

Mother Tongue Proficiency: An Empirical Study of BPSG Students at Padmakanya Multiple Campus, Kathmandu

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Abstract

Mother tongue refers to the first language that children acquire from their parents and use within their households as they begin to speak. This study investigates the knowledge of mother tongues among the students of Bachelor's in Public Service and Governance (BPSG) at Padmakanya Multiple Campus. The study sample comprises 80 students from the 1st, 2nd, 4th, and 5th semesters, with 60 selected through stratified random sampling. A sample size of 60 out of a total population of 80 students is substantial, covering 75 percent of the population. This large sample size enhances the reliability of the results and reduces the margin of error, ensuring that the findings are likely to be representative of the entire population. Data collected from respondents were presented using tables, pie charts, and bar diagrams. Among the 60 respondents, 10 different languages were spoken as their mother tongue. Regarding proficiency, 52 students (86.67%) could listen, understand, and speak their mother tongue fluently. Some could only identify their mother tongue when spoken or understand it without being able to speak it properly. Notably, all respondents expressed a strong desire to preserve their mother tongues, demonstrating an awareness of its importance. Most respondents recognized their mother tongue as integral to their identity and cultural connection, providing them a sense of uniqueness and serving as valuable assets. The study found that while the proficiency in speaking, writing, and understanding Nepali was high, proficiency in case of other languages was less. The significance of mother tongue lies in reflecting culture, establishing personal identity, and fostering confidence. On the other hand, the major challenges of speaking, writing, and understanding other languages in contemporary era, marked by the influence of foreign languages, modernization, and migration, can be mitigated through increased awareness, the development of conducive teaching-learning environments, and prioritizing mother tongues.

Keywords: Mother tongue, language knowledge, identity, migration, cultural heritage

Introduction

Background of the Study

Humans are social beings, and communication is an integral part of any human society. Language serves as the medium for such communication. According to Khanal (2019, p.46), "Language is a system of communication that persons within a community use to convey ideas and emotions, and the study of languages is called linguistics." Similarly, Nishanthi (2020, p.77) emphasizes that "A language forms a vital part of a human being. It facilitates comprehension of the surrounding environment, learning of concepts, and acquisition of various skills."

Language acts as a means of communication to exchange information between parties. When discussing language, the concept of mother tongue holds significant importance. As Nishanthi (2020) explains, "Mother tongue is the first language one learns as a baby, the language one grows up knowing, which is also known as the native language" (77).

Nepal, despite its relatively small geographical area, boasts immense diversity in terms of ethnicity, language, religion, culture, and tradition. Among these, linguistic diversity stands out as a defining characteristic of Nepal. As Khanal (2019) notes, "The languages spoken in Nepal can be classified into four broad language family groups: Indo-Aryan (Varopeli), Tibeto-Burman (Bhot-burmeli), Munda (Aagneya), and Dravidian (Drabid), which are not uniformly distributed across the country."

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Among the different language families, there is a rich array of languages spoken in Nepal. For instance, Indo-Aryan languages such as Nepali, Maithili, Bhojpuri, Tharu, Awadhi, Majhi, Bote, Tajpuriya, Danuwari, and others are prevalent. Similarly, Tibeto-Burman languages include Newar, Tamang, Magar, Gurung, Rai-Kirant, Limbu, Dhimi, Sunuwar, Thakali, Raji, Raute, Sherpa, Jirel, Chepang, Hayu, Dhimal, Meche, Dura, Kham, Tibbeti, among others. Additionally, Satar language belongs to the Munda family, while Jhagad is categorized under the Dravidian family (KC, 2019).

