

STRUCTURAL CONSTRUCT OF LANGUAGES, LINGUISTIC DIVERSITY AND
INSTRUCTIONAL PRACTICES IN SCHOOLS

A Thesis

Submitted to Tribhuvan University

In partial fulfillment of the requirements for the degree of

Master of Philosophy in Education

By

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Kathmandu, Nepal

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Declaration

I hereby declare that this thesis has not been submitted for the candidature of any other academic degree or in the form of any report. This is my own work and that all the sources I have used have been indicated and acknowledged by means of complete references.

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The undersigned certify that we have read the thesis entitled '**Structural Construct of Languages, Linguistic Diversity and Instructional Practices in Schools**' submitted by Nara Prasad Bhandari in partial fulfillment of the requirements for the degree of Master of Philosophy with specialization in Development Studies, examined the defence, approved, and recommended to the Faculty of Education, Tribhuvan University for acceptance.

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.....

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Dedication

To my parents Bhakti Maya-Tanka Nath, beloved wife Dharma Kumari and our daughters Diksha and Diya

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Abstract

This thesis entitled ‘Structural Construct of Languages, Linguistic Diversity and Instructional Practices in Schools’ was undertaken to compare structural construct of languages and to explore instructional practices in school in the diverse speech communities. The design of the study was qualitative-ethnographic in which word list, sentence list, interview, interaction and class observation methods were employed to elicit information. Using purposive and convenient sampling methods, the samples were selected. The findings of the study were further discussed using the Universal Grammar, Language transfer, Acculturation, and Sociocultural theories.

From the study it has been found out that all languages spoken in the Nepalese local communities are following the same structural pattern, ‘subject+object + verb’ which invariably contrast with English. But they are internally different in their morphological construct with specific parametric options and marked- unmarked variations.

Specifically, English has been found a distinct both in terms of lexicon, structural pattern and the use of the operators in sentence transformation. The study concerning school pedagogy revealed that the instructional practices are exclusionary rather than inclusive. The practices are towards ending the diversity and mainstreaming the children to the unilingual form. Though the teachers do not oppose the principles of inclusion, the practices at schools are invisibly exclusionary at surface but hidden in their pedagogy. Absence of plans for local resources utilization, and teachers’ weak willingness to plan for learning and using local languages further supported the findings. Moreover, schools’ secondary concern towards the issue of linguistic diversity has displayed the further critical condition of the minority languages.

List of Acronyms

1	First person
2	Second person
3	Third person
ACC	Accusative
Aux	Auxiliary
CA	Contrastive Analysis
CAH	Contrastive Analysis Hypothesis
DL	Dual number
Dr.	Doctor
EA	Error Analysis
EFE	Education for all
ELT	English Language Teaching
FGD	Focus Group Discussion
GEN	Genitive
HON	Honourific
IE	Inclusive Education
IMPE	Imperfective
INF	Infinitive
INGO	International non-governmental organization
L1	First language
L2	Second language
LAD	Language Acquisition Device

LCD	Leonard Cheshire Disability
M	Male
M.Ed.	Master of Education
M.Phil.	Master of Philosophy
MDG	Millennium Development Goal
n.d.	no date
NEG	Negative
NEG	Negative
NGO	Non-governmental organization
NHON	Non-honourific
NOM	Nominative
NP	Noun Phrase
NPT	Non past
NPT	Non –Past Tense
O	Object
PAST PART	Past Participle
Ph. D.	Doctor of Philosophy
PL	Plural
PL	Plural
Pr	Predicate
PT	Past tense
s	Singular
S	Subject

SLA	Second Language Acquisition
SOV	Subject Object Verb
SVO	Subject Verb Object
SWAp	Sector- wide approach
TL	Target language
UG	Universal Grammar
UN	United Nation
UNESCO	United Nations Educational, Scientific and Cultural Organization
V	Verb
ZPD	Zone of Proximal Development

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CHAPTER I

Research Context

Chapter Introduction

This chapter is the commencement of the journey of my research which begins from the clarification of my research interest followed by a short demographic socio-linguistic context of Nepal. In this chapter, I have given a brief overview of multi-linguistic situation of the society and its presence in the classroom from where the core issue of the research on language instruction in terms of inclusion emerges. Towards the closing of the chapter, I have presented the statement of the problem, research questions, significance of the present study and its delimitations.

My Research Interest

There are two fundamental driving sources and forces which encouraged me to carry out the present study. The first source comes from my own residential situation of my childhood till now. I grew up in the community where there were minority language speakers (Limbu and Rai speakers) but I did not attempt to learn them during my childhood. Now, I have been living in such a place which is surrounded by a community where there are people speaking various languages (minority languages). The second source of inspiration of this study comes from my own academic and professional career. Since I joined for the university education, I have chosen the language course, particularly of the English. By profession as well, I have been appointed for language teacher in the places where students come from diverse ethnic and linguistic background (Tharu, Khawas, Dhimal, Maithili, Rai and Limbu). But from the tentative observation, it seems that the minority languages are being affected but the underlying situations are

still unexplored. Moreover, I have seen that there are still such communities where people are using their mother tongues at home but their children share a common school where they have to use Nepali language. Such communities are not so far from my working places. What is actually taking place at school? How corresponding is the home situation and the school in terms of the language instruction? These are the principal questions upon which this research deals with.

Socio-linguistic Context of Nepal

Even being a small country by its geography with its territory of 1, 47,181 square kilometers, Nepal is a mosaic of multilingual, multicultural, multi-ethnic and multi-religious garlanded composition. It rooms for more than 125 caste/ethnic and 123 linguistic groups (Central Bureau of Statistics [CBS], 2012). This is the live feature which has also been officially recognized even in the formal documents of the state. It has also been constitutionally established as an identifying characteristic of Nepal. Depicting this situation in words, Yadava (2007) calls Nepal as the “mosaic of linguistic diversity” (p.17) while Hegan (1961) remarks it as the “ethnic turn-table of Asia” (p. 60). These are beautiful words to attribute the country but the practical situation contains some complexities, particularly for building trustworthy relationships among people who are from such a diverse socio-linguistic and socio-cultural backgrounds. Handling the ethnic diversities is something political but it is also closely linked with academic discussion. It is even the issue of activists and researchers but with different goals and lenses.

Indigenous Groups and Languages

Throughout the country there are a large number of people from the indigenous communities. Such groups are variously recognized in different countries. In Nepal, they are defined in terms of the indigenous nationalities, in which a distinctive component is the language they speak. When we consider Article 2 (a) of the National Foundation for Development of Indigenous Nationalities Act, 2002, indigenous nationalities are defined as "*as a tribe or community as listed in the schedule having its own mother language and traditional rites and customs, distinct cultural identity, distinct social structure and written or unwritten history*" (HMG-N 2002, 170).

As stated in the 2015 year book article on indigenous peoples in Nepal, based on the 2011 census, the indigenous nationalities of Nepal comprise 36% of the total population of 26.5 million, although indigenous peoples' organizations claim a larger figure of more than 50% (p.322). However, the 2011 census listed the population as belonging to 125 caste and ethnic groups, including 63 indigenous peoples, 59 castes (including 15 Dalit castes¹) and 3 religious groups (Muslim, Sikh and Bangali) (ibid.) From the various caste and ethnic groups, present study attempted to deal with the linguistic issue of only three linguistic groups, namely Dhimal, Tharu and Khawas along with the official language Nepali and international language, English.

Linguistic Diversity

Multilingualism is a common and increasing phenomenon in a present day society. It is also one of the most salient features of language use in Nepal. By obvious reasons, multilingualism has produced linguistic diversity as a part among others. This diversity is also found in schools and in the school classrooms but it is reported to be in

the challenging and conflicting forms. The children's diverse background is challenging to the teachers to teach and to the learners to learn, i.e. teachers are facing with the challenge of effectively teaching and interacting with the students. By nature, "children often bring to the classroom rules of speaking based on the norms of their home culture and language" (Lee, 2005, p.17). Then, the model of communicative competence needed to function effectively in their home community may not fit the expectations of the mainstream academic culture of schools. Likewise, when speakers (teachers or students) use different rules of speaking; it opens doors to greater chances of misunderstanding and; conflict" (ibid.). Hence, it can be said that diversity can be the cause of conflict in the classroom too if it is not wisely and properly managed. So, the celebration of the diversity and consideration of many mother tongues as our source of wealth and a bridge to greater solidarity and mutual understanding are the requirements. In this connection, there are many national and international policies developed and a large number of literatures are produced in the linguistic and sociolinguistic arenas. They have been reviewed extensively in the Literature Review (Chapter II) of this thesis.

Language Construct.

Language is an abstraction in its broad sense. It is immensely complicated as well. In its fundamental nature, language is spoken. In its spoken form, it is a stream of sounds but in its written form, language consists of a string of letters, which form words, which in turn make up sentences. Whether it is spoken or written, it has a structure, and that it is not a hotchpotch of randomly distributed elements. In its construct, the linguistic ingredients are arranged in accordance with a set of rules, known as grammar of language

(Arts, 1997). The grammar itself is a vast domain of inquiry with its subdomains for the study such as morphology and syntax in the narrow sense.

To decipher some regularities of the languages in this study, I have utilized some elements from morphology and some from syntax. I have attempted to find out few morphological and syntactic features of the language construction of the research site. In doing so, I have generalized and explored linguistic pattern using affixes at the level of morphology and simple sentences at the level of syntax. In this study, the terms language construct and language construction have been used synonymously to refer to the structural description of the words and sentences.

Language Context of the Research Site.

Nepal is a country of *Himal, Pahad and Terai (Mountain, Hills and the Plain)*. In all its physical areas, the composition of languages and ethnicity are mixed up to a large extent. The present study site the Terai in particular. In the Terai, we can find the multiple speech communities closely residing as linguistic neighbours. For example, within a short distance, we can find the houses of more than three speech communities, i.e. the speakers such as of Tajpuria, and Nepali speakers are living as neighbouring communities. They speak their mother mother tongues at home and their children go to the school where the medium of communication is Nepali. Likewise, Dhimal, Morangia Tharu, Khawas and Nepali speakers are found residing as neighbors with the similar situation. The school situation is not supportive to the minority language speakers. Such compositions are a lot in the Terai. However, for this study, I have chosen a composition of speech communities, existing and available in the Eastern Terai, particularly in the Belbari and Koshi Haraincha Municipalities. This ethnic and linguistic composition I chose includes

Nepali, Morangia Tharu, Khawas and Dhimal. In the beginning I did not include Khawas but in course of my preliminary visit to the area, I knew that there is one more speech community claiming to be an independent speech community, known as Khawas. So, I included this language as well. The introduction of the linguistic-anthropology of these people has been presented in brief below since my focus is upon the languages spoken by them and its presence in schools.

The Morangia Tharu: The Tharu are inhabitants and probably the largest tribes in the Terai region of Nepal. They have been living scattered in good numbers in the various parts of the Terai. They are also spread in the adjacent Indian districts of Champaran, Gorakhpur, Basti, Gonda and Nainital (Bista, 1972). There have also several endogamous sub-groups of Tharu such as Ratgainya, Satgainya, Palpariya, Dahit, Kusumya, Katharia, Rana, Kochila and Mech etc (Chaudhary, 2009, p.8). Boehm (1997, p.19) has classified them as “Rana, Dangaura, Kochila/Morangia, Chitwania, and Kathariya”. Understanding about the Tharu diversity; United Nations RCHC office bulletin (2013) remarks that the term ‘Tharu’ applies to a very wide range of people across Nepal’s Tarai region with diverse cultures, languages, social organizations and political aims. According to the same source, some Tharus themselves state that ‘Tharu’ is as much a community as a single ethnic group or caste and claim that at least 26 distinct groups calling themselves belonging to the same umbrella term ‘Tharu’. The bulletin, however, does not show them all. Tharus have also been identified with distinct languages and customs. They share some common predominant lifestyles, food habits, language and culture (Chaudhary, 2009, p. 21) even with the diversity within them.

Traditionally, they believed in Shamanism and Animism but have also taken up Buddhism and Hinduism (Guneratne, 1998).

It has been said that the Tharus are one of the ancient ethnic groups in the world (Sapkota, 2014). They are said to have cleared forests and started cultivation in the lowlands in Nepal (ibid.). Since then, they have settled in the Terai region of Nepal, the southern plain region of the country. The census report 2011, Nepal shows Tharu as the fourth most populous ethnic group with 1,737,470 by number. However, this number accounts togetherness of the whole Tharu people of the community. Because of the same reason, there is no separate statistical account of the Morangia Tharu (CBS, 2012).

To look at the linguistic history and its present use, Tharu language is said to have belonged to Indo- Aryan family though it was considered to have been under Australoid in the ancient time (Chaudhary, 2064 B.S.). If we consider the Linguistic Survey of India, Dr. Gearson and Udaya Narayan Tiwari have considered this language as a dialect of Bhojpuri language (as cited in Chaudhary, 2064 B.S., p. 164). Likewise, Tamang (ibid) claims that the Tharu belong to the Australoid group, but unfortunately they do not speak their language. To him, by the influence of ‘*Arya*’, they have lost their language and culture in the last 100 years. In the same context, Chaudhary (2064 B.S.) mentions that now the Tharu of the eastern Nepal speak Maagadhi whereas the Tharu of the western Nepal speak semi- Maagadhi. However, at present, the general consensus among researchers and the speakers is that the language used in the day to day behaviours by the Tharus living from Mechi to Mahakali is Tharu language (Chaudharay,ibid.).

Discussing about the Tharu language, Chaudhary (2064 B.S.) further points out that Tharu language is influenced by Rajbanshi, Maithili, Bhojpuri, Awadhi and Kunauji

but the degree of influence is left to study. Some writers have claimed (may be true as well or there is also political influence) the Tharus have their own mother tongue but it has been suffered from the spread of Nepali language (Guneratne, 1998). To add a point here, it is known that, they do not have a single language like the other ethnic groups as it varies between the eastern, central and western Terai (Khadka, Chaudhary, Magar, Chaudhary & Pokhrel, 2006). Within these groups too, there is a considerable number and amount of internal linguistic diversity but it is not well distinguished in the official documents.

Researchers like Boehm (1997) have grouped Kochila and Morangia Tharu to belong to the same group. But this is not accepted by the Morangia Tharus. During previsit of the research site and talking to one of the educated Tharu speakers claimed that Kochila Tharu and Morangia Tharu do not mean the same. Kochila Tharu is not an acceptable term and its interpretation is also not done well. This is the claim which enabled me to understand that Morangia Tharu is one of the languages which can be studied. In this connection a Morangia Tharu of Belbari (residing in Dhanpal Kaseni) speaker mentioned that Kochila is concerned with Koochbihar of West-Bengal India and the 'Kochila' entitled Tharus are not found in Morang and Sunsari, Nepal. From his account, it could be revealed that there are five different variations of Tharu living in Morang, namely *Morangia*, *Saptaria* (within this community there is also another community called *Majhiyar*), *Bhatgamiya*, *Khader* (some write as *Peskaar*) and *Rajghariya*. As per this preliminary information, I decided to study only Morangia Tharu in relation to the present research.

From the pre-visit, it could also be known that there is a distinct community, claiming to have been speaking a distinct language different from Tharu of any clan. This group is known as Khawas. This linguistic and cultural group is also recognized by the Tharu community. But, the matter of pity is that it has not been officially registered as a separate language of Nepal. This shows that Khawas is a separate community with different cultural and language use. With the same information in the preliminary visit of the site, I also included this speech community under my study area.

The Khawas: There are considerable numbers of people living in Morang who claim themselves as Khawas. They do not consider their language as a dialect of Tharu though both the Khawas and Tharu are intelligible to each other. Both the Khawas and the Tharu of the research area claim that there is distinctive Khawas culture and rituals. The Khawas, in particular, claim that they are different from the Tharu by the language, culture and history and say that they are Khawas not Tharu of any clan. They are in search of the identity. However, there is no linguistic identity established even in census reports till now. So, their current goal of this community is to register the community officially as a separate linguistic and cultural identity group. According to them, they neither speak Maithili nor Tharu. Instead, they speak 'Khawas'. Considering this interest and intent, I have not included the Khawas in the Tharu group. I believe, the recognition identified by this research will serve as the first stepping stone to go for their linguistic rights in the days ahead.

The Dhimal: Dhimal people are an indigenous community living in Nepal in the far south-eastern districts, Jhapa and Morang, Nepal with their distinct culture and linguistic identity. It has also been reported that there are also a small number of Dhimal

people living in the Indian state of West Bengal (Cooper, 1999; Khatiwada, 2003; King, 1994, p.121). It is predominately a subsistence farming community living in ninety-seven Dhimal villages (Dhimal, et al. 2010, as cited in Rai, 2013) scattered in twenty Village Development Committees (VDCs) in their ancestral land. Until the early 20th century, the Tarai region, the Dhimals' ancestral territory in particular, was thinly populated and thickly covered with dense, malarial forests. However, with the 'eradication' of malaria in the early 1950s, the Tarai became the most sought-after destination for land-seeking migrants from the hills and elsewhere. Implementation of the state-led land reform project of 1964, the land settlement projects of the 1960s to 1970s, the construction of the East- West highway (early 1970s), and the resulting expansion of infrastructure like roads, schools, markets, electricity, and hospitals, drew more and more people into the Tarai from the hills. This settlement (Rai, 2013) in the Tarai progressively dispossessed Dhimal from their ancestral territories and they were further marginalized politically, economically, and culturally.

According to the Census Report 2001, the total population of Dhimal was 19,537. But the Census Report 2011 shows it 26,296 (12,114 males & 14184 females) (Khatiwoda, 2069 B.S., p. 3). Of the total population, 0.09 % is covered by the Dhimal community. But, according to the the claim made by the Dhimal Language Development Committee officials, the number of the Dhimal is approximately 35, 000 (ibid.) If we believe the census record, the population growth rate is slower among Dhimals.

While turning to the linguistic search of the Dhimal community, according to the genetic affiliation of the languages, Dhimal language has been classified as belonging to the Tibeto-Burman group under Sino-Tibetan family. This classification of this group is

also disputed among scholars though King (1994) states that placing it as a subgroup under Tibetic “appears to be the most organic and prudent” (p. 122). According to King (1994) Dhimal is related but not mutually intelligible with Rai, Limbu and other Bodic languages spoken in the hills of Nepal. It has also been said that, historically, the language may have been tonal; today’s spoken Dhimal is non-tonal (Dhimal, Larsen & William, 2001).

Dhimal language is spoken exclusively within the Dhimal community. In cases of men marrying women from other people groups, the wife generally learns Dhimal. For other communication situations with people who are not Dhimal, Nepali, the national language, is usually used for communication as a lingua-franca. This is especially true in villages that are mixed up with people from multiple language groups. But, in some cases other local languages are used as the language of wider communication.

Variation within the Dhimal language occurs between the Eastern and Western groups, in two mutually intelligible forms. As a result, this language is said to have two distinct dialects (King, 1994): **Eastern** (Spoken by Dhimal people living in the eastern part of the Kankai river of Jhapa district) and **Western** (spoken by Dhimal living in the western part of the Kankai, mainly those living in Morang) (Biswokarma, 2013).

It has been said that pronominalization is one of the characteristics of the Dhimal language. There has been no consensus among the scholars about its nature. So, some claim it as a simple pronominalized language (Khatiwada, 2003; King, 2009) whereas Dhimal, Dhimal, and Dhimal (2009), mention that it is a complex pronominalized language (p. 2).

The Dhimal people have an increasing interest in the language development of Dhimal, their mother tongue in the recent years. In 1994, ‘Dhimal Caste Development Society’ was founded to promote the language and culture of the people. With the committee’s help, glossaries of Dhimal language have been published. However, so far, the Devanagari script has been used for all Dhimal publications. But Dhimal language has not its Dhimali writing tradition (Rai, 2005, p. 533). Instead, they use ‘Devnagari’ writing tradition for their convenience.

Dhimal language is one of the endangered languages spoken in Nepal. So, its situation is quite critical. Considering this situation, King (2009) remarks:

Dhimal is an endangered language with the eastern dialect facing the greatest pressures. ... that world, however, is becoming an increasingly distant memory as Dhimals find themselves players in a new rough and tumble socio-economic environment. The traditional culture, to which the language is closely tied, is being torn apart at a rapid pace as Dhimals find themselves thrust into a cash economy without skills or a land base. Dhimals are marrying non-Dhimals, while others are only teaching their children to speak Nepali. Some individuals and families are adopting the dominant hill culture to the point of complete linguistic assimilation. Things are changing at such a pace that it is difficult to imagine this language being spoken after more than a generation or two, unless a concerted effort is made in that direction. While the prospects for long-term survival of the language look bleak, there is reason for hope. (p. 16)

In recent days, Dhimal language development activists and educationists have started working in this direction too. As a result, Dhimal Language Development centre,

Urlabari, Morang has prepared the textbooks for grade one and two in Dhimal language and they are being taught in some schools. Likewise, the curriculum for grade 3rd is also prepared (Khatiwoda, 2069 B.S.). Additionally, 'Dhimal language' page of Gorkhapatra under 'New Nepal' has been contributing for the language development for the upliftment of the Dhimal language development.

The Nepali: Nepali is the national language of Nepal and is considered to be the mother tongue of *Khas* people. This language is said to have brought into Nepal by Khas and Rajput immigrants sometime before the 10th century (Arredondo & Ballard, 2012). It is therefore strongest in the western hill regions: in some districts, it is the only language spoken. Since its introduction, the Nepali language and its speakers have moved steadily eastwards (ibid.), and Nepali is now firmly established as the lingua franca throughout the hills and mountains. The strong relationship between ethnic identity and language, and heightened ethnic awareness in Nepal influenced in the population of this language the last two censuses considerably, but levels of bilingualism with Nepali continue to grow.

By genealogy, Nepali is an Indo-Aryan language spoken by 11,826,953 (44.64%) people in Nepal (CBS, 2012). It is the official language and the medium of instruction in education. It is also spoken in neighbouring countries (India, Bhutan, and Myanmar) by a large number of people. It is written in the Devanagari script.

The English: English is an international and globally spread language. It is a lingua franca for the international communication and is considered as a foreign language in Nepal. In the Nepalese context, it is also an academic and library language for research study. Due to its wide spread influence in science, commerce, business, education and research, this language is being taught at schools and colleges as a compulsory foreign language subject in Nepal. On the basis of the geneology, English belongs to the Indo-European family (Historical Linguistics & Global Language, 2015) and believed to have common ancestors corresponding to that of Nepali language whereas many languages of Nepal such as Limbu, Gurung, Dhimal, Newari, etc. are said to have been grouped under the Sino- Tibetan (Kansakar, 1993). In this study, this language is also taken and compared along with the native languages of Nepal because of its gradual influence and acceptance of its use by the scholars and policy makers till the date. It is written in Roman script.

Statement of the Problem

The main concern of this study is linked with the linguistic situation of Nepal where people speaking more than one language are residing in neighboring societies and sometimes in a single society. From these societies, children go to school and they are taught English as a foreign language. Likewise, as an official language and a national language, Nepali is taught as well as used as the medium of instruction to learn other subjects at schools. By this situation, the children with various linguistic backgrounds might be in linguistic dilemma. Studies have also pointed out that this school situation as one of the principal causes of drop outs in schools. At the same time inclusive education policy has been introduced by the government of Nepal. Moreover, there are policy

provisions which have given rights to the local language speakers to use their language even in schools as the learning rights in primary education. The school scenario is that children learn English, use Nepali as the overall medium of instruction. It must have created complexity in the teaching and learning situation at schools. But, this complexity of the societies and that of the schools is left unexplored. It encouraged me to investigate the structural similarities and differences among local languages used in the speech communities. Likewise, it is equally essential to know how these differences and similarities of the languages spoken in the societies are being utilized by the school teachers and by the schools themselves. In this linguistic context, I focused on three major problems. The first one was the problem of finding out the morphological, syntactic and communicative similarities and differences among languages by means of the systematic comparative study. Secondly, exploring the school situation in terms of the instructional practices in a densely diverse linguistic context existing in the society was another problem of this study. In doing so, consideration was made on linguistic inclusion. By the study of the two problems, suggesting some measures to help for better instructional atmosphere in schools was another problem of the study.

Overarching Research Question

To what extents are languages spoken and taught in Nepal similar and different in their structural construct and how does pedagogical practices address the multilingualism and its inclusion in the diverse speech communities?

Subsidiary Research Questions

- a) What morphological, and syntactic features exist among languages (Nepali, English, Tharu, Khawas and Dhimal) spoken in a multilingual community of Nepal?
- b) What similarities and differences are found among these languages?
- c) How are learners of the linguistically diverse communities being addressed through pedagogical practices at schools?
- d) How can we make language learning conditions better inclusive, drawing pedagogical implications?

Rationale

This study is based on three fundamental claims. The first claim is concerned with the structuralist opinion that the linguistic features can be described in terms of structures and systems (Crystal, 1991, p. 330) and that language is made up of words and sentences (Morphological and Syntactic forms), which are employed to convey the message, and in the discourse organisation of the information (Murcia-Bielsa, 1999, p. 2). The second claim on which this study is based comes from critical contrastive studies. Contrastive studies assume that different languages make different structural choices about how to present similar information (Kaplan, 1966). But my perspective was not only to depend on the the claims of the constrastive studies. But it was evaluative in its perspective. So, it was critical as well. The third theoretical base on what this study bases is the most comprehensive expression found in the *Universal Declaration of Linguistic Rights* (Follow-up Committee, 1998 as cited in Skutnabb-Kangas & Phillipson, 1998, pp. 13-14)) that sees the right to use a particular language as a human right and thus places language

itself at the core of social exclusion. This study also attaches with the concept that “multilingual setting of the country raises different kinds of political, educational and social problems depending on the numbers, social standing and national feelings of groups” concerned (Crystal, 1991, p. 228). I have, in connection to these, picked up linguistic diversity as an issue of inclusion, leading to the instructional problems in schools to create educational exclusion. This study, thus, serves to be one of the inquiry based ways out to deal with contemporary issue of language inclusion.

Significance

This study has been expected to be significant as a contributing piece in the field of language teaching and language instruction. Teaching in a diversified classroom is a common and worldly phenomenon experienced by the teachers of most of the counties. Thus, in particular, by this research, the students and teachers learning and teaching in the multilingual community are benefitted to a great degree by this work. This study has its significance to the English language teachers, researchers, curriculum designers, language planners, and planners of education. Partly, this study has been a linguistic work, so, linguists are also be benefitted from this study. I also believe that the findings of this study are significant to those who are involved to design local curriculums and prepare manuals for the teaching and learning at the multilingual contexts.

Delimitation

Given the wider scope of the research, I had to delimit my exploration within the basic construction of five languages; three local languages (Morangia Tharu, Khawas, and Dhimal), official language of Nepal (Nepali) and a foreign language (English). The research looked into how the local languages (along with the official and the foreign

language, English) are constructed by means of the morphological, and syntactic features and my reflection upon them. The exploration of those features and making comparison among them was my limit to go through the language construct. This study was also intended to explore the school situations concerning the instructional situation of the linguistic diversity from the existing communities of Nepal. The research location was Koshi Haraincha and Belbaari Municipalities of Morang district, Nepal where there are a number multiple speech communities with such composition as Nepali, Dhimal, Khawas and Tharu languages. The children of these communities go to the same school and study English as a foreign language, and Nepali as an official and medium of instruction.

This study, then, attempted to compare only the local languages (Morangia Tharu, Khawas and Dhimal) along with others (Nepali and English). For carrying out the research only 22 adult informants were sampled (see appendices 2& 4). The informants were educated native speakers of the languages of the research site, teachers, and head teachers (The separation of the number is presented under the sample population of Chapter II). Research tools used in this study were word list, and sentence list, class observation, interviews and teacher interaction.

Chapter Summary

This chapter is the introductory chapter in essence. I started this chapter with my interest to the research emerging from my residential connectedness, my academic career as an English language teacher. Then, I linked it to the demographic and socio-linguistic context of Nepal, and moved on to the discussion on the research site, Morang (Belbari and Koshi Haraincha Municipalities) 30 kilometers east from the district headquarter, Biratnagar of Morang district, Nepal where I made the area of my field study. Thereafter,

I introduced the linguistic and ethnic composition of the location, which incorporated the discussion of the linguistic anthropological glimpse. The speech communities discussed in this chapter are Morangia Tharu, Khawas, Dhimal and Nepali. A link has also been made even to the English language due to its widespread influence throughout the world. The effect of the linguistic diversity in schools, the complexities at schools and need of inclusion has been presented as the research issues. The sub-titles included the problem statement of the research that I wanted to explore the morphological and syntactic patterns and the instructional practices at schools in terms of the principles of inclusiveness.

CHAPTER II

Review of Literature

Chapter Introduction

This chapter presents principal literatures I went through to understand the ideas related to my research issue. They helped me to shape my understanding about the research issue and to bring it in the appropriate form. In this process, I put the understanding of the reviewed literatures under four major categories, namely- thematic review, theoretical review, empirical review and conceptual framework.

I studied the literatures which gave me ideas for the clarification of the terms linked with this research. I have presented them under the thematic review. To make the study connected to the theories, I reviewed language transfer theory, acculturation theory, socio-cultural theory, universal grammar, and principles and parameters theory with the interest that they go match with my attempts and to fix my research lens. Thirdly, I have presented the understanding of the empirical review concerning the researches undertaken by the university scholars, scholars working under the Non Governmental Organizations (NGOs), International Non governmental Organizations (INGOs) and independent individuals in the areas related to this study. I went through them attempting to find some traces. As the fourth and the most crucial part of the review, I have presented a conceptual framework as an overall schematic guideline of the present research work.

Thematic Review

I have been supported by a number of books on language and linguistics, multilingualism, linguistic diversity and on the contemporary issues of inclusion. They have given me insights to shape this research work. In this course of reading for research, I have thematized them under the following sub-sections to come up with the appropriate knowledge foundation.

World languages: Language is the greatest accomplishment of human civilization (Yadava, 2004). However, languages are uniquely different to maintain the communication act. In this regard, George Steiner (1975) celebrates the uniqueness of every human language and says, “Every language casts over the sea its own particular net, and with this net, it draws to itself riches, depths, and insight, and life forms which would otherwise remain unrealized (as cited in Waters, 2005, p. 396).”

Linguists have poured enormous energy to find out the languages and to describe the nature and features of the language since the beginning of its study. In this direction, various estimates have been made along with the linguistic surveys. However, all incorporating surveys have not been produced yet, and approximate statistics are abundant. Of the various projections, it has been estimated that there are 7000 to 8000 languages in the world which are being used for communication (Crystal, 2009) although the number of speakers of the minority languages are being reduced due to various reasons. The Ethnologue, (Gordon, 2005, (www.ethnologue.com)) considers that there are 6,912 languages in the world. However, the 2013 edition of Ethnologue catalogs just over 7,000 living human languages. There are also many dead and extinct languages, as well as some that are still insufficiently studied to be classified, or even unknown outside their

respective speech communities. It has also been reported that there are many languages 'at risk' in the world nowadays because their number of speakers is very limited. Krauss and Michael (1992) estimates that 50% of languages could die in the next 100 years and that in the long term 90% of the world languages could die.

Language Family

Languages are a collective form that make linguistic study complex. So, linguists have classified them using a number of criteria then they have grouped them. The classification, obviously, can help us to understand how languages relate to one another in various ways. Of the multiple criteria, the simplest one is to group them together based on where they are spoken. Following this way, languages can be grouped as African languages or Asian languages, and so on. This method is not so popular and convincing method of classification of the languages because this idea fails to incorporate the evidences that within a particular geographical location, a number of languages are being spoken.

Languages can also be classified according to features of the languages (Huffman, n. d.). For instance, they can be classified according to whether or not tones are used to distinguish meaning among words, and if so, by how many and what sort of tones are used. Or, they can be classified according to their sound systems; for instance, how many vowels or consonants they utilize, or whether they use specific sounds, such as the clicks found in some African languages (ibid.). Languages can be classified by how the words of a typical sentence either, for instance the Subject (S), Object (O), and Verb (V), are

ordered. In this scheme, English would be characterized as an “SVO” language and Nepali as SOV.

No doubt, there are a number of ways to classify languages. But one of the most fascinating ways to classify them is to follow genetics. This form of classification attempts to group together languages that have descended from a common ancestral tongue (Huffman, n. d.)

Scholars demonstrated the relationship of the Indo-European languages by first comparing basic words in many of the languages of Europe and India. After analyzing their similarities, they were able to tentatively reconstruct what may have been the original form of many words in what scholars call the Proto-Indo-European language (Huffman, n. d.).

Over the past 150 years, linguists have demonstrated that nearly all the languages of the world belong to some language family, each of which is descended from some now-lost proto-language (those languages which have not been shown to be related to other languages are called isolates) (Huffman, n.d.). It has been said that languages belong to 136 languages families, out of which there are six major language families namely Austro-Asiatic, Austronesian, Indo- European, Niger-Congo, Sino-Tibetan and Trans- New Papua Guinea. On the basis of the number of individual speaker, Chinese is spoken by the largest population, which is followed by Spanish, English, Arabian, Hindi, Bengali, Portuguese, Russian, Japanese and German respectively (Tumbahang, 2013).

There are debates among scholars and activists about the exact number of languages spoken in Nepal but the latest census report (2011) shows that it rooms for 123 languages and 125 ethnic groups. To remark, we find fluctuated statistical records of the

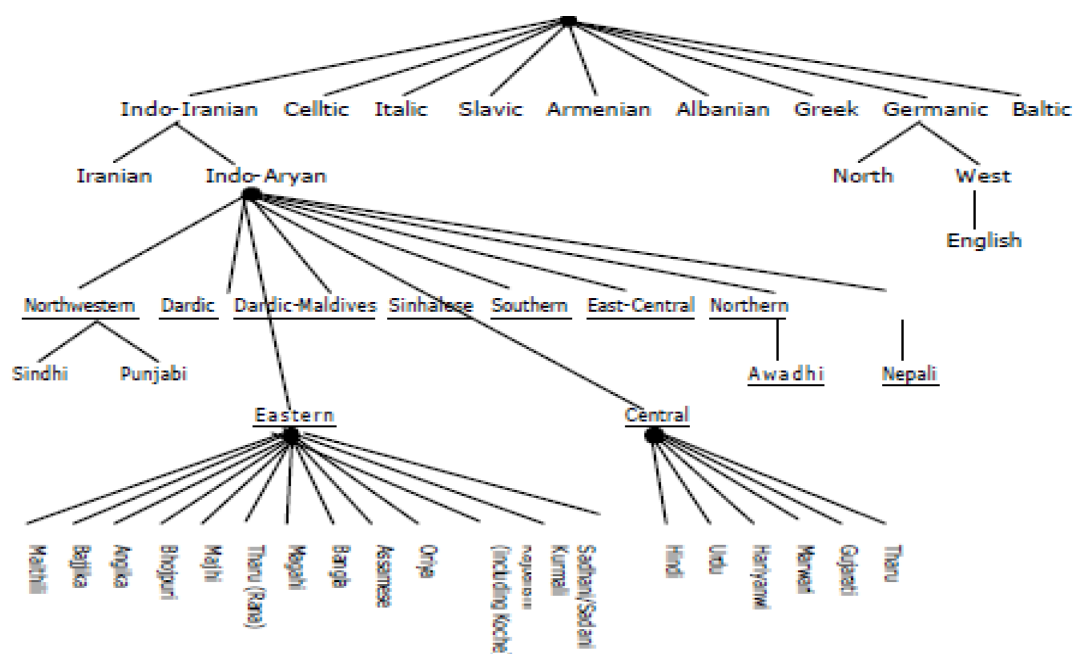
languages since each attempts of census records have different statistical records. Since the 1952/54 census, languages have consistently been reported in Nepal. However, their numbers vary in these censuses. Except 'other', 'unknown' and 'not stated' languages, there were recorded 44 (1952/54), 36 (1961), 17 (1971), 18 (1981), and 31 (1991) languages in the last five censuses (Gurung, 2002, p. 37). This figure has increased drastically the later censuses and reached to 92 in 2001 and 123 in 2011. Linguists and ethnic groups are still not satisfied with the present record. A matter of interest and surprise is that it is not the increase of the languages but it is the policy for proper attention to record them. Many languages are lumped together and put into one by what there is a grumbling among the language speakers which I myself realized it during the field visit. It is also difficult to know the exact number of languages because the distinction between a language and a dialect is not always clear and that languages are not isolated entities and in many cases there are no clear boundaries between them, it is rather a continuum that extends along a geographical area (Krauss, 1992 & Michael, 1992).

