

CHAPTER ONE

INTRODUCTION

The topic entitled “The communication strategies used by the tourist guides of Nepal” includes background, statement of problem, objectives, research question, significance of the study, delimitations of the study and operational definitions of the key terms to identify the thesis.

1.1 Background of the Study

Generally, English language is spoken throughout the world to communicate. Most of the means of communication has been produced on the internet (50%) is in English. So knowing English will allow you access to an incredible amount of information. Crystal (2003, p.12) says that "The world is an increasingly global place where individuals are communicating among and between multiple cultures each day. Today, an individual has access to a vast array of information from a variety of world cultures". We take access this information for granted. Communicating English as a second language has become so popular. English is now the world's most widely spoken second language, surpassing all others. More people now speak English as a second language than as their first language. As a result, there has never been a greater demand for classes to learn English as a second language. English is the gateway to a world of knowledge, commerce, and culture, a lingua franca that gives a tourist guide access to the world in a way that other languages do not. Just as Latin was the most important language for a thousand years and French for five hundred, English is today the key participating in the global conversation. There are a variety of ways to learn English as a second language, including computer programs, audio, tapes, classes, and immersion. Picking the right method for tourist requires some insight and self-understanding. Crystal (2003, p.152) points that English may not be the most spoken language in the world, but it is the official language in a large number

of countries. It is estimated that the number of people in the world that use in English to communicate on a regular basis is 2 billion. English is the dominant business language and it has become almost a necessity for people to speak when they enter into the global workforce. Research from all over the world which shows that cross-border business communication is most often conducted in English. It is important in the global market place. Therefore, if we don't understand properly, communicating English really can make the big issue i.e. problem for better communication. Although communicating English can be challenging and time consuming, we can see that it is also very valuable to learn and can create many opportunities. Communicating strategies refer to the techniques or deliberate actions that the communicators use to make language communicating more successful and enjoyable. The term 'communicators' refers to the tourist guides among tourist. Communicator's background, past communicating experiences, their reasons for communicating, the methods and techniques of speaking, their degree of motivation, individual differences and their state of mind are some of the factors that affect the communicating capacity of communicators. In context of Nepal, the use of English in tourism market is somehow challenging as the tourist are from the different regions/locations and their ethnic society. As communication English while interacting among tourist by the tourist guides is regarded as understanding point of view, the surface semantic aspect is only regarded as the major point and that is not in sufficient for the better understanding. Language communicating strategies adopted by the communicators are important. These strategies help the tourist guides to make information according to the strategies of the communicators. Communicators also take benefit from communicating strategies as they can leave some strategies and adopt new strategies to become successful communicator and communicate language easily. Thus, language communicating strategies are important for speaker, communicators, course designers and all other related people.

1.1.2 Historical Background of Tourism

The word 'tourism' is derived from the French word 'tourisme' which means to travel and travel related job. The word 'tour' means journey from place to place. Tourism has been defined in different ways by various writers and related organizations but there is no universally accepted definition of tourism. Nepal is known as important tourist destination in the world tourism map with its vast potentials of natural attractions, socio-cultural values and archeological heritage. Nepal is land of Mount Everest, cultural diversity and the birth place of Lord Buddha. Therefore, it is referred to 'Shangri-la'. Tourism industry has been playing significant role in the country's economy. Realizing the importance of tourism, Nepal has taken important initiative to develop tourism by creating necessary institutions and providing priority in the plan and policies. Tourism being a high publicity product and highly competitive industry should be marketed properly. Acharya (2008, p.11) says, "Tourism is the totally relationship and phenomena arising from the travel and stay of strangers, provided the stay does not imply the establishment of a permanent residence and is not connected with a remunerated activity". In the same way, WTO (1996, p. 24) defines, Any person who travels to a country other than that in which he/ she has usual residence, but outside his/ her usual environment, for a period of at least one night but more than one year whose main purpose of visit is other than the exercise of any activity remunerated from within the country visited. This term includes people travelling for: leisure, recreation and holidays, visiting friends and relatives, business and profession, health treatments, religious pilgrimages and other purposes.

While Boris Lissarevitch is often credited with being the father of tourism in Nepal, the man who initiated the sport of tourism is colonel Jimmy Robers. He led a small party of American tourists on a short trek in 1964, with porters, tents and all the paraphernalia of mountaineering expedition. This set the style for guided treks and is essentially how they are organized today. The word

'trek' is derived from the 'vortrekkers' the Dutch pioneer who traveled across South Africa in their oxen.

The tourists' perspectives are concerned with the analytical observation of the tourists. It is related to the positive and improving aspects both. In fact, tourists' perspective incorporates the point of view of different tourists towards a particular subject matter in general.

1.2 Statement of the Problem

We need language to communicate and need to study language for developing communicative competence. In other words, development of communicative competence is the basic goal of language speaking.

It needs to use language both accurately and appropriately in the different contexts of use.

Communication strategy among Teacher -students in a classroom may involve peer/group discussion. They can play different roles; they can take part in speaking activities and contest. They may use audio, video materials, involve in language game and express their feelings in the form of story-telling. All these are the strategies for communication. If we know the communicators strategies, we can encourage and expose them better in communication in a classroom. So, it is essential to discuss and identify the communicators' strategies that develop their communicative competence in English.

The communication among tourist guides and tourists occurs first time while giving description to touristic sites by tourist guides. The information shared by tourist guides takes place may not appropriate because of the native social background and they may not occur accurate use of language in the different context of use.

In order to develop communicative competence in the communicators, tourist guides must be equipped with different strategies. Tourist guides do not have

appropriate communicative ability. Most of the tourist guides were standing in a same position and descried. They did not seem to be action/ motion -oriented while briefing the touristic places. It might be due to the lack of using appropriate strategies. There might be different reasons behind tourist guides' failure in communicative skills. The tourist guides may occur frequently these terms such as Gaps/Fillers, code switching, literal translation, mime etc. and why these are occurred and how these terms play an important role in communication. The study basically focuses on the problem of using these terms in the context of conversation among tourist guides and tourist in world heritage sites of Kathmandu valley.

1.3 Objectives of the Study

This study had the objectives:

-) To explore the way tourist guides in Nepal communicate to tourists about the national heritage sites of Kathmandu Valley, Nepal.
-) To understand the strategies that the tourist guides employ to communicate with the tourists.

1.4 Research Questions

This study as oriented to find out the answer of this question:

How do the tourist guides communicate to tourists about the national heritage sites of Kathmandu valley, Nepal?

1.5 Significance of the Study

Significant for Tourism Stakeholders

This study will be helpful to those who are involved in the field of tourism industry stakeholders. The analysis and findings of this study will be the factors of motivation for them. This is in the sense that if they can go through this study; they obviously will realize the need of improvement in the use of their language as a tourist guide. Besides, it will be beneficial for those who want to be involved in this field later on. They can overview the language bits used by the tourist guides in the actual fields. Further, taking the recommendations into considerations, they might perform better in such fields. So, this study will be beneficial directly or indirectly to those involved in such fields.

1.6 Delimitations of the Study

This study will have the following limitations:

- a) There were limited only for five world heritage sites of Kathmandu: Swoyambhu, Pashupatinath, Kathmandu durbar square, Patan durbar Square, Bhaktapur durbar Square).
- b) The sample of the study was limited to only ten tourist guides who were working in travel agencies in Kathmandu valley.
- c) This study was limited to the responses obtained through communication data/ observation.

1.7 Operational Definitions of Key Terms

Communication: Communication is the sharing of ideas, experiences, feelings, mission and visions through the linguistic or non-linguistic way.

Proficiency: Skill or ability to do something.

Tourism: Tourism refers to the commercial organization and operation of holidays.

Tourist: They refer to those people who do a journey in places which consists of more than a day trip without any business.

Guides: Tourist guides are those people who take the tourists to different places and inform or interpret about mountains, culture, environment, flora-fauna, religion, etc.

Communication strategies: In this study, These strategies are the attempts made by tourist guides to make communication successful by overcoming the potential problems.

Communicative Competence: The term 'communicative competence' is regarded as the tourist guides' ability to take part in interaction by using appropriate form of language in my study.

Conversational Analysis: It refers to an effort to examine the conversations from the different prospects and presenting the findings.

CHAPTER TWO

REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

The review of related literature provides the researches both theoretical and empirical key points related to subject of investigation. This chapter is about the review of both theoretical and empirical literature. It also includes implication of the review for the study and conceptual framework. The review is presented in following sections.

2.1 Review of Theoretical Literature

Any research works are based on certain theoretical assumptions or principles. Theories explain, predict and understand the phenomena and extend the existing knowledge within the limits of the critical bounding assumptions. This section includes the following theoretical reviews on communicative competence and communicating strategies.

2.1.1 Language for Communication

Language allows human communication through the structured use of words or signs. Animals and birds communicate without using language. Communication is the process of sharing information between two or more persons. This can be verbally, through gestures or even body language. Language allows human communication through the structured use of words or signs. Animals and birds communicate without using language. A child communicates through crying. Helen Keller, being deaf and blind, learned language through communication. Language is socially shared code understood to be verbal or written, but can also include body language, sign language (wherein concepts are expressed by discrete gestures and symbols, rather than words), Braille, semaphore (sign language used by sailors), Morse code (telegraph), binary (language of computer), Saregam (language of music) etc.

Communication is the process of sharing information between two or more persons. This can be verbally, through gestures or even body language. It is the transmission of thoughts or feelings from the mind of a speaker to the mind of the listener. Communication has three purposes: request, reject, or comment and is used to gather thoughts, express thoughts, receive and understand information. Language and communication go hand in hand. One must know the language before using and understanding it. Communication can happen without language. Thus language for communication is specific utterances by human beings only in order to convey the messages for communication.

2.1.2 Defining Competence

The term 'competence' refers to the speaker's knowledge of their language system of rules that they have mastered so that they are able to produce and understand an indefinite number of sentences and recognize grammatical errors as well as ambiguities. It is an idealized concept of language. Regarding the notion of competence, Chomsky (1965, p.233) mentions that Competence is the native speaker's knowledge of his language and the system of rules that has mastered his ability to produce and understand a vast number of new sentences. It is the study of the system of rules. Competence is then, an underlying mental system. It underlies actual behavior, linguistic-intuition, and ability to analyze language, detecting ambiguities, ignoring mistakes, understanding new sentences and producing entirely new sentences. It is a set of principles which a speaker masters. It deals with the structures of the language that person has succeeded in mastering and internalizing whether or not he utilizes them in practice without interference from the many of the factors that play a role in actual behavior. For a learner to be able to use language appropriately and effectively, he/she needs to know not only the rules of usage and vocabulary of the language but also its rules of use and interpretation. He needs to know not only the phonological, grammatical and semantic systems of language but also its discourse and pragmatic system. He needs to develop not only linguistic

competence but also discourse competence and pragmatic sensitivity of the language.

2.1.3 English as an International Language

By the end of twentieth century, English was already well on its way to becoming a genuine lingua franca, that a language used widely for communication people who do not share the same first language. Just in the middle ages Latin became for a time a language of international communication (at least in Roman Empire). So, English is now commonly used in exchanges between, say Japanese and Argentinean business people, or between Singaporeans and their Vietnamese counterparts (Harmer, 2007, p.1). Though it is also a mother tongue language of many people in the world, there are more other people than those who use English. English is taught or learnt as an SL or FL language in many parts of the world.