According to the report of the National Census 2011, there are 123 different languages listed as mother tongues, along with two other categories: "other" and "not reported." Among these, Nepali stands out as the most widely spoken language, with 11,826,953 (44.64%) speakers. Following Nepali are Maithili with 3,092,530 (11.67%) speakers, Bhojpuri with 1,584,958 (5.98%) speakers, Tharu with 1,529,875 (5.77%) speakers, Tamang with 1,353,311 (5.11%) speakers, Newar with 846,557 (3.2%) speakers, Magar with 788,530 (2.98%) speakers, Bajjika with 793,416 (2.99%) speakers, Doteli with 787,827 (2.97%) speakers, Urdu with 691,546 (2.61%) speakers, Avadhi with 501,752 (1.89%) speakers, Limbu with 343,603 (1.3%) speakers, Gurung with 325,622 (1.23%) speakers, and Baitadeli with 272,524 (1.03%) speakers. Other mother tongues had less than one percent of speakers (CBS, 2012).

The National Population and Housing Census 2021 in Nepal identifies 124 recognized mother tongues. Of these, 111 were also reported in the previous 2011 census, while 13 are newly identified in the 2021 census. The newly added mother tongues include Bhote, Lowa, Chum/Nubri, Barangunwa, Nar-Phu, Ranatharu, Karmarong, Mugali, Tichhurong Poike, Sadri, Done, Munda/Mudiyari, and Kewarat. Additionally, 12 foreign languages that were reported in the 2011 census have been grouped under "Other languages" in the 2021 census due to a small number of reported speakers (NSO, 2023).

According to the National Population and Housing Census 2021, Nepali is the most widely spoken language in Nepal, with 13,084,457 speakers, accounting for 44.86% of the population. The next most common languages are Maithili with 3,222,389 speakers (11.05%), Bhojpuri with 1,820,795 speakers (6.24%), Tharu with 1,714,091 speakers (5.88%), Tamang with 1,423,075 speakers (4.88%), and Bajjika with 1,133,764 speakers (3.89%). Other significant languages include Avadhi with 864,276 speakers (2.96%), Newari with 863,380 speakers (2.96%), Magar with 810,315 speakers (2.78%), Doteli with 494,864 speakers (1.7%), Urdu with 413,785 speakers (1.42%), Limbu with 350,436 speakers (1.2%), and Gurung with 328,074 speakers (1.12%). The remaining mother tongues each have less than one percent of the population as speakers (NSO, 2023).

As per the Constitution of Nepal 2072 (Article 6 and 7), "All languages spoken as the mother tongues in Nepal are the languages of the nation. The Nepali language in the Devanagari script shall be the official language of Nepal." This signifies that the constitution has legally recognized all the languages spoken within the territory of Nepal as national languages. Furthermore, a separate body called the Language Commission has been established in the country. This commission is responsible for the identification, protection, and promotion of all languages spoken in Nepal. Additionally, the commission advises the government on any other language-related matters (Law Commission, Constitution, 2072: article 7(3)). All the languages spoken in Nepal are integral parts of our culture and represent important assets inherited from our ancestors. It is crucial to preserve and pass down these languages to the upcoming generations.

Every ethnic group in Nepal has its own language, and variations in pronunciation and terminology can be significant across different geographical regions. Despite this diversity, Nepali serves as the most commonly used language in Nepal for both communication and educational purposes. While individuals often communicate in their mother tongue within their communities, Nepali functions as a "lingua franca," facilitating communication between different ethnic groups (Khanal, 2019). English also holds significant importance in Nepal, particularly for international communication. Many schools, both public and private, utilize English-language course books. However, the widespread adoption of English has led to a reduction in the use of mother tongues among some communities.

Statement of the Problem

Mother tongue is not just a mode of communication; it's an intrinsic part of our identity, both personal and cultural, and a source of pride. As Nishanthi (2020, p.78) highlights, "It boosts one's confidence and creates awareness in the individual's mind while also helping them connect with their cultural identity in a better manner." Moreover, proficiency in one's mother tongue aids in mental development and facilitates the learning of other languages. It also plays a significant role in shaping an individual's thoughts and emotions, underscoring its importance.

The Bachelor's in Public Service and Governance (BPSG) is a four-year, eight-semester academic program introduced by Padmakanya Multiple Campus under the Faculty of Humanities and Social Sciences, Tribhuvan University, in 2019. It is designed to equip students with the skills and knowledge necessary to become efficient public workers capable of applying theoretical knowledge in practical settings. The program aims to produce law-abiding and ethical professionals who can contribute to good governance in the nation's public service sector. Students from diverse geographical locations, castes, and ethnic groups within Nepal are enrolled in this program, reflecting its inclusive.

