawa, Maharajgunj, Nepalgunj and Gulariya preferred their own variety for developing reading materials.

9.3 Summary

All the varieties of Awadhi are mutually intelligible to each other. There is lexical similarity ranging from 78% to 89% among the key survey points in Awadhi. It may indicate that Awadhi at present does not show any dialectal variation that may hinder the mutual intelligibility among the Awadhi speakers residing in different key survey points.

In common the following name of the districts and towns were recognized as the Awadhi language speaking area: Rupandehi, Kapilvastu, Nawalparasi, Dang, Deukhuri, Banke, Nepalganj, Bardiya, Gulariya, Kailali, Taulihawa, Kanchanpur, etc. The result of the dialect mapping tool shows that they can easily understand the speech variety spoken in all the Awadhi spoken area of the country.

Participants from all the key survey points preferred their own variety for the development of reading materials except the participants of Gadhba. Participants of Gadhba have given first priority to the Kapilvastu variety and second priority to their own variety.

Chapter 10

Findings and recommendations

10.1 Major findings

The main aim of this survey was to look at the sociolinguistic situation of the Awadhi, an Indo-European language spoken in the Western and Mid-Western development regions of Nepalese Tarai. It is one of the major languages spoken in the Western and Mid Western Development Regions of Nepalese Tarai.

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 Awadhi language.

The major findings of this survey are presented as follows:

- a) Awadhi, a language of Indo-European family is mainly spoken in the Terai region of Western and Mid-Western development regions of Nepal and some adjacent parts of Indian states of Uttar Pradesh.
- b) It is also known as Avadhi, Abadhi, Abadi, Abohi, Ambodhi, Dehati, Deshi, Gawnaru, and Koseli. According to the recent census report of Nepal 2011, it is spoken by 501,752 speakers as their mother tongue. Majority of the Awadhi speakers are residing in Rupandehi, Kapilbastu, Dang, Banke, and Bardiya districts.
- c) Religiously, most of them follow Hinduism and some of them follow Islam. Majority of Awadhi speakers are deprived of education. The main occupations of Awadhi community are farming and household works.
- d) The resources available in the Awadhi language are folk stories and folklore; songs; religious literatures; and the modern language transmission resources like radio, cinema, films and CD/DVD are also available in the language. Similarly, alphabet, grammar, dictionary, textbook, literary materials, newspaper, magazines, and written literatures are also available in the language.
- e) Awadhi people are very much proficient in speaking their language. All the members of Awadhi speech community speak their language very well and only educated speakers of Awadhi community can read and write in their language. Most of the

Awadhi speakers are bilingual as well as multilingual. Similarly, majority of Awadhi families are bilingual as well as multilingual. Most of them are bilingual in Nepali, and Hindi languages.

- f) Most of the Awadhi children do not understand at all of his/her Nepali speaking teacher when s/he first goes to school. Since, most of the Awadhi speakers use their own mother tongue at home; their children are monolingual before going to school.
- g) Awadhi is used in all the general domains such as counting, singing, joking, bargaining/shopping/marketing, storytelling, discussing/debate, praying, quarrelling, abusing (scolding/using taboo words), telling stories to children, singing at home, family gatherings and village meetings.
- h) They use only their mother tongue in the family, neighborhood, village, market, fair, quarreling, celebrating different rites and rituals, village meetings, local markets, in abusing, worship, joking, chanting, cultural programs, folklore, storytelling, local FMs, ritual songs, and in public speech.
- i) The Nepali language, language of wider communication (LWC), is used in the government offices, schools, writing letters, with non-Awadhi and hilly people, in minute writing, hospitals, radio, televisions, and in public speech.
- j) There is the dominance of Awadhi in social rites and rituals. They use Hindi, Nepali, and Awadhi as language of wider communication (LWC) with the non-native speakers.
- k) The Awadhi language has 100% vitality as all their children speak their mother tongue; most of the parents in their community usually speak their mother tongue to their children; most of the young people use their mother tongue in their day-to-day communication and all the young people in their village/town speak their mother tongue well, the way it ought to be spoken.
- l) All respondents said that they like their children learn/study in their mother tongue. Awadhi speakers are very much positive for the development of their language since they are ready to send their children to the mother tongue schools and also encouraging others to send their children, ready for financial support and educated Awadhi people are ready to teach their language themselves.

- m) Most of the male speakers feel prestigious and female speakers feel embarrassed when they speak their mother tongue in the presence of the speaker of the dominant language like Nepali
- n) 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 Awadhi, their mother tongue. Most of the Awadhi speakers feel bad if their son or daughter married someone who does not know their mother tongue and all the Awadhi 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.
- o) All the Awadhi speakers said that their children should speak their own mother tongue, first. Similarly, most of both male and female speakers prefer their own mother tongue, i.e. Awadhi as their children's medium of instruction at primary level and only very few of them preferred to English and Nepali languages.
- p) Only a few Awadhi participants think that the language spoken by them is different from their grandparents in pronunciation, use of vocabulary, use of specific types of sentences, mixing of other languages and the way of speaking.
- q) The good things that made Awadhi speakers feel happy or proud about their language and culture are being their own mother tongue, having songs and lyrics, being the ancient language, having their own culture and costume, art, history, folk literature, etc.
- r) Dreams about how they could make their language even better are writing a grammar, dictionary, textbooks, curriculum development, having mother tongue teachers, establishment of mother tongue based primary schools, development of their own script, used as official language in Awadhi dominant districts, preservation and promotion of language, culture and religion; use of language in mass communication, and development of CD/DVD of Awadhi songs.
- s) The most important 'dreams' which they would like to get realized immediately and to start on planning are use of their mother tongue as a medium of instruction in primary level education, writing grammar of the language, language standardization, and preservation of their language and culture. 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.