A major factor in the growth of English has been the spread of the global commerce, pushed on by the dominance of United States as a world economic power. Regarding this, Harmer (2007) further states: The English language traveled in the wake of this success, so that now, whatever countries are involved, it is one of the main mediating languages of international business. This phenomena of 'globalization' described by the journalist John Pilger (at the mid of twentieth century) asa term which journalists and politicians have made fashionable and which is often used in a positive sense to denote a "global village" of "free trade "(p.15). There are no limited lists of reasons for which English has succeeded to achieve the greatest status as an international language. It has commonly been observed that besides the reason above, it is also due to the increasing interests to learn English. This is again because of the increased and well established status of English and the native countries. In the context of Nepal too, English has achieved the greatest status of an international language. It is not only used as a lingua franca, but also is taught as SL and FL under the curriculum of different programmed schools and

universities. It is used as the main language to talk to the international personalities and agencies. Taking these things in mind the current study is on the use of English by the tourist guides to communicate with native (or some non- native too) speakers through the main focus is on speaking proficiency.

2.1.4 English for Specific Purposes (ESP)

Hutchinson and Waters (1987, p.19) defines ESP as “an approach to language teaching in which all decisions as to content and method are based on the learners reason for learning” (as cited in Gatehouse, 2001, p.9). English over the world has been found to have been used for the several purposes. Notably, there are three reasons common to the emergence of all English as specific programmers (ESP): the demands of a brave new world, a revolution in linguistics, and focus on the learner. On an international scale for various reasons, most notably the technical and economic power of United States in the post- war world, the role (of international language) fell to English. Second, the oil crisis of the early 1970s resulted language of this knowledge became English (Gatehouse, 2001, p.2).

These events exerted pressure on the language teaching profession to deliver the required goods. Whereas English had previously decided its own destiny, it now became subject to the wishes, needs and demands of people other than language teachers.

Carter et al (2001) identify ESP in terms of three types. They are:

English as a Restricted Language

The language used by air traffic controllers or by waiters are the examples of English as a restricted language. This is because the repertoire required by the controller is strictly limited and can be accurately determined situational, as might be the linguistic needs of a dining-room waiter or air-hostess. However, such restricted repertoires are not languages, just as a tourist phrase book is not grammar. Knowing a restricted language would not allow the speaker to

communicate effectively in novel situation, or in contexts outside the vocational environment.

English for Academic and Occupational Purposes

English for science and technology, English for business and economics and English for social studies are the examples of this type. In other words, English for occupational purposes is for technicians of particular field. While in case of English for academic purposes, at the same time people may study and at the same they may work. So, the first case is the example of first type above and second case of the second above. English for tourism can also be included here.

English with Specific Topics

Carter notes that it is only here where emphasis shifts from purpose to topic. This type of ESP is uniquely concerned with anticipated future English, needs of, for example, scientists requiring English for postgraduate reading studies, attending studies, attending conferences or working in foreign institutions. This type according to Gatehouse (2001, p. 6) focuses on the situational language. This situational language has been determined based on the interpretation of results from needs analysis of authentic language used in target workplace settings.

2.1.5 Conversational Analysis

Conversation is simply a talk which needs at least a speaker and a hearer, where the speaker speaks and the hearer responds accordingly and vice-versa. To be a good and fruitful conversation, there should be equal participation of the speaker and respondents regularly which takes place turn by turn. Talk tends to occur in responsive pairs, however, the pairs may be split over a sequence of turns is known as adjacency pairs. In other words, conversation analysis is an approach to the study of conversation especially with a view of determining the following:

The participants' method of: - turn taking, constructing sequences of utterances across turns, identifying and repairing problems and employing gaze and movement .

According to Yule (2000), "Conversation is like a dance with the conversational patterns co-ordinating their movements smoothly" (p.71). In this regard Paul (1999) says: Conversational analysis is the study of talk in interaction. It generally attempts to describe the orderliness, structure and sequential patterns of interaction, whether this is institutional or casual conversation. It is a disciplined way of studying the local organization of interactional episodes; its unique methodological practice has enabled its practitioners to produce a mass of insights into the detailed procedural fountains of everyday life. Thus, conversational analysis is the study of talk in interaction. It tries to describe structure and patterns of interaction, whether this is institutional or casual conversation.

2.1.5.1 Classification of Conversation

While in communication occurs, the different processes have been used. Those are in different steps.

A. Pause, Overlaps and Backchannel

Conversation mostly consists of two or more participants taking turns, and only one participant speaking at any time. Smooth transitions from one speaker to the next seem to be valued. Transitions with a long silence between turns or with substantial overlap are felt to be awkward. When two people attempt to have a conversation and discover that, there is no 'flow' or smooth rhythm to their transitions; much more is being communicated than is said. There is a sense of distance, an absence of familiarity or ease. In all cases, they are used to get the regular exchange of turn process suspended and allow one speaker to have an extended turn. Within an extended turn, however, speakers still expect their conversational partners to indicate that they are listening. There are many

different ways of doing this, including head nods, smiles and other facial expressions and gestures, but the most common vocal indications are called back channel signals or simply back channel.

B. Turn Taking Organization

This term refers to the nature by which a conversation is done, in and through turns. Turn taking is one of the fundamental organizations of conversation. It is one of the three basic components out of which conversation is constructed. Participants in conversation take one at a time.

C. Turn Constructional Organization

The turn constructional components are the basic units out of which turns are fashioned. Unit types include word/lexical item, clause/ phrase and sentence. All unit types may not exist in all languages.

D. Sequence Organization

Sequence organization concerns how actions are ordered in conversation.

E. Adjacency Pairs

Talk tends to occur in responsive pairs, how these pairs may be spilt over a sequence of turns. There may be many automatic patterns in the structure of conversation. These automatic sequences are called adjacency pairs. They always consist of first part and second part produced by different speakers.

F. Pre-sequences

It refers to the use of sequences of talk prior to purposeful talk.

G. Preference Organization

There are structural preferences for some types of actions in conversation over other actions. The term is used to indicate a socially determined structural

pattern and does not refer to any individuals' mental or emotional desires. Preference is an observed pattern in talk and not a personal talk.

H. Repair

Repair addresses problems in speaking, hearing or understanding in conversation. Repair has two broad classes they are self repair and other repair.

I. Action Formation

This concerns the description of the practices by which turns at talk are composed and positioned so as to realize one or another actions.

2.1.6 Speech Act Theory

'Speech act' is a term derived from the work of the philosopher J. L. Austin (1962). Speech act refers to a theory which analyses the role of utterances in relation to the behavior of speakers and hearer interpersonal communication. According to Yule (2000), "Speech act is an action performed by the use of an utterance to communicate" (p. 47). Simply saying, a piece of utterance is a speech act. While speaking, we make use of utterances. It is not an 'act of speech', but 'a communicative activity' defined with the reference to the intentions of the speakers while speaking and the effects they achieve on listeners. It is a communicative activity often serving a communicative function and discourse unit just as phoneme, syllable, tone, etc. of phonology. A speech act contains various cognitive and linguistic elements which serves various functions.

Speech acts can be analyzed on three levels:

1. A locutionary act: the performance of an utterance: the actual utterance and its apparent meaning, comprising any and all of its verbal, social, and rhetorical meanings, all of which correspond to the verbal, syntactic and semantic aspects of any meaningful utterance;
2. An illocutionary act: the active result of the implied request or meaning presented by the locutionary act. For example, if the locutionary act in an interaction is the question "Is there any salt?" the implied illocutionary request is "Can someone pass the salt to me?" The concept of an illocutionary act is central to the concept of a speech act. Although there are several scholarly opinions regarding how to define 'illocutionary acts', there are some kinds of acts which are widely accepted as illocutionary. Examples of these widely accepted acts are commands or promises. The first of these opinions is the one held by the man who coined the term "speech act" in his book *How to Do Things with Words* (published posthumously in 1962), John L. Austin. According to Austin's preliminary informal description, the idea of an "illocutionary act" can be captured by emphasizing that "by saying something, we *do* something", as when someone issues an order to someone to go by saying "Go!", or when a minister joins two people in marriage saying, "I now pronounce you husband and wife." (Austin would eventually define the "illocutionary act" in a more exact manner.) The most important are illocutionary point, direction of fit, and expressed psychological state. The five basic kinds of illocutionary acts are: representatives (or assertive), directives, commissives, expressive, and declarations.
3. Perlocutionary act: the actual effect of the locutionary and illocutionary acts, such as persuading, convincing, scaring, enlightening, inspiring, or otherwise getting someone to do or realize something, whether intended or not. While illocutionary acts relate more to the speaker, perlocutionary acts are centered around the listener. Perlocutionary acts always have a

'perlocutionary effect' which is the effect a speech act has on a listener. This could affect the listener's thoughts, emotions or even their physical actions. An example of this could be if someone uttered the sentence "I'm hungry." The perlocutionary effect on the listener would persuade them maybe to make a sandwich for the speaker.

2.1.7 Speech Event

Speech event simply a communicative exchange, it is defined as a piece of linguistic interaction, a communicative happening consisting one or more utterances. Speech event is neutral as to the medium and its constituent utterances may be written as well as spoken. According to Yule (2000) "A speech event is an activity in which participants interact via language in some conversational way to arrive at some outcome" (p. 57). The examples are: a conversation, a notice, an enquiry, an exchange of greeting, sending a telegram, etc. Therefore, speech refers to language which may be spoken as well as written. Thus, speech event may take place in the form of speech or writing. There are three types of speech event:

- (a) Monologue: Monologue refers to a long speech in a conversation which prevents other people from talking.
- (b) Dialogue: Dialogue refers to the written or spoken conversation involving two persons turn by turn. A dialogue involves two participants in form of speaker- listener.
- (c) Multiple participants: It is a discussion among people on any issue or subject matter can be regarded.

A speech event mainly has the following components: These are Participants and their role relationship, Message, Channel, Code, Setting, Topic and Key.

2.2 Communicative Competence

The term communicative competence was coined by Hymes (1972, p.22), who defined it as the knowledge of grammar rule and language rule use in an appropriate to a given context. His work clearly demonstrated shift of emphasis among linguist, away from the study of language as a system in isolation, a focus seen in the work of Chomsky (1965, p.433), towards the study of language as communication. Hyme's (1972, p. 435) conceptualization of communicative competence has been further interacted by researcher Celce-Murcia et al. (1995), who attempted to define the specific components of the construct of communicative competence.

The widely cited model Celce-Muricia (1995, p. 53), includes four competences under the heading of communicative competence: Grammatical competence (i.e. knowledge of the language code) Sociolinguistic competence (i.e. knowledge of the socio-cultural rules of use in a particular context), Strategic competence (i.e. knowledge of how to use communication strategies to handle breakdowns in communication) and Discourse competence(i.e. knowledge of achieving coherence and cohesion in a written or spoken text). Pragmatic competence is essentially included in this model under sociolinguistic competence which Celce- Murcia (1995, p. 55) described as 'socio-cultural rules of use.' However, it was not until Bachman that pragmatic competence came to be regarded as one of the main components of communicative competence.