Students enrolled in the bachelor's in public service and Governance (BPSG) program face several language-related challenges, including a lack of proficiency in their mother tongues, as newer generations become increasingly detached from their native languages. This detachment leads to a decline in the use of these languages and contributes to a broader cultural disconnection. Although the importance of mother tongues is recognized, there is limited implementation of policies aimed at promoting and preserving these languages, particularly minority languages. This insufficient application of mother tongue education policies further hampers the preservation of linguistic diversity within the BPSG student community. Addressing these issues requires a reinforced focus on mother tongue education and efforts to encourage students to maintain a connection with their linguistic heritage.

Objectives of the Study

The general objective of the research is to assess the level of knowledge of mother tongue among students of BPSG. The specific objectives are as follows:

- To identify the demographic characteristics of BPSG students.
- To investigate the extent of knowledge of mother tongue among the respondents.
- To assess the sentiments of respondents when communicating in their mother tongue.
- To explore the perceptions of respondents regarding the importance, efficiency, and hindrances associated with the use of mother tongue.

Significance of the Study

This research holds several significant implications. Firstly, it provides valuable insights into the knowledge of mother tongue among BPSG students, offering an overview of the diverse languages spoken in the region. Additionally, it sheds light on the level of awareness among students regarding their mother tongue and whether they perceive it as a source of pride.

Furthermore, the findings of this research can be extrapolated to a regional or national level to understand the status of different languages spoken across the country. This broader perspective can contribute to efforts aimed at protecting endangered languages and implementing effective measures for their preservation.

Moreover, the study can serve as a catalyst for raising awareness about the importance of safeguarding mother tongues. By highlighting the significance of linguistic diversity, it can encourage readers to take proactive steps in preserving and promoting various languages.

Lastly, the research findings can inform the development of policies related to mother tongue education and language preservation at both regional and national levels, ensuring that they are tailored to address the specific needs and challenges faced by different linguistic communities within the country.

Methodology of the Study

Research Design

The research design employed in this study is descriptive research, which focuses on describing the knowledge of mother tongue among BPSG students. Within this descriptive framework, a quantitative research method was utilized. This method involves the collection and analysis of quantitative data to achieve the objectives of the study across various categories.

Population and Sampling

The population for this study comprised students enrolled in the 1st, 2nd, 4th, and 5th semesters of the BPSG Program at Padmakanya Multiple Campus, Kathmandu, Nepal. According to BPSG office records from November 2023, there were 24, 22, 22, and 12 students in the 1st, 2nd, 4th, and 5th semesters, respectively, totaling 80 students.

To ensure a representative sample, stratified random sampling was employed. The samples were selected proportionally from each semester. Specifically, 17, 15, 16, and 12 samples were taken from the 1st, 2nd, 4th, and 5th semesters, respectively, totaling 60 students. A sample size of 60 out of a total population of 80 students is substantial, covering 75 percent of the population. This large sample size enhances the reliability of the results and reduces the margin of error, ensuring that the findings are likely to be representative of the entire population.

To select the samples, each semester was treated as a stratum, and class roll numbers were used as serial numbers for the students within each semester. The required number of samples from each semester was chosen using a lottery method.

Data Collection Tools and Techniques

For this research, data was collected from both primary and secondary sources. Secondary sources included governmental publications such as annual reports, census reports, law documents, as well as information from websites like the Language Commission, Central Bureau of Statistics, and Ministry of Health and Population. Additionally, online literature, related books, articles, and journals were utilized.

As for primary sources, a questionnaire comprising 17 questions was used. The first 6 questions aimed to gather demographic information about the respondents, while the remaining 11 questions were designed to address the research objectives. Among these questions, 7 were close-ended and 10 were open-ended.

The data collection technique involved providing printed questionnaires to each respondent and allowing them to fill them out. This approach facilitated systematic data collection and ensured consistency in responses.

