

**MIXING OF ENGLISH CODES IN BHOJPURI PUBLIC
SPEAKING**

**A Thesis Submitted to the Department of English Education
In Partial Fulfilment for the Master of Education in English**

**Submitted by
Dipendra Thakur**

**Faculty of Education
Tribhuvan University
Kathmandu, Nepal**

2013

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DECLARATION

I hereby declare that to the best of my knowledge this thesis is original; no part of it was earlier submitted for the candidature of research degree to any university.

Date:- 2069/12/29

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Dipendra Thakur

RECOMMENDATION FOR ACCEPTANCE

This is to certify that **Dipendra Thakur** has prepared this thesis entitled **The Mixing of English Codes in Bhojpuri Public Speaking** under my guidance and supervision.

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DEDICATION

Dedicated

to

My Parents

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ABSTRACT

The present study entitled '**Mixing of English Codes in Bhojpuri Public Speaking**' attempts to find out the frequency of English words used in the Bhojpuri public speech, to find out reason of mixing of English codes and to explore sex-wise and topic-wise trend of mixing English words. For this, researcher used both primary and secondary sources of data. The primary data was elicited from Bhojpuri speakers selected using the judgmental sampling procedure. Observation schedule and tape recorder were used as research tools to elicit the required data. The major finding of this study is that words level codes mixing are found more frequently in Bhojpuri public speech. Regarding the use of English word classes, nouns and verbs were found very high in comparison to adjectives and adverbs. The use of English codes in constitutional topics were greater than the other topics like Youth Employment, Martyrs, Human Rights, health, Films, NRCS, Education and Dowry System. The ratio of mixing English words by the male speakers was greater than the ratio of the female speakers.

The thesis consists of four chapters. The first chapter introduces the study in terms of general background, review of related literature, objectives and significance of the study. The second chapter deals with the methodology adopted for the study. Likewise, the third chapter presents analysis and interpretation of the collected data. The fourth chapter discusses the findings and pedagogical implications deciphered from the study.

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CHAPTER – ONE

INTRODUCTION

1.1 General Background

Code is a broad term in communication. Human beings and animals both use a code to communicate. Code may be linguistic and non-linguistic. Human beings use both linguistic and non-linguistic codes. Language is the combination of different codes linguistic code and different bodily movements, gestures, traffic signals and light systems are non-linguistic codes. There must be at least a code to communicate. Language is a most widely used code in the system of human communication. Code is a cover term, which may denote a dialect, register or a language. However, it generally refers to a language in case of human communication.

There are many languages in the world. We speak more than two or three languages even in a single society. People speak mixing the languages and shifting from one language to another. Wardhaugh (1986, p. 100) states;

Most speakers can use several varieties of any language they speak and bilingualism even multilingualism, is the norm for many people throughout the world rather than mono-lingualism. People, then, are usually forced to select a particular code whenever they choose to speak, and they may also decide to switch from one code to another or to mix codes.

Human beings convey their ideas with the help of a language. At the time of conveying a message if the interlocutors are monolingual, then the process of conveying message is possible in a single language. But it is not the case in bilingual and multilingual society. If they are bilingual or even multilingual then there may be certain concepts which are very difficult to clarify to the other party with the help of a single language. So people speak mixing the

language and shifting from one language to another. In a bilingual and multilingual situation, in fact, there is a great possibility to shift from one code to another-this is called code switching. For example one may use Bhojpuri for one friend and English for another.

In a multilingual setting, it is quite common for speakers to switch from Bhojpuri to English according to the topic of discourse and the person they are talking to. If one uses a language and mixes words, phrases and sentences from another language, it is called code-mixing. In our context, many people shift to English while delivering public speech. As I have observed most of the educated and uneducated people mix English code in Bhojpuri public speech. So use of English words in the Bhojpuri public speech is quite common in the field of mass media, transportation, tourism, and politics.

1.1.1 Code-Mixing

When a speaker of a particular language uses the structure of one language and some lexical items or elements of another language, there remains the case of code-mixing. Hence, the shift from one language to another language in the middle of the sentence can be taken as code-mixing. It is a usual phenomenon in bilingual and multilingual society. For examples;

- a) *uncle* *cigarette* pialan.
- b) Hum sab milke ago *NGO register* karawatani.
- c) Hamar beta sarkari *office* me *job* karelan.

Here, above mentioned examples have been taken from the Bhojpuri language which shows the example of code mixing. English codes such as *uncle* and *cigarette*, *NGO* and *register*, *office* and *job*, are mixed respectively in examples no. 1, 2 and 3.

Wardhaugh (1986 p.103) writes code mixing as "It is a change not entirely from one language to another but only the elements of one code are mixed into another". Similarly, Hudson (1980, p. 53) expresses;

There are cases where a fluent bilingual talking to another fluent bilingual changes language without any change at all in the situation.

This kind of alternation is called code mixing. To get right effect, the -speakers balance the two languages against each other as a kind of linguistic cocktail, a few words of one language, then a few words of other but they seem to be limited by the sentence structure.

Having command over only one language is sometimes regarded as misfit and unilingualism is a rare phenomenon as well. Bilingualism and multilingualism are common phenomena and necessity of any nation. The main purpose of language is communication. For this purpose, people choose to use a particular language or dialect, register (varieties of language) while communicating. So, choosing different languages and its varieties can be termed as codes. People choose different codes for different purposes like solidarity, for adjustment to deal the particular topic. However, it is needed to have the knowledge of different codes to use: if the situation demands.

Crystal, (2000, p. 61) states;

Code-mixing involves the transfer to linguistic elements from one language into another: a sentence begins in one language, and then makes use of words or grammatical features belonging to another. Such mixed forms are often labelled with a hybrid name, such as (in Spanish and Twain) Spanglish, Franglais and Singlish (Singaporean English), and attract attitudes ranging from enthusiastic community support (as an

expression of local identity) to outright condemnation (from some speakers of the related standard languages).

Finally, it is a lexicon shift from one language to another. It can occur at any mode of situation and topic. Code –mixing is found in every walk of human life in relation to language use. Because of the rapid development of science, technology, commerce and communication, many societies are coming in contact with other society and in this condition the people must borrow words from other languages. People regularly use code-mixing in the present day's communication so it has become an unavoidable feature of any language. When people mix codes for a long time, it becomes their automatic habit to use the words of another language. In our context, people use a lot of English words and phrases when they speak and write their language this is also a feature of present young generation in the urban areas. So they borrow words, phrases, clauses and sentences from the English language and mix them into Bhojpuri public speech.