At the same time the increase (seen in the figures of the various censuses) in the number of mother tongues being recognized may be the result of the growing awareness of several ethnic minorities about their distinct cultural and linguistic identity. This shows that there are still more languages left to separate from the bigger one (e.g. Khawas from Tharu), and distinctive features are left unidentified. Likewise, associated cultures are disappearing or merging themselves to the others.

To consider the languages spoken in this country in terms of the genetic classification criterion (as mentioned earlier), languages of Nepal belong to four major

families, viz. Indo- European, Sino- Tibetan, Dravidian, and Austro- Asiatic and a language of isolate group (Yadava, 2007).

Indo-European family. Indo-European family of languages mainly comprises Indo-Aryan group of languages, which forms the largest group of languages in Nepal in terms of speakers. This group can be genetically subcategorized in as in the figure 1:



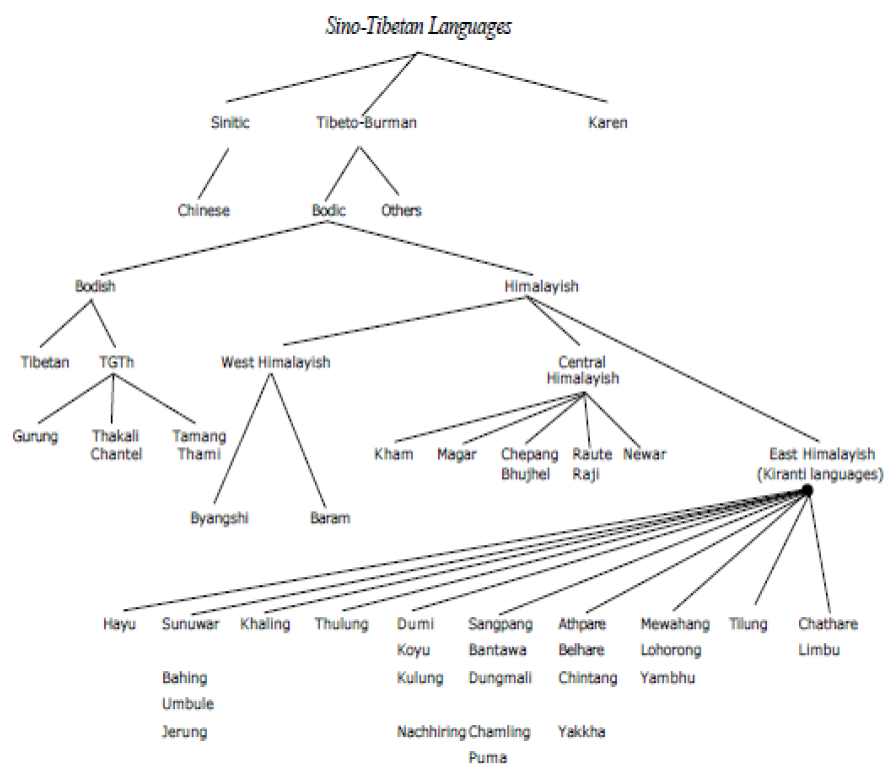
Yadava (n.d, p. 145)

Figure 1. Indo- European Languages

Figure 1 has not covered all the languages spoken in Nepal, e.g. Tharu, Bote, Darai, Kumal, Churauti and Danuwar because these Indo-Aryan languages are yet to be sub-classified in the lack of their adequate description (Yadav, 2007). Unfortunately, neither Yadava nor other linguists and researchers have even mentioned the name of the Khawas language in their writings. Nor any research activities have been done about it

so far. However, I have taken the two languages, namely Tharu and Khawas from this family within this study.

Tibeto- Burman language. A large number of languages spoken in Nepal belong to Tibeto- Burman group. This group is considered to be the sub-group of Sino-Tibetan (ST) language family which includes both the Sinitic languages (Chinese ‘dialects’) and the 200 to 300 Tibeto-Burman (TB) languages (LaPolla, 2006). Though it is spoken by relatively lesser number of people than the Indo-European family in Nepal, it consists of the largest number of languages. Languages of this family spoken as presented by Yadava, (n.d.) can be shown in figure 2:



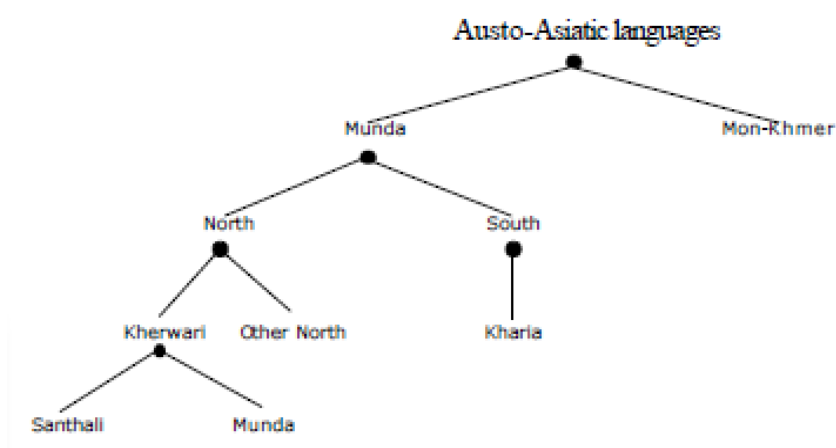
Yadava, (n.d., p. 146)

Figure 2. Sino-Tibetan Languages

In this gifure too, many languages are not included. But, the census reports and Language planning commission have included another language Dhimal which is spoken

in the Eastern Morang and in Jhapa districts belonging to this group. In this study, I have taken this language for the study due to the residential/geographical proximity as well as contact situation in schools and in the markets of the present research site.

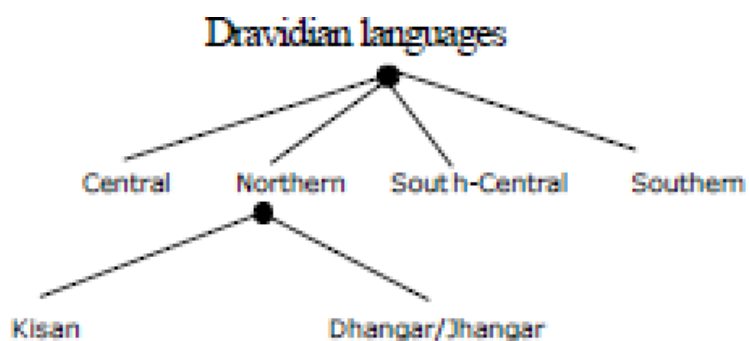
Austro-Asiatic family. There also exist a few languages belonging to two minor language families. They are Austric branch of the Austro-Asiatic family and Dravidian family of languages. The Austric languages comprise Santhali of the northern Munda group and Kharia of the southern Munda group (Yadava, n.d.). It is to be noted that Satar has been reported in all the censuses but Santhal has been wrongly reported as a separate language except in the 1952/54 census. The 2001 census lumps both Satar and Santhal together into a single language, called Santhali. It is suggested that Munda (with 67 speakers) should also be included within Santhali, in that it is just a variant name of the same language (ibid.). According to the 2011 census, Santhali speakers are 49,858 in number (CBS, 2012). The genetic affiliation of the Austric languages spoken in Nepal is shown in the figure 3



(Yadava, n.d., p. 147)

Figure 3: Austro- Asiatic Languages

Dravidian language family. Dravidian language family includes two languages spoken in Nepal. One of them is called Jhangar in the region east of the Kosi River but Dhangar in the region west of the Kosi River. It constitutes the northernmost part of Dravidian family of languages (Yadava, 2007). It is said to be a regional variant of Kurux spoken in Jharkhand State of India though it shows divergence in its vocabulary and grammar (Gordon, 176; Yadava, 2002). According to the census of 2001, it is spoken by 28,615, i.e. 0.13% of the total population of the country (But it is not included in the 2011 census). Another Dravidian language is Kisan with 1,178 speakers (CBS, 2012) settled in Jhapa district. The genetic affiliation of Dhangar/Jhangar and Kisan is presented in the figure 4:



(Yadava, 2007, p. 147)

Figure 4 Dravidian Languages

In the present study I have not incorporated any language from the Austro-Asiatic and the Dravidian group nor from the isolate (Kusunda) due to the present narrow study scope.

Language isolate. Kusunda, whose genetic affiliation was considered undecided earlier, has been now said to belong to the Himalayish group of Tibeto-Burman (Sino-Tibetan) languages. But, it is also considered as a language of isolate group (Pokhrel, 2064). It is Kusunda language which is at the edge of its death. Ethnologue (2005) has claimed that it has been dead (as cited in Yadava, 2007) by its number of speakers which belongs to neither groups of the world language families, that is to say, it is quite different from other family members of any group in the world (Pokhrel, 2064 B.S.) Only living speakers of this language so far reported are Puni Thakuri and her daughter, Kamala Khatri from Rolpa, Tunibot. In Deukhuri too, it has been reported that there are two speakers (Gyanimaiya Sen and Prem Bahadur Shahi) but they cannot speak their language in the family (ibid.). To this date, I cannot say whether they are or not.

Some interesting facts have been produced about Kusunda speakers and documentation by Pokhrel (2064 B.S.) mentioning that Prem Bahadur Shahi had forgotten 64% of his language. These three speakers (Kamala, Prem and Puni) were kept in a room in Kirtipur, Central Department, Tribhuvan University and Kusunda language was documented. There they got opportunity to speak their language being three speakers of the language. It is the bitter reality and reflects the endangered situations of languages in Nepal. So, Rai (2064 B.S.) reports a bitter example of the death of Eyak language with the death of its last speaker named Maria, 89 years old in Alaska, America in 2008, January 21. Perhaps, it will take no long time to get such news even from Nepal, and many have been already gone to the death undocumented. Regarding the result of the death of the language Turin (2007) remarks, “the death of a language marks the loss of yet another piece of cultural uniqueness from the mosaic of our diverse planet, and is

therefore a tragedy for the heritage of all humanity” (p. vii) .This, thus, gives us to be aware of making close study and preservation of the languages and if not documenting the languages which are in such situations since it is the ultimate way

Major and minor languages: If 100,000 speakers are taken as the cut off for ‘major’ languages, the number of these languages in Nepal is 19, and their cumulative percentage of the population is 95.91%. Inversely, the remaining 94+ languages are spoken by about 4% of Nepal’s total population (Yadava, 2013). This figure of approximately 96% languages being spoken by just 4% of Nepal's total population (CBS, 2012) has threatened of extinction of many languages. This statistics of Nepal goes match to the situation of the world’s where 96% of the world’s population speaks 4% of the world’s languages, and over 1,500 languages have fewer than 1,000 speakers (Crystal, 2000, as cited in Turni, 2007).

Table 1. *Major Languages of Nepal*

Language	Population	Percentage	cf (of percentage)
Nepali	11826953	44.64	44.64
Maithili	3092530	11.67	56.31
Bhojpuri	1584958	5.98	62.29
Tharu (a single)	1529875	5.77	68.07
Tamang	1353311	5.11	73.18
Newar	846557	3.20	76.37
Bajjika	793416	2.99	79.37
Magar	788530	2.98	82.34
Doteli	787827	2.97	85.32
Urdu	691546	2.61	87.93
Avadhi	501752	1.89	89.82
Limbu	343603	1.30	91.12
Gurung	325622	1.23	92.35
Baitadeli	272524	1.03	93.37
Rai (?)	159114	0.60	93.97
Achhami	142787	0.54	94.51
Bantawa	132583	0.50	95.01
Rajbanshi	122214	0.46	95.48
Sherpa	114830	0.43	95.91

(CBS, 2012)

Table 1 shows only major languages spoken in Nepal. It does not show the division of the small language groups. But it can be understood that Morangia belongs to the single Tharu but, the position of Khawas is uncertain. Although the table does not show Dhimal, it comes under the minor language category.

Multilingualism as a Wordly Phenomenon

The linguistic diversity gives rise to such situations, viz. bilingualism, and multilingualism (situation of speaking one language, two languages and more than two languages respectively). “No nation in the world is completely monolingual” Mayerhoff (2006, p. 103). However, some nations officially consider themselves to be monolingual (e.g., Greece). Multilingualism in particular refers to “the use of three or more languages by an individual or by a group of speakers such as the inhabitants of a particular region or a nation” (Richards, et.al, 1985, p. 185) and multilingual is a person who knows and uses three or more languages. This situation is prevalent in Nepal, which Turin (2007) remarks the functional multilingual reality of the hills in the following words:

Many people are functionally tri- or quadri-lingual, speaking an ethnic or tribal mother tongue at home, a different language in the local market town, conversing in Nepali at school or in dealings with the administration, and often using an international language (or two) in dealings with the outside world. Nepal is a perfect case in point: an individual might speak Chintang at home, Bantawa in the bazaar, learn Nepali at school, speak Hindi when visiting a regional city and write in English to chat with friends’ online. (p. 10)

This situation is highly applicable in many places even in the Terai. When Khawas, Dhimal, Nepali and Tharu meet in the market or at schools, they use Nepali, Tharu speaks Tharu and Khawas speaks Khawas when they meet in the market. They speak their own mother tongues at home. At schools they speak Nepali or English. But in many instances they all use Romanized Nepali, Romanized Khawas, Romanized Dhimal or Romanized Tharu or English on online chatting.

The countries where more languages are spoken are Papua New Guinea (over 800 languages), Indonesia (over 700 languages), Nigeria, India and Mexico (Edward, 1994). The governments of many countries give official recognition to only one or some of the languages spoken in the country and they give the impression that multilingualism is not a common phenomenon. In fact, it would be difficult to find a country which is completely monolingual because multilingualism is the rule not the exception as Edward (1994) considers as:

To be bilingual or multilingual is not the aberration supposed by many (particularly, perhaps, by people in Europe and North America who speak a ‘big’ language); it is rather a normal and unremarkable necessity for the majority in the world today. (p. 1)

Thus, multilingualism is a common and increasing phenomenon in present day world which can be studied from different perspectives. In this connection, Wardhaugh (1986) considers monolingual individual as a “misfit” (p. 94).

Considering the multilingualism and various uses of the languages in the society, Robinson (as cited in United Nations Educational, Scientific and Cultural Organization [UNESCO], 2003) suggests for a multilingual approach to work in which governments must see linguistic diversity as a boon and not a problem to be dealt with. As languages serve as fundamental means of communication and interpersonal relationship, linguistic diversity needs to be looked upon as a societal resource to be planned for its full utilization.

Nepal is multilingual since antiquity (Rai, 2005). In such a country it is not easy to give equal status to all the languages. This fact is expressed by Pattanayak (2003) who

gives the examples from Indian context and says that in a multilingual situation, not only are different languages used in defined domains, but selected variations of each language may be used for specific purposes. To him, one variant of the same language or another language may be used as a marker of institutional identity, for example, Marwari and Mewati are used as a first language, and Hindi is used to express institutional identity. In such cases, the functional language often rules, whereas the institutional language governs. This situation of the languages in the countries is well expressed in Nettlesford's (1991 as cited in Pattanayak, 2003) following writing:

When the <Governors' of the outer space and the <Rulers' of the inner space are truly integrated, linguistic wholeness will be achieved. The integration does not come only by the replacement of one or the other, but as much by the acceptance of linguistic pluralism rooted in mutual respect for the legitimacy, inner logic, and consistency of each. (p. 31)

Although the contextualization of all in all is not possible, the practical situation is not very different from the situation of Nepal where Nepali language seems institutional as well as the language of governing other languages. That is why, many educationists, linguists and minority language scholars and individuals are expressing anger towards the present linguistic policy situation of the nation. Sometimes, this agitation has also become a part of people's movement.

Heterogeneity of Linguistic Diversity, a Nepalese Phenomenon

In the multilingual country Nepal, Nepali (alternatively called Khas Kura, Ghorkhali or 'Parbate', 'the language of the mountains') is recognized as the national language, others being the languages of the nation. It is considered as the official

language of Nepal. Nepali language is spoken all over Nepal as the mother tongue of slightly less than half of the total population (44.64%). It is the linguafraca of the nation as well

In the high mountainous areas in northwest Nepal: Mugu, Dolpo, Mustang and Manang, Tibetan languages are spoken. Similarly in the northern, high mountain areas of east Nepal, we find smaller Tibetan-speaking groups, namely, Yohlmo, Jirel, and Sherpa. Large language groups, such as Magar, Gurung and Tamang live in the hilly regions of central Nepal. The similar situation is existant in the eastern hill regions. In the southern lowland of the Terai, Indo-Aryan, Tibeto-Burman, Munda and North Dravidian languages are spoken.

In the Terai, settlers belonging to different ethnic and linguistic groups including Nepali mother-tongue speakers are living side by side. In these settlements, there are schools where students come to study from more than one language speaking communities. So, the schools become a place of heterogeneous community by their speech and cultures. For example, students from Dhimal, Tharu, Khawas and Nepali speaking communities come to a common school where they study various subjects principally following Nepali language medium of instruction. In such situation, they also attempt to learn English (also attempt to acquire English). The linguistic and cultural combination of school differs from place to place such as Tharu, Khawas, and Nepali speaking at home (e.g. in Haraicha, Morang), Dhimal, Limbu, Nepali combination (in Damak, Jhapa), Dhimal, Rajbansi, Khawas, Nepali and Tharu combination (in Dangihat, Morang) and so on.

Reflection of linguistic diversity and multilingualism Nepalese society is in the school classroom as well. Interestingly, many language groups in Nepal are settled together and make up a specific character of language diversity. To consider the Terai and its linguistic set up, it has been appropriately termed as ‘a real linguistic melting pot’ by Toba, Toba and Rai (2005, p. 14). Teaching has, thus, become a complicated job at schools in such areas.

Some researches (e.g Awasthi, 2004) have shown that due to the linguistic diversity of the school classroom, there is invisible conflict among students in the classroom and between teachers and students as well. At the same time, children’s constitutional rights are also being violated in our conventional classroom. The essence can be that monolingual classes may not be fruitful to the students who come from such a diverse linguistic backgrounds. In this regard Awasthi (2004) remarks:

Ambiguities and inconsistencies prevail between the multilingually oriented intentions of the state and monolingually dominated reality of the school. In the school system, the mother tongue of minorities seems to have been invisibilised and is seen as a handicap. As a result, the non-Nepali speaking students at the early stages of their schooling face exclusion. (p. 3)

Through various forums, the dissatisfaction has also been expressed for such invisibilized condition of minority languages in Nepal, e.g. Yadava (2007), Rai (2005), Turin (2007), Toba, and Rai (2005), Yadava (2013) to mention some. The issues are genuine to me and the dissatisfactions are required for the better management of the linguistic diversity. In this direction, some policy provisions have been made to address the diversity which is reviewed ahead.

Policy Review

Addressing the diversified situations of the nations, ample policy provisions have been indoctrinated at the international and national levels. The United Nations Universal Declaration on Human Rights (1948) affirms the right to education without discrimination. Article 5 of the 1960 Convention and Recommendation against Discrimination in Education specifically recognizes “the right of the members of national minorities to carry on their own educational activities, including the use or the teaching of their own language” (UNESCO, 2011). More recently, numerous other United Nations declarations and conventions affirm the rights of minorities, including indigenous peoples, to learn and/or have instruction in L1 or their heritage language. Key documents include: the 1989 Convention on the Rights of the Child; the United Nations Declaration on the Rights of Persons belonging to National or Ethnic, Religious and Linguistic Minorities (1992, Article 4); the ILO Convention 169 concerning Indigenous and Tribal Peoples in Independent Countries (1989, Article 28); the 1990 International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families (Article 45); and the 2007 United Nations Declaration on the Rights of Indigenous Peoples.

The first Article of the UNESCO Constitution sets forth the fundamental principle that language should not induce any kind of discrimination: The 1960 Convention against Discrimination in Education also lays down the educational rights of minorities.

A gradually raised issue and the following international policy provisions are crucial for the development of the minority languages. One of the most influential the concepts is that of “linguistic human rights” which originates in the work of Tove

Skutnabb-Kangas (e.g., Skutnabb-Kangas, 2000, 2003; Skutnabb-Kangas and Phillipson, 1994, 1998 as cited in Piller, n. d., p. 13). This concept finds its most comprehensive expression in the *Universal Declaration of Linguistic Rights* (Follow-up Committee, 1998). In it, it is characterized by an understanding that sees the right to use a particular language as a human right and thus places language itself at the core of social exclusion. The imposition of a language other than the mother tongue, particularly through schooling, is seen as a human rights violation and thus a key manifestation of social exclusion. By this, principally, minority groups are seen as having a right to their ancestral tongue and individuals are seen as having a right to their mother tongue.

These days, the concept of linguistic human rights has been enthusiastically embraced by international organizations such as the lead international educational agency, UNESCO. The UNESCO and other international agencies concerned with early education, children's rights, and linguistic diversity argue strongly for the pedagogical imperative of using a child's own language as the medium of instruction, at least in the early years of formal schooling. In its 2003 position paper, *Education in a Multilingual World*, UNESCO (2003) espouses:

Mother tongue instruction generally refers to the use of the learners' mother tongue as the medium of instruction. Additionally, it can refer to the mother tongue as a subject of instruction. It is considered to be an important component of quality education, particularly in the early years. The expert view is that mother tongue instruction should cover both the teaching of and the teaching through this language. (p. 13)

In the Nepalese context too, mother tongue use has been taken as right in many policy documents. Connected to this, the constitutional provision made in the Interim Constitution of Nepal- 2007 reads as:

- (1) All the languages spoken as the mother tongue in Nepal are the national languages of Nepal. (2) The Nepali Language in Devanagari script shall be the official language. (3) Notwithstanding anything contained in clause (2), it shall not be deemed to have hindered to use the mother language in local bodies and offices. State shall translate the languages so used to an official (Part 1, Article 5,p. 3)

If we observe the lines of the constitutions, some provisions of linguistic rights are liberal and it has been made flexible for the development of the national languages. At the same time all the languages have not gained the status of the official languages except Nepali. So, questions are being raised to attain space at least of the official status.

As a point of remark, the Government of Nepal has already shown its commitment to 'education for all children'. Put it in other ways, the government is a signatory of the international declaration on Education for All and the Salamanca Declaration, which call for providing public education to all children, regardless of their physical, intellectual, emotional, social, linguistic, or other conditions. Initiatives have also been undertaken to provide integrated and inclusive education for children by the Department of Education, Ministry of education and National Planning commission. But, most of such programs have been disabilities focused. About other aspects, attention has not been given well. This confusion has also been marked by Lewis and Little (2007) to

NORAD Review Report, mentioning about Nepal's position about inclusive education. It mentions as follows:

The reviewed documents present a picture of stated commitment to education for all. But they also show some confusion over the nature of inclusive education (is it just a programme for disabled learners?) and how special schools, assessment centres, resource centres, etc, fit together in the move towards quality mainstream education for all. Commitments to access and quality are in place, though they are possibly not given equal or simultaneous attention. Processes for de-centralisation offer sound bases for increased flexibility in education provision, in line with the needs of inclusive education. However, there may be a need for greater clarity as to how local/community planning processes could embrace inclusive education goals. (p. 6)

This statement shows the problem of understanding of the term itself on the one hand and it also shows how other parts of inclusive education are neglected from the inclusive education.

The *EFA 2004-2009 Core Document* also highlights that School Management Committees (SMC) can use “cultural and linguistic potentials [of indigenous and linguistic minority children] as resources in school”. Likewise, School Sector Reform Plan (SSRP) (2009-2015) has provisioned for the medium of instruction as:

Children's right to basic education through mother tongues will be guaranteed in at least the first three grades. The choice of medium of instruction in school will be determined by the SMC in consultation with the local government. English will be taught as a subject from grade one onwards. The medium of instruction in

Gumbas/Vihars, Madrasas and Gurkuls will be determined by their respective management in consultation with the DEO. (p. 81)

Likewise,

To ensure that children learn in their mother tongues at least in the early grades up to three, SMC can determine the language(s) of instruction in consultation with the local body. Grades four and five can follow a transition from the mother-tongue medium of instruction to Nepali medium of instruction. From grades six to eight, the medium of instruction can be fully in Nepali. English will be taught as a subject from grade one onwards. (p. 82)

About teacher preparation, SSRP (2009-2015) mentions:

SMC in collaboration with DEO can plan teacher preparation needs to enable them to use mother tongue as a medium of instruction in schools. Such plan should be discussed with NCED for its implementation. Alternatively, SMC can also explore locally available human resources for the delivery of education through mother tongue at the foundation grades of basic education. (p. 82)

Based on the above mentioned legal provisions, amendments have been made in Education acts and regulations. In the educational institutions such as schools where public information and social relations are established require a healthy trust and confidence of the much stronger in its type. We cannot know all about another person's culture, and language but we can extend them respect and interest. Wring about American situation of linguistic diversity, which is logical to Nepalese situation as well, Angela L. Carrasquillo and Vivian Rodríguez (2002) explain that the diversity poses the need for educators to accept the cultures from which language minority students come,

and to embrace the imperative to work through that understanding to help these students ease their way into a new school language and culture. To them, through an understanding of linguistic and cultural diversity, schools can contribute to the elimination of stereotyping, which influences the way students are perceived and ultimately instructed.

In the schools and colleges where language is a subject of study, the question becomes even pertinent. Regarding the education through mother tongue, section 7 of the seventh amendment of the Education Act of Nepal states that Nepali language shall be the medium of instruction in schools but that mother tongue can be used as a medium of instruction at primary level (Rai, 2010, p. 140).

The literatures show that mother tongue instruction is a genuine and considerable issue for all who are concerned and one of the areas of implementation of the above mentioned rights and policy provisions of the national and international standard is through inclusion and inclusive education and practices in the real field.

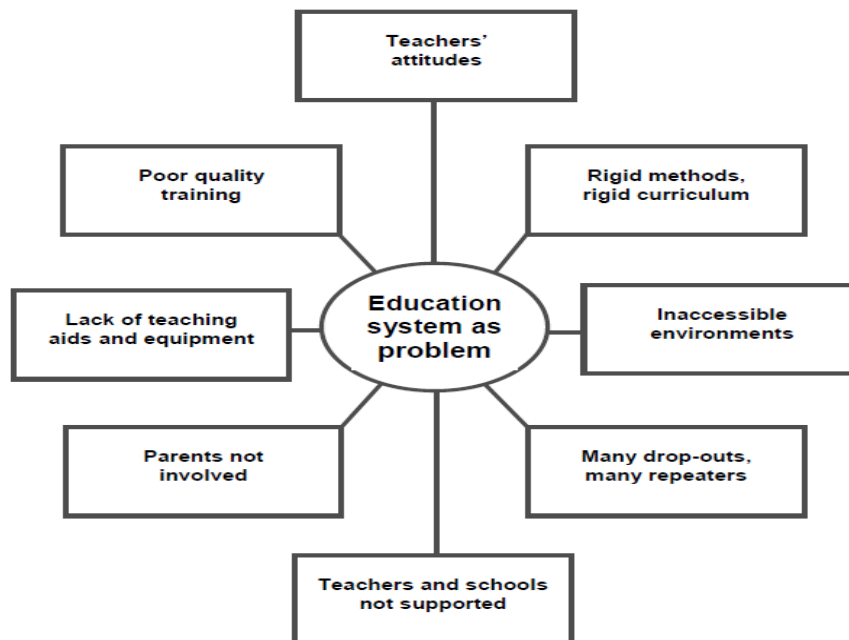
Inclusive education (IE): There is no single accepted definition of the term inclusive education. It is defined differently in different context. To begin with, ‘inclusion’ itself is fundamentally about issues of human rights, equity, social justice and the struggle for a non-discriminatory society; and these principles are at the heart of inclusive policy and practice (Armstrong & Barton, 2007).

Inclusive education, on the other hand, as defined by Leonard Cheshire Disability (LCD) as “children learning together in the same classroom, using materials appropriate to their various needs, and participating in the same lessons and recreation” (p.7). By this definition, inclusive education includes all learners, but it may be interpreted differently according to the context. For example, it covers children excluded on the basis of language, gender, ethnicity, disability and other factors. But in this study context, it has been principally taken as the linguistic one. Inclusive education principally addresses the diversity of pluralism as has been stated in the UN Convention of the Rights of the Child (1989, Article-2) with the consideration that all children and adults have the right to evolve and to develop in a context where there is equity and respect for diversity. It further consider that ,children, parents and educators have the right to good quality in early childhood education services, free from any form of - overt and covert, individual and structural – discrimination due to their race, colour, sex, language, religion, political or other opinion, national, ethnic or social origin, property, disability, birth or other status

The principal concern expressed in the convention was to recognize, respect and embrace diversity and equality with the avoidance of any sort of discrimination. In essence , inclusive education is a process of increasing the presence (access to education), participation and achievement (quality of education) of *all* students – this means disabled

and non-disabled, girls and boys, children from majority and minority ethnic groups, refugees, children with health problems, working children, etc. It is not just about education for disabled children (Lewis and Little (2007, p. 10).

NORAD's desk review of inclusive education report submitted by Lewis and Little (2007) further clarifies the concept with the mention that inclusive education does not 'blame' the child for his personal characteristics or abilities for exclusion. Instead, it believes that the problem is not the child but it is the education system, i. e 'the system as the problem'. Therefore, inclusive education involves restructuring the culture, attitudes (of adults and children), policies and practices in schools and the wider education system so that they respond to the diversity of all learners, and can effectively welcome and educate any child. This can be demonstrated in the figure 5:



(Lewis & Little, 2007, p. 10)

*Figure 5.*Inclusive Education

Figure 5 shows that inclusive education acknowledges that all children can learn, and that they learn at different rates. It encourages flexible teaching, using different methods to suit various learning styles. It draws on a range of methods for supporting disabled or other marginalised learners, depending on local context, e.g., peer support, parental involvement, disabled adult volunteers, additional in-service training for mainstream teachers, etc.

At the same time, inclusive education has its foundation on the right-based approach. In this regard, international standards such as UNESCO Convention Against Discrimination in Education (1960), which provides the legal basis for the Right to Education; World Declaration on Education for all (1990), which declares for every person- child , youth and adults shall be able to get benefit from educational opportunities designed to meet their basic learning needs. In the same vein Dakar Framework for Action: Education for All (2000), which enforces international community to show commitment to achieving six goals by 2015 are some bases on what the inclusive education has grown up with stronger foundation. In fact, It was Salamanca Statement and Framework for Action on Special Needs Education(1994) which put forward the concept of ‘inclusive’ with the consideration that every child has unique characteristics ,interests, abilities and learning needs, hence, education system should be designed and educational programs implemented to take into account the wide diversity of these characteristics and needs. Here, to revise, the inclusive school conceptualized in the Salamanka Conference is presented in the box.

The fundamental principle of the inclusive school is that all children should learn together, wherever possible, regardless of any difficulties or differences they may have. Inclusive schools must recognize and respond to the diverse needs of their students, accommodating both different styles and rates of learning and ensuring quality education to all through appropriate curricula, organizational arrangements, teaching strategies, resource use and partnerships with their communities. There should be a continuum of support and services to match the continuum of special needs encountered in every school (Peters, (S.J 2004)

From the ideas expanded of inclusion, inclusive education and inclusive school; we can get a clear sense of addressing the diversity. It is based on the belief in the rights of all to equal recognition, respect and treatment, regardless of difference. It recognizes, and is responsive to, diversity and the right ‘to be oneself’ – in an open and democratic community (Armstrong, 2008, p. 11). This interpretation of inclusive education implies the right for all to be an equal member of the school and college communities.

Studying the linguistic issue of this study, I attempted to deal with the linguistic diversity .In this connection, it could be said that by accepting multilingualism, the teacher can use the languages the children bring to the classroom as resources to build upon, and can give a sense of pride and equality to the diverse language speakers in the class. However, by rejecting multilingualism, the teacher can generate a sense of inferiority in some pupils and create confrontation among languages. Teachers, therefore, need to be educated if multilingualism and multiculturalism are to succeed as educational goals.

As Giangreco and Putnam (1991) pointed out, when people use terms such as *inclusion*, they may mean different things. However, the core of the inclusive school refers to “a place where everyone belongs, is accepted, supports, and is supported by his or her peers and other members of the school community in the course of having his or her educational needs met” (Stainback & Stainback, 1990, p. 3). It is designed to benefit everyone—students with varying characteristics (including those with disabilities) as well as teachers and other school personnel. In this connection, features of inclusive education, presented by Giangreco, M.F., Cloninger, C.J., Dennis, R.E., & Edelman, S.W. (1994) are useful for us: They include:

1. *Heterogeneous Grouping*: All students are educated *together* in groups where the number of those with and without disabilities approximates the *natural proportion*. The premise is that “students develop most when in the physical, social, emotional, and intellectual presence of non handicapped persons in reasonable approximations to the natural proportions” (Brown et al., 1983, p. 17).
2. *A Sense of Belonging to a Group*: All students are considered members of the class rather than visitors, guests, or outsiders. Within these groups, students who have disabilities are welcomed, as are students without disabilities.
3. *Shared Activities with Individualized Outcomes*: Students share educational experiences (e.g., lessons, labs, field studies, group learning) at the same time (Schnorr, 1990). Even though students are involved in the same activities, their learning objectives are individualized and, therefore, may be different. Students may have different objectives in the same curriculum area (e.g., language arts) during a

shared activity. This is referred to as *multilevel instruction* (Giangreco & Putnam, 1991).

4. *Use of Environments Frequented by Persons without Disabilities*: Shared educational experiences take place in environments predominantly frequented by people without disabilities (e.g., general education classroom, community worksites).
5. *A Balanced Educational Experience*: Inclusive education seeks an individualized balance between the academic/functional and social/personal aspects of schooling. For example, teachers in inclusion-oriented schools would be as concerned about students' self-image and social network as they would be about developing literacy competencies or learning vocational skills.