Reliability of the Study

Ensuring the reliability of research instruments is crucial for obtaining accurate and consistent results. In this study, a pilot survey was conducted to assess the reliability of the questionnaire. Initially, the questionnaires were distributed among students of the BBA 4th semester, and data was collected. After a span of 12 days, the same questionnaire was administered to the same respondents, and data was collected again.

By analyzing the data obtained from these two surveys, a correlation coefficient of 0.71 was calculated. This indicates a strong correlation between the responses obtained from the two administrations of the questionnaire. Therefore, the reliability of the research instrument, in this case, the questionnaire, is 71 percent. This level of reliability suggests that the questionnaire is consistent and dependable for gathering data in this study.

Validity of the Study

Conducting a pilot survey and subsequently reviewing and correcting the questionnaires based on the feedback received is an effective method for enhancing the validity of the research instrument. By

administering the questionnaires in a small-scale pilot study, any potential issues such as ambiguities, confusing wording, or missing questions can be identified and addressed.

The process of rechecking and correcting the questionnaires based on the pilot survey data helps to ensure that the questions are clear, relevant, and accurately capture the information needed to fulfill the research objectives. This iterative approach strengthens the validity of the questionnaires, as they are refined to better suit the research context and the characteristics of the study population.

Missing Questions Handling

It's commendable that 90 percent of the respondents provided complete information in fields where 'optional' wasn't indicated. However, dealing with incomplete responses is a common challenge in research. It's positive that steps were taken to address this issue.

Among the respondents, 6.67 percent provided complete information for close-ended questions but left open-ended questions incomplete, while 3.33 percent gave incomplete information for both types of questions.

To rectify this, the missing information was addressed by providing the respective respondents with the incomplete questions and asking them to fill them out again. This proactive approach ensures that the data collected is comprehensive and reliable, contributing to the overall quality of the research findings.

Results and Discussions

Demographic Characteristics of the Respondents

Demographic information including respondents' place of origin, caste/ethnicity, age, religion, and occupation was collected.

Place of origin of the Respondents

The respondents are from various regions across the Nepal, with their geographic distribution. Table 1 shows that 8 respondents (13.33%) were originally from Koshi Province. Madesh Province accounted for 17 respondents (28.33%), while Bagmati Province comprised 15 respondents (25%) of the total sample. Gandaki Province and Karnali Province each had three respondents (5%). Lumbini Province constituted 13 respondents (21.67%) of the total population, while Sudurpashchim Province consisted of 1 respondent (1.67%).

Table 1: Place of Origin of the Respondents

S. N.	Provinces	Districts	No. of Respondents	Percentage (%)
1	Koshi	Ilam, Jhapa, Khotang, Bhojpur, Oklandhunga, Sankhuwasabha	8	13.33
2	Madesh	Bara, Mahottari, Siraha, Sarlahi, Dhanusha, Saptari	17	28.33
3	Bagmati	Kathmandu, Lalitpur, Dolakha, Sindhuli Kavrepalanchok, Nuwakot, Ramechhap	15	25.00
4	Gandaki	Tanahu, Syangja	3	5.00
5	Lumbini	Argakhachi, Gulmi, Banke, Pyuthan, Dang, Bardiya, Parasi	13	21.67
6	Karnali	Salyan, Jumla, Dailekh	3	5.00
7	Sudurpashchim	Doti	1	1.67
Total			60	100.00

Source: Field Study, 2024

Caste/ Ethnicity of the Respondents

Nepal is a country of diverse castes and ethnic groups. Consequently, the respondents also belong to different castes and ethnicities. Table 2 represents the caste and ethnicity of the respondents.