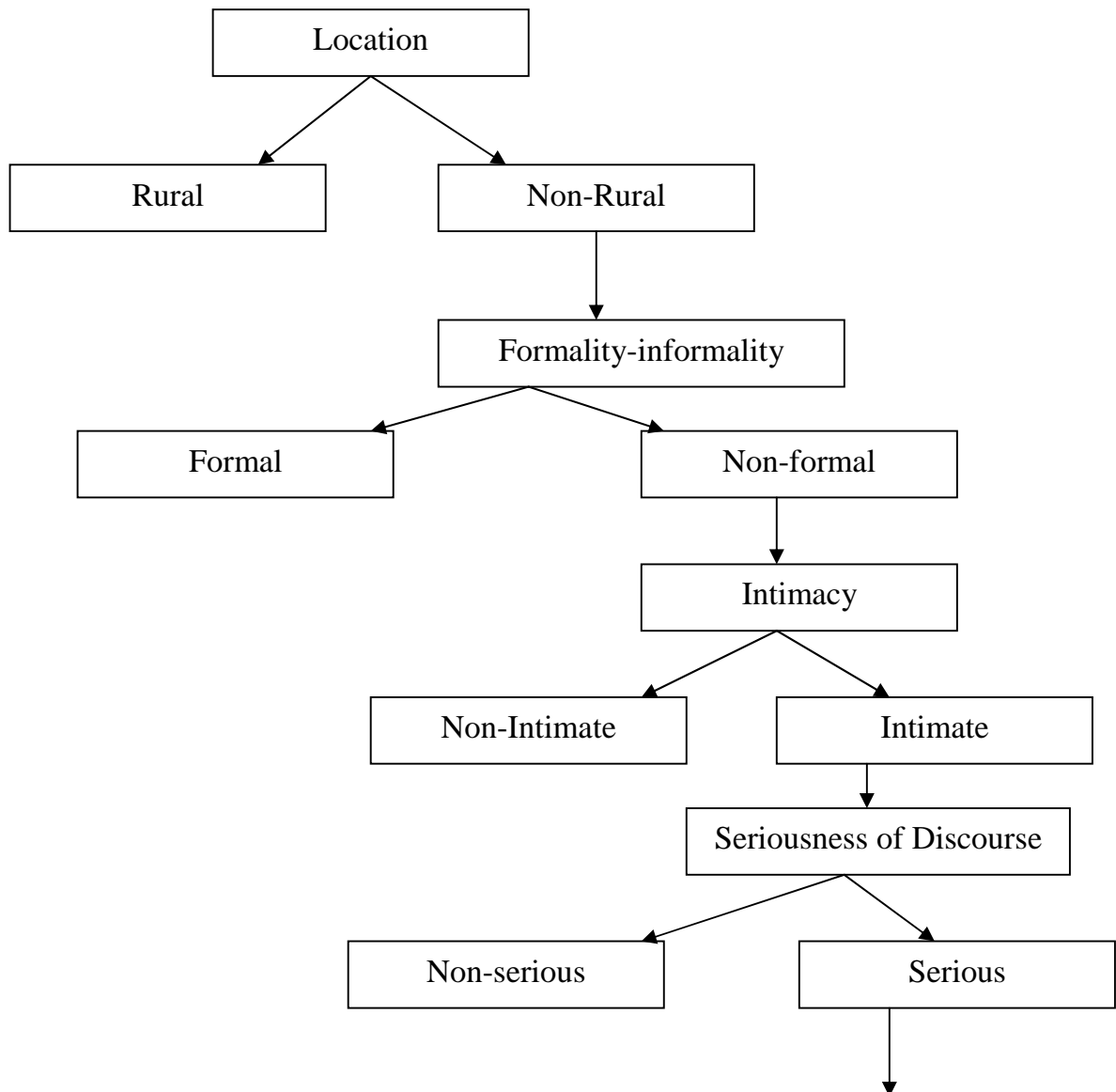
1.1.2 Borrowing, Interference, Code Switching and Code Mixing:

The Terminological Issues

The examples of different kinds of code-switching raise the question whether one can distinguish between borrowing, code-mixing and code-switching. Since it has been argued that these types of phenomena can be linked with different types of competence and degree of fluency in two languages, borrowing can occur only in speech of those with only monolingual competence, while code-switching implies some degree of competence into two languages. In general in the study of language contact there has been little agreement on the appropriate definitions of various efforts on language contact e.g. borrowing, interference, convergence, shift, pidginization and creolization, code-switching and code-mixing.

It is also common to find linguistic alteration occurring within one unit of speech directed to one listener. Weinreich (1966) states that “all such deviation from the norms of either languages may be referred to as interference”. It seems evident, however, that not every switch from one language to another results from the unwelcome intrusion which the term interference suggest; speakers may often switch for emphasis, because they feel that the most juste is found more readily in one of their languages than in another, or because of their perceptions of the speech situation, changes in content, the linguistic skills of their interlocutors, degree of intimacy.

For example;



Language choice here depends upon factors like first language learned, proficiency of conversational partner, sex of both participants, etc.

Figure 1: Factors influencing language choice

Adopted from: stokwell (2002, p 17)

The choice of speech alerts the participants to the interaction of the context and social dimension within which the conversation is taking place. The phenomenon of code-switching is examined from different perspectives such

as: location (Rular and Non- Rular), formality and informality, intimacy of the speakers and the seriousness of discourse.

However we divide the subject up, and whatever labels we apply- borrowing interference, code-switching, code-mixing, etc. it is clear that in all cases something is 'borrowed' from another language. Further, the degree to which the borrowed element is integrated into the other code may be of considerable interest and linguistic prestige of the perceived or actual ease with which different languages deal with given topics.

There are two schools of thought regarding code switching and code mixing. According to one code switching and code mixing are one and the same i.e. both the term can be used for one manifestation. Gumperz and Hernander-chaver, (1975, p. 158) however, talk of code-switching as a type of borrowing. Speaker could borrow items of various sizes, depending on various linguistic factors, in constructing a code mixed / code-switched discourse.

Romaine, (1989, p. 55) supports this idea by quoting on the basis of frequency of switchable constituents given by Poplack (1980). She found full sentences are the most frequently switched constituent, followed by switches occurring at various major constituent boundaries, e.g. between noun phrase and verb phrase. At the lower end of the continuum are switches within major constituents, e.g. within the noun phrase. Thus, the higher the syntactic level of the constituent, the more likely will it serve as a potential site for a switch. Within the categories of intrasentential switches, however, Poplack says that nouns accounted for the largest portion of switches.

In the view point of second school the linguistic devices of code-mixing and code switching are two distinct manifestations of language dependency and language manipulation i.e. these are two distinct types of communicative strategies. These manifestations can be noticed in the way a multilingual or a multidialectal user of a language assigns areas of function to each code.

Though in most of the studies on code switching both these terms are used alternatively for one manifestation and that of code-switching yet at the same time Kachru (1983, pp.193-197), separated these two devices. Code-switching "entails the ability to switch from code A to B. The alteration of code is determined by the function, the situation and the participants. In other words, it refers to categorization of one's verbal repertoire in terms of functions and roles. Code-mixing, on the other hand," entails transferring linguistic units from one code into another. Such a transfer (mixing) results in developing a new restricted or not so restricted code of linguistic interaction". Accordingly, code-switching is a process which can result in code-mixed varieties. In the same article Kachru also agrees that the areas of function of code-switching and code-mixing are not necessarily mutually exclusive, though in a certain context they can be separated.

Fasold, (1984, p. 209) argues;

Code-switching and code –mixing are not separable i.e. there is a considerable overlap in the functioning of these two terms. The two terms are distinguishable only in terms of grammar of the clause i.e. if a person uses a word or a phrase from other language; he has mixed, not switched. On the other hand, if one clause has the grammatical structure of one language and the next is constructed according to the grammar of another a switch has occurred. The linguistic difference between switching and with in language variation is theoretically important, but it is hard to tell which is going on in a particular case. In any event, the distinction is not so important socio-linguistically and I take it that the choice from among variants of the same language is fundamentally the same sociolinguistic phenomenon as switching and mixing.

It is obvious that ultimately code-switching and code-mixing are manifestations of one and the same thing i.e. the two terms converge at the same point. Even those who have advanced the two terms have not discussed the areas, role and functions of the two terms. Thus, in the present study, the two terms are regarded as synonymously single communicative strategy. The two terms are used as free variants and do not refer to two distinct forms of linguistic behaviour.

1.1.3 Differences between Code-Switching and Code-Mixing

In the last twenty years linguists have been paying increasing attention to code-mixing, code use and the attitudes towards it. The definitions of code mixing and code-switching differ, but both refer to the habit of some bilingual speakers of alternating between two languages while speaking or writing. If the interjected elements of language are longer, the phenomenon is referred to as code switching if shorter, code-mixing.