Celce-Muricia (1995, p.56) model of communicative language ability included three elements namely language competence, strategic competence and physiological mechanisms. Language competence comprises two further components: organizational and pragmatic competence. On the one hand, organizational competence consists of grammatical and textual competence, thereby paralleling discourse competence. On the other hand, pragmatic competence consists of illocutionary competence and sociolinguistic

competence, the former referring to knowledge of speech acts and language functions and the latter referring to the knowledge of how to use language functions appropriately in a given context. Ever since then, the importance of this competence has been maintained as, for example, in the pedagogically motivated model of communicative competence proposed by.

Celce-Murcia (1995, p. 58) further divided communicative competence into linguistic, socio-cultural, strategic and discourse competences. While analyzing these components, the learners start with the core, that is to say, discourse competence, which concerns the selection and sequencing of sentences to achieve a unified spoken or written text. This competence is placed in a position where linguistic, socio-cultural and actional competences shape discourse competence, which in turn, also shapes each of the three components. Linguistic competence entails the basic elements of communication, such as sentence patterns, morphological inflections, phonological and orthographic systems as well as lexical resources. Socio-cultural competence refers to the speaker's knowledge of how to express appropriate messages in the social and cultural context of communication in which they are produced. Actional competence involves the understanding of the speaker's communicative intent by performing and interpreting speech act sets. Finally, these four components are influenced by the last one, strategic competence, which is concerned with the knowledge of communication strategies and how to use them. This model thus provides a clear picture of the interrelationship among all the components.

2.2.1 Communication Strategies

The fact is that no second language communicators, or even no native speaker's linguistic repertoire or control of language is perfect. Native as well as nonnative speakers of a particular language sometimes struggle to find the appropriate expression or grammatical structure when they intend to get their meaning across. The ways in which an individual speaker attempts to compensate for this gap between what s/he intends to communicate and his

immediately available linguistic resources are known as communication strategies (CSs). Communication is one of the crucial skills that challenge communicators to different degrees. The main reason why communication has attracted attention across disciplines is that communication permits virtually all human beings unique in that human communication is cognitively, emotionally, and socially complex.

For ease of communication, it is necessary for the communicators to find efficient means through which they can convey their ideas. This may be due to the absence of strategic linguistic or sociolinguistic competence in a language. These efforts to eliminate the gaps are known as communication strategies.

Communication strategies are an important part of second language communicator's overall communicative competence and should be focused in the class. CSs help tourist guides to overcome communicative hurdles and are an important tool in increasing tourist guide talking time. CSs teach tourist guides to use natural English as opposed to "text note" which can sometimes seem very unnatural. After the CSs are taught in the class tourist guides must have time to experiment and to use the newly learned strategies in order to better understand them.

In the course of learning a second language, learners will frequently encounter communication problems caused by a lack of linguistic resources. Communication strategies are strategies that learners use to overcome these problems in order to convey their intended meaning. Strategies used may include paraphrasing, substitution, coining new words, switching to the first language, and asking for clarification. These strategies, with the exception of switching languages, are also used by native speakers.

The term communication strategy was introduced by Selinker in 1972 and the first systematic analysis of communication strategies was made by Varadi in 1973. There were various other studies in the 1970s, but the real boom in communication strategy scholarship came in the 1980s. This decade saw a

flurry of papers describing and analyzing communication strategies, and saw Ellen Bialystok link communication strategies to her general theory of second-language acquisition. There was more activity in the 1990s with a collection of papers by Kasper and Kellerman and a review article by Dörnyei and Scott but there has been relatively little research on the subject since then.

Importance of Communication Strategies

As communication plays a vital role in the smooth functioning of an organization the need to impart communication skill has assumed greater importance. Communication strategies can be ways of filling vocabulary gaps in the first or second language (Poulisse, 1990). These strategies are concerned with the assistance given to the learners to communicate that language more effectively and skillfully. Ellis and Sinclair (1987) suggest that learners should be helped to become aware of their learning style and the teacher plays an instrumental role in helping the learners learn how to learn the second or foreign language. Social advancement has to be matched with the development of efficient techniques of communication to sustain the tempo of growth. In modern professional organizations a great deal of importance is therefore attached to devising and maintaining an efficient system of communication. It enables gathering and organizing of data which is necessary for decision making. So, the importance of communication strategy can be indicated by the following points:

- a. Making communication efficient
- b. Making communication understandable
- c. Compensating the gap of communication while taking part in it
- d. Bridging the relationship between the teacher and students in course of communication
- e. Making teaching and learning lively and effective
- f. Making students active and enabling them in taking part in communication

To summarize the above points, communication strategies help to make the communication easier in order to fulfill the gap of communication by using synonym, antonym, guessing, gesture etc. By the use of different strategies in communication, there would be built good relationship between the teachers and the students in course of making teaching and learning lively and effective. Communication strategies are systematic techniques used by the students which make active and enabling them in taking part in communication. So, communication strategies are important in the field of learning strategies.

Types of Communication Strategies

Communication strategies make teaching and learning process more effective and lively in order to cope with difficulties appearing meanwhile communication in second language. Cook (2008) says that “students mostly fall back on the first language strategies, so teaching can heighten students’ awareness of which of their natural strategies are useful in a second language” (p.112). Communication strategies are the natural part of conversational interaction that people fall back on when they have difficulty in getting things across. So, there is no fixed numbers of communication strategies. Cook (2008) has offered the following types of communication strategies which are briefly discussed below:

(a) Translation

Translation, one of the important communication strategies, is an act of rendering the sense or equivalent of a word, an expression, or an entire work from one language to another language. It is the replacement of textual material in one language (SL) by equivalent textual material in another language (Catford, 1965). Translation is the process of communication, and this communication is based on the use of a code, namely, language.

(b) Approximation

Approximation is an estimate of a number or an amount that is almost correct but not exact. For example, if someone who is grouping for a word falls back on a strategy of using a word that means approximately the same.

(c) Circumlocution

Circumlocution can be defined as an ambiguous or round about figure of speech. In its most basic form, circumlocution is using many words to describe something simple. It is a process of using more words than are necessary, instead of speaking or writing in a clear or direct way (Wehmeier et al. 2005).

(d) Generalization

A general statement that is based on only a few facts or example, it is called generalization. Cook (2008) says “ second language speakers use a more general word rather than a more particular one, such as ‘animal’ for ‘rabbit’, that is, shifting up from the basic level of vocabulary” (p. 108).

(e) Word coinage

Word coinage is also a very important communication strategy which simplifies the complex words or phrases or sentences into simple one to make the learner easier to understand. It is a form of paraphrase which is used to make of a word to substitute for the unknown word.

(f) Substitution

In substitution, one rule or word may operate to substitute or replace an element by another one. The speaker substitutes one word for another while communicating for the sake of ease to understand the message clearly. For example, ‘if’ for ‘whether’.

(g) Description

Description is the act of writing or saying words in detail. It makes the communication more lively and understandable in the case of lower level language learners. For example, speakers cannot remember the word for 'kettle' and so describe it as 'the thing to boil water in'.

(h) Code switching

The particular dialect or language one chooses to use on any occasion is a code. A code is a system used for communication between two or more parties. In code switching a single speaker uses different varieties at different times. Bilinguals often switch between their two languages in the middle of a conversation. These code-switches can take place between or even within sentences, involving phrases or even parts of words (Spolsky, 1998).

(i) Mime

Mime is the use of movements of hands or body and the expression of face to act something without speaking. It can be used to show the meaning of many verbs and some adverbs.

(j) Restructuring

Restructuring is the organization of something such as a system or a company in a new and different way. For example, the speaker has another attempt at the same sentence, as in a learner struggling to find the rare in English word 'sibling': 'I have two-er-one sister and one brother'.

(k) Exemplification

This strategy also plays the vital role in communication which provides examples in the case of bewildering or confusion meanwhile speaking. Through this strategy, the speaker gives an example rather than the general term. For example, 'cars' for 'transport'.

The above mentioned strategies are general strategies for communication which can be used by both teachers and students. But specifically, students use guessing, gesture, definition, antonym, synonym, avoidance, Exemplification, formulaic expression, code switching, explanation and asking as communication strategies in order to bridge the gap of communication.

Communication strategy is an identifiable approach by the learners to communicate with native speaker. It is a systematic attempt by the learner to express and decode meaning in the target language situation where the appropriate systematic target language used has not been formed. Thus communication strategy is systematic technique employed by a speaker to express his meaning when faced by some difficulties.

Brown (1994, p.119) has presented the types of communication strategies. According to Brown's classification, there are five major types of communication strategies: Paraphrase, Borrowing, and Appeal for assistance, Mime and Avoidance. He further classified Paraphrase into three categories: Approximation, Word Coinage and Circumlocution and in same way he explained Borrowing into two categories: Literal Translation and Code switching. He mentioned Approximation was the use of single target language vocabulary items or structure, in which the communicator knows, is not correct, but which shares enough semantic features in common with the desired items to satisfy the speaker (e.g. pipe for water pipe). He further explained Word Coinage was the communicator makes up a new word in order to communicate a designed concept (e.g., air ball for balloon).He explained Circumlocution was the communicator describes the characteristic or elements of the object or action instead of using the appropriate target language (TL) item or structure (e.g. It is, uh, smoking something. I don't know what its name is. That's uh, Persian, and we use in Turkey, a lot of.) In a same way, he mentioned Literal translation was that where the communicator translates word for word from the native language (e.g. he cut a ticket for he bought a ticket) and Language switch was the communicator uses the native language (NL)

term without bothering to translate (e.g., blaun for balloon, tirtil for caterpillar). He explained Appeal for assistance was The communicator asks for the correct term (e.g., what is this? What do you mean by this? He defined Mime was the communicator uses nonverbal strategies in the place of a lexical items or action (e.g., clapping one's hand to illustrate applause). Further he defined Avoidance was the communicator simply tries not to talk about concepts for which the TL items or structure is not known.

Above mentioned communication strategies have direct relation for the development of communicative competence. Without using communication strategies one cannot be communicatively competent. So, communicator's communication strategies have greater role in effective communication.

2.3 Review of the Empirical Literature

An empirical review of literature is the effective evaluation of selected documents on a research topic. It may form an essential part of the research process that may constitute a research project itself. In writing a research paper or thesis, the literature review presents critical synthesis of previous research. Several researches have been conducted which have studied and investigated various aspects of communicative language speaking and communicating in Nepal and outside. However, there are a few studies conducted on communicating strategies that communicators adopt while communicating English as a foreign language. However, there is no research study on communicating strategy conducted so far in relation to developing communicative competence. Some of the major related research works are reviewed below:

Devkota (2003) carried out a research on "Communicating Strategies: An Attitudinal Study" The objective of his study was to find out the strategies employed to learn literature. He used a set of observation to collect data from tourist guides and structured interview to collect information from the speaker. From the study, he found that one of the causes of tourist guides' failure is due

to lack of writing practice. Moreover, after overall analysis he found that studying texts in English are geared towards field.

Poudel (2003) carried out a research on “Communicating Strategies Adopted by the Swoyambhu Guide. This study aimed to find out the communicating strategies adopted by the tenth grade tourist guides and to prepare for their examination. He used a set of check list and observation as tool for data collection. He found out that tourist guides come to field with preparation.

Rain (2006) carried out a research on "Communicating Strategies Used by Maithili Communicators of English". His study was centered on how Maithili communicators of English learn English as their third language .He found that the communicators used very few strategies to learn English language. He concluded that the tourist and tourist guides’ do not use communicative approach in tourist site. They practice English language using a traditional method, Grammar Translation Method (GTM).

