

# **A STUDY ON ENGLISH CODE USED BY NAWALPURIYA THARU SPEAKERS**

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

**Submitted by  
Sumitra Rijal**

**Faculty of Education  
Tribhuvan University, Kirtipur  
Kathmandu, Nepal  
2019**

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Date of Submission: 12/09/2019**

## **DECLARATION**

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

Date: 12/09/2019

.....

**Sumitra Rijal**

## RECOMMENDATION FOR ACCEPTANCE

This is to certify that **Sumitra Rijal** has prepared the thesis entitled “**A Study on English Code Used by Nawalpuriya Tharu Speakers**” under my guidance and supervision.

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## **DEDICATION**

*Dedicated to my parents who devoted their entire life to make me what I am  
today.*

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**Sumitra Rijal**



## **ABSTRACT**

This study entitled "A Study on English code used by Nawalpuriya Tharu speakers" is an attempt to find out the English words mixed in the Tharu language. In order to achieve the objective of the study the researcher used both primary data and secondary data. In this study, Tharu community of Nawalpuriya Tharu speakers were selected from Nawalparasi (east Nawalparasi) district. In sample population there were literate and illiterate Nawalpuriya Tharu speakers. The researcher used purposive sampling procedure to elicit required data. The main tool for data collection was interview with recording. The researcher found mixed English terms in greater numbers. e.g. English, tractor, film, cycle, mobile, phone, boarding school, etc. The major findings of this study were code mixing is the most frequent at the daily or personal life rather than agricultural field and the most frequent at the word level in comparison to other linguistic units (phrase, clause and sentence). And literate Tharu speakers mixed more English terms in the comparison of illiterate ones.

This study consists of five chapters. The first chapter encompasses introduction of the study. It incorporates the background of the study, statement of the problem, objectives of the study, research questions, significance of the study, delimitations of the study and operational definition of the key terms. Similarly, chapter two deals with the review of related theoretical literature, implications of the review for the study and conceptual framework. The third chapter presents the design of the study, population, sample and sampling strategy, research tools, data collection procedures and data analysis and interpretation procedures. Same way, fourth chapter consists of the analysis and interpretation of the results and fifth chapter deals with the major findings, conclusion and recommendations. The fifth chapter is followed by the references and appendixes that were used in the thesis.

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## **ABBREVIATIONS & SYMBOLS**

Dr.	Doctor
etc	Etcetera
CBS	Central Bureau of Statistics
eg.	Example
p.	Page
%	Percentage
FM	Frequency Modulation
i.e.	that is
no.	Number

# CHAPTER ONE

## INTRODUCTION

This chapter subsumes background of the study, statements of the problems, objectives of the study, research questions, and significance of the study, delimitation and operational definitions of the key terms.

### 1.1 Background of the Study

Language is specific to mankind i.e. only human beings can have the capability to speak language. Language is a system of arbitrary vocal symbols by means of which human beings communication. As Subedi (2011) defines “language is a system of arbitrary vocal symbols by means of which human beings communicate.” It is the divine gift of God. It appears to be the most important means of communication in social, economic, education sectors and so on. In the same way, Chomsky (1957, as cited in Subedi, 2011p.3) wrote “language is a set (finite or infinite) of sentences, each finite in length and constructed out of a finite set of elements.”

English is regarded to be global language or most widely used language. English language is taken as dominant language in the present day. English language has gained its link language status all over the world. Similarly, it is widely used language in the field of education, science and technology, entertainment and information business, media and so on.

According to Sharma (2015 p, 57) “English beings one of the most influential or dominant international language, its spread all over the world cannot be exaggerated.” It is becoming a global language how, because of its power and most of the people who speak it.

Sharma (2015, p 57), wrote “The placement of international uses and users of English in terms of three concentric circles (Inner circle-English as a first

language, Outer circle- English as a second language and Expanding circle- English as a foreign language).” English being a universal language is a medium of communication all over the world. It is a medium that is spoken by the majority of the world population. In Nepal it is taken as a second or foreign language. English codes are spoken or used by the different language speakers who have different language as their first language. And it is mixed knowingly and unknowingly by Outer circle and Expanding circle countries, whether they are educated or uneducated. Nowadays, the English language has definitely become a global lingua franca. English has come to have a large influence on a multitude of other languages. Due to the growing effects of English language in every language in every field and sector, people are compelled to use it directly or indirectly.