Code switching is an absolute shift. For example, I'm sorry, abhin hum nakhaim. Here, in the above sentence 'abhin hum nakhaim' (Now, I don't eat) is in the Bhojpuri language and 'I'm sorry' is in English language. Therefore, the shifting from the Bhojpuri language to English language is absolute, not partial. But code mixing is a lexical or partial shift. For example, 'Hamar mobilewa me *NTC* ke *SIM* bate'. In this example, the English words 'mobile', 'NTC' and 'SIM' have been used in the structure of the Bhojpuri language. Therefore, code mixing is a lexical or a partial shift.

Code switching is a change from one language to another in the same utterance or conversation whereas; code mixing is the use of elements, most typically nouns, from one language in an utterance predominately in another language. Code switching is conditioned by situation and topic but code mixing is irrelevant of situation and topic change. The above mentioned description can be summarized in the following points.

Table No. 1

Differences between Code-Switching and Code-Mixing

Code Switching	Code Mixing
1) A change from one language to another in the same conversation	1) The use of elements, most typically nouns and verbs from one language in utterance predominately in another language.
2) Absolute shift; e.g. I'm sorry, avine hum vat na khaim	2) Lexical shift; e.g. Hamar mobilewa me <i>NTC</i> ke <i>SIM</i> bate
3) Conditioned by situation and topic	3) Irrelevant of situation and topic change

Code-mixing can be seen from different perspectives. Sometimes speakers intentionally mix the code and sometimes they unconsciously do so if this helps to express their thoughts clearly. A bilingual speaker to other bilingual may choose the appropriate language unconsciously with no extra time or effort.

1.1.4 Code-Switching: Deficit or Skill?

When code-switching is discussed, the question of speakers' competence is frequently raised as "code-switching and linguistic competences are mutually exclusive?" It is quite widely believed that switching is a result of incompetence rather than of a fine sense of the unique effects that it can achieve, switching is often stigmatized. People say that those who switch cannot speak properly or make a mess of language they use.

A common assumption is that people switch languages because of gaps in their personal vocabulary. This is true in some cases but not in others. The study of a large corpus of data from a member of a bilingual, code-switching community will often show the speaker using the words for a concept from both languages. Proficient bilinguals or bidialectals who switch codes consciously or unconsciously achieve particular social, political or rhetorical effects. They are

able to draw on a bigger linguistic pool than they would be if they and their interlocutors were mono-dialectal or monolingual. The main intention of code-switching from one language to another language is to motivate the audience. Shift to another language also makes humor among the audience. Sarcastic or ironic comment may also be delivered in a contrasting code.

1.1.5 Reasons of Code-mixing and Code-switching

What makes a speaker to mix certain code of language(s) is the matter of conditioning factors for code mixing and switching. There are some reasons for code mixing and switching which are assimilated in the case of Bhojpuri language affected from the English one. Wardhaugh, (1986, p. 116) has mentioned the following reasons for code mixing and switching.

1) Solidarity with listeners

Solidarity with the listeners is one of the very good reasons for code switching. Newari people, for example, are competent Nepali speakers, but as soon as one Newar meets another they start talking in Newari.

2) Choice of topic

People also mix or switch their code to suit their topic of discussion or subject matter. It has been found that some topics are so complex that they cannot be explained through same code so the speakers mix or switch another code. For example, Nepali people find it difficult to discuss scientific topics in Nepali language, so they mix or switch to English as soon as they have to deal with science.

3) Perceived social cultural distance

Speakers mix or switch codes because they think that one variety or code is more prestigious than the others. For example, sometimes Nepali people or Bhojpuri people switch from Nepali to English or Bhojpuri to English because

they think that English is a prestigious language, and to speak English is the sign of being intellectual or elite. As soon as they start speaking in English everyone turns their head to look at the speakers and they feel more important.

Similarly, Hocket (1958) writes; “If one language lacks its loyalty, then the case of code mixing or switching occurs. Sometimes one language needs to adopt certain words from the next language and use them in their own”.

Due to migration, people have to mix or switch their code over the next language. Speakers also mix or switch their code due to intercast marriage. If 'A' gets married with 'B' who is from different linguistic background, then 'A' has high chance of code-mixing in speaking. Except these, speakers mix code to clarify meaning, facilitate the mass, Compensate gap (s) in respective context and global understanding.

1.1.6 The Bhojpuri Language: An Introduction

The Bhojpuri language is one of the prominent living languages spoken in India and Nepal. These two South Asian countries have a long geographical and cultural similarity. Bhojpuri has acquired its name from its association with ‘Bhojpur’ that was a famous city though it still exists as a village near the town of Baxar in Bihar. Some local and lesser used names for this language are ‘Purbi Boli’, ‘Eastern Speech’ or just ‘Purbi’ ‘Eastern’. It has also been named as ‘Banarasi’ after the city of Banaras or Bangarboli i.e. ‘the speech of Bangar’ (Dixit, 1991.P 7).

1.1.6.1 Geographical Distribution of the Bhojpuri Language

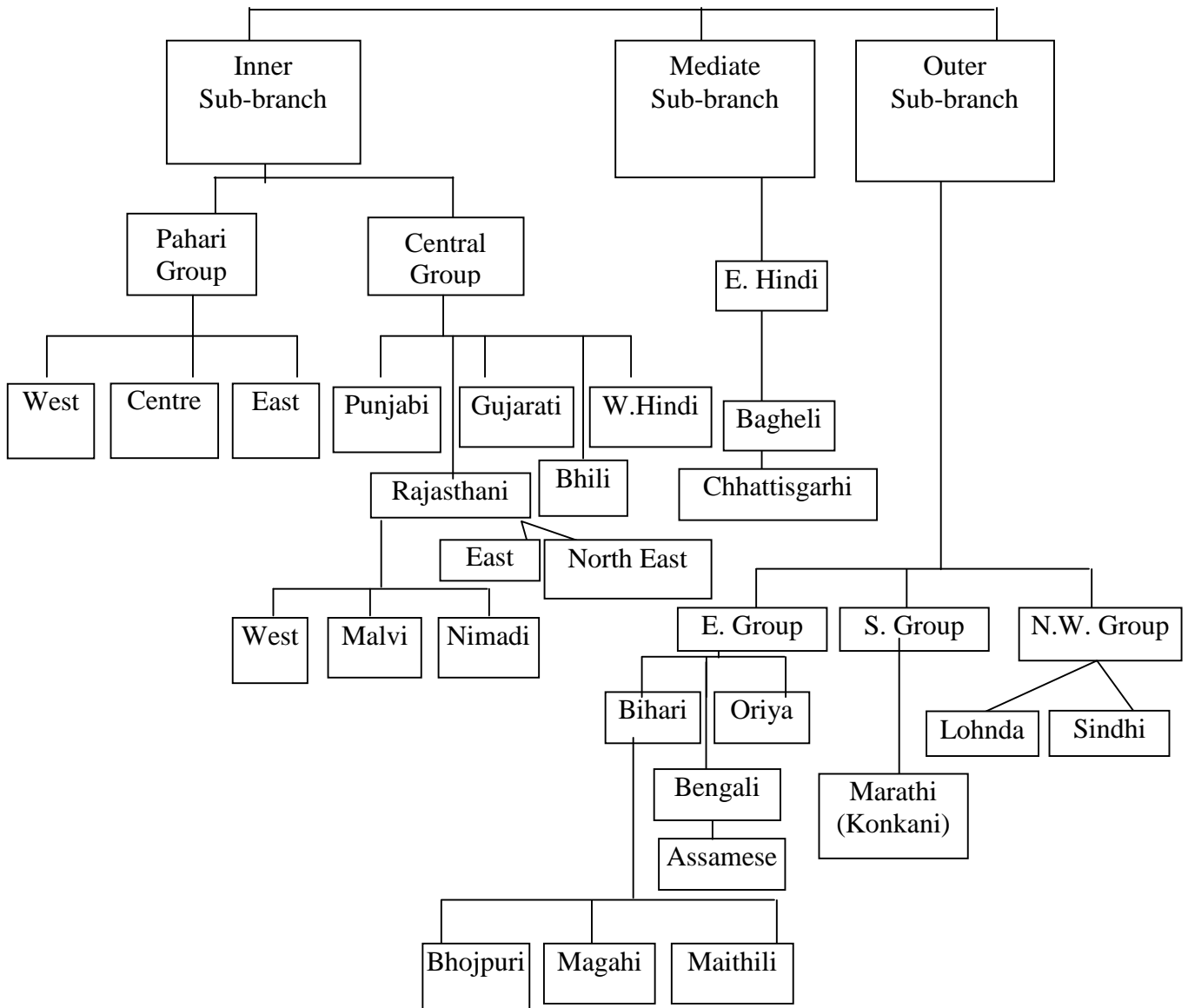
Apparently, the modern Bhojpuri-speaking community can be seen politically split between the adjacent territories of Nepal and India. However, it exists as an integrated cultural entity mainly due to frequent regular interaction and cultural affinity between Bhojpuri speakers of the two nations. This very language is spoken in an area of at least 43,000 square miles (Shukla, 1981).