- t) There is lexical similarity ranging from 78% to 89% of lexical similarity among the key survey points in Awadhi. It may indicate that Awadhi at present does not show any dialectal variation that may hinder the mutual intelligibility among the Awadhi speakers residing in different key points.
- u) In common the following name of the districts and towns were recognized as the Awadhi language speaking area: Rupandehi, Kapilvastu, Nawalparasi, Dang, Deukhuri, Banke, Nepalganj, Bardiya, Gulariya, Kailali, Taulihawa, Kanchanpur, etc. The result of the dialect mapping tool shows that they can easily understand the speech variety spoken in all the Awadhi spoken area of the country.
- v) Participants from all the key survey points preferred their own variety for the development of reading materials except the participants of Gadhba. Participants of Gadhba have given first priority to the Kapilvastu variety and second priority to their own variety.

10.2 Recommendations

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

- a) As Awadhi children face difficulty in basic education because of their unfamiliarity with the textbooks in Nepali as well as the Interim Constitution of Nepal has also guaranteed the right of mother tongue based multilingual education, schools should immediately be facilitated financially and logistically from the concerned sectors to run multilingual education in the true spirit of the constitution.
- b) Textbooks should be developed in such a way that they embody the local needs and local settings.
- c) Unless the domains of use of language are broadened the language cannot be preserved. The Awadhi speech community should be made aware of the importance of the use of their mother tongue and encouraged to transmit their mother tongue to the younger generation through advocacy.
- d) In this speech community, still in rural areas, most of the speakers are monolingual, especially the women over 50 in the age and since most of the women are pre-literate.

Therefore by means of non-formal education in their mother tongue, the literacy classes must be conducted to uplift those pre-literates.

- e) Non-formal education program should be carried out in the mother tongue preparing the suitable reading materials addressing the local needs and incorporating the culture, tradition and knowledge.
- f) The government should immediately address the efforts and grievances of the Awadhi speech 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, compiling bilingual and monolingual dictionaries and writing grammars should be immediately launched.
- h) Awadhi exhibits dialectal variation as the least similarity between the two places of the survey is found 78%. But the respondents reported their language varies from district to district. Therefore, Recorded Text Test (RTT) is required to evaluate the intelligibility among the key points.
- i) 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.

References

- Central Bureau of Statistics. 2001. *Population Census*. Kathmandu: National Planning Commission (NPC).
- Central Bureau of Statistics. 2012. *National Population and Housing Census 2011(National Report)* Volume 1 HPHC 2011. Kathmandu: Central Bureau of Statistics.
- Eppele, John W., M. Paul Lewis, Dan Raj Regmi and Yogendra P. Yadava (eds.). 2012. *Ethnologue: Languages of Nepal*. Kathmandu: SIL International Nepal in cooperation with the Central Department of Linguistics, Tribhuvan University, Nepal.
- Gurung, Hark. 2005. *Social Demography of Nepal: Census 2001*. 2nd edn.
- Gurung, Harka; Yogendra Gurung; and Chhai Lal Chidi. 2006. *Nepal Atlas of Language Groups*. Lalitpur: National Foundation for Development of Indigenous Nationalities (NFDIN).
- Hasselbring, Sue Ann. 2009. Participatory methods for sociolinguistic assessment. A reading material used in LinSuN seminar, May 7, 2009.
- Lewis, M. Paul, Gary F. Simons, and Charles D. Fennig (eds.), 2013. *Ethnologue: Languages of the World, Seventeenth edition*. Dallas, Texas: SIL International. Online version: <http://www.ethnologue.com> (/country/np.)
- Pathak, Vishwanath, Vikram Mani Tripathi, Ram Phekan Varma, and Bhagwan Das Yadav. 2069 VS. *Awadhi vyakaran*. Kathmandu: Nepal Academy.
- Pathak, Vishwanath. 2055 VS. *Laghu Awadhi Shabdakosh*. Kathmandu: Royal Nepal Academy.
- Regmi, Dan Raj. 2011. *A Sociolinguistic Survey of Bhujel: A Tibeto-Burman Language*. A report submitted to Linguistic Survey of Nepal (LinSuN), Central Department of Linguistics, Tribhuvan University.
- Saksena, B.R. 1917. *Evolution of Awadhi (a branch of Hindi)*. Delhi: Motilal Banarsidass publication.
- Tripathi, Vikram Mani. 2058 VS. *Awadhi bhasa kay samajbhasavaijyanik addhyan*. Kathmandu: Royal Nepal Academy.

- Van Driem, George. 2001. *Languages of Himalayas*. Leiden; New York; Kolm: Brill.
- Wimbish, John S. 1989. *Wordsurv: A Program for Analyzing Language Survey Word Lists*.
Dallas: Summer Institute of Linguistics.
- Yadava, Y.P.2003. 'Language' *Population monograph*. Kathmandu: Central Bureau of
Statistics.