Nepal is a multi-racial, multi-religious, multi-cultural and multilingual country. There are 125 castes, where 123 languages are spoken in Nepal (CBS 2011). Nepali language speakers and other language speakers are also used or mixed English codes knowingly or unknowingly in their language. The country of Nepal is world famous for several reasons because of its exhibit a remarkable wealth of cultures and languages. In Nepal there are three regions; Mountain, Hilly and Terai regions. Tharu people are found in Terai and the Inner Terai of Nepal. They have been living here for thousands of years i.e. they are original inhabitants of the Terai region. They have their own custom, culture, religion and language varies from one place to another. There are found in 24 districts of the Terai region and all the Tharu do not use same variety of the language. Tharu speaks a variant of Bhojpuri. In eastern Nepal, they speak a variant of Maithali. More standard versions of these dialects are widely spoken by non-Tharu neighbors in the same areas so that there are no important linguistics barriers between Tharus and their neighbors. Tharu people also speak Nepali language or they mixed Nepali language in their mother tongue. And then, they also speak English too and also mixed English codes in their mother tongue. For example



Toi morke *help* karhi na ?  
(Do you *help* me?)  
Aaju *school* jaikē badai.  
(We need to go *school*, today.)  
Moi *bank* jaibanhi.  
(I have to go *bank*.)

The language of Purbeli (East) Tharu is different from the Pachhimeli (west) Tharu. It is different from geographically and their languages are influenced by various languages eg. Urdu, Hindu, Bhojpuri, Maithali and Bengali. It is logically that their identity and language name is often geographically oriented, such as Morangiya Tharu, Saptariya Tharu, Dangoriya Tharu, Rana Tharu, Kathariya Tharu, Chiwania Tharu, Parseli Tharu, Nawalpure Tharu and so on.

As my study, I will try to study on English code used by Nawalpuriya Tharu language speakers. This study will be conducted in Kawasaoti municipality of Nawalpur district (East Nawalparasi of Bardhaghat Susta)

## **1.2 Statement of the Problem**

Mixed language has been a kind of trend to show the modernity and intellectuality among the people nowadays. It is difficult to find out the people or group of language community who are monolingual in absolute.

In Nepal, most of the monolingual people are mixing other language, especially English in their mother tongue. Tharu community is one of the monolingual community in Nepal. Tharu people are also mixing the English codes while speaking Tharu language. Using mixed language in the course of having conversation is increasing day by day. Due to the influence of English language people are compelled to mix English codes in their speech. All most all the people can get contact and have developed the level of understanding to use mixed codes while speaking. Educated people insert English codes in their

speech whereas uneducated people also do. Particular language group also mix English codes in their first language.

Tharu language speakers are mixing English codes in their mother tongue while speaking. They do not consider its effect on the Tharu language speakers or Tharu community. Directly or indirectly it hinders on the original language speakers of the Tharu community. They cannot transfer their first language to the next generation, because of mixing the English codes in their mother tongue. For example:

Dada *road cross* karke jayeparsai.

(Brother, we have to *cross* road.)

Morke *disturb* jhin karhi.

(Don't *disturb* me.)

Tharu's speaking style or pouncing style of English codes is different than literates. It is necessary to study on it, what sorts of words are pronounced differently? Why do they mix the English codes? Similarly, when they mixed English codes? So, this study will be conducted to find out English codes mixed by Nawalpuriya Tharu speakers while speaking Tharu language in Nawalpur district.

### **1.3 Objectives of the Study**

This study had following objectives to complete the research task;

- a) To find out the English codes used by Nawalpuriya Tharu people while speaking Tharu language in the conversation of
  - Daily life
  - Agricultural field
- b) To suggest some pedagogical implications on the basis of the findings of the study.