The Bhojpuri language is mainly spoken in the Uttar Pradesh of Indian territories and in the Nepalese Terai districts from Sarlahi in the east to Rupandehi in the West. Besides this, it is also spoken in Morang and Sunsari districts and the Kathmandu valley as well as in Purnia district of Bihar, Assam, Madhya Pradesh, Western Uttar Pradesh and Kolkata in India (Tiwari, 1960). According to the Census Report 2011, Bhojpuri is the third major language in Nepal. It is the largest language in Bara, Parsa and Rupandehi whereas the second largest in Sarlahi, Rautahat and Nawalparasi. Regarding the presence of the Bhojpuri speakers, there are a few districts, even less to count on fingers where Bhojpuri speakers have not reported their presence in the Census 2011. In total there are 1,584,958 Bhojpurians living in Nepal. The number comprises 5.98% of the total population of Nepal.

1.1.6.2 Genetic Affiliation of the Bhojpuri Language

Genetic affiliation presents the systematic and updated development of a language from a common proto-language. This is presented through a stratum. Different strata came into light to present the genetic affiliation of the Indo-Aryan languages. Such classifications made by Hoernle (1880), Grierson (1903, 1931), Chatterjee (1926), Turner (1966) and Nigam (1974) are thought to be of great significance. Among them, the classification by Grierson (1903) is considered to be a more reasonable approach to the discussion of Bhojpuri. The classification has been shown in figure two.

Figure No. 2
Indo-Aryan



Grierson (1903, p.120)

As shown in the figure, Grierson (1903) considers Bhojpuri a distinct Indo-Aryan language on its own. It is not like Hindi as the latter belongs to the central group of the Indo-Aryan language while the former is affiliated to its eastern group. It constitutes a subgroup with Bhojpuri and Magahi and is linguistically nearer to Assamese, Bengali and Oriya than to its more contiguous languages, especially Hindi and Nepali.

1.1.6.3 Dialects of the Bhojpuri Language

The Bhojpuri language has four regional dialects according to Tiwari (1960). They are described below:

i) Northern Bhojpuri

This dialect is spoken in the districts of Saran, Eastern Gorkhapur, Western Deoria, in the vicinity of the river Sarju and in Nepal. Northern Bhojpuri also comprises three western sub-dialects: Sarwaria in Basti district, Gorkhapuri in Gorkhpur and Madhesi in Champaran district.

ii) Southern Bhojpuri

This dialect is spoken in and around Bhojpur, a famous city near the town of Baxar in Bihar. It is also spoken in the district of Plamua and in the South Gangetic portion of the district Ghazipur.

iii) Western Bhojpuri

The areas where it is spoken consist of the districts of western Ghazipur South East of Mirzapur, Bauaras, Eastern, Jaunpur, Ajamgarh and Eastern Faizabad. This western Bhojpuri dialect sometimes refers to Jaunpuri, Banarasi in Sonapari.

iv) Nagpuria Bhojpuri

It is spoken in the areas south of the river Sone comprising part of Palamua and some parts of Ranchi. It is heavily affected by the neighbouring languages named Bengali, Magahi, Chattisgarhi and Mundari.

According to Tiwari (1960), Bhojpuri speakers in Nepal speak the northern dialect of the Bhojpuri language. Thakur (2006) has again classified the Bhojpuri language in Nepal in four dialects. According to him, the dialect spoken from the West of the Jamuni River to the whole Parsa district is central Bhojpuri and in Nawalparasi and Rupendehi the western dialect of Bhojpuri is

spoken. Similarly, from East Jamuni to Bakeya in the East the Mid Eastern dialect is spoken and from East of Bakeya upto Sarlahi the Eastern dialect of the Bhojpuri is spoken. According to this classification, the researcher belongs to the Eastern Bhojpuri dialect spoken from Bakeya to Sarlahi district in Nepal.

1.1.7 Public Speaking and its Types

Speaking or giving speech standing in front of the large crowded audience known or unknown by the speaker in order to convince or make them to believe what he says about a particular subject matter is called public speaking. Public speaking is an art of speaking in front of the audience extemporaneously but presentation should sound natural and spontaneous. Public speaking is an expanded conversation which is unidirectional. Thus, it is an important method of communicating knowledge and expressing ideas. It is a primary medium for presenting and selling products and ideas. Being able to communicate verbally and effectively to others individuals or to groups is essential in every walk of human's life in the 21st century. Broadly public speaking is a skill of delivering speech in front a large and heterogeneous mass on various topics and contexts to attract them and conveying message to them in different styles. There remains no hard and fast rule for public speaking.

Public speaking is spontaneous talk or the expression of ideas on a particular topic or issues. It is most people's least favourite thing because they are afraid of making fools of themselves. The more important the speech, the more frightened they become. But it is easy like everyday talk. Anybody who can talk can speak in public. It's just like plain talking. Not only the politicians but other people from different profession can become public speakers. Even an ignorant politician can speak in public very effectively, attractively and impressively, but in a university setting, knowledge and comprehension are critically important. Its main purpose is to communicate most effectively in a topic that has great public concern. It is done in parties, political speeches, ceremonies debates, conferences while conferring award etc.

There are many benefits of public speaking. One can learn how to communicate better. It helps to develop sensitivity and creativity, and understand the power of spoken words. A public speaker can also share the excitement of an interactive learning. It has also social benefits. It is vital of a survival of a free society. People develop power to listen critically and they will make an informed judgment that affects our lives. It has cultural benefits as well. This helps one to develop tolerance towards others.

1.1.8 Types of Public Speaking

According to Prinker (1989, p 46) there are three types of public speaking on the basis of function.

1.1.8.1 Persuasive Speaking

The kind of speech which is made to persuade the audience to achieve something or do something is known to be persuasive speech; e.g. when a leader manages a public speaking, its persuasive because his/her main intention is to persuade people to vote for his/her belonging party. When a businessman organizes it, his main motive is to persuade people to buy the product. Thus persuasive speech is chiefly to persuade and convince people to do or achieve the determined objectives.

1.1.8.2 Informative Public Speech

The public speaking organized for the purpose of informing people about something is called informative speaking. It's organized primarily for the information purpose. When a doctor organizes a public speaking, about spreading epidemic diarrhea, his/her main motto is to inform people about the disease, symptoms, precaution, aids, etc.

1.1.8.3 Ceremonial Public Speaking

There are various public speaking organized on the occasion of certain ceremony. These are known as ceremonial public speaking. Common types of ceremonial speeches include: introductions, welcome, farewells, award presentations, acceptances, thank you toasts, after dinner speeches, sermons prayers and ceremonial speeches such as tributes, keynotes and commencement speeches.