Similarly, Bista (2008) carried out a research on "Reading Strategies Employed by the ninth graders." The purpose of her study was to find out speaking strategies by the governmental aided school tourists. It used test items and interview schedule as research tools. It sampled on 30 tourist guides studying at grade 9. It selected the sample following purposive non random sampling procedures. It found out that all tourist guides used guessing strategy, ask questions to themselves while reading, determining the important points and made notes for exam.

Likewise, Chaudhary (2009) carried out a research on “Communicating Strategies Used by the class toppers.” It aimed to find out the strategies used by the class toppers of higher education to learn the English language .It used a set of observation as tool for data collection. It found out that meta- cognitive strategies were used by class toppers of higher education to great extent. It concluded that the class topper tourist guides have strong desire to communicate and are willing to guess meaning when they are not sure.

Shrestha (2014) studied on "Communicative strategies used by the tourist guides' to teach English in secondary level". The objective of this study was to identify the tourist guides' communicative strategies used in speaking English. It selected 30 speaker of Syangja district purposively. Observation and observation checklist were used as the tools to collect data. From the study, It found that asking questions, eliciting information, assigning task in group and pair, asking for a role play and so on were the major communicative strategies used by the tourist guides.

Though some researchers are conducted on the area of these strategies, no research is carried out to find out the communication strategies in English by the tourist guides among tourist. So, my study will be different from any researches carried out in the department.

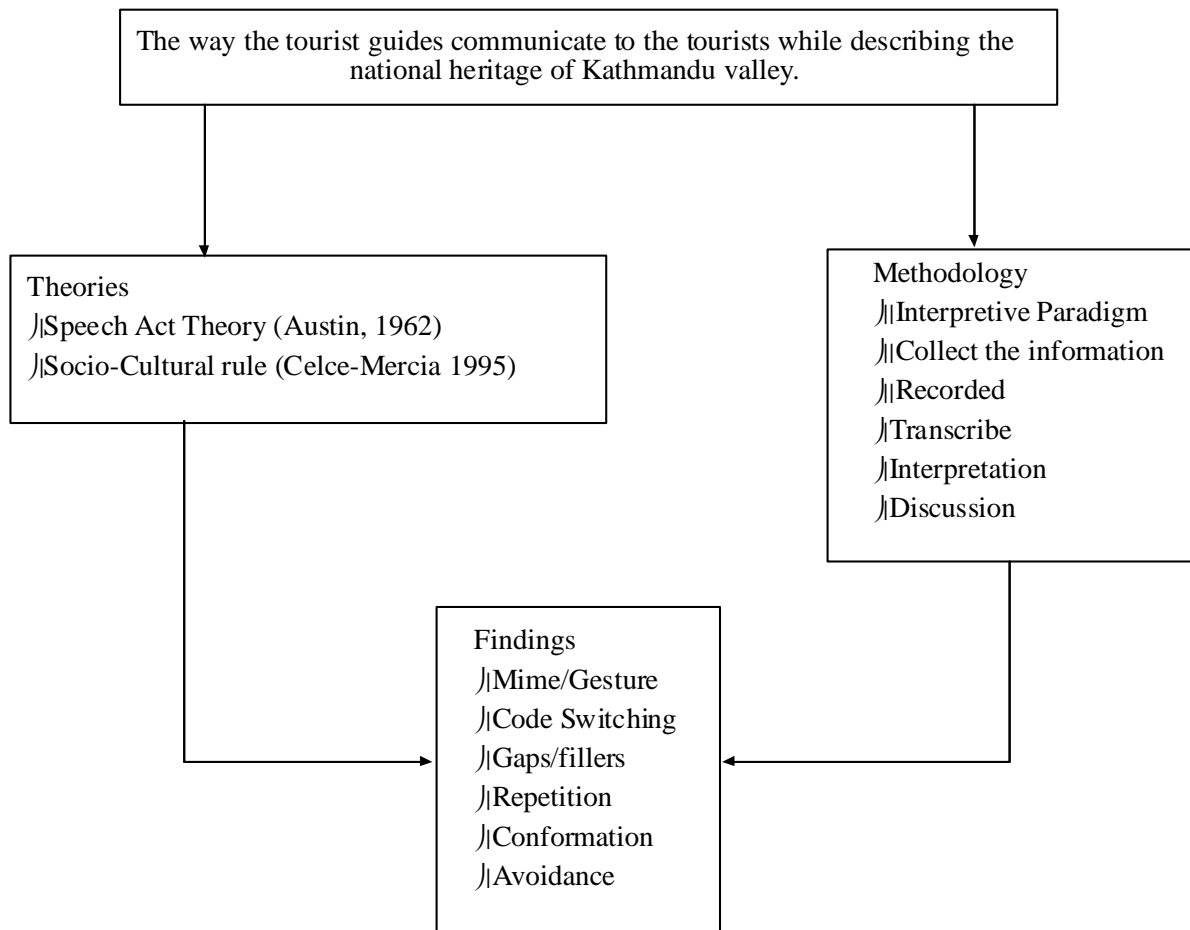
2.4 Implications of the Review for the Study

The reviewed study is to some extent similar to the proposed study. The aforementioned studies have their own value and importance in their respective fields. I got theoretical knowledge and methodological skills from those of the reviews.

From the study of Devkota (2003), I become able to pinpoint the communicating strategies employed to learn literature. Similarly, from the study of Rain (2006), I become able to find out communicating strategies used by Maithili people of English at secondary level. Likewise, from the study of Chaudhary (2009), I become able to find out communicating strategies used by the class toppers. In the same way, from the study of Bista (2008), I become able to find out reading strategies employed by ninth graders. The studies mentioned above have analyzed the strategies of speaking language, language functions, and language skills and so on. But I analyze the strategies connecting them with communication strategies by the tourist guides among tourists. Therefore, this study is new in the field of English education and this work is a new attempt in the exploration of above mentioned untouched areas.

2.5 Conceptual Framework

Being based on the research question, I used the following conceptual framework that guided me to complete my research work.



CHAPTER THREE

METHODS AND PROCEDURES OF THE STUDY

Methodology is the vital element of a research work. It is designed in such a way, which helps to carry out the study systematically and scientifically. This chapter incorporates design and method of the study, population sample, sampling procedure study area/field, data collection and techniques, data collection procedure, data analysis and data interpretation procedure. The methodology and procedure has been used in this research.

3.1 Design and Method of the Study

This study was fully based on observation method. Observation is widely used for collecting data in descriptive way.

3.1.1 Sources of Data

I used both primary and secondary sources for data collection. They were as follows:

3.1.1.1 Primary Sources of Data

The primary sources of data were the tourist guides selected from different parts of five world heritage sites in Kathmandu valley while in conversation among tourists.

3.1.1.2 Secondary Sources of Data

The secondary sources were the books like: Harmer. (2007), Hymes, D. (1972), Richards, J.C. and Rodgers, T.S. (1986) and Yule, G. (1996) were consulted as mentioned in the 'references'. Also, I consulted the articles, journals, magazines and internet searches related to the research topics as the secondary sources of data.

3.2 Population and Sample and Sampling Strategy

Sampling procedure is the way of determining the sample from the large heterogeneous study population. For this study, I selected five touristic places of Kathmandu valley namely Swoyambhu, Pashupatinath, Kathmandu durbar square, Patan durbar square and Bhaktapur durbar square. I selected these sites for the study among ten tourist guides as a population sample. Descriptive, qualitative were my sampling strategy.

3.3 Study Area/Field

I selected tourist areas using purposive non-random sampling. I selected five touristic sites of Kathmandu historical places among ten tourist guides were central area of my study.

3.4 Data Collection Tools and Techniques

Tools are the most important elements of any research. The main tool for collection of data was observation checklist. I went to the touristic sites and talked for my research purpose. I took permit to record of tourist guides at first then I collected to describe the observation data by audio-recording techniques.

3.5 Data Collection Procedures

When a researcher follows appropriate data collection procedures, he/she can easily gain the required data. To collect required data for this study, I followed the following procedures:

-) I went to the field, took consent and establish rapport with the related people.
-) Then, I selected ten tourist guides using the observation method and recorded the tourist guides' audio- voices while speaking among tourists in touristic areas at the time of describing the touristic places.
-) Finally, I collected the observation checklists/data and transcribed and analyzed on the basis of conceptual framework.

3.6 Data Analysis and Interpretation Procedure

After the collection of data, the researcher needs to organize and analyze them to come to conclusion. The researcher decides to analyze the data as per his/her purpose, nature of the study and convenience. Generally, the data from qualitative research is analyzed using description. So, I listened the recorded data many times and finally I transcribed. I started looking for the patterns and at last, I presented data for interpretation as I understood according to relevant theory that mentioned in previous chapter. I followed description method to analyze and interpret the obtained data. The ten conversation clips were collected as a data for the study.

CHAPTER FOUR

ANALYSIS AND INTERPRETATION

The systematically collected data was codified first to make it friendly for analysis. After that, the data was analyzed and interpreted descriptively. The detail of it is presented in this chapter.

4.1 Introducing the heritage sites

The UNESCO listed world five heritage sites namely Swoyambhu ,Pashupati nath, Patan durbar Square, Kathmandu durbar square, Bhaktapur durbar Square are the touristic places of Kathmandu valley out of seven sites. Among them, I recorded the five touristic places the conversation among tourist guides and tourists where there are four Hindu temple sites and one is Buddhist Stupa. The importance of these touristic places is much worthy due to cultural influence monuments-historical touristic sites and millions of tourists every year visit these sites from all over the world.

4.2 Cultural heritage/Integration

Since Kathmandu valley is one of the cultural influence city, the people of this place have their own traditions, rituals and festivals. They are Hindu and Buddhist by majority. But again there has been the cultural integration. Hindu people can enter into Buddhist places and Buddhist people have access to visit in Hindu temples.

The conversation took place among tourist guides and tourists in these five touristic places of Kathmandu valley.

4.3 Analysis of the Conversation among tourist guides to tourists and its interpretation

Linguistics and non- linguistics features with detail suitable examples which are listed below:

1. Mime/Gesture
2. Code Switching
3. Gaps/Fillers
4. Repetition strategy
5. Conformation strategy
6. Avoidance

The following communication strategies were occurred while the analysis of the conversation among them.

1. Mime/Gesture

These strategies consists of non –linguistic features mostly visual cues, such as body language, facial expressions, physical distance between communicators, laugh, cough , fingering to the particular object or the tone the speaker’s voice. So, this refers to the use of gesture and mime.

In my interpretation for Mime/Gestures, Tourist guides used mime quite satisfactory but not in all situation. Mainly, female tourist guides wanted to describe staying quite a distance among tourists. They did so when they described: ‘One is god of creator, one is god of preserver and one is god of destroyer and three gods are the main gods in Hinduism. Rest of other’s incarnation of them’. This could be due to the socio-cultural influence in nepalese society. Some tourist guides described the places in high pitch-tone when they described Kathmandu durbar square. Obviously, it made negative sign to tourists. In overall, they used mime quite satisfactory. They used body language when it needed and it helped tourists to understand the meaning. Tourist guides¹ used mime pointing over the sky and told: ‘Due to bad

weather, it is not clear'. Similarly, Tourist guide 2 made tourists aware while entering into the temple. She spoke: 'Mind your Head'. Tourist guide 3 did the conversation in high pitch –tone which was more than in normal sound. It was very loud. Similarly, tourist guide 5 made alert tourists when they had to step up the ladder at Pasupatinath, other side of the Bagmati River and Tourist guide 8 laughed and talked in place to place while in conversation. That made conversation lively. So, most of the Tourist guides used mime in proper way. The more we used body language, the better we get the conversation effective. In conclusion, they used mimes which were somehow satisfactory.