## **1.4 Research Questions**

This study searched the answers of the following research questions;

- a) What are the English words which are used by Nawalpuriya Tharu people while speaking Tharu language in daily/personal life and agricultural field?
- b) In which context are English words used by Nawalpuriya Tharu people while speaking Tharu language.

## **1.5 Significance of the Study**

This study will be significant for researchers who want to carry out the research in code mixing. It will be beneficial for the exports to collect the experiences and use in particular field. Curriculum designers, textbook writers can design curriculum as well as course book considering effectiveness of code mixing for the people. English language teachers will also use it as a supporting language to motivate students towards learning on code mixing. This study will become fruitful for the researchers as researches materials, for textbook writers, subject exports, language learners and the target group learners who are interested in learning Nawalpuriya Tharu language. This study will be helpful to identify needs, practices and pedagogical implementation of code mixing in English Language Teaching classes.

## **1.6 Delimitations of the Study**

This study was delimited to the following.

- a) The area of study was confined to Kawasoti municipality of east Nawalparasi (Nawalpur) district.
- b) It was limited to Nawalpuriya Tharu speakers.
- c) The sample population was selected through purposive sampling.

- d) This study was limited to analysis to English words mixed by Nawalpuriya Tharu speakers.
- e) Other mixed languages except English were not counted for this purpose.

### **1.7 Operational Definition of Key Words**

The key terms used in this study are defined from the following operational perspectives:

**Code mixing-**code mixing refers borrowing English words and mixed them in Tharu languages.

**Nawalpuriya Tharu-** Nawalpuriya Tharu who are resident of Nawalpur district and the language spoken by approximately 50,000 speakers west of the Gandaki River, in and around the Nawapur valley.

**Tharu language-** the Tharu or Tharu hat languages are any of the Indo-Aryan languages spoken by the Tharu people of the Terai region in Nepal.

## **CHAPTER TWO**

### **REVIEW OF RELATED LITURATURE AND CONCEPTUAL FRAMEWORK**

This chapter consists of the review of related literature, review of related empirical literature, implications of the study and conceptual framework respectively.

#### **2.1 Review of Related Theoretical Literature**

This section is all about the review of the theoretical literatures related to the English codes mixing. Under this section different books by various scholars, journal, articles of various English Language Teaching fields through online sources are extremely studied and received intensively.

##### **2.1.1 Introduction of Language**

A language is a means of communication where human beings share their feelings, ideas, emotions, thoughts, desires and opinions with each other by the use of languages. Language is the written and spoken methods of communicating words to create meaning used by a particular group of people.

Wardhaugh (1986, p 1) defines “A language is what the members of the particular society speak.” Language is a system of conventional signals used by community for communication. It may be the expression of thought by means of speech sound. Language functions as the most powerful medium of sharing or expressing ideas, feelings, emotions and experiences.

According to Bhandari (2011), “language is a unique gift to human beings which distinguishes them from animals.” It means human language is very systematic. Language is a means of communication. So that we say language is a means of sharing ideas, feelings, thoughts and messages.

Language is a means of sharing thoughts, feelings, ideas, etc. In general, language is a system of vocal sounds used for communication. It is language that has made human beings the extra creature on the earth. Human language is unconstrained in its communicative range which allows for highly sophisticated collaboration among its users.

Similarly, language is a structured system of conventional arbitrary speech symbols used voluntarily as a shared means of communicating ideas, opinions, feelings, thoughts and emotions between or among the people. Language is a skilled behavior performed by only human beings. It is a social phenomenon by means of which people build the relationship in the community.

Thus, language is the spoken and written methods of communicating words to create meaning used by a particular group of people. Human cannot think that the social, economic, cultural life without language.

### **2.1.2 The English Language**

English is one of the languages existing in the world. It is spoken all over the world. It is taken as a global language. It is an international language accepted as an international lingua franca which has made worldwide communication possible.

According to Sharma (2068, p 45) “In Nepal English has been used as a means of interaction and medium of writing by the people from educated and elite circle since Rana regime”. Value of the English language is spreading all over the world.

With the increasing use of English language in the world, it is not only the language of English people but also the language of other people. It is not the language of inner circle countries but also the language of outer circle and expanding circle countries. People of other language, they not only use English as a medium of communication but also to create literature, to expand business,

to get education. Most of the books, news papers, journals and magazines in the world are found in English language. Through science and technology English language is spreading all over the world.