Integrated education: The concept of inclusion is rather different from the concept of 'integration', which focuses on the question of how an individual child, or group of children, might 'fit in' to a school or a class, rather than focusing on the need for a fundamental transformation in the social, cultural, curricular and pedagogic life of the school, as well as its physical organization (Armstrong, 2008, p. 11). Integration has, traditionally, referred to a concept and practices associated with learners identified as 'having special educational needs'. In contradiction, the term 'inclusion' is often used in the same way as integration (ibid). For example, it is common to hear children referred to as 'being included' in a certain activity for part of the week, or to mean they attend a special school or unit but attend a mainstream school or class as *visitors* on particular days. This creates some confusion, as integration and inclusion represent very different values and practices. The key difference between the concept of inclusion and the concept of integration is that *integration* focuses on the perceived deficits in the child as

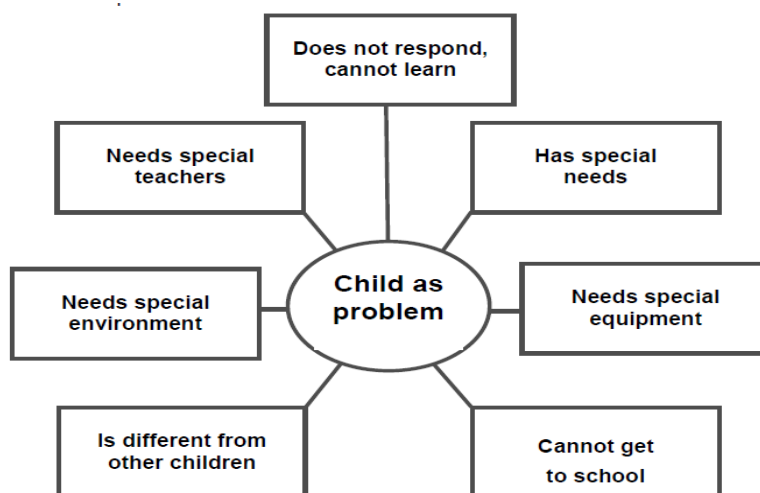
creating barriers to participation, whereas *inclusion situates the barriers to participation within the school or college*. Giving an explicit idea of the integration, Lewis and Little (2007, p. 10) summarize the concept of integrated education in the following words:

Integrated education focuses on getting disabled or other excluded children into mainstream schools. It is often seen as a stepping stone to inclusive education.

Unlike inclusive education, however, it tends to see the causes of exclusion as being within the child – it is his/her physical or intellectual status, ethnic origin, gender, etc, that cause the problem. In relation to disabled learners, this is a reflection of the medical model of disability. (p. 10)

The solution proposed in the integrated education is ‘fixing’ or changing the child so that he/she can fit into the existing, unchanged education system or school. As opposed to the inclusive education, integrated education sees the problem on the child, not on the system. An integrated approach then may help individual children to attend school at a particular point in time, but it may not lead to far reaching changes in the education system that can make it easier for other excluded children to get an education in the future.

Following the same report, integrated education works well at helping marginalised children to be *present* in a classroom, but it may not always work towards ensuring their genuine *participation* in all aspects of school life, or their *achievement* in education. Figure 6 shows how integrated education is built around that ‘the child is the problem’.



(Lewis and Little, 2007, p. 10)

Figure 6. Integrated Education

Empirical Review

Previously research works have been done on various linguistic issues by Nepalese and foreign researchers. Some of the works done closely related to the present study are reviewed in this subsection under the following sub-titles:

On Dhimal language. Regarding the very initial research work on Dhimal language, Cooper (1999) writes that it was Hodgson who collected Dhimal data in the Jalpaiguri area of West Bengal, published first in 1847 and again in 1880. In Cooper's claim, Hodgson's material was later used by Grieson (1908) in the Linguistic survey of India. For a long time, it was believed that Dhimal was a language of West Bengal and had died out (Cooper, 1999, p.29). It was also not considered that there were Dhimal speakers in Nepal. The vocabulary given by Hodgson is very similar to that of present day Western Dhimal (ibid). As an outcome of Nepali writer's search, it was the ethnological publication by Diwas, et.al (1973) on the Dhimal language. Diwas (1980)

and Copper (as cited in Regmi, 1991) contain preliminary information on the Dhimal language and some vocabularies played a significant path to move to this direction. It was King's (1994) short but fairly comprehensive overview of Western Dhimal which has become an essential piece of Dhimal language study document.

The Dhimal Caste Development Society has supported the publication of a few texts in Dhimal, some of them are stories, and poems, others dealing with the caste and the language. Lengbang and Toba (as cited in Cooper, 1999) have also discussed about Dhimal origins and language in both Dhila and Nepali, and a dictionary of Western Dhimal is published by Toba and Dhimal.

An important piece of work towards the Dhimal is King's (2009) comprehensive work on '*A Grammar of Dhimal*' which contributed a lot to produce the present work. It provided a good linguistic description of the western dialect of Dhimal spoken in and around the villages named Athiyabari and Rajghat of Morang district, Nepal. It has included phonology, nominal and verbal morphology, and sentence and information structure of the Dhimal language. In it, the complex Dhimal pronominal agreement system has also been presented which has contributed to a better understanding of the development of pronominalisation in the family. Additionally, this grammar aids in determining the genetic relation of Dhimal to other languages in its family.

Another contributing work associated with the Dhimal is by Rai (2013) as the Ph.D dissertation on *Activism as a Moral Practice: Cultural Politics, Place Making and Indigenous Movements in Nepal*. It is an ethnographic study of the indigenous political activism of the Dhimal. In this dissertation, he has examined the quotidian and organized ways in which Dhimal enact locally embedded cultural politics and globally influenced

indigenous activism to assert their distinct history, territorial belonging and political autonomy as they participate in the process of remaking Nepal into an inclusive federal republic nation state. More specifically, his study investigated how Dhimal cultural practices related to marriage, communal rituals and place-making become the constitutive practices of their political mobilization for territorial and political autonomy. Although the work is rich to give ethnographic description of the community, it is much more anthropological rather than the linguistic and pedagogic in its nature.

Small but contributing empirical work of the linguistic and pedagogic aspect done relating to the Dhimal is on '*English and Dhimal Kinship Terms*', M.Ed. thesis done by Mahendara Khulal under Tribhuvan University. It gives a picture of comparative study between English and Dhimal in terms of both appellative and addressive uses of kinship terms from both male and female perspectives. Using the tools of questionnaires and unstructured interview, he came to the finding that there are 29 affinal and 35 consanguinal kinship terms in the Dhimal language by what this language is considered richer in terms of kinship compared to English. In the same vein, Biswokarma (2013) undertook a research work on '*Pluralization in English and Dhimal*' as for the completion of the partial fulfillment of the Master of education in English under Tribhuvan University. He could draw some plural marking morphological features of the Dhimal languages and compared to English. He came up with the findings that suffixes “-gelai” and “-lai” are used to change singular nouns into plural forms in the Dhimal language. While comparing, he also found that pluralization of nouns in English affects the form of the verb at the sentence level whereas plurlaization of nouns in Dhimal does not affect the form of the verb at the sentence level (Biswokarma, 2013, p. vii).

Chapagain (2013) also attempted to carry out a comparative research on *Pronominals in English and Dhimal*. In this study she elicited Dhimal personal pronouns, possessive pronouns, reflexive pronouns, and demonstrative pronouns. In this study she also listed the similarities and differences between English and Dhimal in terms of gender.

On Tharu language. There has been a considerable amount of researches done on the Tharu people in regards to economics, religion, and customs, but a fairly small amount of linguistic research has been published. In addition, much of the research done on the Tharu people focuses on the western Tarai varieties and excludes Morangia Tharu in the east.

In the 1970's, R. R. Regmi published two pieces about Kochila Tharu customs and social structure. These articles ('Kosika Tharu samudaya ra tinko parivartansila saskrti' and 'Kosika Tharu') were published in Nepali and have not been translated into English. Kelly Boehm (1997) has done research regarding the vitality of Tharu in her thesis *Language Use and Language Maintenance Among the Tharu of the Indo-Nepal Tarai*. This research included two Kochila Tharu villages and concluded that vitality appeared to be strong at the time of her research.

A sociolinguistic research conducted by Eichertopf and Mitchell (2013) among Kochila Tharu communities in Southeast Nepal has been a significant piece. In this research work, some topics were studied in order to inform future language-based development activities which included: identifying major varieties of Kochila Tharu, assessing intelligibility and attitudes between the varieties, and determining the vitality of the language. Based on the findings of the research, it has been made recommendation

that future language-based development activities could take place in any of the varieties of Kochila Tharu and could be usable and acceptable to all other varieties. This study also showed that Kochila Tharu language vitality is high.

Kochila Tharu (also known as Saptaria Tharu) is different from Morangia Tharu. However, few researches have been done on the latter. That is why, this research attempted to explore the Morangia Tharu language construction along with Dhimal, Khawas, Nepali and English.

On multilingualism, inclusion and exclusion. Closely related to my attempt, Acharya's (2009) research work on *Civic Pluralism: A quest to address secondary school curriculum of Nepal* has shown that ethnic civic issues are largely ignored in the secondary school curriculum. To him, the civic values are not incorporated on the one hand and the cultural values of different ethnic groups of people are by passed in it. However, the situation of the incorporation or integration of the linguistic diversity existing in the multilingual classroom is still left to study which I attempted to carry out in this study.

Though related to mathematics Dahal (2007) undertook a research on *Indigenous mathematical concepts of Gopali community from their cultural perspective*. This study focused on the perception of mathematical knowledge among illiterate Gopali people attempting to incorporate the ethno-mathematical knowledge in the school curriculum. The traditional practices followed by them were the main area of the study. The study concluded that the ethno-mathematical practices has supported in preserving their cultural identity. According to his observation, the perception of mathematics preserved by Gopalis differs from the school mathematics. Moreover, according to his study result,

there is discontinuity between traditional and modern measurement system but similar practices are found still among the illiterate group. The study is also concluded that the origin of ethno-mathematics is preserved by such a group of people.

About the pluralistic and multilingual situation of Nepalese Higher education Poudel's (2010) study of the multilingual classroom situation of higher level education of Nepal showed that even at the higher level, the students are deprived of the convenience to the right to get education in their own language. The teachers felt comfortable in Nepali and the students also felt comfortable in their own language but the goal of teaching is to make them competent in English. English language teaching situation seems to be affected by this situation also. In his opinion, the success in ELT also depends on the students' motivation towards it and the interference of learners' mother tongue seems to be one of the factors for poor performance in English. But, his study showed that, because of the multilingual backgrounds of the students, it is very difficult for the teachers to devise the right type of teaching methodology. His study also suggested that the appropriate method is that method which better fits in the particular classroom of the teachers.

Aiming to understand whether and how a move towards a sector-wide approach (SWAp) in education in Nepal was making a difference to the direction of addressing educational inequity and exclusion, a case study on 'social inclusion: Gender and equity in education swaps in south Asia' was carried out by Acharya (2007). Discussing about the language dimension in the study report, she writes that Nepali is the official language of the nation and the language of instruction in public schools. This medium has, thus, prevented most ethnic communities from climbing up the education ladder and

this medium has made difficult for many non-Nepali speaking children to comprehend the general lessons. Her claim is that the children gain mechanical language skills but cannot fathom the intent of the lesson because the lessons are foreign to their language and culture. She, then, pointed out that, in this situation, children from a non-Nepali language speaking background are very likely to drop out or get through school with limited knowledge and skills (ibid).

There is a common perception among teachers and educationists that most of the non-Nepali speaking children drop out of school in Grade one due to language problems. This perception is justified by the government's move to implement a bilingual approach in the first three years of primary level. Likewise, students who do not belong to a mainstream language grouping are very likely to be excluded in school life. In this connection, Acharya (2007) further expresses a bitter reality that most of the teachers are monolingual and very few of them are able to learn students' mother language other than Nepali. In the same vein, National Planning Commission (2013), presenting the Millennium Development Goals (MDG), has expressed dissatisfaction about government's efforts to improve the quality of instruction in the early grades. The commission has also remarked clearly that these early grades were usually taught by the least qualified teachers and by those who do not speak the local languages. My dubious is at this point as well, i.e the instruction in the early grades and the efforts made by the schools. More importantly studies have also shown that due to language difficulty, students are hesitant to generate and voice their knowledge in the classroom; teachers undermine students' knowledge; there is no verbal interaction between teachers and students; and teachers are not properly trained in applying bilingualism in the classroom

context (CHIRAG, 2001). Moreover, students dwell between two languages neither of which completely helps them to compete in the outside world. Dissatisfactions have also been emerged pointing to “the absence of smooth language transfer policy and code switching practice in the classroom has compounded the students’ problem,” (Acharya, 2007, p. 59). It has been pointed out that Janajati students score less than other students (Koirala and Acharya, 2005). In other words, it is likely that they graduate only with bookish knowledge which is hardly applied in their everyday lives.

Awasthi (2004) has also explored the school practice in Nepalese context. In this study he has given the details of the monolingual teachers’ behaviours in the school and in the classroom. To him, manner differs according to the language one belongs to. In his study, schools or teachers feel that a certain norm is the standard norm or the right norm; therefore all students must follow it. In this situation students who are aware of such norms are accepted by the institution (school) and are more advantaged than those who are not aware. Indifferent attitude and ignorance of the teachers towards the culture of a particular language group creates as well as reinforces this situation. In his conclusion the use of Nepali language as the medium of instruction has reinforced the linguistic and social hierarchies on the one hand and on the other it has contributed to the increased dropout, repetition and failure in primary level among students whose mother tongue is not Nepali (p. 260).

Rai (2005) reasons for this situation due to the high status of the ruler/killer language at the policy (one nation, one language policy of Nepalese government) level in the country. As a result, Nepalese languages other than Nepali were deliberately discouraged to be used which continued before and after the democracy was established

(p. 531). A closely similar attitude has been expressed by Mishra (1996 as cited in Rai, 2005) and puts blaming words towards Sanskrit which is enjoying supreme position in the religious, official, and academic fields in ancient time.

Nevertheless, in my research the attention was not much on finding the factors to kill the language and the languages to be killed. Instead, this research attempted to make a comparative study of the morphology, and syntax five languages; English, Nepali, Tharu, Dhimal, and Khawas. The intent was just to know how much they exhibit similarities and differences on the one hand and how we can make language teaching and language instruction inclusive in the Nepalese school contexts on the other hand.

Theoretical Review

In this sub-section I have subsumed the linguistic and psychological theories connected to the present study which included theory of language transfer, universal grammar theory (UG, acculturation theory, and socio-cultural theory.

Contrastive Analysis (CA) and Transfer Theory

Contrastive Analysis' (CA) has its close link with the psychological theory of behaviourism, expounded by Skinner; and linguistic theory of structuralism propounded by Bloomfield and Ferdinand de Saussure. It is the systematic comparison of two or more languages with the aim of describing their similarities and differences (Johansson, 2008), mainly focused on the structure of the languages. It is done for practical/pedagogical purposes. The aim has been to provide better descriptions and better teaching materials for language learners. Two prominent names associated to this theory were Charles Carpenters Fries and Robert Lado, who explained the rationale for applied CA in this way:

The most efficient materials are those that are based upon a scientific description of the language to be learned, carefully compared with a parallel description of the native language of the learner. (Fries, 1945, p. 9)

In the 1960s, the Contrastive Analysis (CA) became a mainstream of the language study. This was a time when structural linguistics and behavioral psychology were rather dominant in the study of language learning. CA proponents came to advocate that L2 instructional materials could be prepared more efficiently by comparing two languages and, in the process, predict learners' behaviors and difficulties. Some researchers even believed that when similarities and differences between an L1 and an L2 were taken into account, pedagogy could be more effective and useful. Such arguments gave birth to the basic ideas of Contrastive Analysis Hypothesis (CAH), upon which CA is based.

CA Hypothesis (CAH) and Theories of Transfer: Lado's *Linguistic Across Cultures* (1957) is the landmark work which paved the way for CAH. According to this hypothesis, L1 transfer affects second language acquisition. Lado (1957, p. 2) contends that "those elements that are similar to the [learner's] native language will be simple for him, and those areas that are different will be difficult." Including this fundamental assumption of the CA, Awasthi (1995) has summed up the CAH in the following three points:

- I. The main difficulties while learning a second language are primarily caused due to mother tongue interference.
- II. These difficulties are predicted by CA after accomplishing a comparison between a source language and target language (TL).

III. In order to overcome these difficulties, teaching learning materials are prepared. Such materials help to reduce the effects of interference.

The first assumption deals with the transfer of the native habits into the target language. Theory of transfer emerges at this point in the study of language. Language transfer, in short, refers to the learner's trying to apply rules and forms of his/her mother tongue into the target language (TL). Brown (1987) defines transfer as "the carryover of previous performance or knowledge to subsequent learning" (p. 90). The direction of language transfer is understood as it is only from the mother tongue to the second language, but it may be reversed. However, this view has not been so highlighted in the CA literatures.

In the CA literature, two types of transfer are most frequently referred to: positive transfer and negative transfer. *Positive transfer* refers to facilitation of the native language systems while learning the Target Language (TL) Dulay et al. (1982, p. 97, as cited in Awasthi, 1995) define it as "... the automatic use of the L1 structure in L2 performance when the structures in both languages are the same, resulting in correct utterances." This is the kind of transfer intended by the foreign language learners during the course of their learning.

Negative transfer refers to the interference caused by the native language while learning the second/foreign language. Dulay et al. (1982, as cited in Awasthi, 1995, p. 97.) clarify the notion of negative transfer in their own words as: "The CA hypothesis held that where structures in the L1 differed from those in the L2, errors that reflected the structure of the L1 would be produced. Such errors were said to be due to the influence of the L1 habits on L2 production". The two words *differences* and *difficulties* are

synonymously used in CA. The more the differences between LI and L2, the more the difficulties the learners, are likely to face resulting in the erroneous utterances. Another feature of this assumption is that the source language of the learner is considered to be the sole cause of errors that s/he is likely to commit. In this hypothesis, the differences and difficulties are highlighted for pedagogical directions.

The second assumption of CA is concerned with its predictive power particularly in the areas of difficulties. In such areas TL learners are likely to make errors. It is assumed that the areas in which the source language and target language of a learner differ, s/he is most likely to face difficulties. In this connection, Lado (1957) opines that differences are the chief source of difficulty in learning a second language. In general, this hypothesis gives reasons of why comparison is required.

The third assumption of CA is more or less directed towards the remediation of the difficulties predicted by the works of CA. The immediate appreciation of CA is in the second or foreign language teaching. The learning materials based on CA address to the areas of difficulties that the learners are likely to encounter. This has clearly been expressed by Fries (1945, p. 9) in the following statement: "The most effective materials are those that are based upon a scientific description of the language to be learned, carefully compared with a parallel description of the native language of learner." This spirit is further maintained by Lado (1957) who also stresses the need for comparing the native language and target language for preparing teaching materials. He also believes that a teacher who can compare two languages " will be able to prepare supplementary exercises on those patterns which are Important or difficult and have been overlooked or treated inadequately in the book" (Lado, 1957, p. 3).

During the heyday of the CAH, we find a large number of contrastive studies in the 50s and 60s, both in the United States and in Europe. CA was considered to be the main source of information regarding the preparation of foreign language syllabuses, textbooks and teaching materials (Awasthi, 1995.). Fries (1945) overtly advocated the use of CA in the production of effective teaching materials. Lado (1957, p. 3) furthers this claim and says that "The most important new thing in the preparation of teaching materials is the comparison of native and foreign language culture in order to find the hurdles that really have to be surmounted in the teaching". Lado also points out the advantage that a teacher may have - he can systematically compare the native language and foreign language because he can prepare supplementary materials in the areas of the foreign language that are likely to be difficult to the learners but are not adequately given in the textbooks. But, there was some disenchantment with CA and this hypothesis began to be challenged as the 1970s dawned. CA was being discredited on so many levels that the bubble began to burst. Contrastive analysis was no longer claiming as much pedagogic attention as it once did before.

The basic premise of Lado's (1957) CAH is that language learning can be more successful when the two languages – the native and the foreign – are similar. Linguists call this situation “positive transfer”. Lado and his supporters believe that second language teaching should concentrate on the differences, with little or no emphasis on similarities. Though this argument may sound logical in theory, it is receiving a large number of criticisms. Teaching differences alone means that important parts of a foreign language are not taught at all. This may have grave consequences on the language learning process; so CA is making teaching learning weak instead of strengthening it.

As another argumentative point in Lado's theory is its model of language learning. Lado (1957) calls grammatical structure “a system of habits.” (p.57) According to this view, language is a set of habits and learning is the establishment of new habits. However, a large number of research reports suggested a strong disagreement with such a view. Indeed, this thinking goes into the very core of the mainstream behaviorist view of language learning, championed by Bloomfield and Skinner, but attacked by Chomsky who was convinced of the existence of a Language Acquisition Device (LAD) in order to construct a generative grammar of linguistic competence out of the language samples one encounters.

CA is undoubtedly far from perfect. One cannot deny that learners' knowledge of their first language will ultimately influence the way in which they approach and learn a second language; yet at the same time, there is still no consensus about the nature or the significance of cross-linguistic influences.

Acculturation Theory.

Acculturation is environmental-oriented theory proposed by John Schumann (1978) to describe the acquisition process of a second language (L2) by members of ethnic minorities that typically include immigrants, migrant workers, or the children of such groups. This approach came into light with Schumann's study of six non-English learners where one learner named Alberto, unlike the other five, had little progress in the acquisition process of English. As Alberto's lack of progress denied any satisfactory explanation in terms of cognitive development or age, Schumann prompted to attribute Alberto's failure to his limited contact with native English speakers; that is, the social and psychological distances of Alberto – the two factors Schumann later used to develop his

acculturation model – inhibited his achieving sufficient proficiency over his target language.

The process of acculturation was defined by Brown (1994) as "the process of being adapted to a new culture" which involves a new orientation of thinking and feeling on the part of an L2 learner. To Brown (1994), as culture is an integral part of a human being, the process of acculturation takes a deeper turn when the issue of language is brought on the scene. Schumann based his Acculturation Model on two sets of factors: social and psychological. Schumann (1978) asserts that the degree to which the second-language learners acculturate themselves towards the culture of target-language (TL) group generally depends on social and psychological factors; and these two sorts of factors will determine respectively the level of *social distance* and *psychological distance* an L2 learner is having in course of his learning the target-language. Social distance, as Ellis (1994, p. 230) notes, concerns the extent to which individual learners can identify themselves with members of TL group and, thereby, can achieve contact with them and the psychological distance is the extent to which individual learners are at ease with their target-language learning task.

Schumann (1978) stated that there are two types of acculturation. In type one acculturation, the learner is socially integrated with the TL group and, as a result, develops sufficient contacts with TL speakers to enable him to acquire the TL. In addition, he is psychologically open to the TL such that input to which he is exposed becomes intake. Second type of acculturation has all the characteristics of type one, but in this case the learner regards the TL speakers as a reference group whose life and values he consciously or unconsciously desires to adopt. Both types of acculturation are

sufficient to cause acquisition of the TL, but the distinction is made in order to stress that social and psychological contact with the TL group is the essential component in acculturation (as it relates to SLA) and that adoption of the life style and values of the TL group (characteristics traditionally associated with the notion of acculturation) is not necessary for successful acquisition of the TL. (p. 29)

Schumann (1986) further claims that acculturation, or the integration of the L2 learner into the target linguistic community is not a direct cause of second language acquisition (SLA), but rather it is the first in a chain of factors which results in natural SLA. Schumann (1986, p. 385) proposes that "acculturation as a remote cause brings the learner into contact with TL-speakers and verbal interaction with those speakers as a proximate cause brings about the negotiation of appropriate input which then operates as the immediate cause of language acquisition".

Socio-cultural Theory

This is an influential theory in psychology developed by the Russian psychologist Vygotsky (1896-1934). For him, although biological factors constitute the necessary prerequisite for elementary processes to emerge, sociocultural factors are indispensable for elementary natural processes to develop (Turuk, 2008). He regards sociocultural settings as the primary and determining factor in the development of higher forms of human mental activity such as voluntary attention, intentional memory, logical thought, planning, and problem solving (ibid).

Lantolf (2000) posits that one of the fundamental concepts of sociocultural theory is its claim that the human mind is mediated. According to Vygotsky (1978, as cited in Lantolf 2000), the sociocultural environment presents the child with a variety of tasks and

demands, and engages the child in his world through the tools. He further claims that in the early stages, the child is completely dependent on other people, usually the parents, who initiate the child's actions by instructing him/her as to what to do, how to do it, as well as what not to do. Parents, as representatives of the culture and the medium through which the culture passes into the child, actualise these instructions primarily through language. On the question of how do children then appropriate these cultural and social heritages, Vygotsky (1978as cited in Wertsch 1985) states that the child acquires knowledge through contacts and interactions with people as the first step (interpsychological plane), then later assimilates and internalises this knowledge adding his personal value to it (intrapsychological plane). This transition from social to personal property according to Vygotsky is not a mere copy, but a transformation of what had been learnt through interaction, into personal values. Vygotsky claims that this is what also happens in schools. Students do not merely copy teachers' capabilities; rather they transform what teachers offer them during the processes of appropriation.

One of the central contributions of this theory is the development of Zone of Proximal Development (ZPD). It is concerned with the two issues of the contemporary psychology: first the assessment of a child's intellectual abilities and the second is the evaluation of the instructional practices. With respect to the first issue, Vygotsky believes that the established techniques of testing only determine the actual level of development, but do not measure the potential ability of the child (Turuk, 2008). In his view, psychology should address the issue of predicting a child's future growth. Because of the value Vygotsky attached to the importance of predicting a child's future capabilities, he formulated the concept of ZPD which he defines as "the distance between a child's actual

developmental level as determined by independent problem solving, and the higher level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers” (Wertsch 1985, p. 60). According to him, ZPD helps in determining a child’s mental functions that have not yet matured but are in the process of maturation, functions that are currently in an embryonic state, but will mature tomorrow. Moreover, he claims that the study of ZPD is also important, because it is the dynamic region of sensitivity in which the transition from interpsychological to intrapsychological functioning takes place.

Two other important concepts involved in this theory are Mediation and Scaffolding. Mediation according to Vygotsky refers to the part played by other significant people in the learners’s lives, people who enhance their learning by selecting and shaping the learning experiences presented to them. Vygotsky (1978 as cited in Wertsch 1985) claims that the secret of effective learning lies in the nature of the social interaction between two or more people with different levels of skills and knowledge. This involves helping the learner to move into and through the next layer of knowledge or understanding. Vygotsky also regards tools as mediators and one of the important tools is language. The use of language to help learners move into and through their ZPD is of great significance to sociocultural theory.

Scaffolding is a nother concept that derives from cognitive psychology and L1 research (Donato, 1994). It states that in a social interaction, a knowledgeable participant can create by means of speech and supportive conditions in which the student (novice) can participate in and extend current skills and knowledge to a high level of competence. In an educational context, however, scaffolding is an instructional structure whereby the

teacher models the desired learning strategy or task then gradually shifts responsibility to the students. According to McKenzie (1999), scaffolding provides the following advantages:

- a) It provides clear directions for students
- b) It clarifies purpose of the task
- c) It keeps students on task
- d) It offers assessment to clarify expectations
- e) It points students to worthy sources
- f) It reduces uncertainty, surprise and disappointment
- g) It delivers efficiency
- h) It creates momentum

According to Rogoff (1990 as cited in Donato, 1994), scaffolding implies the expert's active Stance towards continual revisions of the scaffolding in response to the emerging capabilities of the learner, and a learner's error or limited capabilities can be a signal for the adult to upgrade the scaffolding. As the learner begins to take on more responsibility for the task, the adult dismantles the scaffold indicating that the child has benefited from the assisted performance and internalised the problem-solving processes provided by the previous scaffolded episode. Donato (1994) advocates that in an L2 classroom, collaborative work among language learners provides the same opportunity for scaffolded help as in expert-novice relationships in the everyday setting. Van Lier (as cited in Donato 1994) states that L2 teaching methodology can benefit from a study of L1 scaffolding to understand how classroom activities already tacitly employ such tactics.

The study of scaffolding in L2 research according to Donato has focused exclusively on how language teachers provide guided assistance to learners.

Universal Grammar Theory.

The most revolutionary linguistic theory of the past few decades within the cognitive framework was that of universal grammar proposed by Chomsky (1965). Following Chomsky, commonalities found among languages are called as language universals. One of the major tenets of Chomskian linguistics (known as generative grammar) is that children's capacity to acquire language is "hardwired" with "universal grammar"—an innate language acquisition device (LAD), a language "instinct"—at its core. Universal Grammar is, thus, a biolinguistic approach to language acquisition and usage (Chomsky, 2005). This theory, as stated in Hadley (2001), "posits the existence of a set of basic grammatical elements that are common to all natural human languages" (p. 58). Chomsky believed that the universal principles that children discovered molded their core grammar which enabled them to learn the rules of a new grammar (Hadley, 2001). The key features or the theories developed within of the universal grammar are: language universals, language acquisition device, markedness and core grammar, and principles and parameters.

Language universals. There are similarities and differences among languages, and these are common to all languages of the world. These commonalities are called as language universals (Horwitz, 2008), e.g. every language has verbs.

Language acquisition device (LAD). Children are born with a brain system that has universal aspects of languages, and this system is called as Language Acquisition Device.

Parameter-setting. Features in LAD are possible features. However, when children are born into a language community, their brains “select” the form of each universal feature that corresponds to the specific language they are being exposed to. This process is called parameter setting (Horwitz, 2008). In short, the universal grammar theory is guided by the following principles:

1. Language learning is governed by biological mechanisms.
2. The ultimate form of any human language is a function of language universals, a set of fixed abstract principles that are innate.
3. Each language has its own “parameters” whose “settings” are learned on the basis of linguistic data.
4. There is a “core grammar,” congruent with universal principles, and a “peripheral grammar,” consisting of features that are not part of the universal grammar.
5. Core grammar rules are thought to be relatively easier to acquire, in general, than peripheral rules. (Hadley, 2001, p. 59)

If classroom teachers could apply this theory within the classroom, EL students may have a better approach to learning English, since these basic grammatical elements allow an EL student to acquire a second language using the same process as acquiring a first language (Hadley, 2001).

Theory of markedness: Markedness is also a part of the Universal Grammar theory. The core hypothesis of markedness concerns correlations, i.e. pairs of “marked” (least distributed) and “unmarked” (more distributed) structural entities in the language (Isurin, 2005). A language is said to be consisting of two types of constructions: marked and unmarked. Unmarked constructions obey the universal principles (Yadava, 2004),

e.g. in the construction, tasty mango (modifier + noun), extremely happy (modifier + adjective), never eat (modifier + verb). In each of these English phrases modifier precedes heads. This order follows the consistent serialization principle, which states that “languages tend to place modifying elements either consistently before or consistently after modified elements (or heads)” (Hawkins, 1983, p. 2 as cited in Yadava, 2004, p. 118). Thus the examples are unmarked constructions. By contrast, a phrase in English is a marked construction if it has the reverse order, viz. head + modifier, e.g.

Prime minister elect

Attorney general

Court martial

The theory which is developed within the universal grammar to capture the distinction between marked and unmarked construction is known as theory of markedness (Yadava, 2004).

Theory of core grammar: Chomsky (1981) related the theory of markedness to another theory, called theory of core grammar. The theory of core grammar consists of universal principles to generate unmarked constructions existing in language.

Pedagogically, rules of core grammar are easier to acquire because they are a part of universal principles; however, the rules of peripheral are difficult to acquire because they are the borrowed forms or older language forms that are not preprogrammed as universal principle.

Parameters theory: Parameters theory is another version of universal grammar (UG) developed to account for universal as well as particular aspects of grammar.

Parameters theory is always linked with the principles which are applicable to all

languages. This approach to syntax proposes that there is a set of universal principles shared by every human language, and that these are known by all human beings.

Knowledge of a particular language, then, consists of knowledge of the settings of a finite number of parameters (not many but one or two options) which define exactly how the universal principles need to be applied to construct grammatical sentences. If the parameters according to which languages may vary could all be found, then a given human language could be completely described by the values it assigns to each parameter; it would be *the* (only) human language with the parameters set in that way.

Both principles and parameters are taken to reflect innately determined, biological characteristics of the human brain (UG). In the course of normal child development, however, the two diverge: The principles come to operate in much the same way in every child, with minimal sensitivity to the child's environment, while the parameters take on distinct values as a function of the child's linguistic input. Stowell (1981) exemplifies taking examples from English that there is a grammatical principle which specifies that phrases are "endocentric" or headed. Thus, verb phrase (VP) contains verb (V), noun phrase (NP) contains N and so on. Languages vary, however, with respect to the position of the head within its phrase. Thus, there are left-headed languages such as English in which the head precedes its complements and right-headed languages such as Japanese.

Summary of Theories.

The theories reviewed in this section can further be summarized including the key elements in table 2.

Table 2. *Summary of the Theories*

Transfer Theory	UG Theory	Acculturation theory	Socio-cultural Theory
<p>-L1 transfer affects second language acquisition,</p> <p>-The main difficulties (while learning a second language) are primarily caused due to mother tongue interference, deals with the transfer of the native habits into the target language,</p> <p>Language transfer, in short, refers to the learner's trying to apply rules and forms of his/her mother tongue into the target language</p>	<p>-There is the existence of a set of basic grammatical elements that are common to all natural human languages. -The commonalities found among languages are called language universals. In certain respects UG principles do not account exhaustively for properties of grammar, they are under-specified offering several options, i.e. parameters are unspecified</p>	<p>The degree to which the second-language learners acculturate themselves towards the culture of target-language (TL) group generally depends on social and psychological factors; and these two sorts of factors will determine respectively the level of social distance and psychological distance an L2 learner is having in course of his learning the target-language. It is concerned with the social and psychological integration of the learner with the target language (TL) group.</p>	<p>-Human mind is mediated.</p> <p>Child acquires knowledge through contacts and interactions with people as the first step (inter-psychological plane), then later assimilates and internalizes this knowledge adding his personal value to it (intrapsychological plane).</p> <p>-This transition from social to personal property is not a mere copy, but a transformation through interaction, into personal values.</p>

Gaps in Literatures

From the review of the literatures, I could find some gaps which provided me the way to move ahead in this research process. The gaps I saw include research gap, conceptual gap and theoretical gap which are introduced as follows:

Research gap. Various empirical works done by various scholars have known that there has been a considerable amount of researches done on the Tharu people in regards to economics, religion, and customs, but a fairly small amount of language related research has been published. Of them too, much of the researches done on the Tharu language and people focus on the western Tharu varieties (e.g Chitaunia, Dagauro) and excludes Morangia Tharu which is spoken in the east. While reviewing the literature I could not find a single piece of linguistic work done on Morangia Tharu dialect. Instead, it has been found out that this language (dialect) is used synonymously with the Kochila Tharu but Kochila Tharu is different from Morangia Tharu about which this research work attempted to explore to some extent. In the same way, language attitudes, and language vitality of the Kochila Tharu (e.g.Boehm, 1997) have been explored in the previous studies. Still Morangia Tharu is found exclusively missing.

During the pre-visit of my research field work, I came to know that a different speech community is put under the shadow of another speech community. It was Khawas community about which even a single work concerning language has been produced in Nepalese context so far. I was unaware of that community before since my research eyes were turned to other areas. It was a vast gap and lack of understanding about this speech community. So, knowing about this speech, known as Khawas along with other speech communities became a new one to me. I believe it would come to be a new endeavor too.

An important aspect missing in the previous comparative study of the languages is that of the comparison only of two varieties of a language or two languages, e.g. English vs Nepali, English vs Dhimal, English vs Tharu or Nepali vs Dhimal and so on. But multiple languages are found hardly compared. In this study I have attempted to make a comparison of more than two languages but minimizing the scope of the study.