Few further examples have been given below.

TG1: '(Laugh) ...So, let's go to other side. That's a kind of belief'.

TG2: The female tourist guide did conversation among tourist:

Being quite a distance standing when briefing.

'One is god of creator, one is god of preserver and one is god of destroyer and three gods are the main gods in Hinduism. Rest of other's incarnation of them'.

TG5: The speaker and the listeners became sad when the speaker described the last activity done to departed diseased soul.

'The mourner will put the water in the mouth of the dead body'.

2. Code Switching

The communicator when use the native language (NL) term without bothering a language is called Language switching.

To do interpretation the code switching, almost all the tourist guides used Code Switching strategy at the time of doing conversation to tourists at tourist sites.

Nepal is rich in its bio-diversity including cultural heritage. Henceforth, in Nepali language, there are many words which haven't found in English. Because of the root cultural influence, there were lots of native words produced by them. They switched the code very often when they described the things/places. But they didn't explain well what were the meanings of those particular words in most of the cases while describing places. And in some of the cases, tourists did not understand.

The following code switching used by the tourist guides when they described the touristic places.

Harati, Kalash, Dharma, Guthi, Mantra "Om Mane Padme Hum", Ranjana, Lichhabi, Deva, Taleju, Brama, Vishnu, Shiva, Kumari, Taleju, Malla, Battis lakchyaan ko yukta, Kumari, Sadhus, Bagmati, Ganga, Dagbatti, Bramins, Bramhanal, Bramha, Linga, Aryaghat, Shradha, Parvati, Slesmantak, Jyoti Linga, Kamadhenu, Shah, Rana, Dashain, Taleju, Malla, Hanuman, Sundarichowk, Krishna, Ankhyal Jhyal, Brama, Vishnu, Shiva, Shaktism, Dashain, Mulchowk, Taleju Bhawani, Malla, Krishna.

3. Gaps/Fillers

These are uttered by the speaker for connecting one sentence to another. In order words, it can also be known as connecting to pattern for uttering smoother the sentences/conversation. So, using fillers/gaps aim to fill pauses and to gain time to think in order to keep the communication channel open and maintain discourse at the time of difficulty such as so, like, ya, you know, etc.

All the tourist guides used often gaps while in conversation among tourists at the time of describing touristic sites. Gaps like so, like, you know, like a etc used frequently in conversation. Some tourist guides used those in the initial position of the sentences and some did in the middle of. They did so because they wanted to make the utterance continuously in other to make the conversation regularly. But it did not seem to be good. Gaps were actually

useless. It hadn't got any sense though it used or not. It was meaningless. In my view, Gaps/fillers hadn't been used by the tourist guides at all. Instead, they could be silence for the time being unless they produced the original meaningful sentences. But they used these almost all the places that might happen irritation for tourists. So, in my interpretation, these shouldn't be produce in conversation.

Some examples of gaps/fillers used by tourist guides have been presented below:

TG1: So, it was geologically proved that the valley was a lake.

TG2: Ya. And among goddess, so the one, the only one is Parvati.

TG3: So, she will be returning back to her family.

TG4: So there daughter are liable to be selected as kumari.

TG5: You know why this, She is a goddess and she should not walk at all on this crowd that is unholy ground.

4. Repetition

This is a literary device that repeats the same words or phrases a few times to make an idea clearer and more memorable.

Some tourist guides did repetition when they described the touristic sites to tourists. Repetition strategies they used: 'you are absolutely right absolutely right'. 'There is a hole that is that is the place where all the offering made to the maker's main ideal get collected that is the belief'. These utterances uttered by the tourist guide 2.. Repetition the same words or phrases or even sentences might make tourists boring to listen and it was meaningless as well. It hadn't got any significant role to make the sentences or conversation meaningful. So, in my sense/ interpretation, tourist guides shouldn't produce the same

utterances in any conversation. Instead, it would be better to make silent to think to produce the meaningful sentences.

The Repetition strategy used by the tourist guides among tourists while describing in touristic sites. Few examples have been given below.

TG1: The speaker used repetition strategy when he described the importance of Swoyambhu stupa.

‘It was built in 1768; originally, it was built in 1768’.

TG2: The speaker used when she described this Bhaktapur durbar square.

‘Ya, you are absolutely right absolutely right’.

‘Every single every single thing, ya’.

5. Confirmation

Any factual evidence that helps to establish the truth of something:” if we have any proof for what we say is known as confirmation.

In my interpretation, tourist guides produced these but still not necessary for making meaningful sentences /conversation. people use these utterances hope to have them the mastery over of the information about the sites. But it isn’t necessary. So, tourist guides shouldn’t use these utterances.

Confirmation strategy was used by the tourist guides to tourists while describing at touristic places. Tourist guide 1 used when he described the Swoyambhu: ‘You can help all never, Right?’ In a same way, tourist guide 3 used at the time of describing Kathmandu durbar square. He used these sentences: ‘So in the physical appearance test her eyes and her hair should be very deep black and eyelashes look like a cow’s hair is longer, the teeth look like a pearl. Right?’ and ‘Then after we visit the inner place of the area. Right?’

6. Avoidance

Avoidance, which takes multiple forms, has been identified as a communication strategy. Speakers of a second language may learn to avoid talking about topics for which they lack the necessary vocabulary or other language skills in the second language. Also, speakers sometimes start to try to talk about a topic, but abandon the effort in mid-utterance after discovering that they lack the language resources needed to complete their message.

To do interpretation of avoidance strategy, tourist guides used avoidance frequently to tourists. Some tourist guides used this strategy which definitively made confusion to tourists to get the meaning because of the incomplete sentences.

Some examples used by the tourist guides have been presented below.

TG2: 'So, Shiva, Vishnu.....'

'So, they were the queens of the most powerful ruler of this area, king and they were like you can imagine as in the carving work makes how much.....'

'It takes time but.....'

'It is part of creation so

TG3: 'So she loses.....'

TG5: 'Ok please I will explain about the

TG7: 'Ya, these are centuries old god and goddess and the king worship them to get a power because power.....'

CHAPTER FIVE

FINDINGS, CONCLUSION AND RECOMMENDATIONS

In this chapter, the findings of the research will be summarized and useful conclusion and implications will be mentioned.

5.1 Findings

This section deals with the major finding of the research on the basis of analysis and interpretation of the data. The principle aim of the study was to find out the communication strategies used by the tourist guides while in conversation among tourists in touristic places. The data were collected from ten tourist guides in touristic sites of Kathmandu valley.

As the purpose of the study finding out the communication strategies, data were collected using observation method and analyzed.

I found that tourist guides used mimes/ gestures quite satisfactory. The non-linguistic features like body language like gesture, posture, Facial expression like smiling face, pointing to an object, make alert in some places mostly while tourists entered into the doors of the temples. Due to the short and narrow path of the doors and lanes, tourist guides told them to bow down. In some cases, tourist guides laughed when they explained the story to the particular temple. Tourist guides became annoyed with sad and upset facial expression when they explained the dead body cremation process. Except some female tourist guides, all the tourist guides used mimes in an effective way. Similarly, I found code switching often too at the time of describing the touristic places. As Nepal is a socio- cultural country, at the time of describing by the tourist guides, they used code- switching in place to place. Many cultural words in Nepali language which haven't got the meaning in English language. Due to this, tourist guides used code switching when they explained the touristic places. Tourist guides explained the code switching meaning in few cases only to tourists so that they

understand. In a same way, I found that tourist guides used more fillers/gaps when doing conversation among tourists. All tourist guides often used gaps that maynot happen the communication smoother. Tourist guides used gaps like ‘ya, you know, like, so’ frequently. Some tourist guides used gaps in front and some used at last of the sentences when describing to the tourists. I found that gaps used often by the tourist guides. I also found that tourist guides used incomplete sentences using gaps in some places. I again found out that some tourist guides used the repetition when they explained the touristic sites. Few tourist guides used repetition in few places only which seems to be minor. Some tourist guides also used conformation when they described the places but still they used those in very few. I found that tourist guides used avoidance in some places which obviously the incomplete sentences.Avoidence like ‘ It takes time but...’, ‘So she loses...’ were few examples used by tourist guides.

5.2 Conclusion

Analyzing Communication strategies is a challenging task. In my research, while describing by the tourists in touristic areas, tourist guides produced a lot gaps/fillers which were not necessary while doing conversation. This may happen communication less productive. As a result, it became the conversation poorer. Similarly, they performed less non–linguistic features -like the movement of body- gesture and posture, the clear speech sound and the distance they did gap in conversation period. Strategies like Avoidance, repetition, language switching and conformation occurred in huge portion during conversation time.

5.3 Recommendations

After analyzing the conversation, the following recommendations are suggested from this research.

The tourism department has to conduct training, seminars and workshops frequently in order to make them actual information on touristic places.

The University has to make the authentic curriculum/course related on these fields so that tourist guides get the factual information to provide to the tourists.

Tourist guides should consult the available materials as guidebooks, maps, etc., to be exact and specific to the information.

Because of the socio-cultural background, the female tourist guides performed less interactive and hesitant. So, women empowerment has become one of the need in our country.

It would be better if all the guides would use linguistic features simultaneously with non-linguistic features. This would help them to clarify and explain the subject matter easily.

Maximum exposure and practice may help the guides to improve their performance and pronunciation effectively. So, it would be better to get participation in all sessions.

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APPENDICES

Swoyambhu

TG(Male): So, it was geologically proved that the valley was a lake. Manjushree came to appear and by her sword, she managed to settle down the valley by letting the water drained out becoming an inhabitable. So, I said, there is a just only one way out the water all drained out from the valley

Due to the bad weather, it is not clear. (pointing over the sky).

All people are from the same spiritual family because they believe in rebirth and you come as a being as your own action come, If you do really bad thing, you will born in animal place. All the time you eat, you never feel your hunger. We call as hungry like a ghost. (background buddhist song playing)

T: Ya.

G: So, human life is the best one because, in human life whatever you do, you can clean. You can purify and you can be the Buddha. Even we call realm the gods. You can stay with very happy life. Many years, you have a kind of ego. Oh. This is being a very poor. We are the superior beings. So, one day when your merit is run out, you will drop in the hell not even the human being. So, in human realm, you can purify selves, clean yourself and you can show your own diamond nature, pure nature, you can be awake. So, in Tibetan Buddhism, the very first practice, like a meditation whatever you may feel you are precious, you are like a diamond, you are like a Bajra. Then you may think you are like a Buddha. So, you behave like a Buddha, mean think like a Buddha. So, it is very good perception or motivation. (Cough) So, this the Stupa we talked, we have not exact chronological date. But it was built it was built but I said it was Prachandadev came from Gaur. And these are the true monuments made by Pratap Mall in 17th century. One is for him Pratappur, next is the Anantapura. Anantapriya is his wife queen, beloved queen. Much time sometime you know this was built but this time, rebuilt that was damaged by earthquake. We go clockwise. It is a eastern culture. In eastern culture why we do circulate clockwise mean we all the time we keep variable on in right side love on in the left side. If you have a wife we

keep wife in the left side. (Taking a picture by tourist guide). if we are a guru, master, teachers, we keep on the right side that's a culture.