English is one of the prestigious languages in the world. It is the most widely used language. So it is often called world language. It deserves a special position since it has made international communication. So it is said that the international language for communication. In every international programmed like as conferences, seminars, workshops English language is used as lingua franca.

In Nepal, English is a link language between native and nonnative speakers in academic or nonacademic area. English is the medium of instruction to teach. It becomes public language. It is the most dominant language in the world and also in Nepal, because of its use and power most of the people speak it.

English as a language of wider communication, it is entrenched worldwide. Nowadays most of the things are produced by developed countries where English language is spoken. Other countries people who are not the native speakers of English language, they use English words while speaking their own mother tongue.

### **2.1.3 History of the Tharu Language**

The Tharu or Tharuhat language is any of the Indo-Aryan languages spoken by the Tharu people of the Terai region in Nepal. The Indigenous Tharu people are the largest indigenous ethnic people of the Terai and the Inner Terai of Nepal. They have been living here from thousands of years i.e they are original inhabitants of the Terai region.

Although their non precise classification within Indo-Aryan remains uncertain, Tharu languages have superficial similarities with neighboring languages such as Awadhi, Maithili and Bhojpuri. The Tharus live in 24 districts of the Terai

region and they do not use the same variety of the language. That is to say, the language used by the Tharu people of east is different from west.

Tharu is one of the language spoken in the southern part of Nepal mainly in twenty four districts where they live (chaudhary,2004) very few Tharu speaking people live on the hills and even fewer live on the high mountains(CBS, 2001). The Tharu language belongs to the Indo-Aryan family and is the fourth largest language which is spoken by 5.86 percent of the Nepalese people (CBS, 2001).

Tharu people are also found in Nawalpur District. Nawalpuriya Tharus who are resident of Nawalpur district and the language spoken by approximately 50,000 speakers west of the Gandaki River, in and around of Nawalpur Valley. Tharus who live in Nawalpur District, they have their own culture, custom and language. They speak Nawalpure Thary language. The total population of Nawalpur district is 310864 individuals (CBS 2011) and the population of the Kawasoti municipality is 62,421 (CBS2011) and the total Nawalpure Tharu language speakers are above 15,000 in Kawasoti municipality. The Tharu of kawasoti municipality live in southern part of the Nawalpur district.

Nowadays Tharu speakers mix English words while speaking their own mother tongue. English language is dominant language in the world. it affects not only others language but also the Tharu language due to various reasons like as, things are produced, all are labeled in the English language that is books, theories, principles, technological tools, media, politics, educations, agriculture materials and so on. Similarly, every language is influenced by culture. Language is the reflection of the culture. In Nepal English culture is spreading day by day, which is directly or indirectly influenced in Tharu language. So that the Tharu language speakers are mixing English words while speaking their own mother tongue.



For example:

morke *help* karina.

Moi *hospital* jaibanahi *checkup* karaoye

#### **2.1.4 Tharu Community in Nepal**

Nepal is landlocked country in South Asia. Nepal is divided into 7 provinces and 77 districts with 26,494,504 population (CBS 2011). It is the nation with Nepali as the official language.

Nepal is multilingual, multicultural country. The country Nepal is made by three physiographic areas; Himal, Pahad and Terai. The unification of the Nepal in the 18<sup>th</sup> century, Nepal's various indigenous nationalities "Adivasi Janajati" have been incorporated within the caste hierarchy to varying degree of success.

Among Adivasi Janajati of Nepal, Tharu community is one of them. They live in the Terai, a narrow strip of land which extends across 550 miles of the southern border of Nepal. Tharus are the indigenous groups of Nepal. They are rich in culture, traditions, rites and rituals which they perform from birth to death.