Conceptual gap. While I was reviewing the concepts regarding Dhimal language a quircity emerged to know to understand even about some lexical and structural similarities and differences between Dhimal and other Indo-aryan languages spoken in closely residing communities in the terai. The classification of language family exclusively based on genealogy may or many not be all approved. There might have the impression to the speakers with the development of the thought that they are closer to one linguistic group and distant from others. In the same way, a gap I have markded during the review of the literature is about the conventional grouping of the languages. It has been known that the classification of languages of Nepal is based on the study not done by the native speakers and or native people of the country. So, the validity need to be further justified. As a result, it has given me the sense of knowing of the morphological process of words and sentence formation of that language and knowing how different or similar it is from other local languages in terms of the morphology and syntax.

Another conceptual gap is the gap of understanding of the term ‘inclusion’ and ‘inclusive education’. Inclusion philosophy urges schools, neighbors and communities to welcome and value everyone, regardless of differences (Renzaglia, Karvonen, Drasgow, & Stoxen, 2003). In the Nepalese context, the Department of Education, Ministry of Education (2063, B.S) has also developed guidelines and procedures for inclusive

education But, most of the inclusive procedures are oriented to the disabilities focused and less emphasis is given to the linguistic inclusion. The hard realities of children's discomfort for learning and their inclusion are missing even in the implementation. This reality has also been identified by Acharya (2007). This is more clearly mentioned by Lewis and Little (2007, p. 10) in the NORAD Desk Review Report.

The terms 'inclusion' and 'exclusion' are quite frequently used in the academic circles. From the study of the available literatures I came to understand that the term 'inclusion' has been taken to include and or not to exclude people (in terms of gender, ethnicity, and religion). Few attempts have been oriented to the language and language construction. Within the area of language too, the focus is always oriented to the Mother-Tongue Based Multilingualism which I don't believe it is truly inclusive by principles.

Theoretical gap. From the reading of the linguistic theory of Universal grammar, I came to know that languages are similar universally at the very deep level. UG theory maintains that there are principles and parameters to guide the languages. The term principles refer to highly abstract properties of grammar that underlie the rules of specific languages (Ellis, 1994, pp. 430-719) and that they constitute part of a child's innate knowledge of language. The sense contained in the UG what I understood is that the basic structure of all languages is the same for all languages. To Chomsky, the universal principles are applicable to all the languages of the world. But, in the words of Ellis (1994, p. 430) principles are common to all human beings, specific parameter settings vary from language to language. By this understanding, I wanted to know, how the local languages match with the universal principles and what parameters they employ. Or to what extent does Chomsky's UG theory apply to our local language construction? I

attempted to see the universal principles and parameters in the local and Nepalese context in this work.

Theory of language transfer concerns with the transfer of the habit of one language into another. How much is it possible within the local languages along with the official language (Nepali) and lingua-franca of wider communication (English) and how language habits of the first languages are being transferred has been my curiosity to inquire.

My venture to fulfil the gaps: The queries emerged from the reviews were my research paths. By means of them I have taken the following routes to thrust the research door.

Conceptual Framework

Conceptual framework in research outlines possible courses of action. It is an intermediate theory that attempts to connect to all aspects of inquiry (Trochim, 2008 as cited in Mishra, 2014). In fact, it provides the structure/content for the whole study based on literature and personal experience (Vaughan, 2008). Normally qualitative work is described as starting from an inductive position, seeking to build up theory, with the conceptual framework being ‘emergent’, because existing literature/theories might mislead (Vaughan, 2008). However, Miles and Huberman (1994) note that:

Researchers generally have some idea of what will feature in the study, a tentative rudimentary conceptual framework, and it is better to have some idea of what you are looking for/at even if that idea changes over time. This is particularly true for inexperienced and/or time constrained researchers.

Thus, based on my own personal experience and the literatures reviewed, I determined to take the course of action in this research as presented in figure 7.

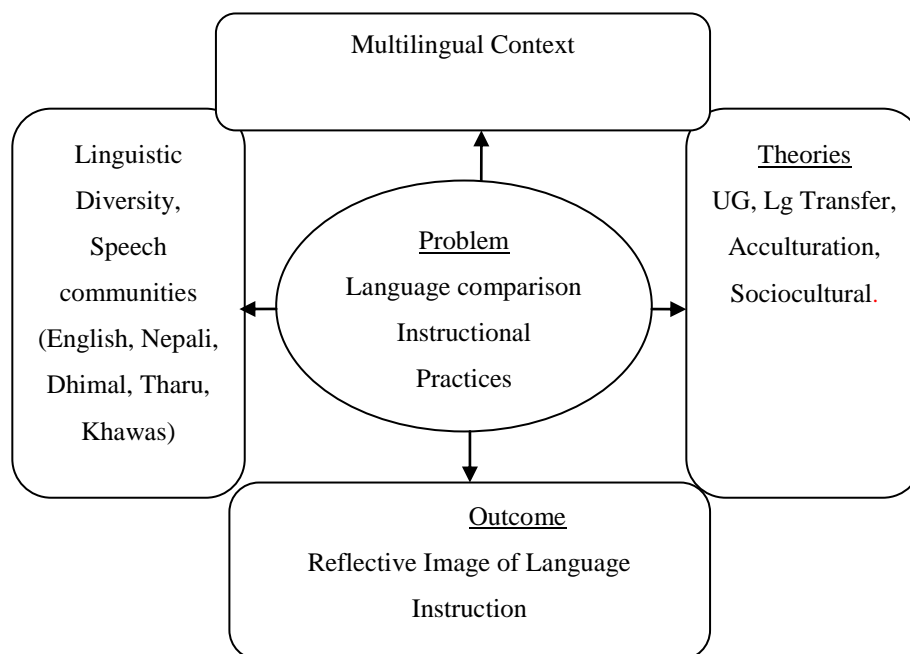


Figure 7. *Conceptual Framework*

Following this diagrammatic figure, I intended to know how the local languages, official language and foreign language are similar and different in terms of their structural construct. This was the point from where my research commenced. With this point of juncture, I pinned it to the issue of inclusion to address linguistic diversity. At this stage I planned to observe the instructional practices and the utilizations of the locally available language facilities in teaching. The intent was to arrive at the stage of reflective image of language instructions in the multilingually diverse speech communities and judging them from the perspectives of the principles of inclusion. In this process I attempted to discuss the information using SLA and sociological theories such as Transfer theory, Universal Grammar theory, Acculturation theory, and Sociocultural theory.

I took reference of a research site, principally of a multilingual community where different language speakers were residing but the children from such community go to share a common school

CHAPTER III

Research Methodology

Chapter Introduction

This chapter begins with the introduction of two competing research paradigms, qualitative and quantitative research. It is followed by philosophical stance that guided my research ideas. With the understanding that the term *methodology* has “a more philosophical meaning, and usually refers to the approach or paradigm that underpins the research” (Blaxter, Hughes, & Tight, 2010, p. 59) and the term *method* as the “the tools of data collection or analysis: techniques such as questionnaires and interviews” (ibid); the chapter proceeds including the research site, selection of participants and data collection techniques. It concludes with the quality standards and research ethics which I had to abide by during my research.

My Research Paradigm

The most frequently termed common research paradigms are *quantitative* and *qualitative*. These terms are often presented as competing alternatives paradigms as well and they alert a researcher to the political and contested nature of knowledge construction. As Oakley (1999) comments:

[Paradigms] are ways of breaking down the complexity of the real world that tell their adherents what to do. Paradigms are essentially intellectual *cultures*, and as such they are fundamentally embedded in the socialization of their adherents: a way of life rather than simply a set of technical and procedural differences. (as cited in Blaxter, Hughes, & Tight, 2010, p. 60)

Oakley's this assertion reminded me of the breaking down of the research into paradigms and gave me insight to follow an appropriate research culture as a research paradigm for my work. As a result, I took the qualitative paradigm for the present research with the belief that qualitative research places "emphasis on understanding through looking closely at people's words, actions and records" (Maykut & Morehouse, 2005, p. 16) as opposed to the traditional or quantitative approach to research which looks past the words, actions and records to their mathematical significance. In this sense, my position is anti-positivist and the inquiry is interpretive in its outlook.

Research Design.

Out of the various qualitative research designs, the present research is the qualitative ethnographic study by its nature since it receives its justification by the arguments put forward by Creswell (2012) in the following words:

Ethnographic designs are qualitative research procedures for describing, analyzing, and interpreting a culture-sharing group's shared patterns of behavior, beliefs, and language that develop over time. Central to this definition is culture. It can include language, rituals, economic and political structures, life stages, interactions, and communication styles. To understand the patterns of a culture-sharing group, the ethnographer typically spends considerable time "in the field" interviewing, observing, and gathering documents about the group to understand their culture-sharing behaviors, beliefs, and language. (p. 462)

Putting myself in the position of an ethnographic researcher, I looked for shared patterns of behavior, beliefs, and language that the culture-sharing group adopted over time in this study.

My Philosophical Stance.

Our actions are guided by world views that we hold. The world views depend on the philosophy of life that we live with. In this consideration, Ontology and Epistemology are two major aspects of the branch of philosophy called metaphysics. Regarding the research paradigms, Guba and Lincoln (2005) consider that the questions of methods are secondary to the questions of paradigms (p. 105). They further explain that the questions of paradigms are the basic belief systems or worldviews that guide the investigator, not only in choices of methods, but also in ontologically and epistemologically fundamental ways (ibid). In this regard, a number of ontological and epistemological positions employed by the researchers are also presented by Guba and Lincoln (2005). In the present study have adopted the following philosophical stances:

Ontology: It is concerned with the questions of the form and nature of reality (or being or existence). Various ontological positions reflect different prescriptions of what can be real and what cannot (Willis, 2007, p. 9). Materialism is one of the major ontological positions, and it is the foundation of the research conducted in the natural sciences. Likewise, idealism is another position which proposes that reality is mental and spiritual rather than material (Craig, 1998 in Willis, 2007, p.9). In this study I adopted the relativist position (i.e. relativism as the belief system) as my philosophical stand point. By this ontology, I prepared myself not to be absolutist and I always considered and enjoyed the ‘local and specific constructed realities’ (Goba & Lincoln, 2005, p. 109) under any consideration of this study.

Epistemology: It is concerned with the questions of nature of relationship between the knower and known (Guba & Lincoln, 2005). In other words, it is concerned with the truth

and concerning the truth, my position has been to be the believer of multiple truths. That is truth is transactional/ subjective, and value mediated (Guba & Lincoln, 2005). With the considerable support to the point that the knower is always influenced by her or his situation and thus all knowledge is situated (Harding, 1998, as cited in Willis, J.2007, p. 9) and is subjective, this research has been undertaken. For this reason, my positioning has been to hold the subjectivist epistemology throughout this study.

Participants and Language Selection

The participant and language selection of my study was determined by the preliminary study (Feasibility study) of linguistically diverse location. Receiving information from this study, I sampled the population from Morang Distirct, Nepal. The sample of the present study has been presented in the table 3:

Table 3. *Research Informants*

No of Participants	Details of the informants	Research Location
2	Morangia Tharu native speakers	Belbari Municipality and Koshi Haraincha
2	Khawas native speakers	Koshi Harincha Municipality
2	Dhimal native speakers	Belbari Municipality
3	Teachers	Schools from Belbari Municipality
3	Head teachers	Schools from Belbari Municipality
9	English teachers	Schools from Belbari Municipality
1	Researcher	
22	Total	

(See appendices -2 and 4 for detail)

For the first phase study, following the trend of qualitative research participants being limited to as few as one, I delimited my study to the six informants for the elicitation of the information of language construct from three languages. They were selected purposively with the consideration that it would be convenient to check the information and find the pattern of the languages. Likewise, for the second phase study; three head teachers (HT) were sampled as the interview participants, each representing one school. In addition to them nine teachers of the same three schools were sampled as interview participants and participants for the interaction. The selected schools were purposefully convenient in that only these schools consisted of the intended linguistic composition of the children and the communities. The selected schools were also located in the densely mixed communities of the three speech communities including Nepali. Other schools were excluded with the reason that they were not representing such a

mixed community in terms of the linguistic composition. Later, the three teachers and a head teacher formed a convenient interactive group in each school for the participation in the interaction. As a native speaker of Nepali, I also became an informant of this study since I translated the English words and sentences into Nepali. I also took reference of my peers to make better informative of the Nepali language too. Moreover, I used secondary source for the information of this language since the sources were easily available of the Nepali language. Following the above mentioned criteria and the number; the total sample population came to be twenty two in which the students are not calculated here. Three schools mentioned in table 3 were community schools purposively sampled from Belbari Municipality since they are the schools where children come from the multilingually diverse communities of my research site. They were the native speakers of three languages, Dhimal, Morangia Tharu and Khawas (two from each). To accumulate information for English language, I solely depended on the secondary sources. Thus, the languages selected for making comparison remained five in number.

For the purpose of my research questions of the comparative study of language construct, I was in need of finding the informants who were at least bilingual and educated Nepalese who could speak their native languages and also could give Nepali equivalents. So, I purposively selected them. The languages selected for this study were English, Nepali, Dhimal, Morangia Tharu, and Khawas. The reason for this selection is the linguistic combination of the society and the school of my research location.

Information Collection Techniques and Tools

My intent of exploring the features of the local languages in comparison with the official language and the foreign language on the one hand and the knowing the school practices of addressing the linguistic diversity on the other hand required relevant data collection from the following techniques and tools:

Document study technique. Focusing the study, I collected the books and dictionaries written by various writers, particularly of the Tharu and Dhimal languages, e, g, King, (1994), King (n.d.) Dhimal, Dhimal and Dhimal (2009), Dhimal Caste Development Centre (2062 B.S.), Rai (Rai, 2013). Researches done previously in Nepali context, research articles and the books of research became my core materials to frame my thesis, e, g, Acharya (2007), Awasthi (2004), etc. For the theoretical understanding in relation to this work I used books and articles, e, g. Lado (1957), Ellis (1994) and others. I also visited the websites to find the background information of the languages. I exclusively used the secondary sources for the gathering information of English language. For this purpose I used English grammars, e, g. Leech (2006), Matreyek (n.d), Carter and Mc Carthy (2006) dictionaries, e.g. Oxford Advanced Learner's Dictionary, Cambridge Dictionary and books for the preparation of the word list, sentence list and communicative expressions. For the Nepali language I used secondary sources, e.g Prasain (2011), Parajuli and Ghimire (2065 BS), Neupane, Neupane and Ghimire (2067 BS), Adhikari (1993) and additionally I became a researcher as a participant. Additionally I also took help from Nepali language teachers (peers) for the verification of the content. For the collection of the field information from the primary source, then, I used the following tools:

Word and sentence list. I prepared lists of words (from the word classes of nouns for pluralization, pronouns, verb forms, and adjectives), and sentences (including the nouns, verbs, adjectives, and pronouns). While making this list I utilized the Swadesh list of words, the words already used in the researches such as Chapagain, Khulal, King's glossary and the glossary from English and Nepali grammars. Moreover, I had requested two of my colleagues to read and to supply feedbacks. Then, I received feedbacks from them, incorporated the ideas before I used the lists for data elicitation. Furthermore, I had taken consent from the supervisor during the finalization of the tools. The example word list has been given in the table 4 (see Appendix-3 for detail).

Table 4. *Example Word List*

	Eng. (Sing.))	Eng. (Pl.)	Nepali (Sing.)	Nepali (Pl.)	Dhimal (Sing.)	Dhima l(Pl.)	Thar u (Sing.))	Thar u (Pl.)	Khawas (Sing.)	Khawa s (Pl.)
1	Cow	Cows	<i>ga: i</i>	<i>ga:i -haru</i>						
2	Dog	Dogs	<i>Kukur</i>	<i>Kukur - haru</i>						
3	Baby	Babies	<i>bachha :</i>	<i>bachha: - haru</i>						

(Field information, 2014)

Researcher's diary. I also used a diary to pick up the relevant additional data during the elicitation of the information. I picked up and noted the information which was out of the coverage of the given items to the informants.

Interview. Considering that interview is a systematic form of questioning (Kvale, 1996), I used this method for the execution of the second phase data derivation concerning linguistic instructional inclusion. For this I prepared and used interview guidelines as the tools. The interview guidelines were in the form of questions such as:

1. How many languages do you speak? ,
2. What school strategies are used to deal with the linguistic diversity?
3. What resources are used to deal with the linguistic diversity?

The detail of the the interview guidelines has been presented in the appendix VIII).

The interview helped me to explore the reality and the perspectives expressed by the teachers and the head teachers at schools. In addition to understand the teachers' sensitivity, importance, willingness to learn and value given to the existing diversity of the local languages and resource utilization to address the linguistic problems in the classroom, I conducted semi-structured interview with the guidelines.

Observation. To explore the teacher- student interaction in the diversified classroom, I observed three primary school classrooms handled by the non-local language speaking teachers (whose native language is Nepali). I also observed the situation and depicted the activities visual and observation notes. For this technique I used observation forms while observing the school classes taught by the teachers from the non-local language speaking community.

Teacher interaction. I also carried out three short informal interactions on the issue of existing linguistic diversity of the community and that of the school classroom practices. The interactions took place in the respective schools in the presence of the head teachers. My interest was to know the value that school has given to the diversity and the strategies and resources used to deal with it on the one hand and to derive information from the teachers.

Information Collection Procedure

Before starting data collection, I prepared a list of words and sentences taking reference of the secondary sources. I started from English list. For this task I used English books, dictionaries, tools used by the previous researchers and my own experience of writing my own M. Ed. Thesis and supervising my students. Then, I prepared interview guidelines for teachers head teachers. Additionally, I prepared observation forms for class observation and teacher interaction. These tools were finalized through the consultations with my peers and taking consent of my supervisor. Once tools were finalized, I went to find the native speakers to the chosen location through the telephone contact in advance. My intention was to take information from the Tharu and Dhimal from the local setting but in my pre-visit to the research location and my contact with the native speakers of Tharu, I came to know that there was also a densely populated Tharu- like but different group known as Khawas in that community. So, I decided to include that language under my study scope.

In my preliminary visit, I discussed with the native speakers of Dhimal, Tharu and Khawas. From this discussion, I was informed about the more supportive information giving location and persons to be consulted. Thus, using this snowball approach, I made

plan to find to the present key informants and schools. At the second phase of my visit, I reached to the persons, talked to them about my research objectives and venture. Luckily, all agreed for the participation in the research.

Having made rapport with the reliable persons and schools, I made a plan to visit them. As per my plan I visited the educated native speakers in my first phase collection of information. At this stage, I used the list of words, and sentences along with the research diary to note down the new information. The list contained the words which included nouns, pronouns, verbs and adjectives. Sentence list included those words in simple sentences (positive, negative, and questions). From the frequent visit to the persons in their own house spending twenty days, I finished collecting my first phase data about language construction. Thereafter, I hurried to tabulate them in the excel sheet on the computer and observed to find the pattern.

Understanding the knowledge of language construction of the first phase study, I pinned it with second phase information collection process. I moved to the schools previously consulted. In the expense of six days' schools visit I collected information about the school practices of the languages and instructional strategies employed by the teachers and head teachers through interview, interaction and observation. The interview was semi-structured and was carried out formally to both the teachers and the head teachers. Teachers selected were from the non-indigenous community who were teaching English and teachers participating in the interaction were from the mixed linguistic backgrounds. During English class presentation of the non-indigenous community, the instructional strategies and students responses to the interaction were focused.

Data Generation and Analysis Technique

In the data analysis process, I had to make sense of the information that I collected as data. As Cohen, Manion and Morrison (2010) consider, “there is no single or correct way to analyze and present qualitative data; how one does it should abide by the issue of fitness for purpose” (p. 461). To them, for one “there are frequently multiple interpretations to be made of qualitative data-that is their glory and their headache” (ibid). For the present purpose, I tabulated the information collected by using the list for the first phase study. I sorted them and tried to see the patterns. I saw that participants’ responses were different in some ways but there were also patterns, a kind of homogeneity. I thematized and described them based on the research questions and moved to the interpretation. For the second phase study of linguistic inclusion, I transcribed the data, and saw what they actually meant. I also attempted to give the pattern within the data of this phase as well.

Quality Standards.

I am fully aware that the research I did and the data I collected should maintain quality standard such as that they make sense on actual grounds. I understand that my report would be an asset to the community I belong to. Although quality standards vary according to the nature of the research, approach and paradigm, they are instrumental to authenticate any research work (Gnwali, 2013). Keeping these in mind, I attempted to follow certain standards as mentioned below:

Member checks: This is one of the approaches of checking the validity of the research to developing conclusions. As we collect and analyze data, we check the emerging conclusions with the participants in our study (Willis, J, 2007, p. 120). What do

they think about the conclusions? is the way of validating the research. To make the present study standard by quality, in this research, I also frequently asked the emerging conclusions to the native speakers of the languages under study.

Peer review: Another approach that I used to validate my research work was peer review. In addition to member checks, we can also involve other scholars to review in our research. Peer review is also a standard aspect of publication in scholarly journals (Willis, J, 2007). With that belief, I gave my report to my two colleagues to read and review the report. I reconsidered their feedbacks and incorporated them in my research.

Trustworthiness: Trustworthiness in research refers to the extent to which different constructions and their underlying value structures are solicited and honoured (Guba & Lincoln, 1989). It is the question of the representation of the participants' values in the report through the data and interpretation. Any misrepresentation and non-representation will lead to no trustworthiness. In my research, I did not alter any value they wish to represent in the report. I worked with the right participants and the right number of participants and given value to the participants' responses.

Transferability: Transferability is how the research findings are applicable and similar to others across educational setting (Bryman, 2004, as cited in Gnwali, 2013). To maintain this standard, I made an extensive review of the literature available, reviewed the research studies whatever was available. I made every possible effort to see my research in the bigger picture. Extensive use of data and confirmation and reconfirmation of the interviews with the observation and teacher interaction were some measures I employed to meet this standard.

Ethical Consideration.

Ethics in research is understood as “a matter of sensitivity to the rights of others, and that ‘while truth is good, respect for human dignity is better’ (Cavan, 1977, p. 810 as cited in Cohen, Manion & Morrison, 2007, p. 58)”. It is concerned with the steps taken to protect those who participate in the research, if this is necessary (Schnell and Heinritz, p. 17 as cited in Flick, 2011, p. 215). In the process of my research, my intervention was not intended to make any negative impact upon the informants’ life and career because I had taken the following ethical measures to protect the participants’ rights throughout the inquiry and thereafter by abiding the moral obligations:

Voluntary participation: Another ethical consideration that I maintained was voluntary participation. This is also known as ‘voluntarism’ (Cohen, Manion and Morrison, 2007). This requires that people not be forced into participating in research. By this research ethics, participants freely choose to take part (or not) in the research (ibid.). With this awareness on my part and assurance to the participants, the participants were involved in the research voluntarily.

Informed consent: I was fully aware of the ethical code that “research subjects have the right to be informed about the nature and consequences of experiments in which they are involved” (Denzin & Lincoln, 2005, p. 144). I further considered that I have to protect and respect the rights of self determination of the participants (Cohen, Manion and Morrison, 2007). So, following this ethics, the research participants were fully informed about the procedures and risks involved in this research on the one hand and their freedom to participate in it was fully protected and respected and their consent was taken for participation in this research.

Privacy: It is the code of ethics concerning the safeguards to protect people's identities and those of the research location. For this purpose two principles are usually obeyed; confidentiality and anonymity. Confidentiality is concerned with the primary safeguard against unwanted exposure. For this, I assured and remained committed to the code that all personal data would be secured or concealed and made public only behind a shield of anonymity (Denzin & Lincoln, 2005). This research guaranteed the privacy the participants wanted to entertain.

Confidentiality: By this ethical code the informants were assured that identifying information would not be made available to anyone who is not directly involved in the study. The stricter standard is the principle of **anonymity** which essentially means that the participant will remain anonymous throughout the study. I completed my research duty with this ethics as well.

CHAPTER IV

Structural Features of Languages

Chapter Introduction

This chapter includes the analysis and interpretation of the information collected from both the primary and the secondary sources. In this process, I have presented the information of the language construct and use of five languages in terms of morphological, and syntactic features. Affixes of the words and simple syntactic patterns were the base line of exploration of the features. This chapter concludes with the chapter reflection followed by chapter summary.

Comparison of Morphological Features

One of the objectives of the present work was to explore the morphological, and syntactic features that exist among languages (Nepali, English, Tharu, Khawas and Dhimal) spoken in a multilingual community in the Eastern Terai, Nepal. The associated concern was that children of such a diverse speech community come to a common school with their diverse linguistic backgrounds. Second concern of this study was to deal with the morphological and syntactic similarities and differences found among these languages and then to predict the associated difficulties and facilitations for learning of the languages and the foreign language, English. So, the preliminary concern of the study was to explore the morphology and syntax of these languages.

For the exploration of the the features of the languages; nouns, verbs, adjectives, and pronominals were derived from sampled informants and the relevant sources. In the following sub-sections, I have presented, analyzed, interpreted and compared the information of nouns, verbs, agreement, adjectives, and pronominals.

Noun pluralization comparison. The table presented in the appendix –3 includes all the information of the singular plural marking features of the nouns. Table 5 shows summarized information of the noun pluralization.

Table 5. *Pluralization in English, Nepali, Dhimal, Morangia Tharu and Khawas*

Language	Plural marker
English	-s/-es suffix and vowel (base) change
Nepali	-haru, - a:
Dhimal	-la:i, -gela:i
Morangia Tharu	-na: , -sawa
Khawas	-sam, -na:

Field information, 2014, Adhikari, 1993; Arts & Arts, 1982; Neupane, Bhandari, Neupane, & Ghimire, 2067 B.S.

The information includes both the first hand (fresh) information from the field visit and the information from the secondary sources. Six native speakers (two from each) from Dhimal, Tharu, and Khawas were given the list of items prepared for deriving the information. In addition to the list, they were also given the English sentences where the words were used in sentences to derive contextual information of the words. Before they were given, Nepali and English secondary sources were used to prepare the lists. The principal secondary sources were Adhikari (1993); Arts & Arts, (1982) ,Neupane, Bhandari, Neupane & Ghimire, (2067 B.S.) . The table shows that the plural suffixes – s/es in English, - haru and –a: in Nepali, la:i or gela:i in Dhimal, -na: and sawa in Morangia Tharu , and –sam and –na: are evident . The interpretation of the information in context has been done in the immediate sub- sections:

Pluralization in English. From the study it could be known that in English regular plural of nouns is primarily formed by the addition of *-s*, *-es* suffixes to the singular form (Leech, 2006, p. 87). Regarding the English suffix, the following principal spelling rules (given in Arts and Arts, 1982, p. 24) are said to be obeyed in forming singular nouns into plural in English:

- i) Words ending in *-s*, *-z*, *-ch*, *-sh* and *-x*, and in many words ending *-o* receive *-es* suffix, e.g. *gases*, *dresses*, *waltzes*, *matches*, *wishes*, *boxes*, *echoes*, *potatoes* (but there are exceptions, e.g. *kilos*, *photos*, *pianos*)
- ii) Words ending in a consonant symbol *+y*, where 'y' changes into *i* and *-es* is added, e.g. *body- bodies*, *country – countries*, *fly-flies*, etc.
- iii) In the following words, where the *f* of the base is changes into *v*, e.g. *calves*, *halves*, *knives*, *lives*, *wives*, *leaves*, *sheaves*, *thieves*, etc.
- iv) Change in the base without a suffix, e.g.
foot- feet, *louse- lice*, *mouse- mice*, *man-men*, *tooth –teeth*, etc.
- v) With zero plural
deer- deer, *sheep –sheep*
- vi) With-en plural
child- children
ox- oxen
- vii) In other cases *-s* is added to the singular nouns, e.g. *trees*, *dogs*, *sons*, etc.

Pluralization in Dhimal. As in other languages, pluralization is also one of the structural features of the Dhimal language. This feature can be generalized by means of the information presented in the table 6.

Table 6. *Plurals in Dhimal*

Words in Dhimal	Transcription (sing.)	Transcription(pl.)	English
<i>j:a:mal</i>	<i>za:mal</i>	<i>za:m-la:i</i>	<i>boy-boys</i>
<i>Wazan</i>	<i>Wazan</i>	<i>waz-la:i</i>	<i>girl- girls</i>
<i>Bebal</i>	<i>Bebal</i>	<i>beba-la:i/bebal- gela:i</i>	<i>woman- women</i>
<i>sa:</i>	<i>sa:</i>	<i>sa:-gela:i</i>	<i>cow-cows</i>
<i>pa:ya</i>	<i>pa:ya:</i>	<i>pa:ya:-gela:i</i>	<i>pig- pigs</i>

(Field information, 2014)

The table 6 shows that in Dhimal language, the suffixes *-la:i* or *-gela:i* is added to the singular nouns (e.g. jam (a) – *la:i* and *ga:i-gela:i*) to change them into plural. To consider the Dhimal nouns further, a phonological pattern could be observed that all the plural nouns end in the vowel (diphthong) *-a:i*. Another generalization can also be made in the Dhimal plural making that the base ending in /-l/ or /n/ phoneme receives plural suffix *-la:i* while the preceding sound is deleted and or shortened. In other situation, *-gela:i* is the usual plural suffix in this language. This can be further justified by the example:

- i. *Waza -la:I edoi ka: pa:-hoi*
boy-PL this work do- PT
boys did this work

- ii. *beza-la:I edoi ka:m pa:-hoi*
girl-PL this work do-PT
girls did this work

Pluralization in Morangia Tharu and Khawas: The information derived from the field work concerning pluralization of Tharu and Khawas nouns has been presented in the table 7.

Table 7. *Plurals in Morangia Tharu and Khawas*

Words	M Tharu	Remarks	Khawas	Remarks
<i>dog –dogs</i>	<i>kutta: - kutta:na:</i>	<i>-na:</i>	<i>kukur – kukurna:</i>	<i>-na:</i>
<i>son- sons</i>	<i>beta: - beta:sawa</i>	<i>-sawa</i>	<i>beta: - beta:sam</i>	<i>-sam</i>
<i>boy- boys</i>	<i>chauda: - chauda:na:</i>	<i>- na:</i>	<i>chaura: - chaurasam</i>	<i>-sam</i>
<i>girl - girls</i>	<i>chaudi - chaudina:</i>	<i>-na:</i>	<i>chauri -chaurisam</i>	<i>-sam</i>

Table 7 and the table presented in the appendix- 3, based on the field information, show that plural suffixes such as *-na:* and *-sawa* can be remarked in Tharu. In this language, the common suffix is *-na:* and less common is *-sawa*. The more usual and common plural marking suffix is *na:* but another suffix- *sawa* was also used by the speakers. Likewise, Khawas speakers also use the suffix *-na:* but it is not usual or common. Instead, the common plural marker of the Khawas is *-sam*. This evidence has also been supported by the following sentences of the languages produced during data collection.

- i. Morangia Tharu : *chaudina: ita: ka:m karti.*
girl –Pl this work do-NPT
girls do this work

- ii. Morangia Tharu: *chauda:na: ita: ka:m karti.*
boy-PL this work do -NPT
 boys do this work.
- iii. Morangia Tharu: *kutta:na: sang chheki.*
dog -PL friend be-NPT
 dogs are friends
- iv. Khawas: *kukurna: sathi chhiye*
dog-PL friend be-NPT
 dogs are friends
- v. Khawas: *chaura:sam chaurina: se kada mihinet kartai*
boy-PL girl- PL than hard work COMP -NPT
 boys work harder than girls.
- vi. Khawas: *chaura:na: ina:/ita: ka:m nai karto.*
boy-PL this work N EG doNPT
 boys do not do this work

From the available information, a small difference between the Morangia Tharu and the Khawas plural marking morphology can be seen. The only difference marked in this study was that Morangia Tharu speakers used *-na:* as a common suffix and *-sawa* as an alternative one whereas Khawas speakers used *-sam* as a common suffix and *-na:* as an alternative suffix. Thus, (though *-sam* suffiex closely resembles with Morangia *-sawa* phonologically)-*sam* is not used in the Morangia Tharu. However, it is quite usual and common in the Khawas. However, these do not bring such a big difference between Morangia Tharu and Khawas in terms of the intelligibility.

According to a native speaker informant Tharu informant (Dil Chaudhary, a pseudo name), it could also be noted that in the nouns like ‘*bau - bausawa*’ (child-children) contain inherent properties of the Tharu language in the sense that if we substitute *-na:* suffix instead of *-sawa* or vice versa, misunderstanding may take place. So, it cannot be said that the pluralization marking affix is unconditional and we should not understand *-na:* and *-sawa* *suffix* as substitutable to each other all the time. Following Dil, for example, if we say ‘*bauna:*’ instead of ‘*bausawa*’, it gives the sense of ‘disabled’ (adj.) which will be quite strange semantically in the Morangia Tharu speech community. At this point I, taking the position of subjectivist, cannot ignore the contextual and language specific variation of the language use.

Likewise, in Khawas speech community (according to Prit Khawas, a pseudo name), *-sum* as a plural marking suffix is common for human nouns and *-na:* as a plural marking suffix is used for non-human nouns, e.g. *kukurna:* (dogs), *ga:cchna:* (trees) *da:ntna:* (teeth), *gharna:* (houses), *sugurna:* (pigs), *chaura:sam* (boys), *beta:sam* (sons), *ma:nussam* (men), etc. Such a human influenced plural marking condition is strikingly distinct phenomenon of the Khawas language, but this is yet to be studied its practical applicability because the above example ‘*chaurana: ina:/ita ka: m naikarto*’ (Boys do not do this work) goes in contradiction with his explanation.

Pluralization in Nepali. In Nepali language, - *haru* suffix is a common marked suffix to indicate the plural form of nouns (Adhikari, 1993, Neupane, Bhandari, Neupane, & Ghimire, 2067 B.S., p. 100), e.g. *ga:i- ga:i-haru or ga:i(haru)* (cow- cows); *keto – keta:haru:/keta:* (boy -boys) but –*haru* suffix is not obligatory suffix to make plural in all contexts (Adhikari, 1993). In contrary to English and Dhimal, this suffix influences the preceding sound of the singular noun (whereas the preceding sound influences for the selection of the suffix in English). As a result, the sound /o:/ changes into /a:/ when the plural marking suffix - *haru* is added, e.g. *keto –keta:haru*. A large number of singular Nepali nouns are changed into plural following this pattern. In Nepali –*haru* suffix also becomes optional in the situations such as when the subject is non-human or when it is collective noun (Adhikari, ibid.) as in the following examples:

i. Nepali: *batti* *bale*

English: lamp PL lighten –PT

ii. Nepali: *battihar* *bale*

English: lamp-PL lighten-PT

ga:i cha:r khutte jana:war ho (cow fourlegged animal is/cow is a

four legged animal) – *gai (haru) cha:r khutte jana:war hun* (cows are four legged

animals) (Adhikari, 1993). Then, we can see the influence of verb to make nouns plural

in Nepali language. In the given example, the verbs *bale*, and *hun* indicates that *batti* and

gai are plural (without the-*haru* suffix). In this language, “the singular plural number is

also reflected in Nouns, Pronouns, and in some adjectives” (Neupane, Bhandari,

Neupane, & Ghimire, 2067 B.S., p. 100), e.g. *ma: nchheharu* (mans), *timihar* (you-

referring to plural), *baschhan* (sit referring to plural they), *ja: nchhan* (go-referring to

plural you), *base* (sit), *baschhau* (sit- referring to plural you). In the words of Prasain (2011) “unmarked or citation form is the singular whereas the feature plural is indicated either by the change in the citation form (from o -ending to a -ending) or by a plural/collective marker -haru: which is in fact a postposition” (p. 43- 44). The -o ending nouns as *chhoro* 'son' changes into a: ending as *chhora:* (sons) to mark the plurality. Non-o -ending nouns as ‘*ghar*’ ('house') takes a postposition –*haru* to indicate the plurality as *gharharu* (houses) (ibid.)