T: Ya.

G: Pre Buddhist like a Bon in Tibet. They have a religion to exist. They do anticlockwise. They have a very similar culture like we say Lungta, wind flag or wind- horse flag. The Buddhist cockpit is from pre Buddhist because they used to believe all the gods realms on the top, on the heaven, on the sky. So, when mind goes there prayers will text to the heaven. They used to hang in the trees, top of the buildings, temples, and monasteries. Right? and the Buddhist love it. They complete it. If you have to here now at Everest base camp, you know top of the Everest, they like it. Soperfect, we can see you are here

T: That's right.(while moving out the stupa)

TG: It is very nice and this is spin wheel. We call it prayer wheel and the later "Om Mane Padma Hum" scripts it is not a Tibetan script. It is the script from the valley. We call it Ranjana and the Tibetan people writers Buddhist. Writers they think this is the beautiful script. Don't write broken the this letter but the heading the book cover. Some scripts are in Ranjana if he is a Tibetan writer with the Tibetan script book title. So in the prayer wheel, mostly you see in Ranjana somewhere you see the Tibetan as well but inside it the mantra "Om Mane Padma Hum". The mantra of the compassion of Buddha, Avlokiteswori and there is a you know the rod in the middle rolling shows how many mantras you are kept inside. If you spin one time that means you are going to re insight all the mantras are in the time so do the thing. Think multi times so you will rejoice your action, karma. You can't feed all hungry animals, you cannot give the all the beggars food but give one or some how many people we can help. I wish I help all the beggars. All the beggars you can rejoice. There is a way of practicing Tibetan Buddhism. So, sometimes you may confused we want to help beggars or people but there are so many. You cannot help all. Never. Right?

T : Ya.

G : Just help how many people we can. Ya (Cough). So," Om Mane Padma Hum" are written temples form different Buddha's (Cough) Ratnasambhav, the Buddha of the south, like Amitabh in the west, if you come and Amitabh Buddha is supposed to be a

bless full heaven. So the Buddhist people when they die, all the people pray "Om Amideveri" that means the departed soul goes to the peaceful heaven. So, we may cross that sign. ...All the Chinese they come in big number. That's good for the tourism as well. Now here very strange temple Harati. Harati is a protector and the strong believe for the valley people are she is the protector of the children. So all the parents who have kids, they come to worship here for their children health and we have legend history. She was a demonist and she used to kill other children to feed her own children.

T : Wow.

G : So all the you know the parents went to the Buddha for the solution. So Buddha hires the youngest son under his arm. So, she can't be anywhere and finally, she avelage to Buddha and find her feed Buddha ask her. What do you feeding? The same feeling we will have the other parents who lose. Surely you are not supposed to feed or you know.

T : Ya.

G : Take other kids then Buddha converted her to Buddhism. She began the protector of the kids but if you get the kids sick and we have taken in a hospital

T : Ya, may I get the name again ? (The bell sound countinuously strong by the devotees)

G : Harati. Harati mata, mata means mother. Normally if you enter in the temple people offer five different things, people offer like a flower, color, incense, bell for sounds, Kush for taste and light for warm and water for drink. Mostly you know flower, light, bell, incense, colors five elements. (Laugh) ...So, let's go to other side. That's a kind of leaf. They make in the rope and they put like a leaf/plate. Do you see a leaf plate like this? Normally when people go in the temple they used this kind of leaf. Metal leaf you used are not pure for the gods. They used this not for reuse and only one time. Here, they are made from rope. ...The clothes you know put a little oil, sink so it get flame, burn and they burn into ashes. So this kind of offering, like a offering. (Cough) so, no photo. You can observe here and inside there is statue of goddess Harati. We see the base Kalash. Kalash is mostly used rituals base. They put like a flower or offering water even the spring water for cleaning environment, purify.

(Cough).... Ya, there are different types of incense, Right? So, bigger size, we call stupa and smaller size we call chaitya. It is a Lichhavi period chaitya. Businessman family they used to offer. And these days very rear by over populating, the land is expensive and the valley most of the monasteries belongs to the family. So government can do nothing. If you go to Patan, There is a Stupa called Mahaboudha. Every brick has a Buddha image there.

T : Wow.

G : And build in a very small area, very tiny space very beautiful. So that is a very wonderful stone statue of Buddha. (Cough)Oh, normally people called Deva dharma and it has very less decoration, less ornaments. So it is a more incense if you come to 17 or 18 century, any ornaments any decoration you see in images. There is a very plain and almost human size. Normally Stupa is a solid, just mount. In our culture temple mostly for Hinduism but I just said the Mahaboudha temple that is Buddha, Right? (Laugh)..... mostly temple like a Pashupati temple you never say Pashupati Stupa. Stupa is a mount like I said and the for Buddhist like a temple is a monasteries where the monks and nuns recite for practicing their own dharma or religions. Normally for nuns called nunnery. Have you heard about Kunfu Nun ? Nun they really practice Kunfu.

T : Wow.

G : For themselves. They are very tough and they go from here to Delhi on cycle. They have to go for their rituals in Laddakh.

T : Wow Really ?

G : Ya with master. On cycle (Laugh) from here it takes 36 hours by bus and there are like a Guthi house belongs to the temples or Stupa and in the valley, you see wood carving stone carving and metal carving. Wood carving is mostly Bhaktapur is popular, metal carving for Patan –Lalitpur and Kathmandu normally also called Kantipur, kanti means light and pur means the city in Nepali language. So, Kantipur is a city of light. Lalitpur is the city of fine arts Bhaktapur is the city devotees. (Laugh)

So let's walk a little bit down, there is a mysterious building and we will come again up. (Guide takes down to the next temple to tourists).

Bhaktapur Durbar Square

TG(Female): (entering into a golden temple) So, these things are form the things from earthquake they have just got preserved it here. After they will preserve all the monumental then they will again put it back to their places. Ya ... Ya..

T: One thing we learn from India is not try to understand which god is this, which goddess or which incarnation and I know all of this symbols.....

G : ohh....So I will make you easy thing to understand and gods and Hinduism

T : Oh...ya.

G :Just to remember three gods

T: Ya.

G: One is god of creator, one is god of preserver and one is god of destroyer and three gods are the main gods in Hinduism. Rest of other's incarnation of them.

T: Oh...

G: Ya. And among goddess, so the one, the only one is Parvati. She is wife of Shiva. She is the goddess, the only one goddess.

T : Ok

G: Rest of other goddess are the incarnation of her..

T: What is her name?

G: Parvati.

T: Ok.

G: She is oh wife of a destroyer; Shiva and yes she is very good and after that just remember this

T: Ok.

G: Ya, incarnation.

T: So, Shiva, Vishnu....

G: God of creator is Brahma, Brahma. Ya. So, he is symbolized if you see the lotus flower .then you will understand he is god of Brahma and if you see the snake and snake kind of bird in front then you see it is a god of preserver Vishnu and next one is if you see bull, if you see tridum, you will know he is god of destroyer Shiva..ummm ya. Also the tridum and if you see lion if you see like goddess with different hand and if you see god with chopped head than we will see, this is the temple of goddess.

T : Ya. so this one.

T : ummm, ya.

T2: Yesterday you saw a snake in a door?

TG : So, That's why, the snake are the preserver of the house. So, still we have a festival of snake and we follow that every Hindu people during June/ July, we have a festival of snake and there we will put the poster of the snake.

T : Ya.

TG : If you carved anything in front of the door and worship. So, you feel you are self-safe and you think that they are preserving your(Mind your head)(Entering into Taleju temple) here you know every animals we have some significant and we worship them in every minutes. So, they were the queens of the most powerful ruler of this area, king and they were like you can imagine as in the carving work makes how much.....

Ya. it is said that like while seeing is only one but ya. They have like some 100 some have 50. So, you can see the crack steel.... Ya. and this is the royal goddess we call taleju and she is supposed to be a royal goddess like every durbar square. We have a temple of her and this is open to the public once in a year only and lots of sacrifices are done here. The they like people are now slowly getting aware like scarifying is not good and you have to stop this thing, the people are aware but still happen. Like

before it was said that 100 and 8 goats or buffaloes are killed, Now it is decreased the number or little low. So, ya. Time changing. It takes time but....

Ya. Inside we are not allowed to go. Ya. during our Hindu festival, Dashain you have lots of people this kind of temple especially in goddess area. We believe that goddess of power that's why we offer her blood. She is very powerful like and also in our culture, even in army soldier like when join in army soldier when they are going for a big war and bow down their head in front and sacrifices ...you know when they say like that if god get a blood , she is happy and conquered the things.

Ya, So, so many things (mind your head please) so, this is the royal bath area of king and queen at that time. Patan also, we have this kind of area so, every water resource or every water areas you see the snake. We worship snake also for the water god so that we will never have a scarcity of the water in this area. If you worship snake, and ya. we can imagine why UNESCO decided to include in their thing you know....

T : Ya. How much effort they have used at that time to make all this monuments?

G : It is quite, ya. also and also it is became late because you know we do not have such kind of artist easily available now so it takes time to make same things as it takes time to understand how to art. Ya. One thing is good that we still have those kinds of artist because we follow like we follow what our father occupation is. We still follow that culture still live .So, because of that you don't have number of artist but we have few artists who know this. Actually, How far i have understood that I believe is it is the part that how the artist is show the devotion towards their religion and they wanted to show these was not a such an internet at that time. They just wanted to show. You know how they are into the religion at that time. ya. that why we are getting things to explore around and again you see the amazing art at metal door. So, once you enter in every house mostly people want who are very religious whether he is Hindu or Buddhist, they want some sorts of carving like this so that like every house are guarded by their gods. So, it is a belief.

T: Ya.

G: They wanted to put like different god for different like you have different god for different symbols. They don't miss anything. Anyway they just got all this. So, they said that they love their for everyone for all. So, now I am going to test you. I want to

know how much you have understood and which temple is this? (By pointing the Shiva temple by the guide to tourists)

I think front ya, from front so, who is temple of this? Ahh ... don't put pressure ut it. (Tourist put feet to guide by mistake)

T: Shiva's temple.

G: Ya, you are absolutely right, absolutely right. It is Shiva temple. Most of the Shiva temple, we will find the erotic carving. On that sector, will find the erotic carving. This is also the other way to find. Mostly Shiva temple with her wife. So, we will have this kind of carving. This is because at that time. People are even today are so shy to be open about their sex or anything. So temple or this kind of area is a public place. So, it was a way medium to tell about the sex education to everyone.

T : Ok.

G : Actually that was a concept and also it is a symbol of creation. so...ya.

T2 : In India amazing picture the Kama sutra.

G : Ya, even today, there are not like enough to talk about sex this is a public place when they say this in temple in god.Ok. They believe it is simple thing this is normal thing. Everyone has to have knowledge about it. It is part of creation so

T: It is the similarity with some parts of the other cultures. So amazing... near my area in England, there are churches around 1980. So 500 years ago I guess it had been painting. In my sense, the population could not read and write then the story explained in the painting on the wall.

G : So, it is little bit same idea. Ya, actually the concept of every religion is same. Only the way of celebrating or converting their message is different from one part to other but ya.. more or less, everybody respect people. Be kind, Be good, be peaceful. Ya.. actually, if you follow then you are inside that capture by something and you have like.... It is part of discipline

T : Ya.