Table 2: Caste/ Ethnicity of the Respondents

S. N.	Caste/ Ethnicity	No. of Respondents	Percentage (%)
1	Brahmin	23	38.33
2	Chhetri	14	23.33
3	Newar	5	8.33
4	Tharu	4	6.67
5	Yadav	4	6.67
6	Singh	2	3.33
7	Kushwaha	2	3.33
8	Kirat	2	3.33
9	Others	4	6.67
	Total	60	100.00

Source: *Field Study, 2024*

Table 2 reveals that Brahmin comprises the highest fraction of the population, with 23 respondents (38.33%) out of a total of 60. This is followed by Chhetri, with 14 respondents (23.33%) in total. Additionally, there were 5 Newars (8.33%) out of the total sample. Similarly, Tharu and Yadav each accounted for 4 respondents (6.67%). Furthermore, 2 respondents (3.33%) belonged to the Kushwaha, Kirat, and Singh groups, respectively. Additionally, 1 respondent (1.67%) each belonged to the Satar, Thakur, Gupta, and Shah categories, collectively forming 6.67 percent of the total population.

Age-group of the Respondents

The respondents belong to various age groups, as summarized in the Table 3.

Table 3: Age-group of the Respondents

S. N.	Age-group	No. of Respondents	Percentage (%)
1	16-18	10	16.67
2	19-21	42	70.00
3	22-24	7	11.66
4	25-27	1	1.67
	Total	60	100.00

Source: *Field Study, 2024*

Table 3 indicates that respondents were divided into four age groups: 16-18, 19-21, 22-24, and 25-27. Among the total respondents, 10 (16.67%) fell into the 16-18 age group. The largest percentage of the population, 42 respondents (70%), belonged to the 19-21 age group. Additionally, there were 7 respondents (11.66%) in the 22-24 age group, while only one respondent (1.67%) belonged to the 25-27 age group.

Religion Followed by the Respondents

There were two different religions being followed by the respondents which are given in the Table 4.

Table 4: Religion Followed by Respondents

S. N.	Religion	No. of Respondents	Percentage (%)
1	Hinduism	59	98.33
2	Buddhism	1	1.67
	Total	60	100.00

Source: *Field Study, 2024*

Table 4 highlights that the respondents primarily adhered to two religions. Hinduism was followed by the majority of respondents, with 59 out of 60 respondents (98.33%) identifying as Hindu. Additionally, there was one respondent (1.67%) who followed Buddhism out of the total sample.

Occupation of the Respondents

Table 5 depicts that all the respondents were students. Out of the total respondents, 58 (96.67%) were fully dedicated to their studies. Additionally, two students (3.33%) held part-time tutoring positions.

Table 5: Occupation of the Respondents

S. N.	Occupation	No. of Respondents	Percentage (%)
1	Only Student	58	96.67
2	Student Cum-Tutor	2	3.33
	Total	60	100.00

Source: *Field Study, 2024*

Knowledge of Mother Tongue

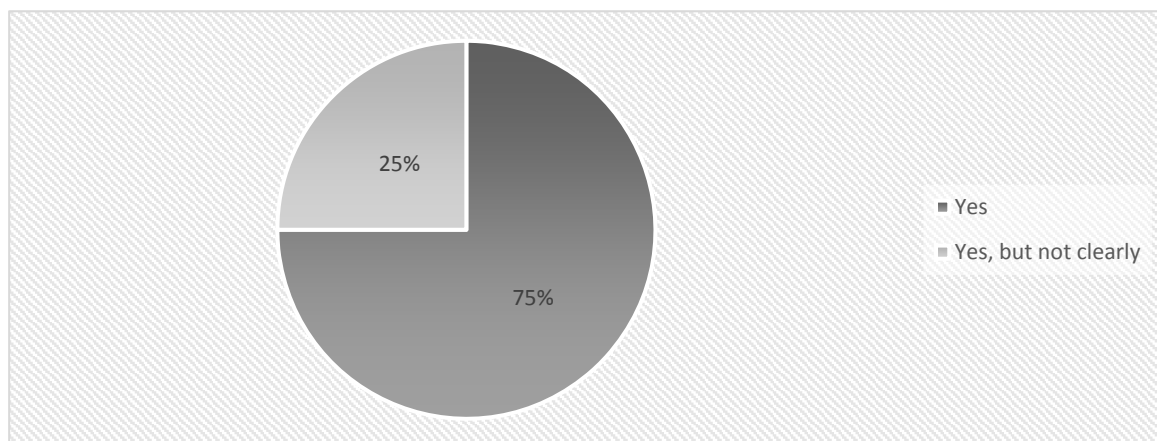
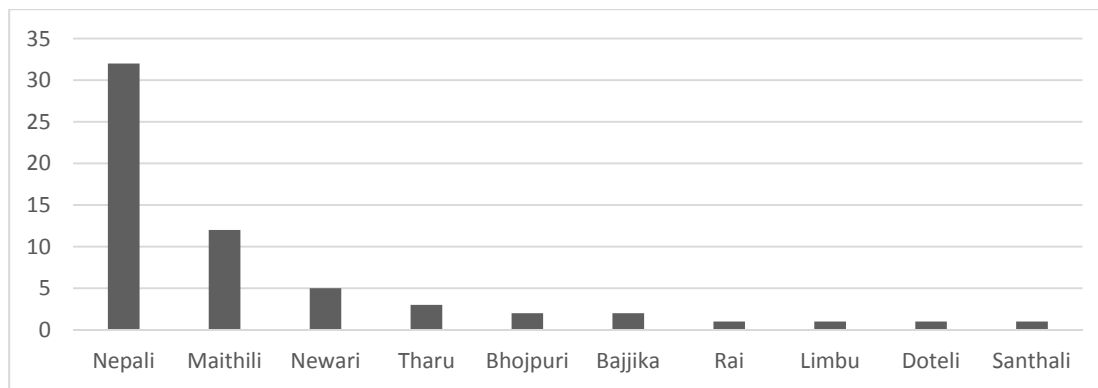
Figure 1: Knowledge on Definition of Mother Tongue