On Morangia Tharu and Khawas. The speakers of the two languages (both Tharu and Khawas informants) claimed that lexically and semantically, many words of the two languages are common. Speakers’ use many words borrowing from the foreign language; English and the dominant language Nepali. Lexically, they are similar to Hindi (e.g. *kukurna:*, *kutta:na:*, *kukur-haru*). By such evidences and its proximity with the Tharu, Nepali, and Hindi, we can say that Khawas belongs to the Ino – Aryan group of the language family genetically. However, few words are quite different such as *chatia* (student) in Tharu is different from Nepali ‘*bidya:rthi*’. Likewise, Dhimal word ‘*torse*’ (*mango*) is quite different from Nepali ‘*a:np*’; and Tharu and Khawas ‘*a:m*’. A sharply remarkable lexical-semantic contrast found between Nepali and Morangia Tharu is in the use of the word ‘cow’ within the coverage of this study . In Nepali, it is *ga:i* (*cow*) whereas it is called ‘*garu*’ in Morangia Tharu. The similar word ‘*goru*’ in Nepali gives the sense of ‘ox’.

Elisal-Gelisal vs Enichhal –Genichhal. One of the remarkable differences between Morangia Tharu and Khawas is in the use of the terms ‘*elisal-gelisal*’ (came and went) and ‘*enichhal –genichhal*’ (came and went). In the conversation with the Tharu and

Khawas informants, it could be known that the first term of the first pair *elisal* (Came) and the second term *gelisal* (went) are commonly used by the Khawas speakers whereas the terms of the second pair *enichhal* (came) and *genichhal* (went) are used by Morangia Tharu speakers.

The similarity that I found among all the languages under this study was that in all languages proper nouns were not changed into plural. It has also been known that there are two options to choose for the speakers of the languages. Firstly, nouns may or may not take affixes to change singular into plural. Majority of the languages show that mostly the nouns are suffixed rather than prefixed to change singular nouns into plural. This generalization, then, showed the justification to the Universal Grammar (UG) theory which states that linguistic theory is comprised of a set of language –universal principles of grammatical structure and language specific parameters, which grammars of individual languages are free to choose along with the principles (Yadava, 2004, p. 147). In this sense, I could find the applicability of the theory of principles and parameters of the Government and binding theory developed by Noam Chomsky (1981). As the universal principle, I found that all abstract and proper nouns were not found changed into plural forms.

From this study, I have also observed the gradual decrement of the lexicon among the speakers of the minority languages because the native speakers have started using Nepali or English terms even in their daily lives. As a result, the informants gave many Nepali or Hindi and English words in responding to the research tools because they forgot the terms in course of time. It gave the way to interpret at least in two ways: dominant language encroachment and most speakers of Nepal's languages have been

found to be in close contact. As a result, these languages tend to converge through mutual borrowing and influences and gradually share a number of lexical and grammatical features.

Verbal comparison. An integral part of this study was verbal morphology too. In general, the term ‘verb’ is defined as a word or group of words that expresses an action, an event or a state (Oxford Advanced Learner’s Dictionary). However, all the verbs do not necessarily express action, event or state. So, the given definition is considered as a notional one. To take the formal definition, ‘verb’ is an element (a class of words) which can display morphological contrasts of tense, aspect, voice, mood, person and number (Crystal, 1991). Considering the second definition, this study was undertaken. The contrasts expressed by the verb may be varied but in this study, my attention was simply to know how verbs are formed in the languages and to know the morphological features of the verbs with the tense contrast of the past and the non-past forms.

In this study, verbs (from grammars of English) were taken by the stratified convenient selection procedure. In the selection, the previous studies were also taken as the points of reference. They were peer verified, gained supervisor’s consent and then used them as eliciting tools by the use of which the following morphological features of the languages could be drawn. The table given below shows the verbal morphological features of the languages under study:

Table 8. *Verbal Morphology of Languages*

English (v)	Nepali (v)	Dhimal (v)	Tharu (v)	Khawas (v)
Go	za:	ha:nili/ha:neli	jo/joni/zo/	zo/za:
Cook	paka:	khingli/bhimpali	ranha/ ranhni	paka:
Save	bachha:	ba:nchipali	bachaa/ bachani	bachha:
Come	a:	Loli	ya:/ya:ni	ya:
Give	De	Pili	de/ dahyani	dihhi/de
Bark	Bhuk	Bholi	bhuk/bhukni	bhuku/bhuk
Work	Gar	Kampali	Karni	kar/kər/
Went	Gajo	ha:nihi	gelichhal/ yenechhal/gel	Gelo
Cooked	paka:jo	khinghi/hanehoi	ranhalki/ke	pakailko/ pakilke/pakali
Saved	bachha:jo/bachha:j i	ba:ncheepa: ahi/.pa:hoi	bachhalki/ bachhalke	bachilko/ bachalko
Came	a:jo/a:jia:unubhajo	lohi/lohoi	eli/ ele/yel	elo/ele/eli
gave	dijo/diyi/dinubhaj o	pihi/pihoi	Delke	delko/delke/d eli
Barked	bhukjo/bhukji	bhoi/bhohoi	bhukchhe/bhukle	bhukalko/bhu kalke
Worked	garjo/ garji	kaampahi/kaammp ahoi	karalke/ karalki	karalko/karal ke/karhali

(Field Information, 2014)

The table 8 includes some representative verbs of English, Nepali, and Dhimal, Tharu and Khawas languages and their morphological properties in general. In spite of its weaker coverage, some features of the verb morphology have been reflected in the study of the verb constructs.

Verbs in English. While considering the English verbs, it could be understood that they have simple forms in general such as go, cook, save, etc (Radford, Atkinson, Britain, Clahsen & Spenser, 1999, p. 152). There are also a large number of verbs in English in their infinitiveal forms in such simple forms. For such verbs, as presented in the table 8 too, there do not seem any special rules to make generalization of the formation of the root form of the verbs. However, they also take various derivational suffixes such as *-en*, *-ify*, *-ize* and *-ise*, as in **shorten**, **widen**, **sharpen**, **specify**, **materialize** etc. and inflectional suffixes such as, **-ed**, **-d** and **-ing**, e.g. **lived**, **living**, etc. (Aarts & Aarts, 1982). These morphological features of English verbs include both the present and the past forms. *-en*, *-ify*, *-ize*, *-ise*, *-s*, *-es* suffixes indicate the present form of the verb whereas *-ed* or *-d* suffixes indicate the past form of the verb.

Verbs in Nepali. In the consideration of Nepali verbs presented in the table 8, I found out that the basic verb stems (i.e. infinitival form of the verbs) end with different sound segments. In this language, it can be interpreted that the stem of the basic verb is identified by removing the past tense third person singular marker *-jo* from the verb forms and then the remaining segment is analyzed with reference to various phenomena (Prasain, 2011), e.g. in the word *a:jo* (*came*), */jo/* is the past tense third person singular marker which has been removed from the word and *a:* is left as the stem as in the examples:

- i. *ra:m* *iskul* *ba:ta* *ghar* *a:jo*
3s-N *school from-PREP* *house- ACC* *come-PT*

Ram came home from school. (ibid.)

In this language, there are also a set of verb stems which end in vowel /a:/, e.g.

‘*za:*’ (go) ‘*a:*’ (come), ‘*kha:*’ (eat) etc. Parajuli, Parajuli and Ghimire (2065 B.S., p. 140)

have given following examples of the use of the Nepali verbs:

- ii. *tapa:i* *basma:* *za: nuhos*
 2 s. bus-ACC go- NPT

You go by bus

- iii. *Timi* *ahilei* *mathi a: u*
 2- s. PRO right now come up NPT

You come up right now

Prasain (2011) further mentions that a set of verb stems also end in vowel /i/ in Nepali, e.g. *uphri* (jump) and *pakri* (arrest) as in the following use of the verbs in the sentences.

- iv. *Keto* *uphri-jo*

The boy jumped.

- v. *prahari-le* *chhor-la:i* *pakri-jo*
3-PL- NOM *thief- ACC* *catch-PT*

The police arrested the thief.

Following Prasain (2011) there are also vowels –*o* and –*a* ending verb stems in Nepali. Likewise, there are consonant ending verb stems which we can see in the examples: *ro* (cry), *dho* (wash), *chho* (touch), *saha* (tolerate) , *raha* (remain), *kas*

(tighten), *ja:k* (insert), *phyank* (throw), *na:ch* (dance), *bol* (speak), *thun* (close), *du:b* (sink), *su:n* (listen).

iii. *bha:I royo.*

brother -N-NOM weep-PT

brother cried

iv. *sa:nile luga: dhoi*

N-NOM clothes- ACC wash- PT

Sani washed clothes

v. *bachha:le kita:b phaya:nko.*

baby-N-NOM book –ACC throw-PT

baby threw books

Verbs in Dhimal. In Dhimal language the root verb receives the infinitival morph-**li**, e.g. *loli* (to come), *banchipali* (to save), *haneli* (to go), *bholi* (bark), *pili* (to give), etc. This morphological feature was found while deriving information from the native speakers of the Dhimal language in this study. This finding of the present field work has also received further support from the study of the verbs of the Dhimal language given in the Toba, Dhimal, and Dhimal (2002); glossary presented by King (2009.); and the Dhimal – Nepali- English glossary published by Dhimal Jati Bikas Kendra (Nepal, 2054 B.S.). This infinitival form (*li*) was not found used in the simple sentences such as:

i. *ka: ka:nko ka:m pa:kha*

1s 1s –GEN work do-NPT

I do my work)

ii. *kelai kelaiko ka:m pa:na:khe*

1PL 1PI- GEN work do- NPT

We do our work

In these examples, the verb forms are *pa:* (*kha:*) and *pa:* (*na:khe*) used without the obvious presence of the infinitival form *li*. However, King (2009) mentions that the morph - *li* marks the verb as a complement and occurs in the following three contexts:

- as the complement of a finite verb.

iii. *wai lo li tom hi.*

rain come-INF be about to-PT

It's about to rain.

iv. *cudur khiŋ-li gi-khe-na:?*

snail cook-INF know.how-IMPF-2

Do you know how to cook snails?

To encode a generic or impersonal event.

v. *odoŋ daleŋ-ko misiŋ juʔ-li.*

that branch-GEN firewood stoke-INF

Those branches to stoke firewood. (p. 105-106)

By this study, it was also known that the infinitival marker **-li** does not appear in the past, instead it changes into **-hoi** or **-**, e.g. in *khingli* (to cook) - *khinghi* (cooked) and *-loli* (to come)- *lohi/ lohoi* (came)and so on.

vi. *wa: wa:-ko ka:m pa:-khe*

3s 3s-GEN work do-NPT

She does her work

vii. *wa: wa:ko ka:m pa:-hoi*

3s 3s- GEN work do- PT

She did her work

viii. *wa: ka:seng madat pahi.*

3s 1s- ACC help-PT

He helped me

It has also been found out that the copula verb /hi/ turns to be *higa:* in the past in this language, e.g.

ix. *wa: wazan jha:ra:kha:nteng remka: hi.*

He the boy SUP good be-PT

He is the best boy

vi. *wa: jha:ra:kha:nteng mabuzi higha:khe.*

She SUP stupid be - PT

She was most stupid

vii. *ghatana: jha:ra:kha:nteng thiligoigoipa: higa:khe.*

The event most-SUP dangerous be- PT

The event was most dangerous

Verbs in Morangia Tharu. Being close to Nepali language, Morangia Tharu consists of verb stem ending in vowel sounds ‘o’, ‘a:’ and consonants as well, .e.g. *zo* or *za:* (go), *bachha:* (save), *ra:nh* (cook), *ja:* (come), *ka:m kar* (work), etc .

i. *binu sabadin mandir zechhi*

binu–NOM everyday temple go-NPT

Binu goes to temple everyday.

- ii. *baugudina: ra:strake bachha: t*
 Son-daughter-PL nation save NPT
 Sons and daughters save the nation
- iii. *bahute a:dmi bauna:ke maya: lekin gudina: ke ghrina: karchhi*
 Many people sons-ACC love but daughters-ACC
 hate do -NPT
 Many people love sons but hate daughters.

In addition to such morphological process, the infinitival form *-ni* was also found to be used in the Morangia Tharu such as *zoni* (to go), *ja: ni* (to come), *bachha:ni* (to save). This form of the verb is used in the imperative sentences as:

- iv. *Tor kalam hamar deni*
 2s-GEN pen 1s-ACC give -INF
 Give me your pen, please
- v. *Hamar ghar ya:ni.*
 1s-GEN house come-INF, -REQ
 Come to my house, please

The infinitival form of the verbs marker (*-ni*) is different from the the infinitival form presented by Dahit (1997) in his Tharu –Nepali- English dictionary , according to which there is morphological feature – **na: (morph)** as the infinitival form of the verb in the Tharu language.

In the Morangia Tharu language, the presence of /l/ is evident and the clusters such as- *lki, -lke or -li,*-were found to change the infinitival form into the past.

- vi. *ekta:chauda: a:pan bahinke upaha:r delke.*
 A boy –s his sister – ACC - gift-DAT give –PAST
 A boy gave a gift to his sister.
- vii. *chauda:na: mandir ge li*
 boys- NOM temple go- PT
 Boys went to temple
- viii. *chaurisam ita ka: m karalki*
 girl- PL this work - do- NPT
 Girls did this work
- ix. *okra:cia roti pakalke*
 3 Pl. bread – ACC cook-PT
 They cooked bread

Verbs in Khawas: Khawas language also consists of verb stems ending with /o:/ /a:/, /e/ and /a/ and consonants, e.g. *za:* (go) or *zo:* (go), *paka:* (cook), *bachha:*(save), *ya:* (come), *de* (give), *bhuk* (bark), *kar* (work) as in the following examples:

- i. *Hamar ghar ya:*
1s-GEN house come V-INF
Come to my house
- ii. *Hamar tohor dat de*
1s- ACC 2s-GEN pen give-INF
Give me your pen

- iii. *ekta: chaura: a:pan ba:hinke upaha:r delkai*
a boy-Sing. 3s-GEN sister-ACC gift give-PT

A boy gave a gift to his sister

- iv. *Hamar beti mandir sabedin jaichhin.*
1s-GE daughter temple always go- NPT

My daughter always goes to temple

Being no so different from the Morangia Tharu, Khawas has also past form consisting of

/l/ sound making word final sequences such as *-lke, -lko, -li* and *-lo*, e.g.

gelo (went), *pakailko* (cooked), *bachha:ilko* (saved), *delko* (gave), *karalko/ karhali/ karalke* (worked), *bhukalke/ bhukalko* (barked), etc. This can be observed in the

following sentences as well:

- v. *ma:stersam bidya:rthina:ke homework naidelkai*
teacher-PL student-PL-ACC homework NEG give-PT

Teachers did not give homework to the students)

- vi. *jalna:sam mardana:samke bachhailke*
woman-PL-NOM man-PL -ACC save-PT

Women saved men

The common thing found between Nepali and Khawas is that initial sound /z/ of the present form changes into /g/ while changed into past, e.g. *ja:nu / za:nu:/* into *gayo* or *zo* into *gelo/*.

Adjective comparison. Adjective is a term used in grammatical classification of words to refer to a set of items which specify the attributes of nouns (Crystal, 1991). In English, four formal criteria are generally invoked to define this class of words, e. they occur within noun phrase, they can occur in the post-verbal or predicate position, they can be pre-modified by an intensifier, and they can be used in comparative and superlative form either by inflection (e.g. big, bigger, biggest) or periphrastically (e.g. interesting – more interesting, most interesting). Morphologically many English adjectives do not contain affixes such as small, big, good, etc, (they are identified by the distributional properties of the words) but there are many members of this class which are identifiable on the basis of typical derivational suffixes. The identifying derivational English adjectival suffixes include –able or –ible, -ful, -ic, -ical, -ish, -ive, -less, -like (Aarts & Aarts, 1982). In this language, many adjectives have features of inflectional suffixes, e.g. -er, and -est in the comparative and superlative forms, e.g. bigger, biggest (ibid). Taking the reference of the English adjectival forms, the study was carried out. To get information about the adjectives of the languages under field study, ten English adjectives were given to the informants to give in their mother tongue adjective equivalents. From the study, the information presented in the table (8) was elicited which shows the morphological characteristics of adjective formation.

Figure 8. *Adjectives of Languages*

English	Nepali	Dhimal	Tharu	Khawas
Good	<i>Asal</i>	<i>remka:</i>	<i>badhiny</i> <i>a</i>	<i>banihya/</i> <i>badhiyan</i>
Honest	<i>ima:ndar</i>	<i>ima:ndar</i>	<i>imandar</i>	<i>ima:ndar</i>
Beautiful	<i>ra:mri</i>	<i>remka:</i>	<i>Sunari</i>	<i>Sunri</i>
Handsome	<i>ra:mro</i>	<i>remka:</i>	<i>sunra:</i>	<i>sunra:</i>
Tall	<i>Aglo</i>	<i>hinga:ka:/</i> <i>jhanjhayaka:/dhanga:ka:</i>	<i>dha:ng</i>	<i>badhka:/dha:ng</i>
Short	<i>Hocho</i>	<i>potoka:</i>	<i>na:t</i>	<i>na:t</i>
Healthy	<i>Swasth</i>	<i>haidong maajenka:/ remka:/elka:</i>	<i>Nirogi</i>	<i>Nirogi</i>
Dirty	<i>phohori</i>	<i>a:kheka:</i>	<i>Phuhar</i>	<i>phora:</i>
Difficult	<i>Kathin</i>	<i>sa:ro</i>	<i>atkattha</i> :	<i>Kathin</i>
Dangerous	<i>darla:gd</i> <i>o</i>	<i>thiligoigoika:</i>	<i>bhayana</i> :	<i>khatara:</i>

(Field Information, 2014)

In the given list, we can mark the suffixal morphological features of English adjectives, e.g ful, -y, -some, -ous etc. In this language, there are many such affixes to be marked which are out of the coverage of this study. In the same way, we can also find adjectival words such as beautiful and handsome which are gender specific, i.e. beautiful refers to the female and handsome refers to the male in general as in the examples:

Beauty-ful girl/ woman

Hand-some boy/ man

From these evidences, it can be said that in a specific context, the words and words like terms are used in gender specific way although the words do not exclusively follow the

generic features in English. In many cases, as given in the table too, gender neutral adjectival words are abundant in English, to mention some, e.g.

Honest man, Honest women, Good boy, Good girl, Dirty boy, Dirty girl, etc.

To some extent, a similar situation could be found in Nepali, Tharu and Khawas languages. In these languages too, some suffixes are gender specific in contrast to English (in English specific there are words, but not any affix was found to be used to refer to the gender) as in the following examples:

Nepali: *ra: mri keti* (beautiful girl)

Nepali: *ra: mro keto* (handsome boy)

Tharu and Khawas: *sunra: chauda:* (handsome boy)

Tharu and Khawas: *sunri chaudi/ri* (beautiful girl)

In the given examples, *-i* and *-o* markers refer to the male and female respectively and is also inflected for nouns, e.g, *keti* and *keto* respectively in Nepali. Likewise, in Khawas and Tharu, *ra:* and *ri* refer to the male and female respectively and inflected for the following nouns, e.g. *chauda/ra* and *chaudi/ri*.

There are also adjectives which have no observable affix in their formation in Nepali, e.g *asal* (good), *ima:nda:r* (honest), *kathin*(difficult),*swastha* (healthy), etc. and at the same time *-o*, and *-i* do not always refer to a particular gender, e.g. *ra:mro ghar* (beautiful house), *aglo rukh* (tall tree), *nepali topi* (Nepali cap) (Adhikari,1993),etc.

In this regard Adhikari's (1993) examples are useful to review. He mentions that, in Nepali,when adjectives ending in *-o*, *-wa:*, *- ha:*, *-ta:/te* refer to the male and the adjectives ending in *- i* refer to the females, e.g *aglo* (tall), *goro* (white), *hansilo* (cheerful), *dhatuwa:* (liar), *risa:ha:* (moody) , *eauta:*(one) are used for males; and *agli*

(tall), *gori*(white), *hasili*(cheerful), *dhatuwi* (liar), *risa:hi:*(moody) are used as shown in the examples below:

aglo keto (tall boy)

agli keti (tall girl)

goro ma:nis (white man)

gori mahila: (white woman)

However, there are also gender neutral adjectives such as *guni* (having good qualities), *bibeki* (intellectual), *dhani* (rich), *rogi* (sick), *daksha* (efficient), *bhadra* (gentle), *murkha*(stupid), *daya:lu* (kind/ generous), *ima:nda:r* (honest),etc. (adhikari, 1939,p.29)

In Tharu and in Khawas languages too, gender indicating adjectives with specific affix (e.g. *a:* and *-i*) were found but at the same time gender neutral adjectives could be found a lot as in the following examples:

sunra: chauda (handsome boy)

sunri chaudi (beautiful girl)

badhiyan chauda (good boy)

badhiyan chaudi (good girl)

we sabaika:lgi baniyan chhi.(He is good for all). (Tharu)

we sabaika:la:gi baniya chhi (She is good for all). (Tharu)

In contrary to English, Nepali, Tharu and Khawas languages; all Dhimal adjectives (except the adjectives borrowed from other languages) receive a common suffix '*-ka:*' , e.g. *remka:* (good/ beautiful), *potoka:* (short), *thiligoigoika:* (dangerous), *hinga:ka:* (tall), etc.Thus, Dhimal adjective is more distinctive than other languages and

it has only one morphological marker – **ka:**. By this evidence, it is clear that Dhimal adjectives are not inflected for gender as well, e.g.

Dhimal: *remka: waza:n* (good boy)

remka: beza:n (good girl)

From these examples, the adjective ‘*remka:*’ is not used only for boys (male), rather it is also used with girls (female) or even to other words as well. So, within the coverage of this study, adjectives in Dhimal were found gender neutral. In addition, they are also not inflected for number.

Pronominal comparison. The adjectival term that relates to pronoun is pronominal (Leech, 2006, p.95). The pronoun is “class of words which fill the position of nouns or noun phrases and which substitute for, or cross-refer to, other expressions” (ibid, p. 96). Simply, it is a word that can be used in place of a noun or a noun phrase, as the word itself tells us: pro-noun. We do not normally put a noun after a pronoun except in special combinations such as ‘*you students she-bear*’, etc. We use pronouns like *he she, it* and *they* when we already know who or what is referred to. This saves us from having to repeat the name or the noun whenever we need to refer to it: *Binod arrived late last night. He had had a tiring journey; I wrote to Diya and told her what had happened.* However, we normally use *I/me, you* and *we/us* for direct reference to ourselves or the person(s) addressed and not in place of nouns in English (Leech, ibid.).

The most important class of pronouns is that of **personal pronoun**, which vary for **person** (*I, you, she*), **case** (*I, me, my*), **number** (*I, we*) and **gender** (*he, she*). Other classes are **reflexive pronouns** (for example, *myself*), possessive pronouns (for example, *my, her, their*) interrogative pronouns (for example, *what*), **relative pronouns** (for

example, *which*), **demonstrative pronouns** (for example, *this*) and **indefinite pronouns** (for example, *someone*). In this study, the focus was given to the **personal pronouns, possessive pronouns and reflexive pronouns**.

Based on this ground, the informants were asked to give the pronouns of their native languages in the forms of isolated words as well as in the sentences. The information derived from it of the pronominals has been presented in the Appendix 6 and has been interpreted in the paragraphs ahead.

The appendix 6 shows the comparative study of the pronominals of the five languages. It shows that there is a closer phonological similarity in making singular pronouns with its plural in the native languages of the study area (Nepali, Tharu, Dhimal and Khawa) which is strikingly different from English. To consider the English pronouns I (first person singular) – we (first person plural), you (second person singular)- you (second person plural) and he (third person singular) -they (third person plural), there is either no phonological relation or there is total relationship at all. There is no link in the pronunciation of the pronouns between *he/she* or *and they* and *I* and *we* but when we reach to the second person there is almost total similarity in the orthography and phonology between you (sing.) and you (pl). In Nepali language, there is close phonological relationship between *ma:* (I) and *hami* (we) or *ha:mi-haru*(we-PL) ; *tan/timi*(you-NON-HON/ you -HON) and *timi-haru*; and *u:* and *uni-haru*. Plural pronouns still hold the principal phoneme of the singular, e.g /m/ of singular in *hami/hamiharu*, /t/ of singular in *timiharu* and /u:/ of singular in *uniharu*. This rule of Nepali is applied in the Tharu, Khawa and Dhimal languages too.

In the Tharu and Khawas *hame* (I) and *hamarci/a* (we), *tya:n* (you)/te and /*tora:cia:/tora:*, we (s/he) and *okra:cia/wokra:cia* (they) contain the basic sound of the singular in the plural, e.g.

i. *hame a:pan ka:m naikarbe*

1s 1s-GEN work NEG- do

I do not do my work.

ii. *hamara:cia a:pan ka:m naikarbo.*

1-PL 1-PL-GEN work NEG-do

We do not do our work.

iii. *hame tora: sabkuchh ka:lu kahabu.*

1s-NOM 2 -ACC all tomorrow tell-NPT

I will tell you all about tomorrow.

In Dhimal, *ka:* (I) – *kela:i* (we), *na:* (you) *nela:i* (you), *wa:* (s/he)- *emba:la:i/eba:la:i* (they) contain specific morphological feature /a:/ of singular in the plural.

Additionally, in this language plural marking suffix *-la:i* is still used in making pronouns plural which is not present in other languages. This is quite interesting and distinctive feature of the Dhimal language. Furthermore, in this language all singular nominative pronouns end in /a:/, e.g. *ka:* (I), *na:* (you), and *wa:* (s/he). In the same way in many instances *-cia* is found to be used to make pronouns plural in the Tharu and Khawas languages.

There is similarity in making Nepali possessive/genitive pronouns and Dhimal possessive pronouns since both languages end in *-o* (e.g. *mero, ha:mro, usko, timiharuko* in Nepali, *ka:nko, ta:iko, na:ngko, ningko, nelaiko, wa:ko, edoiko, emba:laiko* in Dhimal).

Comparison of Syntactic Features

Sentence is the “largest structural unit in terms of which the grammar of a language is organized” (Crystal, 1991, p.313). Most of the formal linguistic definitions of the sentences are influenced American linguist Leonard Bloomfield, who pointed to the structural autonomy, or structural independence of the notion of sentence. Recent researches have attempted to discover larger grammatical units such as discourses, or texts). However, the dominant structural descriptions of the sentences have not been seriously challenged yet. So, in this study, another essential part I considered was analysis of the sentence construction.

On the assumption that language is structured, it has been claimed that language is not simply an inventory of words. Words combine to form larger units called phrases, which, in turn combine to form sentences. It is the task of syntax to establish the set of rules that specify which combinations of words constitute grammatical units and which do not (Aarts & Aarts, 1989). This study was not centred to make syntactic description of the sentences purely in the linguistic way; instead it was concerned with the analysis of the construction of sentences taking examples from five different languages spoken in Eastern Terai, Nepal, including Nepali and English. For the present purpose, simple sentences from English were taken and used for deriving the structural characteristics of the languages focused in the study. Simple sentence, here, refers to the sentence which is always an independent, that is capable of occurring on its own (Aarts & Aarts, 1989) , e.g. John is bachelor. According to the study of English, Nepali, Dhimal, Tharu and Khawas languages learnt and spoken, the sentence construction could be explored as the following:

Simple sentence structures. The following examples show the simple language structures of languages in relation to English:

- i. *Dhimal: ka- kangko kaam pa:kha*
 1s -NOM -1s-GEN work do -NPT
 (NP+ NP +VP)

I do my work

- ii. *kelai kelaiko kaam pa:na:khe*
 1-PL-NOM -1PL-GEN work do- NPT
 (NP+ NP +VP)

We do our work

- iii. *Nepali: ma mero ka:m garchhu.*
1sNOM 1s-GEN work do-NPT
 (NP+ NP +VP)

do my work

- iv. *Morangia Tharu: hame a:pan ka:m karchhin .*
 1s NOM 1s-GEN work do-NPT
 (NP+ NP +VP)

I- my – work - do

- v. *Khawas : hame a:pan ka:m karbai*
1s-NOM 1s-GEN work do-NPT
 (NP+ NP +VP)

do my work

The given examples show that the basic structure of Dhimal language is Subject (NP) + Object (NP) + Verb (VP) or ‘Noun Phrase+Noun Phrase+Verb Phrase’ whereas English has Subject + Verb + Object or ‘Noun Phrase +Verb Phrase+Noun Phrase’ sentence structure . In the example, ‘*ka: ka: nko ka:m pa: kha*’, ‘*ka*’: is the subject (NP) of the sentence and *ka:nko ka:m* (my work) is the object of the sentence. Similarly, *pa: kha* (VP) is the present form of the verb which has followed the NP (*ka:nko ka:m*). This simple structure of the Dhimal language is identical to the simple Nepali structure. Likewise, this structure goes to be identical to the Tharu and Khawas languages too. This shows that English structural pattern contrasts to the Nepali and local languages of the Terai. This may be one of the fundamental reasons of difficulties to many Nepali learners learning English.

Simple past sentence structures. There is no such a remarkable structural difference between past and non-past form in English. This is also applied in the Dhimal language. Except the word form change of the verbs, there seems no such a structural change in Dhimal language as well. The following examples show the syntactic structure of the Dhimal and English languages in the past simple tense.

i. *ka: ka:nko ka:m pa:hhoiga /pa:gha:*

1s my work do- PT

I did my work

ii. *kela:i kela:iko ka:m pa:na:hoi*

2-PL – 2 –GEN work do-PT

We did our work

Negative sentence structures. Negation is the operation of changing a sentence or other unit into its negative form, especially by using *not* in English (Leech, 2006). The normal form of negation in English is to add *not* (or its contracted form *-n't*) after the **operator** (that is, after the first **auxiliary verb** or the **finite verb *be***). In English, a negative marker is, thus, explicit 'not' or 'n't', e.g. I do **not** like it, He does **not** do this work, etc. But in Dhimal language the negative indicating prefixal morph is '*ma:-*', e.g. *ma:remka* (*not good / bad*).

i. *ka: ka:nko ka:m ma:pa:nka:*

Is my work NEG- do-NPT.

I do not do my work

ii. *kela:i kela:iko ka:m ma: pa:ng.*

1-PL 1-PL-GEN work NEG do-NPT.

we do not do our work

iii. *wa: wa:ko ka:m ma:pa:ng*

she/ he his/her work NEG-do-NPT

He does not do her work/ He does not do his work

In Dhimal, there is no auxiliary support to change positive sentence into negative. Rather, the negative morph, '*ma:-*' precedes the principal verb of the sentence. In spite of variations, in the Chhathare Limbu language too, *-ma:* prefix is used to negate a declarative expression (Tumbahang, 2005) as in the examples:

iv. *taps-u-ŋ* (I catch / caught him)

v. *ma dem-ma-n* (I don't catch him)

This evidence shows the proximity of the Dhimal language with the Limbu language.

In Morangia Tharu, negative marker ‘**nai**’ is used and it is placed preceding the main verb. There are two slightly different forms of the negative marker-**nai** with shorter length of /i/ pronunciation and another with a long /i:/ in this language such as

vi. *hame a:pan ka:m nai karchhin.*

1-s my work NEG do-NPT.

I do not do my work

vii. *hamra:siya a:pan ka:m naikarchhin*

1-PL our work NEG- do-NPT

we do not do our work

viii. *1-PL a: pan ka:m NEG- karchhi-NPT.*

he his work NEG do-NPT.

He does not do his work

ix. *hame a:pan ka:m naikarli*

1-s 1-s-GEN work NEG- do -PT.

I did not do my work

In Nepali language, the negative marker –*na* is used but its placement is different.

It follows the verb,e.g.

x. *ma bhat khanna/ khadina.*

1-s rice eat- NEG

I don't eat rice

Being very close to the Tharu language, the speakers of the Khawas language use the same negative marker *nai-* to indicate negativity. The negativity of the languages can be further interpreted by the help of the information presented in the table 9.

Table 9. *Sentence Structures in Languages*

English affirmative sentence	Sub- Verb – Obj (<i>I do my work</i>)
Nepali affirmative sentence	Sub - Obj –Verb (<i>ma mero ka:m garchhu.</i>)
Tharu affirmative sentence	Sub - Obj –Verb (<i>hame a:pan ka:m karchhin</i>)
Khawas affirmative sentence	Sub - Obj –Verb (<i>hame a:pan ka:m karbai</i>)
Dhimal affirmative sentence	Sub - Obj –Verb (<i>ka: ka:nko ka:m pa:kha:)</i>
English negative sentence	Sub –OPERATOR- NEG- Verb – Obj (<i>I do not do my work</i>)
Nepali negative sentence	Sub- Obj- VerbNEG (<i>ma mero ka:m gardina</i>)
Khawas negative sentence	Sub – Obj – NEG Verb (<i>hame hamar ka:m) naikaralke</i>
Tharu negative sentence	Sub- Obj – NEG Verb (<i>hame a:pan ka:m naikarchhin</i>)
Dhimal negative sentence	Sub – Obj- NEG Verb (<i>ka: ka:ngko ka:m ma:pa:ngka:)</i>

Source: Field visit

From the structural presentation of five languages in the table, it seems that English follows Subject - Verb – Object pattern for the affirmative sentences whereas all four languages under study follow Subject- Object – Verb pattern. With their negative counterpart, English requires operator to put positive/ affirmative sentence to change into negative but other languages do not. The common thing to all the languages is that all these languages require explicit negative markers, such as not or n't (English), *na*

(Nepali), *nai* (Tharu and Khawas) and *ma:* (Dhimal) although their placements are different. Despite the genetic difference between Dhimal (being a member of the Tibeto – Burman family) and Nepali, Tharu and Khawas (being the members of Indo- Aryan family), we find close structural similarity between them.

If we analyze and compare the negative sentences of Nepali, Dhimal, Tharu and Khawas languages from the proximal point of view, Khawas , Dhimal and Tharu are closer than Nepali as well. Strikingly, negative marker (-na:) follows the verb in Nepali whereas it precedes the verb in Dhimal, Tharu and Khawas, e.g. *gardina* (Nepali), **naikarti/ naikarbi** (Tharu and Khawas), **ma:pa:ngka:** (Dhimal). Consider the examples from the table given above used in sentences.

Questions in languages. Question is a type of sentence or clause which has an ‘information gap’ (for example, in *When did you post the letters?*, the information gap is the time at which the stated event occurred). Therefore a question is “typically interpreted as requesting information from another person” (Leech, 2006, p. 96). They may require the information of places, persons or reasons. The major types of question are *yes-no* questions, *wh*-questions and alternative questions. In this study, only *wh*-question and *yes-no* questions were covered.

In English, *wh*-question is formed by the use of a question word such as what, how, when, where, and why placing in the initial position of the sentence followed by auxiliary verb, and then followed by main verb and complement .*Yes/no* question is formed by the use of an operator in the first position in a sentence, as in ‘Can she come?’ (Richards, Platt, & Weber, 1985). The question is also formed through the use of

intonation, as in ‘She isn’t married?’ It is also formed by the use of question tag, such as isn’t it, is it, can he, etc.