G : If you follow something, you are disciplined that god is watching. You should not do lie. Always try to be a good person.

T : What is this? So, you have goddess having cross leg standing on ...?

G: Actually they have mixture of dragon.

T : ahh ...OK ?

G: Elephant ya, it is said that god is always at a top.

T : Ya. Ya.

TG : God is the creator of the creatures. So, they have the respect toward their god. So, it is said that we know all are creators, every single every single thing, ya.

T : Ok

G : There is the day which the Shiva's birthday on February. At the time you have lots of people come to this place. Actually the main concept of building like this Shiva temple everywhere is mostly considered as a powerful and he is the only one god for Hindu and is a major one of Hinduism. And it is said that every Hindu once in their lifetime, they have to visit Pashupatinath temple.

T : Where is this?

G : This is in Kathmandu. So, it is also one of the UNESCO list and here the king was so clever. In Kathmandu, there has Pasupatinath itself. In Patan also there are Shiva temple and here is also Shiva temple so that here the citizen don't feel that they are away from the Shiva. They don't have to travel all the way to Kathmandu.

T : To the other kingdom ?

G: Other kingdom Ya.. every kingdom, there are structure of this kind, the pasupatinath temple.

G : Ok, let's have a yogurt.

Kathmandu Durbar Square

G: So, I am taking like a three palaces of the valley. One of the common thing is the goddess Kumari. Little bit after, I will give you the information of the kumari and the second was the taleju temple where we sacrifice 108 animals, right? And third common thing is like a you can see a big bell over here. So, the big bell during the sacrifice to animals to the taleju. So, we ring bell to notify to the people as well that we sacrifice that animals and also like when we don't have the modern clock of the watches like ring the bell inform the people that this is task and the fourth and fifth common thing is you are not allowed to visit now but while until the image we can also see the statue of the king who is the king pratap malla, one of the most versatile king in the history of Nepal. Right? So, the statue had been destroyed in 2015 by earthquake but still, like you can see the picture, the cover picture as well. And the fifth of the royal birth also have water spout and it is risky to visit after the main place. Now taking about the living goddess kumari. So, the living goddess kumari, this worshiping was started over the last king of Malla dynasty form 1755 A.D and the house over here that was constructed in 1767. So, it is almost like history of around like a 265. So, the current kumari over here is 45th kumari in the history of Nepal. And she is just now 3 years old who was selected as a living goddess kumari the last September 29. So, this one is 45th.

T : Is it in generation?

G: Not only the generation but like after one kumari retired, we choose the girl as a living goddess. So there are five major priests inside the house of the living goddess kumari who are responsible to choose kumari. It is not an easy task to be a kumari. So, she has to go through the four major test having a 32 major quality, she will be taken as a living goddess kumari. If she lose any of the 32 quality or she turns to 12 and automatically she is retired kumari. Because the kumari is also taken as the incarnation of taleju who kill the demons of the malla dynasty. Ok so, now the process of the choosing kumari like the 1st day, she has to prove the physical appearance test. So in the physical appearance test her eyes and her hair should be very deep black and eyelashes look like a cow's hair is longer, the teeth look like a pearl. Right? Soon later we are entering into the courtyard of the living goddess kumari and we will be seen there. So, now neck should look like contial, chest should be look like a lion, whole

body is look like a banyan tree. Leg should be look like a deer and voice should be look like a clear. These are the first requirement of the kumari. As she doesn't miss any of the quality of her first test she will be taken as second test. And for the second test, she will be kept in front of the stapping buffalo cause like the taleju the demon protector of malla dynasty. That's why, the kumari is also used to presence in front of the buffalo.So, the second test is she will be taken in front of the buffalo and will be watched, will be examined if she is get scared of feeling or not. If she cries, scream or get scared of the killing, she is like she has felt the test. She is not a kumari.

T : How many kumari are going to be test?

G : At least some. After she like a remaining test after passing this test, she is enter into the third test. So, need to enter into the darkness room for the night strapping a buffalo, if she is scared she is not able to be a kumari. And if she passes this, she is ready for the fourth and the final test so, for the fourth and the final test, she will be taken to the house of the kumari .Right? She will be allowed to pick up the personal belongings of the previous kumari. If she picks a personal belongings of the previous kumari then we believe that the taleju has incarnated of the young girl body and remain kumari and if she loses any of the 32 quality or she reaches to the puberty or the one of the important thing is that to retire as a kumari. If like the excretion of blood from her body, she is retired as a kumari. If she like the 10 year of the being kumari, or she has own her cut in a body means like the excretion of the blood, that means the taleju against the young girl means automatically retired.

T : What happens after she retire?

G : After being retired the kumari ,So, she will be returning back to her family. So she loses.....

T: Retire in 18 years old?

G: Not 18 there are like a 12 years and if she doesn't lose any of the 32 qualities until 12. After 12, taleju would automatically back from the young girl. So, in between like 3 to 7 years old and the current kumari she is just 3 to 5 years old. so once you choose the kumari in the last September 29, she was in 3 years old.

T: Does she pass all of the test?

TG: She passes all. So, there was four more other candidates and she was the first one who meet's 32 qualities.

T: And what is she doing?

G: She lives in the house and she just allowed 13 times a year comes out form the kumari house. Mostly during the festival time and while she walks on like a public people. She is not allowed to walk in bare foot on land cause like walking on the bare foot cause the excretion of blood. So, that's why every time she walks in a red carpet is laid either she will be wearing red stoking one and people will be carrying as a great care, the one of the special chariot behind the gate over here.

T: Can her family visit here?

G : Every day. Eating is like a soft food and one of the very important thing is kumari also has got the meaning. So, kumari means virgin girl or unmarried girl called as a kumari. Any question, regarding on kumari?

So, now we will be going the house of the kumari to see kumari. So, we will not be allowed to take the picture of the kumari while she comes through the window for the public appearances and as I just said that she comes out 13 times a year means like she doesn't go to school or hospital.

T: Hospital?

TG: She doesn't go. She will get private tutor and private doctor. So, she will be given each and every benefit she needs inside the same house.

T: What are the parents? Do they also get benefit?

G: Parents don't get the benefit but they have got the respect and the honour as the daughter is a kumari and the kumari also has the salary as well. So, she will have 400 dollor a month as a salary which will be utilized after the retirement from the kumari. Ok, first we will visit the kumari house then we visit the outer area. Then after we visit the inner place of the area. Right ?

G2: So, let me do repeat what I said before the kumari as she come , you can have a look in a place kumari. Kumari basically means a virgin goddess. She is pure and she is gentle and she is always being selected from the community who are living in Kathmandu and known as shakya community-S-h-a-k-y-a. Shakya are mostly devoted in making gold and silver. They do work on gold and silver. So there daughter are liable to be selected as kumari. Right form almost 300 or 350 years ago when this system is started of this. In terms of age, she could be either from 3 to 5 years in between as she is basically a child.

T : Wow.

G: And there are certain priests who are deployed by the government in order to select. So, one priest just try to show her very frightening looking mask they will cover of the whole face with and another priest may dance in front of the girl wearing very odd dress and the another priest may play the musical instrument on one side of the room basically in a drum thunder music.

T: To scare her?

G2: To scare her. Out of 3 to 5 girl who is standing out showing no fear, she is going to be consider as kumari but that is the first part of the examination. In the second one, They will also look at a head from head to toe to try to examine whether or not there are any marking wounds. If she is free form this, Again 32 qualities from her head to toe basically physical markings like nose, eyes and even lips, fingers they must have perfect and if she has that quality in her body. 32 qualities are called in hindi "battis lakchyaan ko yukta". They will not look after physically only but also she how brilliant she is asking all sorts of questions and she may be reply all sorts of questions 'answer. After taking consideration all this scenarios, she is considered as a selected one throughout the year and immediately they will provided photos and taken over the thrown.

T : Wow.

G2: And because of special princess of this country and she will continue to bless everybody else. And the president whoever and in common people on regular basis is coming to worship. Let's have a look. We don't take picture when we look at.

T : From where she is coming ?

G2: She is coming through the middle window. She will be goddess kumari until at the age of 13 or before puberty. Look at the window. She is showing now.

T : Wow, Namaste (in a small voice by the tourist)

G2: When she is at the age of 13 or 14 then no more kumari. She has to return home. She will meet her parents, stay with parents and she is not allowed to go to school. You know why this, She is a goddess and she should not walk at all on this crowd that is unholy ground.

T: Ok.

Pasupati Nath

G: The main thing that people do after someone dies and another ceremony is the barrel ceremony and in higher high ground there are some tribes and especially that sorts of things practiced in Tibet which is called sky barrel. Where the people die, they chop body and they feed to the vultures that is sky barrel which is practical in the higher Himalaya by very few percentage less than 1%. There is a tribe of samans who practice these rituals after death ceremony and on my left hand side, there is a place that is a barrel ground where somebody die, they put there. Ok, we are going to walk at cremation place now. And I have already warned you about the monkeys and dogs, not to touch them and not to patted the dog. You will see many and another thing is the holy man called Sadhus. You take your photo without a notice than they will come. They knew that they are taking a photo of them. Then you will be asked for money. If you talk with them, you can take a picture, Please.

Most of the cremation are in this bank of the river and the river flowing is called Baghmati-B-a-g-m-a-t-i. That is one of the sacred river of Nepal and that one of the tributary that mix into the Ganges. So, after cremation the ashes are not collected. Everything will mix into the river and on the other side we can see the initial light by the mourner, about to give the initial light to the death body is circulating the fire. That is the chief mourner. After circulating three times, he will give the first light in the mouth of the death body nowhere will rest and wait until everything can in trash . here is a guy with a white like clothes, he is someone appointed from the development trust he will take care of the body. He will burn the dead body into ashes. His body burn into ashes and mix everything into the river. The initial ceremony will stop on the other side. So, we are going to look over here.

T : Can I just ask what is in the mouth?

G : That is the initial light given to the dead body called "Dagbatti". Give the first light in the mouth of the dead body. That is the light given by the mourner and rest of the thing will be taken care by the guy who is hired from the community trust. Ok, let's take a look on the other side. Brahmins who recite mantras are waiting for the costumers performed the rituals ceremony and they are the fortune teller also. They look the palm and they study the astrological charts so that why they are here waiting for costumers. Ok, please, everyone we are going to move in a spot where we can see

everything. Then I will explain everything about the cremation what is done after someone dies. There are few steps (Stepping up the ladder)please. (Pointing). One my left hand side, people are wrapping the streture made from green bamboo. That is the stretcher used to carry a dead body and taken to the funeral fire. Ok please I will explain about the .. Ok here the steps are big (Stepping up the ladder) so be careful.(pointing). Ok please now people waiting for 24 hours but as soon as possible they will wait for the dusk or dawn, upcoming dusk or dawn.

T: Ok

G: As soon as possible the body must be cremated. Ok, I will repeat this.Everyone is here? Ok, Nepal is rich in ethnic diversity, the rights costumes differs at the time of cremation. According to the ethnic group, the rituals differ. For rituals, I am going to explain right now. When someone dies in a family, immediately the male member will go and bring the green bamboo. With green bamboo, they will make a stretcher just like the one you saw before and on that stretcher, when the stretcher is made, then the body' clothes form the body will be removed. They tight the straw the dead body and they strawed the body at white clothes at first. Second, clothes are in orange in color. Strawting the body with white and orange color, they tight the body on bamboo structures with four members, the closest members. They carried the body and bring the body at the cremation site. Hindus they wish to cremate the dead one at the back of the Baghmati river at this place. When bring body, first thing they do is they lie the body on that slide over there. Did you see the slide?