Figure 1 represents that among the respondents, 45 respondents (75%) were fully aware of the definition of mother tongue. Additionally, 15 respondents (25%) had some awareness of the definition of mother tongue, although not entirely clear. This indicates that all respondents had at least partial knowledge of what mother tongue is, with none being completely unaware of its definition.

Mother Tongue of the Respondents

Figure 2 shows that Nepali emerged as the predominant mother tongue among the respondents, with 32 out of 60 respondents (53.33%) reporting it as their mother tongue. Following Nepali, Maithili was the mother tongue of 12 respondents (20%), making it the second most common language among the respondents. This pattern aligns with the national census data, where Nepali is the most widely spoken mother tongue, followed by Maithili.

Figure 2: Mother Tongue of Respondents

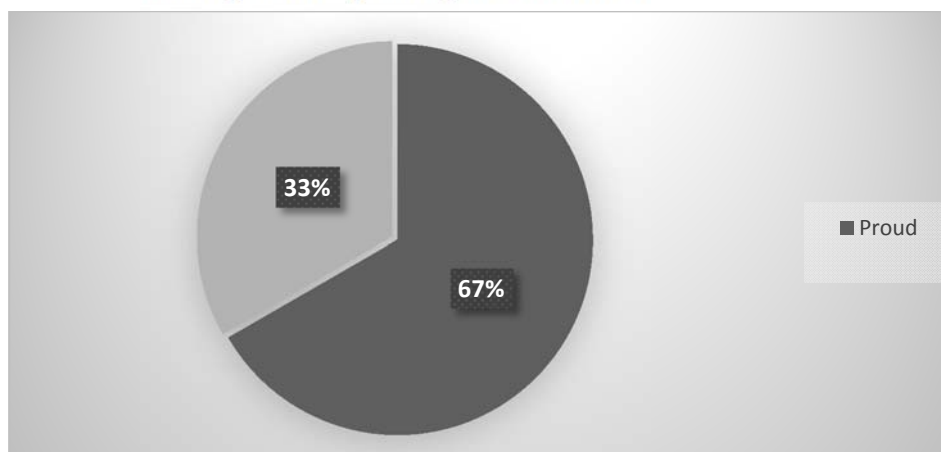
Furthermore, Newari was reported as the mother tongue by 5 respondents (8.33%), while Bhojpuri was the mother tongue for only 2 respondents (3.33%). Tharu language was reported as the mother tongue by 3 respondents (5%), and Bajjika by 2 respondents (3.33%). Additionally, Rai, Limbu, Doteli, and Santhali were each reported as the mother tongue by 1 respondent (1.67% each).