In Dhimal language, the question words come at the end blending it with the verb of the sentence without auxiliary support.

i. *nangko ming ha:i ?*

You-GEN name what

what is your name ?

ii. *na : heso hikhina: ?*

You-NOM live where ?

where do you live ?

iii. *edoi jhola: ha:suko ?*

This bag whose.

whose bag is this ?

In the examples presented above, I came to find a new phenomenon in the Dhimal language question construction. The question word is always seen attached with the verb, e.g. *Edoi jhola hasuko?* In this sentence, ‘*hasuko*’ includes the information of ‘whose and is’. Then, it shows that this language is more economical than other languages under this study. Here, the point of remark is that there is no explicit word to express question, instead, tone (pitch pattern) signifies the question in this language.

This information seeking question structure is slightly different from the Nepali question structure, e.g.

iv. *timro na: m ke ho ?*

You-GEN name what is

What is your name?

When we compare this Nepali question (*timro...na: m ke ho ?*) structure with Dhimal (*na:ngko ming hai ?*), we find explicit question word in Nepali but it (question word) is found associated with the verb in the Dhimal. There is not auxiliary support or specific use of the verb in the Dhimal language when question is formed. In this sense Dhimal language was found more economical than Nepali language. However, there is no difference in the order of words between the statement and the yes no question. The question was found to be determined by the rising tone of the question as in the following examples:

v. *edoi na:ngko jhola hi ?*

this -You-GEN bag is ?

Is this your bag ?

vi. *na:ngko cha:nko bihu jehoi ?*

You-GEN son-GEN - marriage be-PPT. ?

Is your son married?

vii. *na:ngko a:ba: padhilekheka: higa:hi ?*

You-GEN father literate be-PT

was your father literate ?

Structurally, these questions are not different from the Nepali statements such as *yo timro jhola: ho ?* In Nepali too, the difference between the statement and the yes/no question is that of the intonation. The end-rise of the statement gives the sense of the question.

In Morangia Tharu and Khawas languages too, the structural pattern of the statement and question is similar to the Nepali and Dhimal languages. The following table shows the question patterns of the three languages:

Table 10. *Questions in English, MorangiaTharu and Khawas*

Tharu	Khawas	English
tor na:(m) kun chheku ?/ tyan ke ? (your name what is ?)	tor na:m kun chhe ko ? (your name what is ?)	what is your name ?
tya:n kate rahachha ? (you where live ?)	te kate rahachhai ? (you where live ?)	where do you live ?
ita: nemja kakar chheki ? (this bag whose is ?)	ita: jhola kakar chhe ko ? (this bag whose is ?)	whose bag is this ?
tya:n ita:ke kinangke rnhbha: ? you it how cook ?	te ita: kineng ke rnhbhai (you it how cook ?)	how do you cook it ?
ita: nemja: tor chheku ? this bag your is ?	ita: jhola: tor chheko ? (this bag your is ?)	is this your bag ?
tya:n budhnaba:p ke dekhlehye ? you grandfather see past ?	te a:pan hajurbuba:ke dekhepelhaise ? (you grandfather see past ?	did you see your grandfather ?

(Field Information, 2014)

The questions of the three languages in the table 10 show that there is no structural difference between the Tharu and the Khawas languages. In the same way, there is no difference between the pattern of the wh-question and yes-no question in the local (Nepali, Dhimal, Khawas, and Morangia Tharu) languages except the presence of the question word in wh-question and its absence (with the presence of the information) in the yes/no question, e.g *ita: nemja: kakar chheki ?* (whose bag is this?) and *ita: nemja: tor chheku ?* (Is this your bag?). But in English the order of words have to do a lot

(though not obligatory) whereas in the languages discussed above the word has nothing to do. One of the striking points to mark in the construction of these languages is that there is no requirement of the operators (auxiliaries) to form questions. This operator is, however, the obligatory element in English *wh-* and *yes/ no* question construction.

Subject –verb agreement. Agreement refers to “a formal relationship between elements, whereby a form of one word requires a corresponding form of another” (Crystal, 1991, p. 12). For the relationship of the items, languages use different ways. This relationship can be studied by means of the information from the same languages. In this study, how verbs agree with its subjects in terms of number, gender and person was studied.

Subject –verb agreement in English. In English subjects and verbs must agree in number, which means a singular subject requires a singular verb whereas a plural subject requires a plural verb.

Subject –verb agreement in Khawas and Nepali. In Khawas language, ‘verb’ is not inflected for gender (whether natural or grammatical) and number of the subjects but it is inflected for the person of the subject, i.e. the verb agrees uniformly irrespective of its natural gender with its subject as the following information shows:

- i. Khawas: *hamar beta: ha:t gelo*
 my son market go-V-PT
 My son went to market

In this example, the past form of the verb *gelo* (of *zo*) has been used when the subject of the sentence is *hamar beta:* (my son - male) and in the example below:

- ii. Khawas: *hamar beti ha:t gelo.*

My daughter- Sing. market go -V- PT

My daughter went to market

In the subject *hamar beti* (my daughter- female) also receives the same form of the verb *gelo*. By these examples, we can generalize that verbs do not inflect for natural gender of the subject in the Khawas language. Consider the examples from plural:

iii. Khawas: *chhaura: sam ita: ka:m karalke .*

Boy-Pl this work work-V-NPT

Boys did this work

iv. Khawas: *chaurina: ita: ka:m karalke.*

Girl-PL this work do- PT

Girls did this work

In this language, even in plural, 'verb' is not influenced by the change of the gender and number. Both singular male and plural female take the same form of the verb. To consider other examples from Khawas language:

viii. *hame a:pan ka:m karbai*

1s my work do -NPT

I do my work

ix. *hamara:sam a:pan ka:m karbai*

1PL our work do-NPT

We do our work

In the example presented, the verb *karbai* is used with the subject *hame* and *hamra:sam*. The change of the number of the subject has not affected the form of the verb. To consider few examples:

- x. *tya: a:pan ka:m kar*
 2s your work do- NPT
 you do your work
- xi. *u: okar ka:m karaichai*
 3s his work do-NPT
 He does his work
- xii. *u: okar ka:m karaichai*
 3s his work do -NPT
 She does his work
- xiii. *okra: sam a:pan ka:m karaichai*
 3PL 3PL-GEN work do- NPT
 They do their work

But the change of the person (e.g. *tya:*, second person and *u:*, third person) has influenced in the selection of the verb in this language. In the examples, verb form ‘*karbai*’ (do) agrees with the first person pronouns both *hame* (I) and *hamarasam* (we). In the same way the same verb from ‘*kar*’ is used with the second person subject *tya:* (you), and ‘*karaichhai*’ with the third person (he/she and they). Thus, it seemed that in the Khawas language, the verb form changes when person of the subject changes. But it does not change by the change of the number or gender of its subjects. Then, it can be said that in Khawas, verb is inflected for the person of the subject.

In Nepali language, verb is variously inflected for its subject. In its singular form of the subject, the verb inflects for its natural gender (in terms of sex):

- xiv. *mero choro baza:r gayo*

1s –GEN son market go - PT

My son went to market

xv. *meri chori baza:r gayi*

1s-GEN daughter market go- PT

My daughter went to market

In the given examples, my son (singular subject-male) receives the verb form ‘*gayo*’ (the past form) but my daughter (singular subject-female) receives *gayi*. But, in its plural form of the subject, the subject receives the same form of the verb ‘*gaye*’ irrespective of the gender of the subjects, i.e.the verb does not inflect for its subject of the natural gender. It is further justified in the examples:

xvi. *mera: chora:haru baza:r gaye*

1s-GEN son-PL market go- PT

My sons went to market

xvii. *mera: choriharur bazzar gaye*

1s –GEN daughter-PL market go-PT

My daughters went to market.

In these examples, verb ‘*gayo*’ is inflected with ‘*choro*’ (male) and the ‘*gayi*’ is inflected for ‘*chori*’ (female) in Nepali but when the subjects of the sentence (Male or female) becomes plural both male and female plural subject agrees with the same form of the verb -*gaye*. Thus, we do not find the verb inflection affected by the gender but we find it with the number.

In addition, it could also be revealed from the interaction with a Nepali language teacher that Nepali verbs also do not inflect for natural gender in both situations (singular or plural) when the subject is honorific, e.g.

xviii. *ra:ja: a:ibaksiyo*

king-s HON come-PT

The king came

xix. *ra:ni a:ibaksiyo*

queen- s -HON come -PT

The queen came

xx. *Buba: a:unubho*

Father-s -HON come- PT

Father came

xxi. *a:ma: a:unubho*

mother-s-HON come-PT

Mother came

So, it can be said that in Nepali language, verb is inflected for its natural gender subject when it is singular and non-honourific or lower-grade honourific. In other cases (such as plural and honourific cases), it is not inflected for its generic subject. However, Nepali verb inflects for the number and person of its subjects.

xxii. *ma mero ka:m garchhu*

I-s my work do -NPT

I my work do

xxiii. *ha:mi ha:mro ka:m garchaun*

2-PL our work do –NPT

We do our work

xxiv. u usko ka:m garchha

2-s his work do-NPT

He does his work

xxv. uniharu uniharuko ka:m garchan

3-PL their work do-NPT

They do their work.

In the examples, all the Non past referring verbs have different forms due to the number and the person difference of the subjects. *Garchhu* is used with the first person singular whereas *garchaun* is used with the first person plural subject. But from the conversation with the native speakers of Khawas language, I identified that they do not use the honorific subjects in their language and, thus, verbs do not inflect as Nepali does.

Subject –verb agreement in Morangia Tharu. To consider the subject –verb agreement in the Tharu language, there is no such a considerable difference from Khawas. In this language too, the verbs of the sentence inflect for the person of its subject.

i. *ham/hame hamar ka:m karabi.*

1s 1s-GEN work do-NPT

I do my work

ii. *hamara:ka:/ hamracia hamarciake/a:pan ka:m karabi/karni.*

1 PL 1PL-GEN work do-NPT

we do our work

iii. *toracia toraciake ka:m karbhai/kar*

2 s 2s-GEN work do

you do your work

iv. *we a:pan ka:m karchhi*

3s-M 3s-GEN work do-NPT

He does his work

v. *we a:pan ka:m karchhi*

3s-F 1s-F- GEN work do-NPT

she does her work

vi. *okra:cia a:pan ka:m karchhi.*

3-PL 3-PL- GEN work do-NPT

They do their work

The elicited examples show that the verb is inflected with the person of the subject. When the person changes, the form of the verb form is also changes. With the first person subject *hame* (s) and *hamara:ka:/ hamracia* (PL) the verb **karabi** is used but **karbhai/kar** is used with the second person *toracia*(you). In the same way, *karchhi* is used with the third person subjects *okra:cia* and *okra:cia*.

While considering the number and gender of the subject in the Morangia Tharu language, the following evidences could be elicited from the study:

vii. *ekta: chhauda: ita: ka:m karti*

a boy-s this work do-NPT

A boy does this work

viii. *ekta: chaudi ita: ka:m karti*

a girl-s this work do-NPT

A girl does this work

ix. dita: chhauda: na: ita: ka:m **karti**

two chhauda-PL this work do -NPT

Two boys do this work

x. dita: chaudi ita: ka:m **karti**

two girl-PL this work do- NPT

Two girls do this work

xi. chaudina: ita: ka:m **karti.**

girl-PL this work do-NPT

Girls do this work

xii. chhauda: na: ita: ka:m **karti.**

boy -PL this work do-NPT

Boys do this work

In these examples, all subjects are third person (both singular and plural). Likewise, some subjects are male as well as female by the natural gender. So, they receive similar verb form *karti*. By such evidences it can be generalized that ‘verb’ does not inflect for number and gender in the Morangia Tharu language. Thus, there is uniformity in the study of subject verb agreement in both Khawas and the Tharu languages.

Subject –verb agreement in Dhimal. In the Dhimal language, verb is inflected for number and person but it is not inflected for gender of the subject. However, if the subject of the sentence is third person (singular or plural), the verb is not inflected for its subject. Thus, verb inflection with the number is not applied with the third person.

- i. *ka: ka:nko ka:m pa:kha:*
 1s 1s-GEN work do- NPT
 I do my work
- ii. *kela:i kala:iko ka: m pa:nha: khe*
1-PL 1-PL-GEN work do-NPT
 We do our work
- iii. *na: taiko ka: m pa:kkena:*
 2s 2s-GEN work do –NPT
 You (one) do your work
- iv. *nela:i/ nidhimi ta:iko/nela:iko ka: m pa:sukkena:.*
 2-PL 2-PL-GEN work do-NPT
 You two do your work
- v. *wa: taiko ka: m pa:khe*
 3s-M 3s-GEN work do-NPT
 He does his work
- vi. *wa: ta:iko ka:m pa:khe*
3s-F 3s-GEN work do –NPT
 She does her work

vii. *emba:la:i/woba:la:i ta:iko/ woba:la:iko ka:m pa:khe*

3-PL 3-PL-GEN work do-NPT

They do their work

viii. *elong beza:n wa:ko ka:m pa:khe*

A girl-s 3s -GEN work do-PT

A girl did her work

ix. *elong wa:zan edoi ka:m pa:khe*

a boy-s this work do-PT

A boy did this work

x. *wa:za:la:i edoi ka:m pa:khe*

boy-PL this work do-PT

Boys did this work

xi. *beza:la:i edoi ka:m pa:khe*

girl-PL this work do-PT

Girls did this work

In the examples given above, first person singular subject *ka:* (I) receives the present form of the verb *pa:kha:* (do);, first person plural *kela:i* (we) receives the present form of the verb *pa:na:khe* (do), second person singular subject *na:* receives the verb form *pa:khe* (do), second person dual number *nela:i/ nidhimi* receives the verb *pa:sukhena:* (do), third person singular *wa:* and plural *emba:la:i/ woba:la:i* receive the same present form of the verb *pa:khe* (do). These evidences give us the idea of making generalization that verb is inflected for first person and second person as well as for singular and plural or dual. Interestingly, the verb is inflected for third person as well, but

it is not inflected for number, i.e. the same form of the verb ‘*pa:khe*’ is used with the singular or plural subject. Furthermore, it has been revealed that Dhimal verbs do not inflect for gender (see the last four examples) . This can be further justified by the following examples from the past form of the verb ‘*pa:hoi*’ in the sentences.

- xii. *ka: ta:iko ka:m pa:gha:*
 1s 1s-GEN work do-PT
 I did my work
- xiii. *kela:i / kidhimi kela:iko/ ka:nko ka:m pa:na:hi*
 1-PL 1-PL-GEN work do-PT
 We did our work
- xiv. *nidhimi ta:iko/na:ngko ka:m pa:sunha:/pa:hoina:*
 2 –DL 2-DL-GEN work do-PT
 You two did your work
- xv. *wa: wa:ko ka:m pa:hoi*
 3s-M 3s-GEN work do-PT
 He did his work
- xvi. *wa: wa:ko ka:m pa:hoi*
 3s –F 3s-F- GEN work do-PT
 She did her work
- xvii. *wa:bala:i wa:ba: la:iko kam pa:hoi`*
 3-PL 3-PL-GEN work do-PT
 They did their work

xviii. *elong beja:n wa:ko ka:m pa:hoi*

a girl-s-F 3s-GEN work do-PT

A girl did her work

xix. *elong wa:zan edoi ka:m pa:hoi*

a boy-s-M this work do-PT

A boy did this work

xx. *wa:za:la:i edoi ka:m pa:hoi*

boy-PL this work do-PT

Boys did this work

xxi. *beza:la:i edoi ka:m pa:hoi*

girl-PL this work do-PT

Girls did this work

In these examples too, we find the verbs *pa:gha:*, *pa:na:hi*, *pa:sunha:/pa:hoina:*, and *pa:hoi* being inflected for number and person with the uniformity of inflection between third person singular and plural. It has also been further justified that verbs Dhimal do not inflect for gender of its subject.

Chapter Reflection

In this chapter I presented morphological and syntactic characteristics of the five languages spoken in eastern Terai along with English. The chapter was principally a comparative study of from the structural point of view. The main intent of this comparative study was to (a) make an understanding of the morphological (mainly affix) construct of the words of the languages under study. However, this study was not very

different from the conventional way of making comparison between languages as done under the scope of contrastive analysis.

From the morphological comparison of English, Nepali, Morangia Tharu, Khawas and Dhimal languages, I could mark some morphological features. In this process, it could be explored that morphological plural marking suffixes included *-la:i* and *-gela:i* in Dhimal. *-s/-es* suffixes in English, *-haru* and *-a:* in Nepali to change singular nouns into plural. In the Morangia Tharu language *-sawa* or *-na:* suffixes are common whereas *-sam* and *-na* suffixes are added to the singular nouns in the Khawas language. This gave me a hint that there are not prefixes or infixes to change singular nouns into plural in all the languages under this study. The commonality was that all languages under this study receive suffixes (with some language specific rules too) to change singular nouns into plural in general. Thus, as the universal grammar theory suggests, the common principle of all languages can be that all languages require some kind of suffix to change singular nouns into plural but the suffixes themselves are different from language to language for what Chomsky calls specific parameter.

While studying the sampled languages and the morphological construct of the verbs, it has been known that Nepali language has **-nu** infinitival verbal suffixal morphological feature, Dhimal has **-li** suffixal morphological feature, Tharu has **-ni** suffixal form and Khawas has no special infinitival form. In English, derivational suffixes such as *-en*, *-ify*, *-ize* and *-ise*, e.g **enlarge**, **shorten**, **widen**, **sharpen**, **specify**, **materialize** etc. are used (Aarts & Aarts, 1982) but they do not always show those features as in *come*, *give*, *work*, etc.

While considering the past, in English it is formed by the addition of **-ed** or **-d** morphological suffix to the infinitive form of the verb in general. It is also formed by the vowel substitution, e.g. go –went, come- came. Likewise, the **- nu** suffix of Nepali infinitival form changes into **-o, -e , -i** or **-nubhayo** to make past according to the number , gender and degree of honour of the subject of the sentence. In Dhimal language, the suffix-**li** changes into **-hoi** or **-hi/higa** to form the past form of the verb. In Tharu language, *- lki, -lke or -lichhal/-nechhal* or *-le,-li,-chhe* suffixes are added to change the infinitival form into the past form in which the presence of /l/ in the past is notable . In Khawas too, *-lo, -ko,-ke,-li* are past form markers (suffixes) used to the present form of the verbs to change into past along with the presence of /l/ sound. The common thing found between Nepali and Khawas is that initial sound/z/ changes into /g/ while changed into past, e.g. *za:nu* into *gayo* or *jo* into *gelo*.

In the consideration of the verb inflection with the subject (subject –verb agreement), in Khawas language, ‘verb’ is not inflected for gender but it is inflected for person. Both male and female subjects can agree with the same form of the verb whereas Nepali verb is inflected for subjects with its gender, and number. To consider the Tharu language, there is no such a difference from Khawas in the sense that the verbs of the language inflect for person but not for gender and number.

In Dhimal language, verb is inflected for number (except with third person) and person but it does not inflect for gender. In other words, if the subject is third person (singular or plural), verb is not inflected. But, it is inflected if the subject is first person or second person.

In the case of adjectives, the derivational suffixes –able or –ible, -ful, -ic, -ical, -ish, -ive, -less, -like (Aarts & Aarts, 1982) are commonly used in English in the words such as capable, audible, linguistic, boyish, responsive, etc. At the same level, gender and number inflected adjectival forms are found in Nepali, Tharu and Khawas languages, e.g. *ra:mri* ('beautiful' but only for female), *ra:mro* ('handsome' and for boys). -i, -a, -o are the letters and sounds to mark the gender in adjective in Nepali. In English distinct words are also used to show the gender specific adjectives (e.g. beautiful for girls and women and handsome for boys and men) whereas in Nepali, Tharu and Khawas, gender referring morphological features are evident (e.g. *sunra:* (for boys/ men, *sunri* for girls / women to refer to 'beautiful'). In Dhimal language too, a common suffix- *ka:* is found to be used, as in *remka:* (beautiful), *ba:rka:* (big), *dika:* (sweet), *a:kheka:* (dirty), *thiligoigoika:* (dangerous) and so on. Thus, Dhimal adjective is more distinctive than other languages and it has only one morphological marker – *ka:* and it is clear that Dhimal adjectives are not inflected for gender as opposed to Nepali, Tharu, and Khawas.

In the study of the pronominalization of nouns and pronouns in Dhimal, it could be known that the suffix –*la:i* used in making noun plural is still evident in the plural forms of the pronouns. For example,

ka: (I) (first person singular pronoun) – *kela:i* (we) (first person plural pronoun)

- *na:* (you) singular pronoun and - *nela:i* (you) plural pronoun,

wa: (s/he) (singular third person pronoun) - *emba:la:i/ eba:la:i* (they) (third person pronoun)

The examples show that all singular pronouns contain specific morphological feature /a:/ on the one hand and all plural pronouns contain –*la:i*. In fact, the plural

marker *-la:i* was the plural marker of nouns as well. So, this marker seems common for both plural noun and plural pronoun. In Nepali language too, we find such evidences, e.g. *keta:haru- uniharu (boys- they)*, *ketiharu- tiniharu (girls- they)*. This is an interesting and distinctive similarity found between Nepali and Dhimal languages. Such evidences are absent in other languages under this study.

In the same way in many instances *-cia* is found to be used to make pronouns plural in the Tharu and Khawas languages. Another fact marked from the study is that there is similarity in making Nepali possessive/genetive pronouns and Dhimal possessive pronouns since both languages end in *-o* (e.g. *mero, ha:mro, usko, timiharuko* in Nepali, *ka:nko, ta:iko, na:ngko, ningko, nela:iko, wa:ko, edoiko, emba:la:iko* in Dhimal).

Regarding the possessive and reflexive pronouns, there is no difference in the Tharu and the Khawas language. In both languages, *a:pan* is used for possessive. In the construction of questions, there is no requirement of the operators (auxiliaries) in Nepali, Tharu, Khawas and Dhimal languages. This operator is, however, the obligatory element in English wh-and yes/ no question construction.

From the study of the simple sentences, it could also be known that all the languages (Nepali, Morangia Tharu, Dhimal and Khawas) follow the Subject + Object + Verb pattern of the sentence whereas English (a foreign language too) follows the Subject+ Verb + Object pattern. Then, it can be generalized that English is structurally distant from Nepali, Dhimal, Tharu and Khawas equally. This shows that for the learners of English, there is equidistance for all language speakers of Nepal and similar input may be applicable while acquiring English language.

Information concerning negation showed that all languages use explicit negative markers, such as not or n't (in English), *na* (in Nepali), *nai* (in Tharu and Khawas) and *ma:* (in Dhimal) although their placements are different. Interestingly, despite the genetic difference between Dhimal (being a member of the Tibeto –Burman family) and Nepali, Tharu and Khawas (being the members of Indo- Aryan family), a close structural similarity is found between them since they follow the same structural pattern. The negative affixes of Dhimal (*ma:*), Tharu (*nai*), English (not or n't) precede the principal verb of the sentence whereas the negative affix of Nepali (*na*) follows the principal verb in Nepali.

From this perspective Khawas, Dhimal, English and Tharu are closer than Nepali since negative marker follows the verb in Nepali whereas it precedes the verb in Dhimal, Tharu English and Khawas, e.g. *gardina* (Nepali), **naikarti/ naikarbi** (Tharu and Khawas), **ma:** pangka (Dhimal). So, if we predict the difficulties, we have to say that Nepali is more difficult than English, Dhimal, Tharu and Khawas. However, when we look at the issue of difficulty from the point of view of difference, the situation will be different.

My Reflection on Language Learning

From the study of the morphological and syntactic features of the languages spoken by the learners (or language speakers) I have been able to speak some sentences, understand words and get the structures of the language. Additionally, my curiosity has been increased to learn those languages. I felt that if I involve myself with interest in the languages of the given communities, I will be able to communicate in those languages in few months, maximally within a year. From the structural similarity of the local

languages, I have further realized that it might take some span of time for the vocabulary study but the environment is quite supportive to us in the real language speaking communities. It can help accelerate our acquisition of the languages of the speech communities.

Another realization I have after the study of the morphological and syntactic structures is that at certain points there are differences and similarities. The awareness to the points will support to the learners and the teachers. For example, a learner from Nepali language background may feel difficult to put negative marker while learning Dhimal, Tharu, and Khawas languages and vice versa. From the study of the structures of the languages, I could not mark any special difference in relation to the genetics. The effect in the syntax and in the internal structure of the words (morphology) is quite minimal.

These days when I go to the market and observe the speakers speaking those languages, I understand the speakers' structural selection, but difficulties lies in the understanding of the vocabularies. For me, the comparative way of language study seems pleasant as well as speedy in the acquisition of the languages.

Way Ahead

The central issue of the present study was concerned with the language instruction at school. It is the question of inclusive education with regards to languages. I have placed myself in the position to see the inclusion of linguistic diversity. Based on the study of the linguistic diversity of language constructs their similarities and differences; I proceeded to the direction of second phase study with the research question in mind. Believing that the problem is not the child but it is the education system, i. e. 'the system

as the problem' and with the concept of inclusive education, the proceeding chapter deals with the same concern based on the information derived from the schools o.

CHAPTER V

Unilingual Authority and Multilingual Students

Chapter Introduction.

This chapter is related to the field data concerning the linguistic diversity and its inclusion in school contexts in the instructional practices. It deals with the the information derived form the school visits intending to know about inclusive instructiona practices and chances of learners in the use of local language in the school situations in relation to the official language, Nepali and a foreign language, English. The data, derived from informal interview with the primary school teachers (mainly those whose mother language is not that of the local one), interview with the head teachers, and class observation; are presented and discussed in this chapter.

Unilingual Instruction, Multilingual Children.

From the interview with the teachers and the observation of the classes, it was known that there is diversity in the classroom. The existence of the diversity has, thus, been accepted by the teachers who have been teaching in the diversified school contexts. However, the students' linguistic diversity was not so explicitly seen promoted in practice because during the observation the children were not speaking their native languages in the classroom. During the teaching of the English lesson the instruction was exclusively conducted in the Nepali language. Outside the classroom they were found speaking their mother tongues. From the close observation, it could be known that the linguistic diversity was unconcerned. This situation was further revealed from the class observation of the teachers in the classroom. Teachers were teaching English using Nepali language in the classroom where students were from Dhimel, Khawas, Tharu and

Nepali language background.

Such a finding was further justified from the information through the interview questions posed to the teachers and the head teachers as well. Their naïve believe was expressed in the way

Children Can Speak Nepali

“I can speak Dhimal, understand their speech but they themselves do not speak and understand their language. So, I should not speak the Dhimal language at school now. Tharu and Khawas can speak their languages but they can also speak Nepali at school and at home. So, there seems no problem of language transfer in our school”.

that the learners could understand Nepali. I found the problem at this point which shows the hidden exclusion. The teachers’ responses showed that they were uncared with the local language use. The sense is that ‘Understanding Nepali’ means there is no need to use the students’ mother tongue.

Rapid Fall of Speakers and School’s Indifference

During the interview, interaction and observation; teachers and head-teachers were also not found sensitive to the endangered situation of the languages like Dhimal, Khawas and Tharu. One of the head teachers, Padam Upadhya (pseudo name) mentioned that he knows Dhimal language because he was born and grown up in the Dhimal community. He used to speak Dhimal but he does not speak now because the children from the Dhimal community themselves do not speak their mother tongue at schools. Another head teacher did not consider the linguistic diversity as a major concern of the school priority.

In both the situations the head teachers were not aware of the loss of the language heritage from the country. The sensitivity towards the language loss was found very weak in their remark. In Mr. Upadhaya’s remark, the Dhimal language is rapidly losing its

speakers in the last ten years. Then, this is the result. To him, it has become late to think because this issue remained unconcerned through the years of erosion even to the policy makers. It is no difficult to understand that at present the speakers are alive but they do not speak the mother languages. It also shows that Dhimal language is passing out soon from the live scene of the country if immediate measures are not been taken. However, Tharu and Khawas speakers are available in the community and their children are still getting some exposure at home but the society of this community is also getting mixed up. As a result, Tharu language is also losing its speakers to a great speed.

Information Gap between School and the Speech Community

‘Children cannot speak in their mother tongue’ one of the head teachers said during interview but this statement was contested by the teacher’s interview with the opinion that the children understand their language (though we have not asked them) because their parents speak their language at home and respond to them during the household work but they do not speak their language at school. Their shyness is another matter but they understand and speak too. It shows that there is an information gap among teachers about the students’ linguistic situation of their community. It was because, perhaps, they never discussed and attempted to search to find the ways to come out of the situation in the school meetings before. This is the information gap between the teachers and the students, and the teachers and the speech community.

Dilemmatic Understanding and Exclusion

During the field visit and the interview with the teachers and head teachers, I could find a great confusion among teachers about linguistic diversity. They could not distinguish whether ‘Linguistic diversity’ is a matter of promotion or is it a matter of

reduction. Relating to the issue, one of the questions asked to the teacher during interview was, “What major challenges are you facing to teach in such a diversified linguistic group of learners?” One of the teachers’ answers was quite straightforward. In her words,

All children can speak Nepali. Therefore, there is no problem to handle them. There was problem in the past, but now they do not like to speak their language even at home. The Tharus and Khawas attempt to speak their language but they also can speak Nepali. Then, they do not speak their mother tongue here. So, the problems are not uncommon to other children at school.

This statement matches with one of the head teachers’ statements who said-

There are no special strategies taken to address the linguistic diversity in school and it does not need as well because it was required in the past. Nepali language has already influenced them to the extent that the problem of language has already been overcome.

To analyze the statements, it seems to me that schools are deliberately attempting to reduce the linguistic diversity as much as possible in schools. They have taken diversity as the problem and they attempted to eliminate it. As a result, when the students are at home, they speak their language but when they reach school, their languages are not promoted there. To look at the history too, when there was live linguistic diversity in the community and still it is, they took it as a problem and its solution is its elimination. To them, if the learners speak only one language (e.g. Nepali or English), it is the solution of the problem. It seems contradictory to the government policies and the policies of the United Nation.

Another school where I visited consisted of students from the Dhimal, Morangia Tharu, Sapataria Tharu, Khawas and Nepali language backgrounds. The teacher (Chhetree teacher) informed me that the students from Dhimal community do not speak their language. But when I asked one of the Dhimal children, he did not respond but his friends said that he can speak Dhimal as well. This shows that he was never encouraged speaking the language in the school. This is the evidence of the hidden exclusion. The minority language speaking children are not speaking their language in the school because they do not find their friends there. They remain isolated. It was already informed to me and known that only one or two students were from the Dhimal community in the class. As a result, they did not get chance to speak their language there. I remembered Kusunda's condition presented by Pokhrel (narrative event presented in review section). Unfortunately, no one pays attention to them and no one communicates to the Dhimal in the classroom. This is the starkest reality.

In the same class, other children such as Khawas and Tharu could speak their mother tongues well. The teacher whom I interviewed told that at school, there are linguistic problems in the early two years of student life because in many instances the children do not understand our language instruction and they do not understand the students' language. In her words:

The children speak Nepali but they do not understand many words spoken in Nepali. I also do not understand their language except some words. Considering this situation, last year one teacher from Tharu background has been appointed. When we get problem, we call her in the class and she helps us.

This alternative way of solving a problem is definitely a new one. This is the difficult way to deal with the language problem in the school. But still the issue of language inclusion has not been addressed. It could be understood that the new teacher was not appointed to promote the local languages but she was appointed to support the school system, and to help the teachers. She was actually not appointed to promote the students' language. Then, a question came in sequence 'Is Child a problem?' Or 'is school system a problem'? It is a question of integration and inclusion. It is the dilemmatic context of schools that whether they wanted to apply the integrated approach or the approach of inclusion by principles. If school was adopting the principle of inclusion, I just thought that the new teachers competent in the local languages could be appointed to teach the local Tharu language to the teachers not to teach students the official language, Nepali because it was already there.

This gives the sense that schools are not there to maintain diversity but they are set there to end the diversity. The contemporary schools are not maintaining the government policy of inclusion but they are creating the role for exclusion. This situation also shows how indifferent schools are to the linguistic promotion. They have not attempted to analyze the potential danger of the language death and the knowledge loss associated with it yet. This indifferent attitude of the teachers was also observed by Awasthi (2004). He mentioned that indifferent attitude and ignorance of the teachers towards the culture of a particular language group creates as well as reinforces this situation (A brief account of his research findings has been presented in the literature review section of this thesis)

From the point of view of the linguistic rights of the minority children, the situation was frustrating. “The right of every child to respect for her or his inherent dignity and to have her or his universal human rights respected within the education system” (UNICEF, 2007, p. 4) is the goal of current education system. This right has been misused by some kind of leaking in the current school system. As a result, “opportunities for meaningful participation, freedom from all forms of violence, and respect for language, culture and religion” (UNICEF, 2007, p.4) are missing in the fields.

Pedagogical Practices: Towards Mainstream.

In this study two alternative practices of handling the linguistic diversity could be explored in course of the interview with the teachers. They include:

Teacher facilitator. In one of the schools, one teacher has been appointed as a teacher of language facilitator in a low pay basis from the internal source of the school (mentioned earlier too) although the economic source is very weak. She helps for the linguistic problems on the one hand and she also helps by taking other classes because the teacher vacancies are not enough in the school. But in my understanding the job of this teacher is not specific instead it is dilemmatic because whether she has to help teachers to learn the local language or to help the learners to learn Nepali language. Her responsibility was to help the learners to speak Nepali and help non-local language speaking teachers what the students meant. In fact, she was not actually helping for the local language speakers for the promotion of their language.

This is the way that encourages learners to learn Nepali at school but it does not help for the language promotion of the children of the community. Instead, it promotes Nepali or English language gradually separating the link with their mother tongue. So,

the chance of the official language to be promoted is higher than the chance of local language promotion.

Student facilitator. Another alternative practice in the linguistically diverse classroom is the use of the learners themselves. In this process, if the teacher does not understand the 'A''s mother tongue, the teacher asks student 'B' who understands both A's language and the teacher's

language and tells the teacher what 'A' meant to say. Then, the teacher gives the answer to student 'A' through student B. According to the informant, the process continues for about two to three months in the difficult and transition period, then

Student bridging the communication

When students do not understand my language, I use student B who understands my language. He understands his friends' language too. I convey the answer to A through B and this transition takes place about two months, then it becomes easier because they understand Nepali language.

the learners will start understanding the official language and it becomes easier for them to communicate because they learn much from the learners themselves. This practice is also a difficult one because by this practice students are brought to the mainstream line of the official language and during the transition period, the chances of students' drop out may take place. We can imagine how forcefully teachers make the learners to learn the official language and how deliberately the local languages are displaced at schools.

From the point of view of the oppressed, we can imagine how difficult life it becomes for the learners to come to the mainstream and how painful it is for the speech community as a whole. The students do not complain because they can't do so. It also shows that students are to be changed match themselves with the school system and the

school system is following Nepali language because the medium of instruction at schools is Nepali. The associated question with the transition period of the learners to learn the official language or the school medium of instruction is that if the learners pass from the transition period to come to the mainstream language, what happens if the teachers pass through the transition period for the learning students' language? If the learners are compelled to learn the official language, is it not the violation of the linguistic rights of the minority language at school?

Lower Level Participation of the Students

During the school visit I also observed three classes of three linguistically diverse classrooms during teaching. Along with it, I also talked to the teachers in the interaction. From the observation, I just observed students' activities and their contribution upon the activities. Students from the minority languages were found contributing a little compared to the students who were from other linguistic background. Concerning it, the teachers also informed me that the students from the minority languages speak little in the early classes but they can contribute when they learn the Nepali language well. The teachers claimed that it was the result the language and culture difference at schools.