1.2 Review of Related Literature

Research is a scientific study made on a topic or a problem under some specific conditions. It is carried out on the foundation of the previous studies. The previous studies prove to be guidelines for the latter ones. Many researches have been carried out in the Department of English Education on code-mixing with reference to different languages. But no even a single study has been conducted so far to find out the frequently of English words in Bhojpuri public speaking and reason wise and sex-wise trend of mixing English words in Bhojpuri public speech. Therefore, this study has been proposed to discuss the frequency of English words in Bhojpuri public speaking and age-wise and sex-wise trend of mixing English words in Bhojpuri public speech. Some related literatures of the present study have been reviewed as follows:

Subedi (2001) carried out a descriptive and practical study to find out the English words that are used in the 'Gorkhapatra Daily' and their frequency of occurrence. He studied every issue within one week of that daily newspaper. The findings of his study were that the greatest numbers of Nepali words (23.71%) were found in the Saturday supplementary writing in the Gorkhapatra Daily. Similarly, he also concluded that the greater numbers of shifted English words (18.29% to 26.43%) were found in the advertisement section in all day's Gorkhapatra of the week. He pointed out some assimilated and non-assimilated words. He found that seat, table, hotel, driver, hospital, jungle, cycle, bank

were the assimilated words and lamination, plaza, internet, trade, budget, wicket were non-assimilated ones. But his study was not related to any literary genre and he did not make any attempt to pin point the old and new trend of code-mixing in Nepali language or in any public speaking.

Pangeni (2005) conducted a descriptive and practical study of code-mixing in Kantipur and classic FM radio programmes in Nepal. The main objective of his study was to find out and classify the English expressions mixed in Nepali language used in Kantipur and classic FM radio programmes. His overall study concluded that English code-mixing in Nepali language took place while speaking various kinds of English expressions covering language structure, function and topic areas were occurred in mixing. In the structural aspect, expressions of word level had the highest frequency and sentence level had the least frequency in mixing. Similarly expressions related to various language functions appeared in mixing. For socializing purpose, he concluded, speakers mixed English codes mostly. But his study was not related to any literary genre and he also did not try to find out whether the mixed English codes were assimilated or not in the Nepali language.

Luintel (2005) conducted a descriptive and practical research entitled "English code-mixing in the Nepali Stories" to find out the English expressions that are mixed in Nepali stories and frequency of mixed English expressions. His overall study concluded that the trend of English code mixing in the Nepali writing is being increased day by day. In the past, most of the mixed expressions were non-assimilated but they are being assimilated in the Nepali language now a day.

Baral (2005) conducted a research entitled "Code-mixing in Nepali Cinemas" The main objectives of his study was to analyze the language of code-mixing in Nepali cinema in terms of language functions, word class (nouns, verbs, adjectives and adverbs) and find out contexts in which code-mixing take place. On the basis of the analysis and interpretation, he has concluded words that are

used in day-to-day communication are used maximally in Nepali cinemas. For example: Uncle, love, welcome, sure, problem. This study only attempts to show the role of code-mixing in Nepali cinemas but it has not included subject-verb agreement, verb less construction etc. within the scope of this research.

Bhattari (2003), Paudel (2005), Lamicchane (2006) and Regmi (2006) conducted the research on code-mixing at the tourist spots of Kathmandu, in T.U. premises, in the supermarkets and in Nepali public speaking respectively. Regarding English code-mixing in the above areas, it was commonly found that English expressions are used according to the situation and performance level of the interlocutors. Moreover, the words used in day to day communication were mixed in Nepali expressions. Similarly some simple sentences were also used in course of speaking. The language functions like greeting, welcoming, taking leave etc were also used. No doubt, the researchers added some more stones in the development of this area but they made no any attempt to throw light on age –wise and sex-wise trend of mixing English words in Bhojpuri public speaking and the reasons for code-mixing through their research work.

There is no research carried out on the same topic "Mixing of English Code in Bhojpuri Public Speaking" and the status of English code-mixing in the case of public speaking where people have freedom to use language in their own way and style has not being yet explored. Thus, this study is different from the rest on the ground it says why and how English code-mixing is used in Bhojpuri public speaking.

1.3 Objectives of the Study

The objectives of the study were as follows:

- a) To find out the frequency of English words those are repeatedly used in Bhojpuri public speech.
- b) To find out sex-wise, topic-wise trend and the reasons/context of Code mixing in Bhojpuri public speech.

- c) To suggest some pedagogical implications on the basis of the findings of the study.

1.4 Significance of the Study

This study is beneficial to the students, teachers, syllabus designers, the textbook writers and critical mass that are involved directly or indirectly in the business of teaching and learning language (s). It is significant for them in the sense that they know the social trend or fashion in relation to oral language. Language is changeable so that they need to take into consideration how is spoken language is used in real life. Moreover, this study is fruitful to know the trend of English Code-mixing in the context of Bhojpuri. This study also captures the bilinguals' and multi-lingual's oral language use that contributes us for the way to know about using spoken language. Hopefully, this research does have a great significance in language teaching/learning and using realm so far.

CHAPTER – TWO

METHODOLOGY

To accomplish the objectives of the proposed study, the following methodology was adopted.

2.1 Sources of Data

For the accomplishment of this study primary sources were used for data collection and secondary sources were used to support the primary data.

2.1.1 Primary Sources of Data

The primary sources of data were collected from 40 Bhojpuri speakers who involved in the public speech in different programmes. (For details of see Appendix I).

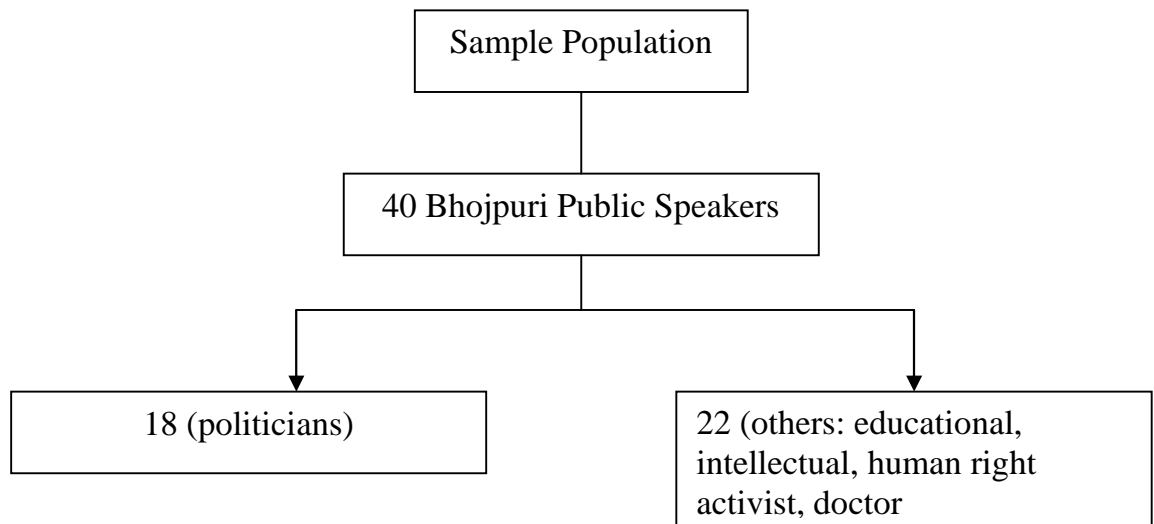
2.1.2 Secondary Sources of Data

The secondary sources of data for the present study were different books, articles, journals, magazines; television, film, documentary and programmes based on Bhojpuri public speaking, internet, radio, cassette player, etc. can also be used as secondary sources. Some of the books were: Hudson (1980), Wardhaugh (1986), Romaine (2001), Stockwell (2002).