T : Ya

G: They lie the body on that slide called Bramhanal. That is the path to the deceased soul. That is the path to go to heaven or to the Bramha. And when the body lies on the top of that slide, the purification of the body will be done. The mourners will offer water to the death body. When the level of the river is high enough to the deeper foot into the water otherwise they will collect water from farm and wash the feet. Other mourners they will put a little bit of drops of water in the mouth of the dead body. From the next to the symbol of over there that is symbol called Shiva Linga. There is a hole that is that is the place where all the offering made to the maker's main ideal get collected that is the belief. The mourner will put the water in the mouth of the dead body. They offer lots of thing like vermillion powder, Suffern powder. The

incense, garnet the body and after everyone pay the homage. The body will be transferred to the stretcher again to take the body to the fire. Something will be happened that you saw before. The main, the chief mourner will circulate the three times and he will given the initial light in the mouth of the dead body. After that with the entire funeral member will remain waiting until all the dead body is cremated. When everything turns into ashes, then they mixed everything in river which is flowing and mix to the Gangas. This is the belief that a marigold garnet that is a very special. That place that is a particular place called Aryaghat. Over there, royal cremation site, when there was a monarchy. When the monarchy was gone then that place is opened for the public. People can make the extra money by cremating the death body over there. And also to cremate the death one some decorate with marigold flower. They will make the beautiful death bed. And what happens after the cremation? The chief mourner along with the closest relatives shaves their head before they go to house. They shave the head and the mourner will offer the rice bowl that is called "Shrada". That is the food offering to the deceased soul. That food which is offered to the deceased soul with 13 days will help the spirits to create an astral body which at wards will be helpful to give birth again. Because according to Hindu and Buddhist belief, you are circulating to the site of rebirth or "Samsara" and the main target is to get out from the cycle and liberated, to get mix into the universe, to get mix into the Brahma. So, that is the main belief of the Hindu and Buddhist. And I have got a question? Ohh.....how long do the main mourner have to wait for the dead body? As soon as possible, The mourner can be waited till the next dawn or dusk. They don't. They will hurry to bring the body to the site and cremate as soon as possible. Now days, what is happening is most of the people are dying at the hospital. As soon as the hospital releases the death certificate, they will bring the body in a van, in a metal stretcher and they buy the stretcher and other thing like to use for cremation by the development trust. They will pay the money and there they provide everything they needed for the cremation. Ok there is a question how long does it take to cremate for normal size? It will take 4 to 5 hours. If the body is big or fat it takes less time because of the fat. Fire will go wild.

Do you know how old is this site? There is no exact date. It has got the legend of deer and legend of cow. But the temple over here, the architecture in pagoda style which was built in a medieval time and that is the master pagoda style architecture. Golden

roof, golden pinnacles and silver doors. It is depicted to different daities. The doors, the tundal are depicted with intricate carving with fabely names and daities. It is related with the legend. Exact origin is unknown. It is said that Lord Shiva once descended to the earth and he was roaming around in a form of a deer and gods were little bit worried because lord Shiva, the main supreme god is absent from his realm. They started to search and they found that in a form of deer with his spouse Parvati in "Slesmantak forest". They came here for requesting the deer but the deer refused and in that place, it broke into three pieces. One remain in land in the earth, the ground. The lord install the statue of lord Shiva . He installed the Jyoti Linga over there and he named that statue " Pasupatinath", the Lord of animals and it is deserved in the land in many century and it was found by the cow named "Kamadhenu". That's a legend. Kamadhanu cow was wishful feeling, a magical cow and she always comes from the earth and go deep inside the forest. One day a farmer spy to the cow and found that the cow was offering milk on the ground. That spot is found out folic symbol of lord Shiva that is Jyoti linga. From that time there was a temple nearly late 15 century the old version of the temple which is shikhara style architecture but it was affected by the tramized and the queen built it again in pagoda architecture and later on different King, Shah, and Rana, they added silver door and golden roof to the temple. There are not allowed to enter into the main sanctuary, the main courtyard, the holiest temple in Nepal to the tourist and all. And that's the national deity also, lord Pashputinath. Any questions?

Patan Durbar Square

TG 1: So we are in the main courtyard. Ya, so, these are all are the gods and goddess statues.

Tourist: Why are these here?

G: They all are old ones. They lost their arms. Ya, these are centuries old god and goddess and the king worship them to get a power because power... so, this is the main courtyard, here every time once a year in festival time, animal sacrifices in this place mostly buffaloes. Ya and one say every time intestine hangs on the door and there are very nice statues centuries old but they lost their arms....

G : So, in this place once a year, they do the animal sacrifice here. So, on that time like 108 animals altogether and they will be... oh yes, once in a year. So, animals are like, they are like five different animals, oh... buffalo, sheep, goat , roaster and duck – D U C K. So, five animals make them into 108 numbers of animals. So, we do celebrate the festival called Dashain for ten days on those days, on the day, there will be animal scarfing over here and they offer the blood to animals to the goddess Taleju because some goddess they accept animal scarify. The beautiful place...

T: Okey.

TG 2: So, there is another square i.e. courtyard inside. Here but the doors are very low, very short, you need to bow down.(Pointing) You have to take care of your baby as well. So, beautiful courtyard. Ya... (laugh)..... Okey.. ya... so now this courtyard is known as Sundari chowk. The Sundari means beautiful for the especially for the female,very beautiful lots of woodcarving, gardens over here. The carving is in pillars, windows, doors in everywhere and you can see. One of the Malla king used to have ritual bath here. There is a different bath and this is for royal family. This is the rituals and in Kathmandu valley, there is lot woodcarving but and one cannot see stone carving but here there are 100's of different god and goddess are carved in stone sculpture and you can see garnet by serpent. Another image of the temple of Lord Krishna. We see the Krishna temple after a walk. So, that is the replica of that people. So, everything this carved in 17th century. Ya, very old ones and this kind of windows you can see over here they are known as..... ah... eye windows Ankhyal Jhyal we call it. There are windows of newari culture Oh -... Yes Hanuman,ahh...one

of three malla king used to meditate over here and like different stone he used to meditate... and woodcarving over here. So the temples are destroyed by earthquake so these are the tools of temple. They will fix the temple and they will fix it back again. Sundari chowk....(Laugh) they are gods lions and lioness. So mostly the lion and lioness are kept as a god. Ya...the very detail carving is observed in the door. And that is the back part of the temple. You could see some erotic carving as well.

TG 3: Come here I will tell you something and I will give you free time for lunch. So we are in patan Durbar Square. Before 1768, this is the separate Kingdom of Nepal and before 1768, there was rule by malla king. Ok those all monuments, it was built in 1768 originally it was built in 1768, for renovate many times. In here also we can see Hindu temple, In Hinduism we believe that we have 33 million gods and goddess and in Hinduism we have a three major god. Ok, the name of the member of them Brahma Vishnu and Shiva .Brahma is the creator of Hinduism. Vishnu is the protector of Hinduism and Shiva is the destroyer of Hinduism. In god, there is also 3 Letters. G means Generator, Brahma is a generator. O means Operator, Vishnu is a operator and D means Destroyer, Shiva is a Destroyer and Hinduism we have three types of Hinduism The first one known as Shaktism they are followers of Female Daities. They are allowed to animal sacrifices and they are allowed to eat meat indirectly. They are allowed to sacrifice animals and last one known as Vishnum. They are followers of Vishnu, they are not allowed to sacrifice the animals and they are not allowed to eat meat they are vegetarians but they are allowed to eat dairy products. So, they are not vegans. And this court we are known as a Mulchowk in our Language. That means the a main courtyard this side, there is a one temple known as a taleju Bhawani that is clan goddess of malla kings who ruled in 1768 century. At that temple is one and only open in a year.

In our festival that festival we call the Dashain that temple is open for the 9th day of the Dashain. And that is the very famous for animal's sacrifices. At festivals we sacrifices animals in here. We sacrifices 5 types of male animals -goat, buffalo, sheep, chicken and duck. Around here, do you see a wooden pillar? That is for animal's sacrifice .We tight the head of buffalo', goat's and chop down in here. And we are offering the blood to the goddess.

TG 4: Oh, we call this the Mulchowk with literally mean the main courtyard and because of the earthquake, the temples are renovated and the family goddess taleju of the mall king is here and wood carving is very popular here and the museum is run in this main building and if we go through this door we will get the beautiful courtyard called Sundari Chowk and they have a good collection of wood carving. Oh.stone carving and metal carving. In this center we can see the beautiful tap it is used for bathing tap for the royal family and they are decorated with various ideal of beautiful god and goddess and we can see the very strong stone over here which used to be at table of last king of this city for meditation. He used to mediate on that table. During summer days with a hot fire and during winter necked. Ya....we can see a very beautiful wood carving over here. And some of the parts of temple which fell down during the earthquake are kept over here and once the renovation process goes on they will take it back to the temple.

T: Shah king ruled?

G: Oh...after the unification of this city with proper Nepal. Nepal was rule by shah king in 1760 and before 1760, malla king rules over here. It was a separate king in state. Ya just in the city Patan and there was another king in Kathmandu and in Bhaktapur there was another.

T: Dragon?

G: Actually that was not a dragon. Ya. Of course, it looks like a dragon and I do must clearabout it. Generally, they have wind horse and other thing. I think that Oh...Influence of Chinese. There is wooden painting collection of few items. They are not much item over here. If we want to go for a photograph, we can but we have kept the shoes outside and climb up. Oh there is another big museum where we can go with your shoes

T: Ohh,big collection of the items. I take your photo.

G : Oh actually inside a museum more or later, Oh... in depending on the various segments there they have some sorts of meaning and explanation but a story may or may not be associated with that but they have a general patterns where they have such thing to be kept on such places generally in a carving they usually prefer it and even in country in Nepal, we used to prefer east when we sleep, not to keep the head

towards north, may be it is because of the magnetic .Oh.....one .Ok This is the beautiful base of the backside of the temple. It used the bathing place for the royal family on that time. Only the members of the royal family and priest are allowed to go enter.Oh, actually on the top generally in the Nepali temple there used to be a pinnacles which is decorated beautifully and here is an artist of Pity that they used there great creativity and make it more beautiful. There has a stone temple called Krishna temple which we can see in few minutes. They have kept as a replica of the temple as the pinnacle of the temple Oh...Generally on the top of the temple; there is a pinnacle which is pointed in the top and broad in base. We will see more of the pinnacles in the museum as well and Oh...a different a lot of temples are fell down during earthquake and different artistic carves especially wooden are store here and those are re used during the renovation. Those which can't use reproduce it and there are artist which are really skillful who reproduce again.

T: In Kathmandu, any foreigner..?

TG: Ya. I was with an American lady and her assistant. She was some advisor of Barack Obama and she was on the town with there in Bhaktapur It's a really crowd city and it's a really old city with a very old houses and narrow alleys. Oh...But.. Thanks I have some sorts of thing institution just few second before earthquake I felt that somebody shouting. I just asked lady to stop. I told there is fire or something and burst, big noise appear and I was the first person in crowd area.