Absence of Planning for Learning Local Languages

Besides the teachers' use of the local languages, I also wanted to know their attempts to learn the local languages. The intended question posed to them was- , "*Have you attempted to learn the local languages?*" The teachers commonly answered that they did not attempt and have not attempted to learn by making plans for learning of the local languages. One of the teachers answered that she can speak Nepali, Tharu and English.

She learnt them in the course of her teaching process but not through the plan of learning the local languages. She has learnt to speak these languages due to the residential connectedness and every day contact to the native speakers of the local languages. Yet,

They understand and can speak Nepali

"In the early days of my teaching understanding students' language was a great problem. So, I learnt to speak to some extent. Still I cannot distinguish between the Tharu and the Khawas".

however, the reality she expressed, she cannot distinguish between Tharu and Khawas though the students come from both linguistic backgrounds. She learnt Tharu or Khawas (in her words) to some extent due to the compulsion of teaching in the early years of her teaching at school. To her understanding, Tharu and Khawas both mean the same language but she prefers to say Tharu. This shows that Khawas is dominated by the Tharu language in practice and people gradually understand Khawas as Tharu and Tharu means Chaudhary. To her, the most common medium that she uses in the classroom is Nepali. She also translates English words and sentences into Nepali. She further said that she does not translate the English words in the local language. She has been using the Aryan-English language and culture related materials derived in the trainings but she has not

used the local language resources. To her, the teachers were never asked by the school authority to use the local language support formally nor were any discussions done.

Eco-Political Bias

About the teaching of the local languages and its application in schools, I also interviewed head teachers concerning the issues of multilingualism, diversity and the language inclusion. About instructing students in the local language and the rights of learning in the local languages, one of the head teachers (Bikram Tharu) told that advocating in favor of teaching students in the local language is a business of dollars. He, perhaps, meant the concept as a matter of ideology, a systematic, elaborated and delimited system of thought, like political ideologies or religion doctrines (Schmid, 1981). To him, teaching in the local languages lags minority language speakers far behind from the external world. Similarly, it pushes them economically in a very condition. His understanding was linked with the economy. The value he was giving was the economic one. Thus, I did not only understand that he was in opposition. He was imparting the economic value of the official and the international languages. I, then, got the reason of English promotion in the private schools.

For this reason, he has no plan to address the linguistic diversity. He was seen against the teaching of the local languages during the interaction and in the interview. Although he was the participant from the minority language speaking community and the local language speaker, he further mentioned that the reasons for teaching local languages come from the West not from our study result. For him, this business has been hired by the scholars.

His understanding can be linked to the influence of English as a language which has been “emerged as the language of the elite, symbolically and practically connecting the user to the wider world, to modernity and development” (Caddel and Hall, 2005, p. 22). So, teaching local languages and in the same medium has been understood as the addition of further trouble to the poor people. To him, if we do not teach Nepali and English, the minority people’s link with the external world breaks which goes against the people’s key demand English. In this regard, Liechty’s (2003) observation is relevant but a point of remark, “English proficiency is simultaneously the key to a better future, an index of social capital, and part of the purchase price for a ticket out of Nepal” (p. 213). Such ideas have influenced a lot in which economic benefit is associated. In the same way, people are suffering from the hegemony (the term coined and elaborated by Antonio Gramsci) in which English and Nepali languages are accepted in the expense of their own mother tongues. English is then, skill that the population is willing to pay for sending their children to the private schools even if it is of a very poor level, highlighting a greater potential for mobility (ibid.).

Slogan of local language teaching is a business

“Scholars have studied about the teaching of local languages during their stay and study in the Western world. This emerged from there not from here. So, their slogan is not to promote the local languages but it is just a business of scholars to sell their certificates. Such understanding has also a link with their qualification and its business. But in my opinion, it does not give good results”.

Thus, it further seems to me that the influence of Nepali and English languages is not only of political nature. It has its link with the economic benefit. Then, it can be marked that one of the factors of the killing of the minority languages is economy and its pursuit. I believe that when the indigenous knowledge is measured in terms of economy, the indigenous heritage goes in danger. People's motivation to the use of the English language is increasing by leaps and bounds because of the the same principal reason. So, English and Nepali languages are considered to be important to be taught because they are the languages through economic benefits are a lot. This is what local people people have thought which the informant holds. On the contrary, in the learning of the local languages, the immediate economic benefit is almost not. By such influence, the nature of, 'social capital', and 'economic capital' of the local communities are getting merged into the elite form and it is represented mostly by the English and Nepali languages respectively. As a result, the conventional social capital has been contested in the Nepalese society.

Invisible Exclusion

In this study I also intended to know the learners' chances of speaking their mother tongues at school and in their household situations. In this regard questions were posed to the teachers in the interview and in the teacher interaction in the respective

Students feel shy to use mother tongue

“If the non-native teachers ask children questions in the children's language, they hesitate or feel shy to answer using their mother tongue but if asked by the teacher of the indigenous community, they do not feel so.”

schools. Relating to it, questions posed to them were, “*Have you allowed children to speak local languages in the class while the discussion is going on? How do the learners feel when you use their mother tongue?*” In answering the questions, one of the teachers (non-indigenous teacher) told me that she allows her students to speak their mother tongues but they never attempt to speak their language in the discussion. During the teacher interaction, it could also be known that when the teachers, whose language is non-local, use the students’ mother language; the students feel shy to respond in their mother tongue in the classroom; instead, they choose to speak in the Nepali language. During interaction, one of the

teachers (Kumar) informed that the children of the minority languages use Nepali language to say ‘Namaskar’ even to the teachers who are from the minority group instead of choosing their mother tongue while on the way. But Shila Giri (teacher from non minority group) mentioned that the children mix up the words from their mother tongue while speaking in the classroom. Interesting information given by one of the teachers (Krishna, during interaction)

Native vs non-native teachers in the classroom

“When we (non-native speakers) speak in the students’ mother tongue, the students feel shy themselves. Instead, they choose to use Nepali. However, they use some of the words from the mother tongues. When the native speaker teachers use the local language, they feel easy”.

is that if the non-local language speaking teachers ask children questions in the children’s language, they hesitate or feel shy to answer using their mother tongue but if

asked by the teacher of their speech community, they do not feel so. This also took place in the classroom while I was observing the lesson being presented in one of the classes.

Concerning the same question another teacher (from Srijanga) told in the interview that she asks her children to speak in Nepali, without putting restrictions upon the use of the local languages. At the same time she also mentioned her observation that that in her absence, the children speak in their mother tongues in the classroom but when she is present, they do not want to speak in their languages. This information is quite frustrating in that their presence has frightened them from using their mother tongue. Another teacher of another school also told that children of pre-primary level want to speak in their local languages even in the classroom but they feel shy to speak with the same tongue with the teachers of non- local language speaking background. This shows that if the non-local language speaking teachers go on encouraging the children to speak the native language from the beginning they can also speak to the non-indigenous teachers.

Limited Programs for Material Production and Learning Opportunities

Teachers are the persons who are working in the real field where students from multilingual backgrounds come to that school. Keeping this in mind, teachers (who were not from minority language community by their linguistic background) were asked about their interest for learning of the local languages. The teachers did not mention that they were not interested in the learning of the local languages but they told me that they did not attempt to learn and analyze those languages. Likewise, there were not any systematic/program based opportunities for teachers to learn the local languages.

Whatever they learnt was the learning from the children and from the people speaking in

the community. So, they have learnt the Tharu and Khawas languages to some extent but the teacher informant from non-local language speaking background did not learn Dhimal at all by the reasons that Tharu and Khawas languages are spoken by the children at school and in the communities but the Dhimal is not spoken by the children in the school. In addition, it was informed by the teachers and the head teachers in the interaction that there are no any opportunities provided to the teachers relating to the local language learning. However, it was also known that Dhimal teachers were invited to take training by the Dhimal language development community but it was much focused on the rights rather than the materials to support the teachers for teaching and learners for learning. One of the head teachers also informed me that he was also given a set of books written in Dhimal language (script Devnagari) and he has thought of using them in his school. But one of the teachers of the same school told that the teachers did not want to use them because the number of Dhimal students is decreasing in the school than the Tharu. It seemed that if the number of learners is small, there is question of implementation. It, then, seemed that the head teacher was not ready to take the risk of implementation. He was found in dilemma whether to implement or not. It is because he does not get consent from the School Management Committee. It has also the link with the head teachers' position in the community and his/ her ability to convince the community members, his qualification, and his position in the school. But in the interview, one of the the head teachers told me that he has made mind of taking decision of the use of the Dhimal books in this school.

With the question concerning the time taken to learn the local language, the teachers gave five days to six months time. It was their prediction for learning of the local

languages. During the interaction, the teachers also mentioned that Dhimal language is more difficult than the Tharu and the Khawas language whereas this study of the language construct showed the structural similarity between the Dhimal and Nepali language.

Absence of school Programs and Plans

One of the considerations about the inclusion of my study was about embracing diversity, particularly the linguistic one in school and maintained by the teachers. With this consideration, I attempted to know the plan and programs of schools to incorporate the language used in the locality. My focus was to know whether they have managed to address the linguistic diversity of the community through school programs.

Unfortunately, it was known that schools have no plan at all to address this issue. The linguistic diversity is not their priority concern. It was also known by the information that schools are teaching English (optional) instead of local languages neither have they attempted to incorporate the indigenous knowledge based other resources or local languages .

Chapter Reflection

In this chapter I have presented the information derived from the school situations in a descriptive way. The information helped me for knowing how schools and school teachers are indifferent towards the linguistic diversity existing in their own schools and the communities where they work for. Likewise, school programs and practices have been poorly embracing the diversity. The overall data derived from the schools gave me the impression that schools are not promoting the linguistic diversity, instead, they are in the

direction of collapsing it. Likewise, the schools at the bottom are poorly informed about the diversity, local resource utilization and material production.

CHAPTER VI

Findings, Discussions and Implications

Chapter Introduction

This chapter is principally concerned with the discussion upon the findings of the study. In it, the findings of the language construct (of the structural analysis), and the findings concerned with the multilingualism, linguistic diversity and instructional practices in schools in relation to the issue of inclusion are categorically discussed. Following them, the potential contributions of this study in the areas of pedagogy in Nepalese context have been implied.

Morphological Similarities and Differences

Morphologically, at the very basic level, countable nouns of all languages receive plural suffix to change singular nouns into plural, e.g. *s/es* in English, *-haru* in Nepali, *-la:i* or *-gela:i* in Dhimal, *sawa* or *-na:* in Morangia Tharu and *-sam* or *-na:* in Khawas. Thinking over these findings, it could be understood that, Nepali and English languages exhibit more variations than Tharu, Dhimal and Khawas languages because a number of plural making rules in Nepali and English could be marked. Moreover, pluralization was influenced much more by the phonological evidences than morphological evidences in Nepali language. In the consideration of the morphological similarity and differences between Dhimal and English languages, it could be known that plural affixes were affected by the preceding phonological evidences, e.g. *-s/es* suffix is determined by the preceding sounds, and in the same way, *-la:i* or *-gela:i* is affected by means of the preceding sound in the Dhimal language. But in Nepali, Tharu and Khawas languages, the influence of the preceding sounds could not be marked in this study. In contrary to

English and Dhimal, Nepali plural marking suffix (-*haru*) influences the preceding sound of the singular noun (whereas the preceding sound influences for the selection of the suffix in English and Dhimal). As a result, the sound /o/ changes into /a:/ when the plural marking suffix - *haru* is added, e.g. *keto* –*keta:haru*. A large number of singular Nepali nouns are changed into plural following this pattern.

In the Khawas language, -*sam* as a plural marking suffix is found to be used for human nouns whereas –*na:* suffix is found used for non-human nouns (This is yet to be further verified by the additional evidences), e.g. *kukurna:* (*dogs*), *ga:chna:*(*trees*), *sugurna:* (*pigs*), *beta:sam*(*sons*), *ma:nussam*(*men*), *chaura:sam*(*boys*). But, in Nepali, a slightly different situation has been identified in which –*haru* suffix also becomes optional in the situations when the subject is non-human or when it is collective noun as in the following examples: *batti balyo* (lamp lightened) - *batti bale* / *battihar* *bale* (lamps lightened). Interestingly, Both Morangia Tharu and Khawas languages use common plural marker and alternative marker respectively. For example, -*na:* is an usual plural suffix and -*sawa* is less in the Morangia Tharu. Likewise, -*sam* is usual suffix and – *na:* is less usual suffix in the Khawas. The most common property of all the languages under this study was that, uncountable nouns were not changed into plural.

While comparing the pronouns among languages, I found out that there is a close phonological similarity in making singular pronouns with its plural in the native languages of the study area (Nepali, Tharu, Dhimal and Khawa) which is strikingly different from English. To consider the English pronouns I (first person singular) – we (first person plural), you (second person singular)- you (second person plural) and he (third person singular) -they (third person plural), there is either no phonological relation

or there is total relationship at all. In this language, noun plural markers (s/es) do not appear in the pluralization of pronouns (I-we, you- you, he- they). But, in Dhimal language plural marking suffix *-lai* is still used in making pronouns plural,(e.g.*ka: -kela:i, na: -nela:i,etc.*). This feature is also present in Nepali but it not present in other languages. Furthermore, in this language all singular nominative pronouns end in *a:* in Dhimal, e.g. *ka:* (I), *na:* (you), and *wa:* (s/he) and it has been changed into /e/ in plural. In the same way, in many instances *-cia* is found to be used to make pronouns plural in the Tharu and Khawas languages. There is also phonological similarity in the formation of Nepali and Dhimal possessive pronouns since the possessive pronouns of both languages end in *-o* (e.g.*mero, ha:mro, usko, timiharuko* in Nepali, *ka:nko, ta:iko, na:ngko, ningko, nela:iko, wa:ko, edoiko, emba:la: iko* in Dhimal). Furthermore, in Dhimal language all singular nominative pronouns end in *a:* , e.g. *ka:* (I), *na:* (you), and *wa:* (s/he). In the same way in many instances *-cia* is found to be used to make pronouns plural in the Tharu and Khawas languages.

In regards to the verbal morphology of the languages under study, I found that in Nepali language, the basic verb stems (i.e. infinitival form of the verbs) end with different sound segments. It is identified by its infinitival form *nu:* One of the processes of verb identification in this language is removing the past tense third person singular marker ‘*-jo*’ from the verb. For example from the past form of the verb *a: yo* (came) ‘*yo*’ is removed and the remaining item *a:* is left to be the verb stem. In English language too, the past tense markers *-ed* and *-d* are removed to reach to the verb stem. In Nepali, there are verb stems ending in *a:* , *o*, *a* (vowels) and other consonants. In Dhimal language, the infinitival form of the verb is marked with the infinitival suffix *-li* and its past equivalent

is marked by *-hi and- hoi*. Like Nepali language, it is found that verb infinitival forms of Morangia Tharu end in the vowels such as *a:*, *o* and consonants. In addition, the infinitival suffix *-ni* was also marked in this language. Likewise, the presence of */l/* and the cluster of *-lki, -lke, -le, -li* indicate the past form of the verb in this language. Being very close to the Morangia Tharu and Nepali, infinitival form of the verb of Khawas language also end with the vowel *o:*, *a:*, *e* and consonants and the past form of the verb contains the sound */l/* ending with the consonant cluster such as *-lke, -lko, -li* and *-lo* in the past. The common thing found between Nepali and Khawas is that initial sound */z/* of the present form changes into */g/* while changed into past, e.g. *za:nu* changes into *gayo* (in Nepali) or *zo* into *gelo* (in Tharu and Khawas).

It has been found out that Dhimal adjectives are distinctive in terms of their morphological character in that they are found contrary to English, Nepali, Tharu and Khawas languages. In this language, all adjectives (except the adjectives borrowed from other languages) receive a common suffix **-ka:**, e.g. *remka:* (good/ beautiful), *potoka:* (short), *thiligoigoika:* (dangerous), *hinga:ka:* (tall), etc. The distinctiveness of the Dhimal adjective is due to only one adjectiveal morphological marker – **-ka:**

Syntactic Similarities and Differences

All local languages, including Nepali follow the SOV (Subject- Object- Verb) pattern whereas English follows SVO (Subject- Verb- Object) pattern. While analyzing the negative sentences of the languages, I found out that that all languages require explicit negative markers, such as *not* or *n't* (English), *-na* (Nepali), *nai-* (Tharu and Khawas) and *ma:-* (Dhimal) although their placements are different. Negative marker follows the verb (e.g. *gardina*) in Nepali but in all other local languages the negative

marker precedes the verb, e.g. *ma: pa:ngka:* (Dhimal), *naikaralke* (Khawas), *naikarchhin* (Morangia Tharu). By these evidences, the UG parameter setting of the negative marker (preceding the verb or following the verb options) of the languages can be linked in this study. ‘Preceding’ or ‘following’ the verb are the parameters of the UG in which Nepali obeys the ‘following the verb’ option whereas English, Tharu, Dhimal and Khawas obey the ‘preceding the verb’ option.

The UG theory provides principles applicable to all languages and parameters as the options chosen by the individual languages. For example, Nepali language not only chooses the ‘following the verb’ option in the use of the negative marker, it may also choose for the ‘preceding the verb option’ due to the internal variation of the language itself, e.g. *narisaunuhos* (don’t get angry). In this example, *na:* as the negative marker precedes the verb. In such cases, the theory of markedness is seen applicable. Thus, in Nepali language, preceding the head is the marked phenomenon whereas following the verb is unmarked. In other words, if the negative marker follows the verb it is usual, and when it precedes, it is said to be unmarked.

In making negative and in question, all local languages do not require operator (auxiliary verbs) whereas English requires it. In forming questions, the structural pattern of the statement and question is similar to the Nepali, Dhimal, Morangia Tharu and Khawas languages. But as a point of remark, in Dhimal language, the question word is always seen attached with the verb, and the question is expressed by means of the tone in this language, e.g. *edoi jhola hasuko?* In this sentence, ‘*ha:suko*’ includes the information of ‘whose’ and ‘is’. It also shows that this language is more economical than other languages.

This study also attempted to find out the relationship between the subject and the verbs of the languages. It has been revealed that subjects and verbs must agree in number, which means a singular subject requires a singular verb whereas a plural subject requires a plural verb in English. In the Khawas and the Morangia Tharu languages, verb is found to be inflected with the person of its subject. But, Nepali verb is found inflected for the number and person of its subjects but it inflects only with the non-honorific or low-grade singular natural gender (sex) specific subject of the sentence. In this regard, verb of the Dhimal language was found to be inflected with number but not with gender.

Identity Crisis of the Khawas Language

It was also found out that Khawas speakers do not consider themselves as a member of the Tharu community. Tharu speech community also consider Khawas as a separate speech community and cultural group in spite of the lexical and structural similarities. Due to the close proximity of the language and culture and the effect of modernization, they have developed a culture of marriage from one another's community in the recent days. The state documents have also not provided any room for the recognition of the Khawas language so far. From the conversation to one of the teachers from Khawas speech community, it could also be known that there was even no space to choose for this speech community in the form developed in the census. Then, identity of Khawas is in crisis because it is getting merged with the Tharu before getting its recognition. Therefore, Khawas youths have formed a community for the formal registration of the Khawas. A teacher residing in Mirgaulia (Koshi Haraincha) and teaching in Belbari claimed that Khawas speech community is living in Morang since time immemorial and there are approximately 60,000 (sixty thousand) in number.

Linguistic Diversity: A Secondary Concern

The second aspect of the present study was to explore the existing school situated pedagogical practices concerning the national and internal issue of linguistic diversity, multilingualism, and language inclusion. From the study it, could be known that addressing linguistic diversity is a secondary concern to schools. For them, primary concerns are the concern of economy and gender of the learners. Economic advantages are in priority. Gradual orientation towards the economic pursuit by means of the use of scientific and technological equipments, the public demands are also less to the local cultures and languages which are pertinent to them So, schools have not put the issue of language promotion in the priority concern. It is invisible in schools at the surface, i.e. the widespread problem of language disappearance is hidden in the schools. It is thus a hidden exclusion of the concern itself. In this way the social capital has been seen weakened whereas economic capital has been flourished. The same has been entertained by the schools at present. By this practice, the rights and policy provisions set in the government documents sharply contrast with the school practices in terms of linguistic diversity. From the practices of the English language promotion, it seemed that schools are not helping to support and maintain linguistic diversity but they are trying to end it. From the expression of the head teachers themselves, it seemed to me that the hidden curriculum is in the implementation. To them, the education system helps to achieve the hidden objectives largely through the curriculum. The hidden curriculum consists of those things that pupils learn through the experience of attending school, rather than the stated educational objectives of such institutions. The government policies are not

practiced in real sense in schools. Even in place of the local curriculum, the schools are exercising English.

Although there are children from four to five language backgrounds, local resources are not be utilized to support the existing languages and cultures of the community. Indigenous languages and knowledge associated with them are not promoted at. Schools are even afraid of teaching the local languages due to the heavy orientation towards English schools and the hope of future economic benefits. Using local languages as the medium of instruction is a risk and using English is a gain to the schools. From this perspective, it can be generalized that modernization (westernization) and economic value are seen as the two killers of the diversity.

Teachers and head teachers are embodied by the preconceived political mindset. By this they do not want to think differently. They are not in the condition of thinking over the local issues because they are trapped by the stereotyping thinking that different is difficult. It was known from the study that teaching local languages or using local languages as the medium of instruction has been contested by the head teachers themselves.

The Live Paradoxes in Schools

The present research provided the information that teachers are not encouraged to speak in the local languages and there are not any school programs to embrace and address the linguistic diversity. The impression is that learning English means learning of the knowledge content and so is in the learning of Nepali. This understanding has made a decisive role in the language and medium of instruction selection at schools.

The Stark Reality of Internal Domination

It could be known by this study that the Morangia Tharu and the Khawas languages are indistinguishably getting mixed up. As a result they are understood as the same by the non-native speakers of the Khawas and the Tharu. If the present situation continues, no Tharu and the Khawas speakers will be able to give few differences between two languages. By the number of speakers Tharu are in majority and Khawas in minority. At present situation, non-Tharu and non- Khawas speakers hardly recognize them and the general impression is that both means Chaudhary and Chaudhary means Tharu. Then, Khawas disappears. This is also the evidence of the internal domination within the minority language groups.

Low Status Stigma and the Self

It has also been found out that there is the 'low status stigma' associated with the language use. The evidence that the learners did not want to speak to the non-native speaking people whereas they speak to the native speakers logically justifies the generalization. During my conversation with the native speakers the Morangia Tharu it was told to me that their language was of the non-honourific by nature. This remark indicates that they themselves consider their language of the low status. However, its depth is different. They say so due to the low status stigma of the language which is not the language of public concern. By this reason, the children, and perhaps adults too, do not want to use their language in schools although they can speak their languages. It may be the result that their language is considered as restricted code as British sociolinguist Basil Bernstein mentioned (in Rai, 2010, p. 144). To this view, children of the lower class use restricted code because they are poor by the economic reasons whereas elaborated

code is expected in schools. It is because the education system demands the use of elaborated code (Rai, 2010). There is such a stratification of the languages with the measurement of standard and non- standard ones. The school is favoring the children of the powerful languages and discriminates against those from lower social strata.

Categorical Responses to the Research Questions

The overall research work guided by the research research questions. The findings then are linked to those questions from what I initiated my attempt. The following table summarizes the findings in the form of the responses of the same research questions:

Table 10. Research questions and findings

Research Questions	Findings
What morphological, syntactic and communicative features exist among languages (Nepali, English, Tharu, Khawas and Dhimal) spoken in a multilingual community of Nepal?	<ul style="list-style-type: none"> - In the consideration of nouns, countable nouns of all languages received plural suffix to change singular nouns into plural, e.g. <i>s/es</i> in English, <i>-haru</i> in Nepali, <i>-la:i</i> or <i>-gela:i</i> in Dhimal, <i>sawa</i> or <i>-na:</i> in Morangia Tharu and <i>-sam</i> or <i>-na:</i> in Khawas. - Verbal affixes such as <i>-en</i>, <i>-ify</i>, <i>-ize</i> and <i>-ise</i>, <i>-ed</i>, <i>-d</i>, <i>-ing</i> are in English, in Nepali there is ‘-nu’ present infinitival suffix as well as there are infinitival verbs which end in <i>a:</i>, <i>e</i>, <i>o</i>, <i>a</i> and <i>i</i> and consonants, but in the past they take morphological marker <i>yo</i> or <i>yi</i>. Likewise, <i>-li</i> (infinitival suffix), <i>-hoi</i> or <i>-hi</i> (past) in Dhimal, <i>-ni</i> (infinitival suffix), <i>-elke</i>, <i>-eli</i>, <i>-lke</i> (past) in Morangia Tharu and <i>-lke</i>, <i>-lko</i>, <i>-li</i>, <i>-lo</i> (past) in Khawas were identified. - In forming plural pronouns, <i>-haru</i> (being common to nouns) occurs in Nepali, <i>-cia</i> occurs in Tharu and in Khawas, <i>-la:i</i> occurs in Dhimal. Interestingly, Nepali possessive marker <i>-o</i> (<i>mero</i>, <i>usko</i>, etc.) is identical to the Dhimal possessive marker <i>-o</i> used in the pronouns (<i>nanko</i>, <i>kela:iko</i>, <i>nela:iko</i>).

Research Questions	Findings
	<p>- Adjective marker <i>ka</i>: occurs in Dhimal (e.g. <i>remka</i>:-), <i>-ro</i> , <i>-ri</i>, and <i>-ra</i>: occur in Nepali; <i>-ible</i>, <i>-able</i>, <i>-ful</i>, <i>-ic</i>, <i>-ical</i>, <i>-ish</i>, <i>-ive</i>, <i>-less</i>, <i>-like</i>, etc occur in English; <i>-ra</i> and <i>-ri</i> occur in Tharu and Khawas.</p>
<p>What similarities and differences are found among these languages?</p>	<ul style="list-style-type: none"> • The common thing found between Nepali, Khawas and Morangia Tharu is that the initial sound <i>za:/z/</i> of the present form changes into <i>ga/g/</i> while it is changed into past, e.g. <i>za:nu (go) becomes gayo(went) in Nepali and zo(go) becomes gelo(went) in Tharu and Khawas.</i> • English and Nepali have more varieties in terms of the pluralization than in Dhimal, Tharu and Khawas. • The gradual erosion in the lexicon in the local languages is a common phenomenon among speakers. • From the study of the pluralization of nouns of all the languages, it has been found out that the nouns are suffixed rather than prefixed to change singular nouns into plural. • Both Morangia Tharu and Khawas languages have usual plural marker and alternative marker respectively. For example, <i>-na:</i> is a common plural suffix and <i>-sawa</i> is an alternative in the Morangia Tharu. Likewise, <i>-sam</i> is a common suffix and <i>-na:</i> is an alternative suffix in the Khawas. The most common property of all the languages under this study was that, uncountable nouns were not changed into plural. • In Khawas language, ‘verb’ is not inflected for gender but it is inflected for person. In Morangia Tharu too, verbs of the sentence inflect for person but not for gender and number. Likewise, the verb inflects for number but not for gender in Dhimal language. • In Dhimal language, verb is inflected for number (except with third

Research Questions	Findings
	<p>person) and person but it does not inflect for gender.</p> <ul style="list-style-type: none"> • Nepali verb is inflected for natural gender only when it is the subject of non-honourific third person singular number. • In contrary to English, Nepali, Tharu and Khawas languages; all Dhimal adjectives (except the adjectives borrowed from other languages) receive a common suffix -ka:, e.g. <i>remka:</i> (good/beautiful), <i>potoka:</i> (short), <i>thiligoigoika:</i> (dangerous), <i>hinga:ka:</i> (tall), etc.. By this evidence, it is identified that Dhimal adjectives are not inflected for gender as well, e.g. <i>remka: wa: zan</i> (good boy) – Dhimal <i>remaka: beza:n</i> (good girl) – Dhimal. Thus, Dhimal adjectives were found gender neutral. • From the comparative study of the pronominals of the five languages, it has been known that there is difference in the closeness of the phonological similarity in singular pronouns with its plural. There is no generalizable phonological similarity between singular pronoun and its plural counterpart in English but there is such similarity in all local languages of this study. More strikingly, in Dhimal and in Nepali languages, the plural marker for nouns and pronouns is the same (, e.g. <i>ketaharu</i>, <i>uniharu</i>, <i>ga:i gela:I</i>, <i>nela:i</i> (we)). • There is generalizable similarity (in the isolated use) in making Nepali possessive/genitive pronouns and Dhimal possessive pronouns in terms of the use of the suffix since both languages end in <i>-o</i> (e.g. <i>mero</i>, <i>ha:mro</i>, <i>usko</i>, <i>timiharuko</i> in Nepali, <i>ka:nko</i>, <i>ta:iko</i>, <i>na:ngko</i>, <i>ningko</i>, <i>nela:iko</i>, <i>wa:ko</i>, <i>edoiko</i>, <i>emba:la:iko</i> in Dhimal). • Syntactically, English structural pattern (NP- VP –NP) contrasts to structural pattern (NP-NP- VP) of the Nepali and local languages of the Terai. This may be one of the fundamental reasons of difficulties

Research Questions	Findings
	<p>to many Nepali learners to learn English.</p> <ul style="list-style-type: none"> • English requires operator to put positive/ affirmative sentence to change into negative but other languages do not. • The common thing to all the languages is that all these languages require explicit negative markers, such as not or n't (English), <i>na:</i> (Nepali), <i>nai</i> (Tharu and Khawas) and <i>ma:</i> (Dhimal) although their placements are different. Despite the genetic difference between Dhimal (being a member of the Tibeto –Burman family) and Nepali, Tharu and Khawas (being the members of Indo- Aryan family), we find close structural similarity between them. • From the point of view of the analysis of negative marker use and their proximity; Khawas, Dhimal and Tharu are closer than Nepali. Strikingly, negative marker (-na:) follows the verb in Nepali whereas it precedes the verb in Dhimal, Tharu and Khawas, e.g. <i>gardina</i> (Nepali), <i>naikarti/ naikarbi</i> (Tharu and Khawas), <i>ma:pa:ngka:</i> (Dhimal). • One of the striking points to mark in the construction of the local languages under study is that there is no requirement of the operators (auxiliaries) to form negative and questions. This operator is, however, the obligatory element in English for making negative sentences, wh- and yes/ no question construction.

Research Questions	Findings
<p>How are learners of the multilingual communities being instructed/ mediated /addressed at schools?</p>	<ul style="list-style-type: none"> • Two new approaches of instructions could be identified for the instruction in the classes where there are learners from the diverse linguistic backgrounds: The first one is teacher supported (facilitator) and student mediated. The conventional approach is also in practice in which there will be no consideration in the instructional medium at all. The students are compelled to learn the national language Nepali as the medium of instruction. The overall practice known from this study is that, by using any approach, schools are deliberately attempting to reduce the linguistic diversity as much as possible in schools. The school orientation is towards monolingualism. They having taken linguistic diversity as the problem and they attempted to overcome it. Thus, to address the linguistic diversity issue and its promotions, schools were found quite indifferent. This issue is minimized by the modernization and economic value attached to it. • At schools, in terms of the language instruction, local languages are not being promoted. Schools do not have any programs to address the issue of inclusion, instead, the local language speaking children are considered as problematic for learning of the national and foreign languages. So, the practice is more exclusionary in its hidden form. • Although the teachers were interested to learn the local languages, there were not any systematic/program based opportunities for teachers to learn the local languages. Whatever they learnt was the learning from the children and from the people speaking in the community. • Schools have no plan at all to address the issue of linguistic diversity. The linguistic diversity is not their priority. It was known

Research Questions	Findings
	<p>by the information that schools are teaching English (optional) instead of local languages neither have they attempted to incorporate the indigenous knowledge based other resources.</p> <ul style="list-style-type: none"> • There is the ‘low status stigma’ associated with the language use. By this reason, the children, and perhaps adults too, do not want to use their language in schools although they can speak their languages. It may be the result that their language is considered as restricted code. The students feel shy to respond in their mother tongue in the classroom; instead, they choose to speak in the Nepali language. Their choice of speaking and learning is not the local languages but Nepali and English. • School administration is not aware of the fact that local languages to be promoted and taught. It is because they do not see the economic value of the use and promotion of the local languages. Therefore, they even oppose the teaching local language, the students will lag behind and they will be unable to come to compete with the level of contemporary world.
<p>How can we make language learning conditions better inclusive, proposing some pedagogical suggestions for teaching learners from diverse linguistic background?</p>	<ul style="list-style-type: none"> • Teach indigenous languages to all (suggestion) • Utilize the local resources • Environment for learning the local languages to the teachers • Translated texts may not motivate the indigenous people • Replacing applying culturally differentiated curriculum

Research Questions	Findings
Discovery	Khawas as a new language discovery Language loss before its formal identity Khawas and Dhimal languages are in critical conditions but differently

(Field Information, 2014)

Theoretical Discussion in Relation to the Findings

Present study was framed with transfer theory of Robert Lado and C.C. Fries, Acculturation theory of Schuman, Socio-cultural theory of Vygotsky, and Chomsky's theory of Universal Grammar. The overall findings of the comparative study of the morphological and syntactic structures of the languages and the information derived from the schools have either supported or challenged the principles established in them. On the basis of the study results they have been discussed in brief:

Transfer theory is concerned with the comparison. Following the definition of CA in a narrow sense, it can be regarded as a branch of comparative linguistics that is concerned with pairs of languages which are 'socio-culturally linked'. Two languages can be said to be socio-culturally linked when (i) they are used by a considerable number of bi- or multilingual speakers, and/or (ii) a substantial amount of 'linguistic output' (text, discourse) is translated from one language into the other (Gast, p.1). But in a broad sense, it can also be used for comparative studies of (small) groups (rather than just pairs) of languages, and does not require a socio-cultural link between the languages investigated (ibid). Even though CA is not a branch of applied linguistics, contrastive linguistics thus aims to arrive at results that carry the potential of being used for practical purposes, e.g.

in foreign language teaching and translation (ibid). With such justification and the justification presented in the review section, the present study compared the morphological and syntactic aspects of the languages. The morphological comparison of the languages under study showed that all languages under the present study exhibit distinct morphological suffixes in the plural formation. Reflecting upon the transfer theory it seems that all languages use suffixes to form plural nouns along with their exceptions. Suffixes are different, so they may feel difficult until they learn the suffixes themselves. There are no such a common suffixes among the languages such as Nepali, English and Dhimal. But the plural suffixes employed by Morangia Tharu and Khawas are closely similar. In such cases there is facilitation to the learners of Morangia Tharu and Khawas in mutual communication. The CA Hypothesis is supportive here. It is perhaps due to this reason; Morangia Tharu and Khawas speakers communicate each other in a smooth manner. But they have to make specific plan to learn Dhimal and Nepali of the neighbouring community. This suggests that when the learners come from such a diverse communities, the teachers are required to pay considerable level of attention to teach them. This finding then highlights the requirement of the teachers' learning of the local languages along with the national language.

While learning English plural pronouns by these learners, on the other side, the learners of English might find difference because the plural pronouns take the distinctive plural morphological marker (*haru* in Nepali, *cia* in Tharu, and *la:i* or *gela:i* in Dhimal) in their language. However, there is not requirement of any morphological marker such as '-s /es' attachment in forming English pronoun plural. Translators and language teachers are then required to consider such differences if they have to teach the languages

applying comparative methods. At the same these differences are remarkable for the practical application in learning of the local languages as well.