2.2 Sampling Procedure

Forty Bhojpuri public speakers were chosen judgmentally to carry out this study. The selected informants were from different fields and their speech was recorded in different places, time and occasions under different topics. The framework of the sampled population is as follows:

Figure No: 3



2.3 Tools for Data Collection

Researcher prepared an observation schedule (see appendix – II) before going to the field. It contained required tips, (viz. parts of speech of the repeated words, frequency of them, condition of code mixing, nature of the code mixed, type of speakers, topic and situation) to fulfill the objectives of the study. Speech was recorded in tape recorder and researcher also recorded the transcription of the cases of code-mixing in my field notebook (see appendix-III).

2.4 Process of Data Collection

According to the observation schedule researcher observed and listened the speech delivered by the Bhojpuri speakers. For further classification, researcher recorded some parts of their speech on tape recorder and also jot down mixed English words along with the context on the field notebook. Researcher took help of my colleagues and relative who had similar linguistic background.

2.5 Limitations of the Study

This study had the following limitations:

- a) The sources of data were confined to only 40 public speakers of Bhojpuri language of the possible areas.
- b) This study was limited to a small portion of sociolinguistics, i.e. code mixing.
- c) The study was only focused on the English words and expressions mixed in Bhojpuri public speaking.
- d) Only fix or remarkable words (shifted, assimilated and repeated) were counted and analyzed.

CHAPTER – THREE

ANALYSIS AND INTERPRETATION

This chapter deals with the analysis and interpretation of the collected data to fulfill the set objectives. Here, the data are analyzed and interpreted mainly on the basis of the following headings.

- a) Topic-wise Analysis of the English Words Mixed in Bhojpuri Public speech
- b) Holistic Analysis of the English Word Classes Mixed
- c) Sex-wise Analysis of the English Words Mixed
- d) Reason based Analysis of the English Words Mixed

3.1 Topic- wise Analysis of the English Words Mixed in Bhojpuri Public Speech

Different speakers mixed different English words on different topics in Bhojpuri public speech. The analysis of those words has been described in table below.

Table No. 2

Topic	Noun		Verb		Adjective		Adverb		Total
	No.	%	No.	%	No.	%	No.	%	
Youth Employment	11	64.75	5	29.41	1	5.88	0	0	17
Political situation	13	81.25	2	16.25	1	12.50	0	0	16
Martyrs	28	100	0	0	0	0	0	0	28
Human Rights	11	84.61	2	15.39	0	0	0	0	13
Madhesh	27	64.28	7	16.66	7	16.66	1	2.38	42
Health	31	86.11	4	11.11	0	0	1	2.77	36
Films	7	63.63	4	36.37	0	0	0	0	11
NRCS	3	100	0	0	0	0	0	0	3
Education	22	81.84	5	18.52	0	0	0	0	27
Dowry System	18	72	4	16	0	0	1	4	23
Total	167	78.03	34	15.88	10	4.67	3	1.40	214

From the above table, It is found that the words that are related to Madhesh have been mixed highly than of other topics. Among 40 speakers, 5 speakers spoke on "Madhesh". They mixed all together 42 English codes which is 19.62% of the whole table. Thus, the ratio of each speakers spoken on educational topic is 8.

Similarly, 5 speakers spoke on "Health" and mixed 36 which is 16.82% of the above table. The ratio of each speaker on the topic "Health" is 7.20. Similarly, 3 speakers spoke on "Youth Employment" and have mixed 17 words which are 7.94% of the total. The ratio of mixing English in each speech is 5.66.

Similarly, 4 speakers spoke on "political situation" and mixed 16 English codes which is 7.47% of the total. The ratio of mixing English words is 4%.

Seven speakers spoke on "Martyrs" and mixed 28 English codes which are 13.08% of the total. The ratio of mixing words of each speaker is 4. Similarly, 4 speakers spoke on "Human Rights" and mixed 13: 6.07% of the total. The ratio of mixing English codes is 3.25.

Similarly, 1 speaker spoke on "Films" and another 1 speaker on "NRCS". They mixed 11: 5.14% and 3: 1.40% in each topics separately. The ratio of English words is 11 and 3; speaker spoke on NRCS is in low in comparison to other topics. Likewise, 4 speakers spoken on "Education" and mixed 27: 12.61% of the total. The ratio of mixing English words is 6.75. In the same way, 6 speakers spoke on "Dowry System" and mixed 22 English words which are 10.28% of the total. The ratio of mixing English codes is 3.66.

3.2 Holistic Analysis of Word Classes

This section incorporates an analysis and interpretation of word classes holistically. Holistic comparison is done on the basis of their frequency of occurrence and the percentage they obtained. In the table below, the frequency is analogues to the number of perspective word class.

Table No. 3

Holistic Comparison of Word Classes

S.N.	Word Class	Frequency	Percentage
1)	Noun	167	78.03
2)	Verb	34	15.88
3)	Adjective	10	4.67
4)	Adverb	3	1.40
	Total	214	100%

The table above shows that the number of English nouns mixed in Bhojpuri public speaking is the highest (78.03%). Similarly, verb occupies the second rank (15.88%), adjective (4.67%) the third and adverb the last(1.40%).

3.2.1 English Nouns Mixed in the Bhojpuri Public Speaking

The nouns mixed by the sampled speakers are analyzed and interpreted using simple statistical tools like frequency and percentage. This is shown in the following table;

Table No. 4

English Nouns Mixed in the Bhojpuri Public Speech

Informants	Frequency	Percentage
Speaker – 1	2	1.19
Speaker – 2	7	4.19
Speaker – 3	2	1.19
Speaker – 4	2	1.19
Speaker – 5	2	1.19
Speaker – 6	2	1.19
Speaker – 7	7	4.19
Speaker – 8	2	1.19
Speaker – 9	3	1.79
Speaker – 10	3	1.79
Speaker – 11	3	1.79
Speaker – 12	12	7.18
Speaker – 13	2	1.19
Speaker – 14	3	1.79
Speaker – 15	2	1.19
Speaker – 16	4	2.39
Speaker – 17	3	1.79

Speaker – 18	2	1.19
Speaker – 19	1	0.59
Speaker – 20	9	5.38
Speaker – 21	8	4.79
Speaker – 22	3	1.79
Speaker – 23	8	4.79
Speaker – 24	7	4.19
Speaker – 25	3	1.79
Speaker – 26	6	3.59
Speaker – 27	7	4.19
Speaker – 28	4	2.39
Speaker – 29	7	4.19
Speaker – 30	3	1.79
Speaker – 31	3	1.79
Speaker – 32	13	7.67
Speaker – 33	2	1.19
Speaker – 34	4	2.39
Speaker – 35	3	1.79
Speaker – 36	3	1.79
Speaker – 37	4	2.39
Speaker – 38	3	1.79
Speaker – 39	1	0.59
Speaker – 40	3	1.79
	167	100%

The table above shows that speaker -32 mixed the greatest number of nouns (i.e. 13: 7.67%) whereas speakers – 9, 3 mixed lowest number of nouns (i.e. 1: 0.59%) respectively. The following few are the examples of nouns mixed in public speaking.

- a) Yuwa logke ego *track* me lejaye naikhe sakat. (Speaker -1)
- b) Gawse humni ke *form* varke lewani sa. (Speaker-6)
- c) Hamni jaha rahatani uha *carbondioxide* rahela. (Speaker-27)

3.2.2 English Verbs Mixed in the Bhojpuri Public Speech

In the table below the English verbs mixed by Bhojpuri public speakers are analyzed using their frequency of occurrence and percentage they obtained.