The data illustrates the linguistic diversity among the respondents, with Nepali being the most prevalent mother tongue, followed by a variety of other languages.

Feeling while Speaking in Mother Tongue

The responses to the question regarding how respondents feel while speaking in their mother tongue are presented as follows:

Figure 3 indicates that the majority of respondents, accounting for 66.67 percent of the total population, reported feeling proud when communicating in their mother tongue. This sentiment reflects a deep sense of cultural pride and attachment to their linguistic heritage. Additionally, 33.33 percent of respondents expressed that speaking in their respective mother tongue fosters a strong sense of connection to their identity. This highlights the role of language as a fundamental aspect of personal and cultural identity, shaping individuals' sense of belonging and self-awareness.

Figure 3: Feeling while Speaking in Mother Tongue

Interestingly, none of the respondents reported feeling shy while conversing in their mother tongue. This suggests a level of comfort and confidence associated with using their native language, indicating that it is perceived as a natural and familiar mode of communication. Furthermore, the unanimous agreement among all respondents, representing the entire sample of 60 individuals, that mother tongue needs to be protected underscores the collective awareness and commitment towards preserving linguistic diversity. This acknowledgment highlights the significance of mother tongue not only as a means of communication but also as a vital component of cultural heritage that warrants safeguarding for future generations.

Importance of Mother Tongue

During the field survey, respondents were asked about their views on the importance of mother tongue. The majority of respondents, comprising 68.33 percent of the total, emphasized that mother tongue plays a crucial role in reflecting personal, social, and cultural identity. Many expressed that it is an invaluable asset that, once lost, cannot be regained, underscoring its significance in preserving heritage and tradition. Additionally, 16.67 percent of respondents highlighted that mother tongue facilitates better connection with culture, serving as a familiar and comfortable means of communication within family and society.

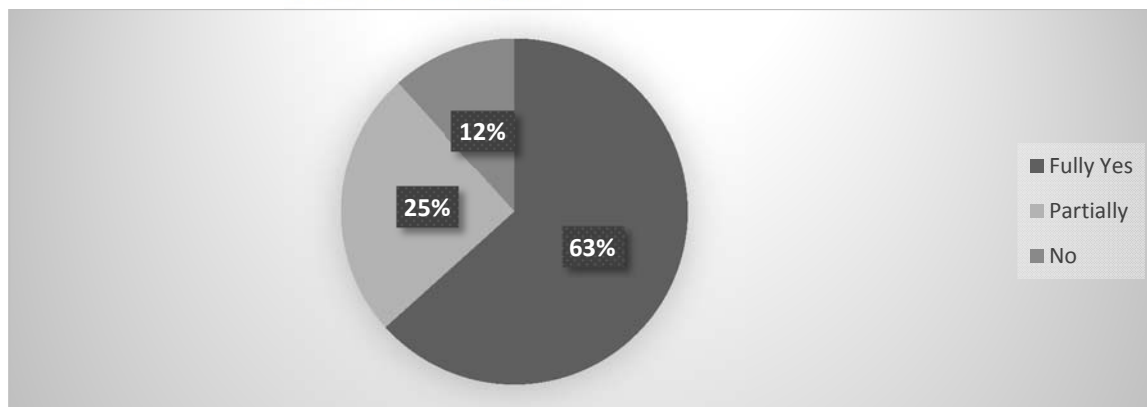
Furthermore, respondents were queried about the factors hindering the practice of mother tongue. While not explicitly stated, responses to this question likely varied, reflecting diverse perspectives on the challenges faced in maintaining and promoting mother tongue usage. Similarly, respondents were asked about the major steps to be taken to protect mother tongue. Again, specific responses to this question were likely diverse, potentially including suggestions such as raising awareness, promoting language education, and implementing policies to support linguistic diversity and preservation efforts.