From the comparison of the adjectives in formal basis, the Nepali adjective forming suffixal sound –o is found identical to Dhimal. So, the Dhimal learners learning Nepali and Nepali learners learning Dhimal will be facilitated each other.

While learning English negative sentences, Learners of Dhimal, Tharu and Khawas are more facilitated by their native language because they use negative markers which precede the principal verb in their language as in English whereas in Nepali it follows the verb.

From the use of the operators (auxiliaries) all local language speakers under this study might feel difficult because in their languages there is no requirement of the use of them in forming negative and questions. In English language, the operator is obligatory element in forming negation and question.

Syntactically, all languages follow the same pattern except English. Irrespective of genetic difference, all local languages follow Subject + Object + Verb pattern but English follows Subject + Verb + Object pattern. So, in terms of the difficulty, they are equally distant from English. Then, they all feel difficult in speaking and writing English.

The link of the languages of this study to the Universal Grammar theory is also a significant one. The UG theory holds the assumption that there are similarities and differences among languages of the world. These commonalities are called as language universals (Horwitz, 2008). They constitute the core of the world languages and the core of the UG. The differences are the options chosen by the individual languages. From the present study, it can be said that Nepali, Dhimal, Khawas and Tharu adopt the Subject +

Object + Verb parameter option whereas English adopts Subject + Verb + Object parametric option. Likewise, from the study, it could also be known that there are internal parametric settings of the languages. Within a language too, there are options chosen by the languages. One of the internal options adopted by the languages under study was in the use of the negative marker. As per the the Universal Grammar principle, all languages exhibit negative markers but their placements are not universal. Parametrically, negative marker precedes or follows the verb. In Nepali, it follows the verb in general, e.g. *gardina* but Tharu, Khawas and Dhimal obeys the ‘precede the verb’ option, e.g. *naikarbi* (Tharu and Khawas) *mapa: nka* in (Dhimal).

L1 for Communicative Solidarity (an instance of theorizing). The present study has made its base of comparison of languages in the conventional technique propounded by Rober Lado and C.C. Fries. However, the findings have given rise of the importance of the L1. The similarities and differences among languages found from the study have not only raised the concern of ease and difficulty, they have highlighted a great deal of relationship among L1 and their learning and teaching. The comparison of the languages at the local level has brought out ample amount of sharing issues. The very essential theoretical linkage can be set up in such a way that we live in a multilingual and multicultural society and the comparative study has been a way of increasing their communicative competence and as a result, producing effective communication. In this sense, it is justifiable to use L1 to develop mutual communicative competence knowing one another’s language and culture. This is what seen between Morangia Tharu and Khawas. It has pedagogical justification as well. If the comparison has been made in the multilingual communities and language sharing culture has been

established, it increases mutual understanding and cooperation, even preventing the potential conflict by the establishment of communicative solidarity. To put the importance of L1 in the words of Garces (1999):

To ignore L1 in the foreign language classroom means almost certainly to teach with less than maximum efficiency, since, in the learning of a foreign language, there is an inevitable association in the mind between the new language and the already known. This means that forgetting L1 in L2 classes is an utopia. (p. 34)

Hence, the use of contrastive exercises may be helpful to explore and provide the linguistic and pragmatic competence to master any language.

Sociolinguistic perspective. To look at the transfer theory from the perspective of linguistic diversity and inclusion- exclusion, it seemed that the gradual loss of the local languages and their use is caused by the habit transfer of the second or foreign language. So, in the practical sense, instead of the transfer of the first language habit structurally to the foreign language, the socio-linguistic habits of the second or foreign languages are transferring to the first language and interfering for the acquisition of the first language. Thus, the cause of the first language loss is the negative effect of the second (Nepali) and English habits. This finding can be associated with the findings related to the cross linguistic influence and language loss discussed by Isurin (2005). In this study evidences and earlier research finding have been summarized and concluded that L1 forgetting takes place in the environment where L1 input ceases. However, L1 forgetting still remains a phenomenon not broadly explored or theoretically explained.

Analyzing the issue of inclusion and exclusion, the second language habits have been transferred in such a way that the native speakers themselves are not found in

favour of using of their languages. The second and foreign languages have exclusionary role in the erosion of the first language habits and the self. The argument is even applicable to the point that the dominant language habits inhibit the first language habits affecting the self of the learners. In our study the Tharu language habits have dominated and cause to the loss and merge of the Khawas language.

For example, if the learners of Dhimal language speakers are learning the Nepali and or English language, they speak Nepali / English (Target) language instead of the native language. It means target language hinders the self identity and develops inferiority complex towards the mother language itself. Ultimately, this may lead to the reduction of love and faith of the mother tongue itself. It is because of this reason that learners do not want to speak their language in the classroom or in the school context.

The findings of my study have relation to the Schumann's (1978) acculturation theory. The central assumption of the acculturation theory is that learners acquire the target language if the learners' socio-psychological distance is reduced from the target language. Furthermore, according to this theory, acculturation is "the social and psychological integration of the learner with the target language (TL) group" (p. 29). If this theory is applied for the learning of the second and the target language, the learners have this environment in the practical sense. The direction of this theory is to acculturate (integrate) the target language learners to the target language society. This is what taken place in our context. As a result, the learners from the minority language groups are integrating themselves into the stream of Nepali and English. But, unfortunately, the social-psychological distance of the learners towards their own mother language has been gradually widening. That is to say, the distance towards his/her the foreign language is

getting reduced for the learning of Nepali and English but the social and psychological distance of the learners of their own mother languages has been increased. It, thus, does not show the future of the local languages so bright.

Refelcting upon the socio-cultural theory developed by Vygotsky which has been discussed in the previous section.in relation to the instruction and inclusion of the minority languages in the classroom, I also found some points of reamrks. For learning to take place and to construct knowledge socially the learners require social atmosphere. However, the atmosphere of language instruction was found exclusively based on Nepali language. Even in the teaching of the English language, the teachers were using Nepali language. So, the sociocultural situation was quite favourable to the learners who have come from Nepali language background. But it was not favourable to those who come from minority language speaking communities. It seemed that the learners were learning English through Nepali medium of instruction. Then, the situation was quite upsetting for the learners of the minority languages. For them, both Nepali and English were new and difficult as well. They had to learn new language through another new language. The class presented by the teachers while teaching English also showed that Nepali is the prerequisite to learn English. So, the learners of the minority languages had to learn two new languages without the facility of the use of the mother tongue in their early life. By this we can predict the chances of students' drop outs from school as a solution for them to come out of the difficulty.

In connection to the sociocultural theory, it is also useful to remark that language is one of the tools of the mediatioin (the part played by other significant people in the learners' lives, people who enhance their learning by selecting and shaping the learning

experiences presented to them). To this theory, the language used by the significant persons (teacher) such as the learners and the teachers has deterministic role. More importantly, the interactional culture needs to be supportive to the learners but the situation of the schools was found contrary to the needs expressed in the theory both for learners of English and for the learners from minority language backgrounds who are learning English. As a result, the key element of the theory for learning is scaffolding for high level of performance is affected. It is affected because scaffolding concerns with a social interaction and the knowledgeable participant can create by means of speech and supportive conditions in which the student (novice) can participate in and extend current skills and knowledge to a high level of competence.

Final Reflection

This research work undertaken as a student of Tribhuvan University has come to the end. Thus, capitalizing the work finished and putting forward the unfinished is my academic and moral *dharma*. That is why; I have to reflect upon the work once again with my feelings.

I started the present work linking it with own academic linkage, profession and residential situatedness. In this process, I explored the internal structure of the languages to find out the morphological and syntactic similarities and differences. Pinning it with, I further explored the the school situation to make an understanding of instructional plans, practices and strategies.

To reflect upon the structural similarities and differences of the languages compared I have come to the understanding that languages (Nepali, Tharu, Khawa, and Dhimal) compared in this study are different to a small scale. Syntactically, in their basic

form, all languages (except English) were found similar. The differences and similarities were also interesting to learn and useful elements to the teachers for teaching. In this research attempt too, I could find a pattern of internal structure at the morphological and syntactic levels. Its detail has been left unexplored due to time and space constraints of the reserch. As a teacher researcher, I have further realized that utilizing the similarities and differences, the multilingual classes can be better facilitated. I believe if the differences and the similarities are presented in the practical situations in the the classes, the children will be curious to explore their feelings .To me, learning the differences is more interesting than the similarities. When contrast occurs, curiosity increases.

I attempted to bring things to the fore as I planned as much as possible. In the beginning I had assumed more but due to time, space and scope constrained, the projected works remained unfinished.Considering that research is an endless process; I have put them for further researches. One of such attempts was of proposing an inclusive model of language instruction. In the future, this propose can be done more extensively.

From the study I realized that teachers can do much if they dare to do even in the local situations. For them too, learning of the new language is a matter of interest. They are curious as well but there were no plans and programs for teaching the languages of the students' mother tongues. During my observation I realized that if the learners were taught using the mother tongues of the learners, there would be better facilitation to the learners and there would be language advantage to the teachers. Then I felt that the teaching of the local languages to the teachers is also essential through teacher developemt programs since teachers are learners as well.

In our conventional teaching learning process, there is no systematic plan for learning of the local languages by the teachers themselves. So, for the non-local language speakers, extra- coaching classes can help them to learn the local languages systematically in the schools. The teachers of the local language speaking communities can facilitate them. By this process non-local language teachers get benefit each other and this attempt can assist the society and for language promotion. For this purpose, the structural analysis of the languages (as presented in this study) is fruitful. From the present study, it was also known that syntactically languages spoken in the speech communities are not very different to each other. Additionally, the researchers can be enhanced for providing structural description of the languages based on the linguistic composition of the speech communities. Researching the communicative expressions and presenting them in the curriculum may further support the the languages and to the language learners.

Implications

This research is the outcome of the blend between the study of the language construct and instructional practices. Its intent is directed to the better pedagogical practices in the area of language, language learning, and linguistic diversity preservation. From this study, adequate lapses and gaps of the various levels were also noticed. To mitigate the gaps and to bring the changes in the existing conditions of teaching and its instructional practices, the following pedagogical implications have been drawn:

Implications for teachers and head teachers. Language teachers are key persons of school. They are the means of transferring information to their students. They can also improve the existing practices. One of the immediate implications of the present

study is that a large number of small scale action researches can be carried out by the teacher practitioners in the working field to improve their teaching.

From the study it seemed that it is good if teachers can make a learning environment for the local language use in the schools. Likewise, to improve the existing exclusionary practice to make inclusive, the true agents can be teachers themselves. Utilizing this research, they can start and continue inclusive practice even to prevent drop out rates from the school in the early years of the school lives of the learners who come from minority language speaking background. This study can provide room for teachers to think over the language they use and use the local language so that learners can be well adjusted in the schools. Instructional practices, instead of Nepali, in the local languages can be better useful practice where there is a dense settlement of the minority language speaking communities. Using Nepali medium of instruction in learning English can be extra burden to the learners who come from minority language speaking communities. In such situation English learning can be facilitated by either their mother tongue use or by the direct connection between their native language and the target language, English.

Literatures reviews of my research work and the field works have implied the meaningfulness of the indigenous languages. For the day to day communication in the local areas too, locally spoken languages are useful. These languages can also be the lingua franca in the communities. The teachers' learning of the local language can have an intermediary and the role of mediation for the knowledge exchange too. To uplift the existing situation of the indigenous languages too, learning and teaching of the local language can have a good contribution for language improvement. The teachers then can

play the role of such mediation. In this situation, the non-indigenous language speaking teachers can also be benefitted by the linguistic knowledge and the perspectives.

Based on this study, an implication can also be drawn that teacher initiated indigenous language learning practices can be run in schools. It can enrich the teachers' linguistic content on the one hand and it can help establish a good community relationship between teachers and community.

Implication for curriculum designers and material producers: Local curriculum development and implementation is already initiated strategy of Curriculum Development Centre, Sanathimi Bhaktapur, Nepal. However, this initiation has not been well implemented and monitored. During this study as well it was observed that schools have chosen English as a subject of study at schools instead of developing a local curriculum and implementing it. To promote this concept, we can develop the curriculum, courses and textbooks based on the local resources themselves. One of the ways can be through the introduction of the local languages themselves. Courses in Tharu, Khawas, and Dhimal languages can be developed in the field areas of the present research. From this, we can address the issue of linguistic diversity. In such multilingual community based schools, integrated courses of more than one language can also be better alternative.

A comparative approach of language learning can be an appropriate method of starting from the local to the international. If we make plan to teach languages at the local communities, the locally emerged materials from the same community can be developed. The present research has pointed out some similarities and differences among local languages along with the national and international language. The implication can be that

these materials can be utilized to produce reading materials at the required level of the learners. Likewise, the comparative researches need to be carried out on a particular aspect of the languages and the results can be utilized for language teaching materials.

Implication for trainers and training centres. In the study, the people at the implementation level were not found aware and sensitive enough to the indigenous and local issues, particularly addressing the issue of language inclusion. Instead, they always focused on the teaching of the official language, Nepali and international language, English. They did not make attempts to create atmosphere for the local language use. As a result, the teachers' instruction was focusing towards the teaching of English and then Nepali. The teachers from whom I took information were not found convinced with the need and use of the the minority languages too. So, it seemed that the message of the importance of the indigenous language use is not well transferred to the community, to the teachers and to the students. In this situation, we can consider that they need to be informed about the importance of indigenous consciousness and indigenous knowledge and their inclusion. Trainings, workshops and seminars for consciousness raisings and material developments can be conducted for the stake holders. Such programs and activities can be supportive for schools. In particular, the initiators can be the training centres and trainers of the respective levels.

Implication for the school based righteous group. Respecting child's language and culture and even making the medium of teaching English through child's mother tongue will respect the self of the learners. It can further support for the preservation and protection of the local languages and for the enhancement of children's rights of learning in their mother tongue.

At the same time present constitutional provision has permitted every individual citizen of the country to be employed in any part of the country, irrespective of any caste, ethnicity, religion or culture. However, all the teachers employed for the teaching may not be proficient in the local culture and languages in the practical aspect. In such cases, the teachers can be prepared for learning of the languages and culture. They should be involved in the learning of the local languages so that they could find out the linguistic similarity and the differences in the local contexts. Teacher education of this sort can be different from community to community depending on the local languages and the cultures. In this context, present study can help bring balances between the child rights and the rights of the teachers together.

Implication for policy makers and stakeholders. This research has also highlighted the peoples' attitude and the attitude of the community towards the economic value attachment. The value departure from the local language use to the use of official and international languages is linked with the cultural/ and economic capital. Language learning is seen connected to the economic benefit of the people. The community in general has enforced for the teaching of English but has not accepted the local languages as the source of their capital in cash. That is why; people are heading to the English and then Nepali. It showed that if we look at the language from the point of view of economy, language heritage of the nation will be in critical position. The overall implication is that the economy seems to be the negative indicator of language preservation. In this situation; the complexities have been added to the development of the local languages, even to the development of Nepali language. The government, therefore, can highlight the local resources, indigenous knowledge and local languages as the social capital and its growing

needs. Likewise, school work can initiate the collective efforts to gather local resources as teaching materials. In the same way, utilization of local language users available in the local areas can be another advantage to them. Policy provisions can be made to this direction such as the teacher recruitment as the language resource persons or development of the language resource persons. This implication then, matches with Illich's sense that, "teaching of skills is best left to those who use those skills in daily life" (Haralambos, & Heald, 2010, p. 187).

The discovery of the new languages such as Khawas has indicated that all the languages and speech communities have not been well identified. A comprehensive linguistic survey can be carried out so that all languages could be identified and documented. Many languages are in danger without their identification in the national census (e.g. Khawas of the Terai). Likewise, few researchers have explored the linguistic cultural aspects of Nepal.

Implication for the language planners. The existing language planning has given wider space to the Nepali language. This status planning has deteriorating role for the development and empowerment of the local languages. Likewise, acquisition planning of the nation has also encouraged Nepali medium books production in a high volume compared to the local and other indigenous languages. For the appropriate incorporation of the languages too, then this study can be supportive for the language planners and curriculum reviewers.

Recommendations for Future Research

One research leads another research opening some fresh areas for further researches. This research has also opened some fresh areas for further researches. So, the

limitations of the present study and areas visualized during the research process are addressed as implicit recommendations as areas for future research. First and foremost, the present work was limited to its scope. The language construct I wanted to search through was limited to the the nouns pluralization, verbal suffixes, adjectival suffixes, pronominals and simple sentence structures. The area was limited due to time and scope constraints. The area can be extended and carried out in depth by research scholars ahead.

The present study results indicated that there are some structural similarities among languages. At the same time, the structural analysis of the individual languages is equally pertinent field for further research. I attempted to explore some features in relation to one another. The similarities and differences are abundant in the languages and they are more evident in the places where teachers are working. To know about the situation, I have taken information from the interview with the teachers, the interaction with them and the observation of the classes. Moreover, in this study Morangia Tharu and Khawas were found similar in vocabulary use in many instances. But they have claimed themselves different. It is a new linguistic issue and a matter of linguistic research which will open the field of local researchers as well. For its detail exploration, researches can be done ahead. More importantly, the study of Khawas language and its history, its ancestral relation to other languages has been another fresh area for further study.

I started my research from the secondary sources, by making a list from English, translated them into Nepali and used the list to the native speakers to elicit equivalent forms of the language. In this process, I saw one more interesting and useful way of carrying out through primary sources. To make a richer study of the area, research can be started from the vocabularies used by the native speakers themselves in the beginning and

then moved to the analysis of them in context. Thereafter, they can be compared with the words of Nepali and English.

My initial good intention was to produce an inclusive model suitable for language teaching in the linguistically diverse communities. It would be a great contribution in the methodological field in the country like Nepal. The scope of my research could not cover that part. But the trace of this research can be followed and carried out other researches to produce the inclusive model for teaching languages.

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APPENDICES

Appendix 1.Schematic Chart

Objective	Research question	Information to be sought out	Tools			Informants		
			Observation	Document study	Interaction	Interview	Teachers	Students
To identify morphological, syntactic and communicative features of English, Nepali, Dhimal, and Tharu	What morphological, syntactic and communicative or pragmatic features exist between languages (Nepali, English, Tharu and Dhimal) spoken in a multilingual community of Nepal?	Common word structures (with prefix, root and suffixes), sentence structures (Positioning of words in the sentence), and language specific communicative features	-	Dictiona-ry, docume-nt study		Interview with the prepared list	Teachers	
To distinguish the structural similarities and differences between languages	What similarities and differences are found between these languages?	Similarities and differences in terms of words, word formations, sentence formations and communicative expressions		Compari-son				

To predict the areas of difficulty and facilitations for the learners of English in the multilingual communities	What difficulties and facilitations can be predicted for the learners?	Areas of difficulties and facilitations at the level of word, sentence and communicative fields	-	-	-	-		-
To know how school teachers of multilingual communities are teaching to their students (to explore the existing instructional practices).	How learners of the multilingual communities are being instructed at schools?	Teaching techniques in terms of inclusion / integration of language features of the languages of that community	Observation			Interview	Teachers /head teacher	Students
To provide pedagogical suggestions for making maximally useful to the multilingual learners	How can we make an inclusive/ integrative model of language teaching to the students who come from diverse linguistic background?	Integrative/ Inclusive curriculum, textbooks, text materials, and teaching methodologies		Data, document study, theories	TI	-		

Appendix 2. Participating Schools and Participants

	Name and Addresses of School	Teacher Participants in the interview	Teacher Participants in the informal interaction	Head teacher Participants
1.	Dhanpal Secondary School, Belbari, Morang	1	3	1
2.	Sirijanga Primary School, Belbari, Morang	1	3	1
3.	Gyanoparjan Primary School, Belbari, Morang	1	3	1
Total		3	9	3

Teachers= 3 + 9 = 12

Head teachers= 3

Researcher = 1

Total = 16

Appendix 3. Lexis and Morphology of Nouns

	Eng.(sing.)	Eng.(p l.)	Nepali(sing.)	Nepali(pl.)	Dhimal (sing.)	Dhimal (pl.)	Tharu (sing.)	Tharu(pl.)	Khawas(sing.)	Khawas (pl.)
1	cow	cows	ga:i	ga:iharu	ga:i	ga:igela:i	garu	garuna:	ga:i	ga:isam
2	dog	dogs	kukur	kukurharu	khiya:	khiya:gelai	kukur/kuta :	kukurna:/kutana:	kutta:	kutta:sam
3	baby	babies	bachha:	bachha:har u	za:mal	za:mlai	bachha:	bachha:na: or bachhasawa	bachha:/ laya:	bachha:sam/ laya:sam
4	son	sons	chhoro	chhora:har u	cha:n	cha:ngela:i	beta:	beta:na:	chhaunda:	chhauda:sam
5	flower	flower s	phu:l	phu:lharu	lhe	l ^h egela:i	phu:l	phu:l ^h na:	phu:l	phu:lasom
6	tree	trees	ru:kh	ru:khharu	sing	singgela:i/singelai/	ga:chha	ga:chhna:	ga:chhi	ga:chhisam
7	man	men	ma:nis	ma:nisharu	dya:ng	dya:ngela:i	ma:nus	ma:nusna:	a:dmi	a:dmisam
8	studen t	student s	bidha:rt hi	bida:rthiha ru	bida:rthi	bidya:rthigela:i	chatia:	chatia:na:	iskulia:	iskuliya:sam
9	book	books	kita:b	kita:bharu	kita:b	kita:bgela:i	kita:b	kita:bna:	kita:b	kita:bsam
10	tooth	teeth	da:nt	da:ntharu	ta:sing	ta:singgela:i	da:nta	datana:	da:nta	da:ntasam
11	cook	cooks	bha:nse	bha:nsehar u	a:lte	a:ltegela:i	bhansia:	bhansiana:	bhansiya	bhansiya:sam
12	teache r	teacher	shiksha k	shikshakha ru	ma:ster/ shichyak	ma:stergela:i /shikshyakgela:i	gu:rji	gurjina:	ma:ster	ma:stersam
13	bag	bags	jhola:	jhola:haru	jhola:	jhola:gela:i	nemja:	nemjana:	jhori	jhorisam
14	mouse	mice	muso	musa:haru	juha:	juha:gela:i	mus/mus/	musana	mus/mus/	mussam

15	duck	ducks	hans	hansharu	hasa:	hasa:gela:i	hason	hasonna:	hasa: (male)	ha:sa:sam
16	radio	radios	rediyu	rediyu haru	redio	redio-gela:i	redi	redina:	radio	rediosam
17	eye	eyes	a:nkho	a:nkha:	mi / mi/	migela:i	onkh	onkhna:	a:ikh	a:ikhsam
18	police man	police men	prahari	praharihar u	pulis	pulisgelai/pulisgel ai/	pulis	pulisna:	pulis	pulissam
19	child	childre n	keta:ke ti	keta:ketiha ru	jamal	jamala:i	bau (boy)	bòuna:/bausia	bachha:/ laya:	bachha:sam/ laya:sam
20	cocks	cocks	bhale	bhaleharu	dhangaikiya	dha:nggaikiyagelai	bhalaiya	bhalaiyana:	bhalaiya:	bhalaiya:sam
21	house	houses	ghar	gharharu	sa:	sa:gela:i	ghar	gharna:	ghar	gharsam
22	tomat o	tomato es	golbhe nda/ rambhe da	golbhenda: (haru)	rambheda	rambheda:gela:i	golbhanta:	golbhantana:	golbhanta:	golbhanta:sa m
23	pig	pigs	sungur	sungur (haru)	pa:ya:	pa:ya:gela:i	sugur	sugurna:	sungur	sungursam
24	mang o	mango es	a:np	a:np(haru)	torse	torsegela:i	a:m	a:mna:	a:m	a:msam
25	boy- friend	boy- friend	keta:sat hi	keta:sathih aru	bajansanaiti	bajansanaitigela:i	chauda:san g	chauda:sangna:	chaunda:saat hi	cunda:sa:this am
26	step- son	step- sons	sauta:k o choro	sauta:ka :chora: haru	jimda:ko cha:n	jimdako changelai	sautinke- beta	sautinke-beta:	sautinke- beta	sautinke- betas am
27	bus- partk	bus- parks	basbisa uni	basbisauni haru	basrokikatha :me	basrokikathamegel a:i	baspark	basparkna:	basrahewala tham	basrahewala- thamsam

28	water	*waters	paani	*paniharu	chi	*chigela:i	pani	*panina:	pain	*paainsam
29	milk	*milks	dudh	*dudharu	dudhe	dudhgela:i	dudh	*dudhna:	dudh	*dudhsam
30	gold	*golds	sun/sun /	*sunharu	sona:	*sona:gela:i	sona:	*sonana:	sona	*sonasam
31	troubl e	*trouble s	dukha	*dukharu	dukha	*dukhgela:i	dukh	*dukhna:	dukh	*dukhsam
32	soman	*soman s	soman	*somanharu	soman	*somangela:i	soman	*somanna:	soman	*somansam
33	biratn agar	*biratna gars	bira:tna gar	*bira:tnagar haru	biratnagar	*biratnagargela:i	bira:tnagar	*bira:tnagarna:	bira:tnagar	*bira:tnagarsa m
34	table	tables	tebal	tabalharu	table	tablegela:i	tebul	tebulna:	tebul	tebulsam
35	priest	priests	purohit	purohithar u	dha:mi	dha:migela:i	babhan	babhanna:	pandit	panditsam
36	tiger	tigers	ba:gh	ba:ghharu	khuha	khuhagelai	ba:gh	ba:ghna:	ba:gh	ba:ghsam
37	class	classes	barga	barga(haru)	sa:ngteng	sangtenggela:i	kila:s	kilasna:	lebul	lebulsam
38	team	teams	samuha	samuharu	jomka:	jomka:gela:i	samuha	samuhana:	samuha	samuhana:
39	comm ittee	commi ttees	samiti	samitiharu	samiti	samitigela:i	kameti	kametina:	samiti	samitisam
40	bunch	bunche s	jhuppa:	jhuppa: /haru/	chabra:	chabra:gelai	jhonkha:	jhonkha:na:	jhuppa:	jhuppa:sam

Appendix 4. Educated Native Speaker Participants in the Written Interview

1.	Kumar Chaudhary	Belbari Municipality, Morang
2.	Sunil Chaudhary	Koshi Haraichha Municipality
3.	Mitradev Khawas	Koshi Haraichha Municipality
4.	Lagan Lal Khawas	Koshi Haraichha Municipality
5.	Sanjib Dhimal	Belbari Municipality, Morang
6.	Chandra Dhimal	Belbari Municipality, Morang
7.	Researcher (Nara Prasad Bhandari)

Total Participants = 6

Appendix 5. Lexis and Morphology of Verbs

<i>English (v)</i>	<i>Nepali (v)</i>	<i>Dhimal (v)</i>	<i>M.Tharu (v)</i>	<i>Khawas (v)</i>
<i>go</i>	<i>za:</i>	<i>haanili/haneli</i>	<i>zo/zoni/zo/</i>	<i>zo/za:</i>
<i>cook</i>	<i>paka:</i>	<i>khingli/bhimpa:li</i>	<i>ranha/ ra:nhi</i>	<i>paka:</i>
<i>save</i>	<i>bacha:</i>	<i>banchipa:li</i>	<i>bacha:/ bacha:ni</i>	<i>bachha:</i>
<i>come</i>	<i>aa:</i>	<i>Loli</i>	<i>ya:/ya:ni</i>	<i>ya:</i>
<i>give</i>	<i>de</i>	<i>Pili</i>	<i>de/ dahya:ni</i>	<i>dihide</i>
<i>bark</i>	<i>bhuk</i>	<i>Bholi</i>	<i>bhuk/bhukni</i>	<i>bhuku/bhuk</i>
<i>work</i>	<i>gar</i>	<i>ka:mpa:li</i>	<i>karni</i>	<i>kar/kər/</i>
<i>went</i>	<i>gajo/gaji</i>	<i>ha:nih</i>	<i>gelichhal/ yenechhal/gel</i>	<i>gelo</i>
<i>cooked</i>	<i>paka:jo/paka:ji</i>	<i>khinghi/ha:nehoi</i>	<i>ra:nhalki/ke</i>	<i>pakailko/ pakilke/paka:li</i>
<i>saved</i>	<i>bachha:jo/bachha:ji</i>	<i>banchepaahi/..pahoi</i>	<i>bachhalki/ bachhalke</i>	<i>bachilko/ bachalko</i>
<i>came</i>	<i>a:jo/a:ji/ a:unubhjo</i>	<i>lohi/lohoi</i>	<i>eli/ ele/yel</i>	<i>elo/ele/eli</i>

<i>gave</i>	<i>dijo/diyi/dinubhjo</i>	<i>pihi/pihoi</i>	<i>delke</i>	<i>delko/delke/deli</i>
<i>barked</i>	<i>bhukjo/bhukji</i>	<i>bhoi/bhohoi</i>	<i>bhukchhe/bhukle</i>	<i>bhukalko/bhukalke</i>
<i>worked</i>	<i>garjo/ garji</i>	<i>ka:mpahi/kaammpahoi</i>	<i>karalke/ karalki</i>	<i>karalko/karalke/karh ali</i>

Appendix 6. Pronominals of the Languages
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Person, Number, Case (Pronouns)	English	Nepali	Tharu	Khawas	Dhimal
First Person (Sing) Nominative	i	ma	hame	hame	ka:
First Person (Sing) Accusative	me	mala:i	hamara:	hamar/hamra:	ka:seheng
First Person (Sing) Possessive	my/mine	mero	a:pʌn	hʌmʌr/a:pʌn	ka:nko
First Person (Pl.) Nominative	we	ha:mi	hamra:cia	hamra:ci/hamra: ka	kela:i
First Person (Pl.) Accusative	us	ha:mila:i	hama:rciake	hamar	
First Person (Pl.) Possessive	our	ha:mro	a:pʌn	a:pʌn	kela:iko/ta:iko
Second Person (Sing) Nominative	you	timi,tan, tapai, yaha:n, hajur mausuf	tya:n	te	na:
Second Person (Sing) Accusative	you	timila:i	tora	tora/tor	na:seheng
Second Person (Sing) Possessive	your	timro	tor	toraciake	ta:iko/ na:ngko/ningko
Second Person (Pl.)	you	timiharu	tora:cia	tora:ci/ tora:cia	nidhimi

Nominative					(dual)/nela:i(pl.)
Second Person (Pl.) Accusative	you	timiharula:i	tora:	te/ tor	
Second Person (Pl.) Possessive	your	timiharuko	tora:cia:	to/tore/ torci	nela:iko
Third Person(Sing.) Nominative	he	u:	we/we/	u:	wa:/ wa:dong
Third Person(Sing.) Accusative	him	u:sla:i	okra:ci	okra:	wa:seheng
Third Person(Sing.) Possessive	his	u:sko	a:pan	a:pan	wa:ko
Third Person(Sing.) Nominative	she	u: ni	we	u:	wa:
Third Person (Sing.) Accusative	her	u:nla:i	okra:	okra:	wa:seheng
Third Person (Sing.) Possessive	her	u:nko	a:pan	a:pan	wa:ko
Third Person(Sing.) Nominative	it	yo	ita:	ita:	edoi
Third Person(Sing.) Accusative	it	yesla:i	ta:	ita:ke	

Third Person (Sing.). Possessive	its	yesko	ita:ke	ita:ke	edoiko
Third Person (Pl.). Nominative	they	tiniharu	okra:cia	oka:rci	u:dhimi (dual) /emba:la:i
Third Person (Pl.). Accusative	them	tiniharula:i	okra:ciake	okra:ciake	
Third Person (Pl.). Possessive	their	tiniharuko	a:pan	a:pan	emba:la:iko

Appendix 7. Adjectives in English, Nepali, Dhimal, Tharu and Khawas

English	Nepali	Dhimal	Tharu	Khawas
<i>Good</i>	<i>asal</i>	<i>remka:</i>	<i>badhinya:n</i>	<i>banihya:/ badhiya:n</i>
<i>Honest</i>	<i>ima:ndar</i>	<i>ima:nda:r</i>	<i>ima:ndar</i>	<i>ima:ndar</i>
<i>Beautiful</i>	<i>ra:mri</i>	<i>remka:</i>	<i>sunari</i>	<i>sunri</i>
<i>Handsome</i>	<i>ra:mro</i>	<i>remka:</i>	<i>sunura:</i>	<i>sunra:</i>
<i>Tall</i>	<i>aglo</i>	<i>hinga:ka:/ jhanjhayaka:/dhanga:ka:</i>	<i>dha:ng</i>	<i>badhka:/dhang</i>
<i>Short</i>	<i>hocho</i>	<i>potoka:</i>	<i>na:t</i>	<i>na:t</i>
<i>Healthy</i>	<i>swasth</i>	<i>haidong ma:jenka:/ remka:/elka:</i>	<i>nirogi</i>	<i>Nirogi</i>
<i>Dirty</i>	<i>phohori</i>	<i>a:kheka:</i>	<i>phuhar</i>	<i>Phora</i>
<i>Difficult</i>	<i>kathin</i>	<i>sa:ro</i>	<i>atkattha:</i>	<i>Kathin</i>
<i>Dangerous</i>	<i>darla:gdo</i>	<i>thiligoigoika:</i>	<i>bhaya:na</i>	<i>khatara:</i>

Appendix 8. Interview Guidelines

Tools for data collection on the issue of linguistic diversity and inclusion

Researcher: Nara Prasad Bhandari

Participants' name (Optional):

School and address:

Date of interview:

A. Interview questions to be asked to the teachers

1. How many students are in the class assigned to you?
2. In which linguistic background do they belong to?
3. Do the children speak their mother tongue at home? If not, why?
4. Can children from the minority community speak Nepali at school? If not.
How do you handle them?
5. What major challenges are you facing to teach such a diverse group of learners?
6. What challenges are you facing to teach English in such a diverse group of learners?
7. How is being taught English along with other subjects?
8. What are the resources you are using to deal with the linguistic diversity in the classroom?
9. By the way, how many languages (including local languages) do you speak?
How much do you know?
10. Do you like to learn the languages? Why?
11. Have you allowed speaking local languages at class while the discussion is going on? Outside the classroom?

12. Have you taken training about such complexity?
13. What are your opinions about this situation? Who should do what?
14. Have you attempted to learn the local languages? If yes How?
15. In your opinion, how long time does it take to learn to communicate in the local languages?
16. Please give some suggestions to the government, to schools, to parents, to the community people for making this situation easier.
17. Which language of instruction do you use while teaching English?
18. What complains do the learners or parents make to you about this difficulty?
19. How do the learners feel when you use their mother tongue?
20. How curious are the learners to use their mother tongue?

B. Questions to the head-teachers

4. What different languages speaker students are in your school?
5. What is the situation in primary level?
6. Do the learners speak their language at school?
7. What language related problems are complained by the students?
8. What language related problems are complained by the teachers?
9. Have you allowed teachers to speak the local languages in the classroom? To the students?
10. How is English being taught at primary level ?
11. Have you encouraged teachers to speak the local languages in the classroom?
12. How much curious are the teachers to learn the local languages?
13. What school strategies are used to deal with the linguistic diversity?

14. What resources are used to deal with the linguistic diversity?
15. Are there any offers to take training about such problems?
16. Please give some suggestions to the government, to schools, to parents, to the community people for making this situation easier.