Table No. 5
Verbs Mixed in Bhojpuri Public Speaking

Informants	Frequency	Percentage
Speaker- 2	4	11.76
Speaker- 3	1	2.94
Speaker- 6	1	2.94
Speaker- 7	1	2.94
Speaker- 18	2	5.88
Speaker- 19	1	2.94
Speaker- 20	2	5.88
Speaker- 23	4	11.76
Speaker- 24	1	2.94
Speaker- 26	2	5.88
Speaker- 27	1	2.94
Speaker- 28	1	2.94
Speaker- 29	4	11.76
Speaker- 32	4	11.76
Speaker- 34	1	2.94
Speaker- 35	1	2.94
Speaker- 36	2	5.88
Speaker- 38	1	2.94
	34	100%

The table above shows that the number of verbs mixed by the sampled speakers is far lower than nouns mixed by them. Out of the total verbs mixed, i.e. 34, speaker -2, 23, 29, 32 have mixed the equal highest number of verbs (4: 11.76%). 5 Speakers have mixed 2 words and rest of all mixed 1verbs.

The following few instances help to exemplify the use of English verbs in Bhojpuri public speaking.

- a) Pradhanmantri arthmantri vaila par yuwa soraj gar karykram lyani, u kryakram avitak *establish* nah on sakalk(speaker-3)
- b) Nepal antrastriya nikaye me *signature* kareme sabse aage manaljala. (speaker-18)
- c) Nepal me madhesi sab *dominated* bate.(speaker-23)

3.2.3 English Adjectives Mixed in the Bhojpuri Public Speaking

This section analyses and describes the adjectives that have been mixed by the sampled speakers. Here, the analysis and interpretation of adjectives is done on the basis of their frequency of occurrence and the percentage they obtained as shown in the following table.

Table No. 6
English Adjectives Mixed Speech

Informants	Frequency	Percentage
Speaker – 2	1	10
Speaker – 5	1	10
Speaker – 19	2	20
Speaker – 20	1	10
Speaker – 21	2	20
Speaker – 23	2	20
Speaker – 38	1	10
	10	100%

The above table displays the number of verbs mixed by the sampled speakers which is greater than the number of adjectives mixed by them. Out of the total speakers (i.e. 40), only 7 mixed adjectives in their speech. Among 7, speakers-19, 21 and 23 have mixed the equal number of adjectives i.e. 2 (20%) whereas other speaker's percentage of adjectives mixing is 1.

The following few sentences help to exemplify the use of adjectives in Bhojpuri Public Speaking

- a) Biswa me *disqualified* neta ke suchi aagail log. (speaker -19)
- b) Nagarpalika me baithebaal adhikari log *tight* na vaila ke karan budget sadupyog naikhe hot. (Speaker – 21)

3.2.4 English Adverbs Mixed in the Bhojpuri Public Speaking

This section entails the analysis and interpretation of English adverbs mixed in Bhojpuri public speaking by the sampled speakers, which is done on the basis of their frequency of occurrence and the percentage they obtained.

Table No. 7

English Adverbs Mixed in Bhojpuri Public Speech

Informants	Frequency	Percentage
Speaker – 23	1	33.33
Speaker – 24	1	33.33
Speaker – 27	1	33.33
	3	100%

The table above shows the fact that the use of English adverbs in Bhojpur public speaking is very low in comparison to other word classes. Only 3 speakers mixed adverbs in their speech, which is very low from the viewpoint of frequency. The following instances help to exemplify the use of adverbs in Bhojpuri public speaking.

- a) Sambidhan sava se *already* parit ho gail rahe. (speaker – 18)
- b) Humni jaha rahtanio sa, wokra *near about* me fohar rahata ta humni ke asar kari. (speaker – 27)

3.3 Sex-Wise Analysis of the English Words Mixed

The collected data had been interpreted and analyzed on the basis of the participant's sex involved in various Bhojpuri public speeches. Therefore, an attempt has been made to present the collected data in the following table.

Table No. 8

Sex-Wise Analysis of the English Words Mixed

Sex	Informants	Total Words	Total English Words	Percentage	Ration of English Words
Male	34	3240	183	5.18	5.38
Female	6	451	31	6.87	5.16

The above table displays that 34 male speakers used 183 English words i.e. 5.18% out of 3240 words. Likewise, 31 English words i.e. 6.87% out of 451 words had been used by female speakers. The total English words used by male speakers were 183 in which the ratio of words used in each speech is 5.38 whereas, the female speakers used 31 total English words in which the ratio of words used in each speech is 5.16. The ratio is derived on the basis of the total English words divided by the number of speakers involved by male and female. Thus, Researcher found that the ratio of mixing English words by the male

speakers was greater than the ratio of mixing English words by the female speakers.

3.4 Reason based Codes Mixing

In this section, the mixed English words have been analyzed on the basis of the purposes or reasons of code mixing in Bhojpuri public speaking. I had asked the participants reasons for code mixing in their speech. The following table shows the reasons for code mixing.

Table No. 9

Reasons for Code Mixing

S.N.	Reasons	Total Number of Words Mixed	Percentage
1)	Meaning Clarification	12	5.60
2)	Choice of Topic	18	8.41
3)	Assimilated in Bhojpuri	10	4.67
4)	Automatic Habit	152	71.02
5)	Personality Show	8	3.73
6)	Motivation	6	2.80
7)	Fill the Gap	5	2.33
8)	More Economic	3	1.40

The above table shows that the main reason for code mixing was the speaker's habit. They mix code without knowing that they are using another code in their speech. They go on mixing another code due to the richness of English vocabulary and trend of English language used in daily life. They often mix the codes because of the selection of the topic. But the percentage of this reason is very low than the reason of automatic habit. Sometimes, speakers mix English words clarify the meaning of the speech they deliver. Speakers mix English words in public speaking because of the assimilated English words in Bhojpuri language. Speakers also mix the English code to motivate the audience, fill the gap and to be more economic. It can also be said that English codes mixing in Bhojpuri public speaking was a natural process.

CHAPTER – FOUR

FINDINGS AND RECOMMENDATIONS

Based on the analysis and interpretation of the collected data, the major findings and recommendations of the present research are presented below:

4.1 Findings of the Study

The findings of the study have been presented in the following categories.

4.1.1 Frequency of English Words that in the Bhojpuri Public Speech

- i) Most of the Bhojpuri speakers used nouns in their public speech, which was 78.03%.
- ii) The frequencies of the English words were found most frequent in the Bhojpuri public speech.
- iii) Regarding the use of English words classes in Bhojpuri public speaking, nouns and verbs were found very high in comparison to adjectives and adverbs.
- iv) Mixing of English codes in Bhojpuri public speaking is often caused by the speaker's automatic habit. It is because of the richness of English vocabulary and the trend of English language use in daily life. It is automatic because people mixed English words without any reason to be mixed.
- v) Code mixing in Bhojpuri public speaking is due to the topic and meaning clarification of the speech. Some of the words are mixed due to their assimilation in the Bhojpuri language, e.g. school, teacher, tourist etc. Speakers also mix the English code to motivate the audience, fill the gap and to be more economic.

4.1.2 Sex- Wise and Topic-Wise Trend of Mixing English Words in Bhojpuri Public Speech

- i) The ratio of mixing English words by the male speakers is greater (5.38) than the ratio of mixing English words by the female speakers (5.16).
- ii) It was found that the political topic demands for the maximum use of English words than the other topics.
- iii) It was found that the use of English words in Bhojpuri language is natural process. All the speakers have mixed English codes in their speech. So it is an established feature in Bhojpuri public speaking.

4.2 Recommendations

On the basis of the findings obtained from the data analysis and interpretation, some recommendations are suggested as follows:

- i) Among the English words mixed in Bhojpuri public speaking, some of them are used frequently and some are used occasionally. Thus, while teaching English for communication, care should be taken at the most frequently used English words in normal human life.
- ii) A look at the overall mixing of English codes in Bhojpuri public speech reveals that nouns and verbs need to be emphasized mostly while teaching English language before teaching adjectives and adverbs.
- iii) There are some underlying factors leading the code mixing. Those factors which compel the speakers to mix the English codes into Bhojpuri language should be identified.
- iv) Non-derivative words should be given priority before derivative words while teaching English language.
- v) While designing the course for English learners, the designer has to include the words, which are mixed frequently in public speaking.