Efficiency of Mother Tongue

Figure 4 illustrates that the majority of respondents demonstrated the ability to correctly write in their mother tongue. Specifically, 38 respondents (63.33%) replied affirmatively, indicating that they possessed the skill to write in their mother tongue without any difficulty. Additionally, 15 respondents (25%) replied partially yes, suggesting that while they could write in their mother tongue to some extent, they may have encountered challenges or limitations in doing so. However, 7 respondents (11.67%) replied no, indicating that they did not possess the ability to correctly write in their mother tongue.

Overall, the data indicates a significant portion of respondents have proficiency in writing in their mother tongue, with a smaller proportion encountering some level of difficulty or inability to do so. This suggests varying degrees of language proficiency among the respondents, which may reflect differences in educational background, exposure to language, and individual learning experiences.

Figure 4: Efficiency of Mother Tongue



Hindrances of Mother Tongue

According to the responses provided by the respondents, various factors were identified as hindering the practice of mother tongue. The most commonly cited factor, mentioned by 70 percent of the respondents, was the influence of foreign languages such as English. Respondents expressed concerns about the pervasive influence of foreign cultures and languages in society, which they believe contributes to a decline in the use of native languages.

Additionally, 20 percent of respondents identified shyness and embarrassment as another major barrier to the practice of mother tongue. They suggested that individuals may feel hesitant or

embarrassed to use their mother tongue in certain social contexts, leading to a reluctance to speak or engage in practices related to their native language.

Furthermore, 10 percent of respondents highlighted negligence, ignorance, and lack of awareness about the importance of mother tongue as contributing factors to its diminished practice. They argued that a lack of knowledge or appreciation for the significance of mother tongue may result in its neglect or underutilization in daily life.

Overall, the responses underscore the complex interplay of social, cultural, and psychological factors that impact the practice of mother tongue, reflecting a need for greater awareness, advocacy, and support for linguistic diversity and preservation efforts.

Conclusion and Implications

Conclusion

The study offers a comprehensive understanding of the demographic characteristics of students enrolled in the Bachelor in Public Service and Governance (BPSG) program. The data reveals a diverse group of students hailing from various provinces across Nepal, with significant representation from Madhesh, Bagmati, and Lumbini Provinces. The caste and ethnicity distribution among the respondents underscores Nepal's rich cultural diversity, with Brahmins and Chhetris making up the largest segments, followed by other ethnic groups. The age distribution further highlights that the majority of respondents are in their late teens to early twenties, reflecting the youthful demographic of the BPSG program.

In terms of knowledge and usage of mother tongue, the study shows that most respondents are well aware of the definition and importance of their native languages. Nepali emerged as the most commonly spoken mother tongue, followed by Maithili and Newari, aligning with national trends. The study also reveals that a significant portion of the respondents takes pride in using their mother tongue, viewing it as a crucial component of their personal and cultural identity. This pride in linguistic heritage is evident as respondents expressed a strong sense of belonging and comfort when communicating in their native language.

However, the study also highlights several challenges hindering the practice and preservation of mother tongues among the respondents. The influence of foreign languages, particularly English, was identified as a major barrier, along with feelings of shyness and embarrassment, and a lack of awareness about the importance of mother tongues. Despite these challenges, the unanimous agreement among respondents on the need to protect their mother tongue underscores the importance they place on linguistic preservation.

Implications

The implications of this study are as follows:

1. Although the knowledge of mother tongue was found to be high among the students at the Bachelor level, there remains a significant lack of awareness. Therefore, effective programs need to be developed and implemented to safeguard and promote the use of mother tongue among students.
2. Students who have languages other than Nepali as their mother tongue were observed to have lower efficiency in writing. This highlights a deficiency in teaching and learning activities for these languages. Thus, there is a need for the formulation of proper policies to address this issue and ensure equal educational opportunities for all language groups.
3. The study identified several hindrances to the practice of mother tongue, including the influence of foreign languages, negligence, ignorance, shyness, and lack of practice. To overcome these obstacles, comprehensive strategies such as the integration of technology, raising awareness about the importance of mother tongue, and promoting cultural heritage through folklores should be implemented. These measures can help preserve linguistic diversity and promote the use of mother tongue in daily life.

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