- vi) English code mixing is common in every area of Bhojpuri language and literature. Study of code mixing only in public speaking is not sufficient to generalize the state of English code mixing in Bhojpuri language so that English code mixing in other Bhojpuri areas such as poem, novel, interview, hospital, supermarket etc. should also be studied.
- vii) Mixing of English code mainly depends on the context and topic so that the instructor or teacher needs to be careful about the context and topic while teaching English language.
- viii) Emphasis should be given to female speakers to participate in public speaking.
- ix) English code mixing in the Bhojpuri language has become a natural process, so the demand of the English language in our context is high. Therefore, English should be learnt and taught very carefully from the very beginning whether it be a formal or non-formal.

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Appendix I

Name of the Public Speakers along with their Background/Topic/Situation

S.N.	Name of the Speakers	Topic	Background	Situation	No
1.	Prabhakar Gupta	Youth Employment	Politician	Formal	2
2.	Rajan Sah	Youth Employment	Politician	Formal	12
3.	Chathu Sah	Youth Employment	Intellectual	Formal	3
4.	Ajay Sah	Political Situation	politician	Formal	2
5.	Musi Mahato Kushwaha	Political Situation	Intellectual	Formal	4
6.	Lal Babu Prasad	Political Situation	Politician	Formal	2
7.	Rajesh Mishra	Political Situation	Intellectual	Formal	8
8.	Rajnish Manda	Martyrs Day	Politician	Formal	2
9.	Soni kr. sah	Martyrs Day	Politician	Formal	3
10.	Rakesh Jha	Martyrs Day	Teacher	Formal	3
11.	Prakash Patel	Martyrs Day	Politician	Formal	3
12.	Manoj rauniyar	Martyrs Day	Politician	Formal	12
13.	Jamila Khatun	Martyrs Day	Politician	Formal	2
14.	Jagmohan Jha	Martyrs Day	Intellectual	Formal	3
15.	Ramesh Sah	Human Rights	Journalist	Formal	2
16.	Rekha Sah	Human Rights	Politician	Formal	4
17.	Rani Devi Rauniyar	Human Rights	Politician	Formal	4
18.	Arbind Singh	Human Rights	Intellectual	Formal	4
19.	Anirudra Pd. Singh	Madhes	Intellectual	Formal	4
20.	Dipendra Karn	Madhes	Intellectual	Formal	11
21.	Karima Begum	Madhes	Politician	Formal	9
22.	Sabir Ejar	Madhes	Reporter	Formal	3
23.	Achay Kr. Sah	Madhes	Educational	Formal	15
24.	Rani Patel	Health	Medical Person	Formal	10
25.	Mukund Adhikari	Health	Medical Person	Formal	3
26.	Akhilesh Kr Singh	Health	Medical Person	Formal	8

27.	Sabi Ahamad	Health	Medical Person	Formal	9
28.	Ram Anandi Das	Health	Medical Person	Formal	5
29.	Shibji Bishwakarma	Films	Film Actor	Formal	11
30.	Sailendra Chaurasiya	NRCS	Development Worker	Formal	3
31.	Paras Hussain	Education	Development Worker	Formal	3
32.	Manoj Sah	Education	Development Worker	Formal	17
33.	Tabrej Ahamad	Education	Development Worker	Formal	2
34.	Bibekanand Jha	Education	Development Worker	Formal	5
35.	Satrudhan Singh	Dowry System	Intellectual	Formal	4
36.	Ram Naresh Yadav	Dowry System	Educational	Formal	5
37.	Ramekwal Yadav	Dowry System	Politician	Formal	4
38.	Bijay Yadav	Dowry System	Engineer	Formal	5
39.	Sonelal Patel	Dowry System	Social Worker	Formal	2
40.	Anil Diwedee	Dowry System	Teacher	Formal	3

Appendix 3 Transcription of Bhojpuri Public Speech

Topic: Youth Employment

Speaker: Rajan Sah

Aju jaon I hamra karyakarm me boleke moka delan, ekra lel hum ayjak bargme bahut dhanyabad debeke chahtani. Jaon I yuwa se related yuwa berojgari ke bat ha, I apna me bahut kathin bat ha. I ego badka samsya ha. Nepal avi galat rastake or jarahal ba. Avin kekero dhyan Berojgari samsya ke solve kare ke taraf naikhe. Javi Rajya ke taraf se ekara upar dhyan na jai tab tak I samadhan hoyeke naikhe. Bahut galat **trend** baithgailba. **First** me ekara sudhare ke lel sikchha par dhyan dewal jaruri ba. Sikchha purna rupse bhoutikbadi darshan ke aadhar par agadi na badhi tab tak berojgari samsya me kaono change na ai. Sikchha ke bat kail jao ta parikchh a pranali ke dekhi, brsme 365 din me 1 din test liyal jala, a ohime **practical course** par jada dhyan naikhe pugat. Mark pranali jaon ba **theoretical** aa **practical** dunume barabar **percent** hoeke chahi. Bises bahut bakta log bole ke bake baran . Hum etana bolait apan sabd ant kareke chahtani.

Topic: Political situation

Speaker: Ajay sah

Hum parsal jilla ke yuwa sangh ke sachib bani. Aaj desh ke paristhiti dekhil jay t yuwa sangh I ego janbargiye sangathan ha. Sangathanke rupme prastut kareke

khatir yuwa log ke rojgari dilabe khatir Desh me nikash ke roop me dekheke lel
yuwa sagathan lagal be. Desh awasthit **corruption** me lagal girihmantri ke bat
kail jao. Aaju se tin char din pahilke birgunj me ego laika apaharan vail. Kaha
bate u mantri girih mantra, pradhanmantri. Kaono kuchh naikhe kar sakat.
Apradhi ke sajay debe khotir kekero dhyan naikhe. Sab apan apan swartha me
lagal viral ba, kaono **corruption** ke hatabe naikhe chahat. Etana kahat hum du
sabda ehaita khatam kareke chahtani.

Topic: Martyrs

Speaker: Prakash Patel

Sahid log ke samjhana me ayojana kail sahid diwas samroh ke adhaykchh,
Dass par asin pramukh atithi, atithi gun. Jawan I ratriya sahid parti sradhanjali
karyakaram ba bahut khusi ke bat bate. Humani ke madhesi **party** sikchhak
Forum ke taraf se sampurna sahid me hardik sradhanjali arpan kareke chahtani.
Ego aur bat ka kahe ke chahtani jawan iha madhesi sahid udhan banabe ke bat
ha bahut sarahniya ha. Iha BK lkoiralala udhan na bane ke chahi, balki madhesi
sahid murti rakhal jao aa okre nam par bana ke pari. Sthapana vel udhan ke
baniha se **function** me labake paral. Bises aur bakta lo bole ke bani, etan kahait
hum apna baktabya aanta kare ke chahtani.

Topic: Human Rights

Speaker: Rekha Sah

Hamr Nam Rekha Sah hai, hum birgunj **ward number** 3 ke bani. Hum mahil samiti jilla adhyakchh bani. Hum avine adhyakchh bannia. Hum **rights** khas kake **women** ke bareme ladeke chatani, hum mahia ke huk adhikar ke bareme mahila par hoe bala kaon hinsa chahe ken a chahe ni. Avi hum chahtani ego sanstha darta karake 40, 50 go **machine** rakheke chatani. Jaona se khas karke u mahila jekara kaono naikhe ohan mahila ke sahyog u silai sip ke dwara sayog kareke chatani. Apne lo jankari karab tani , kaon vi mahila ohan dukh darmre hoe , ohan mahila ke humra se sampark karake sahyog kareke anurodh karatani. Dhanyaabd.