The Tharu people are divided into different sub groups like as; Rana Tharu, Morangiya Tharu, Saptariya Tharu, Dangoriya Tharu, Kathariya Tharu, Chitwaniya Tharu, Parseli Tharu Nawalpuriya Tharu and so on. It is logically that their identity and language name is often geographically oriented. Tharu people live in villages in houses plastered inside and out with mud and cow dung. Their houses are longer, a family group lives together. They make almost everything they use themselves. They have their own cultures, gods and follow a Gurau. Their religion is animist and Hindu as well. Their economical activities are based on agriculture, fishing and farming. They never leave the support, care of the people of their society.

Tharu people have their own cultures, customs and languages. They celebrate Dashain, Tihar, Maghi, Jitiya, Chhat, Holi etc. Arrange marriage is mostly prevalent in Tharu community, specially they believe in child marriage but nowadays love marriage is also accepted by the Tharu community. In death ceremony, after the death of Tharu member, the body is burned or buried, according to the Tharu community. They have their own songs in their mother tongue, some of them are; Patewa, Jhamta, Lathi nach , Chaiti, Badhaha etc. they are scattered from east to west living in other societies with social harmony. They can get adjust with any castes.

### **2.1.5 Tharu Language in Nepal**

Nepal is diverse linguistics heritage systems from three language groups; Indo-Aryan, Tibeto-Burma and various Indigenous languages isolates. The major language of Nepal, according to 2011 census are; Nepali (44.6%), Maithali (11.7%), Bhojpuri (6.0%), Tharu (6.6%), Tamang (5.1%). Nepal is the home to at least four indigenous sign languages. Nepali is the official language and serves as lingua franca among Nepali of different ethno linguistics groups.

Among Tharu language is one of them. The Tharu people are an ethnic group indigenous to the Southern foothills of the Himalayas. Most of the Tharu people live in Terai region of Nepal.

Tharus are recognized as an official nationality by Government of Nepal (CBS, 2011). As of 2011, the Tharu population of Nepal was censured at 1,737,470 people or 6.6% of the total population. In 2009, the majority of Tharu people were estimated to live in Nepal.

Mukhiya (2014) says that “Tharu people sre found in 24 districts of the Terai region of Nepal and all the Tharu language speakers do not use same variety of the language.”

It means the language of the Far-Western Tharu is different from Eastern Tharu. It is different from the geographically, culturally and socially and their languages are influenced by various languages e.g. Urdu, Bhojpuri, Awadhi, Maithali Bengali etc.

### **2.1.6 Linguistics Imperialism and English Linguistic Imperialism**

Generally, linguistic is the study of the language. Linguistics is the scientific study of the language. It is the scientific discipline. It is the methods of investigation of the human language.

Saud (2009, p. 4) says that “Linguistics is the scientific discipline, it is a science in that it is empirical and objective, its explanation of language is based on observation of language phenomena and its explanations are consistent and economical.” That we say it is the systematic study of language and its origin, organization, nature and development.

Linguistic is the science which attempts to understand language from the point of view of its internal structure. In general, linguistics is the study of human language. It is the study of human natural language.

Although linguistics is the scientific study of language, a number of other intellectual disciplines are relevant to language and intersect with it. Linguistic is involved in understanding how languages are used in society or in the world by the human beings.

Same way, linguistics imperialism is the imposition of one language on speakers of other languages. It is defined as the transfer of a dominance language to other people. Linguistics imperialism is a type relationship where one society can dominant another by the languages.

According to Phillipson (2007) said that the world is about to get the victory over the natural phenomenon because of rapid development of science, technology, commerce, communication extra. People of different societies they

have their own language, they are coming into contact with other societies and they borrow or mix words from other language.

According to Galtung (in Phillipson 1992, p.52) “Imperialism is a type of relationship whereby one society or collective in more general terms can dominant another”.

Phillipson (1992, p. 53) says that “Linguistic imperialism is also central to social imperialism, which relates to the transmission of the norms and behavior of a model social structure and these are embedded in language”

Similarly according to Penny (2002) “Language is the medium through which the elite of the center regulate the Periphery and plays a crucial function by providing the link between the dominant and the dominated groups and it representative of the basic upon which the notion of linguistic imperialism is built.

The spread of English language, it becomes dominant language in the world. English linguistics imperialism involves the transfer of language on the basic of its power and use. English is a global language. It is taken as a lingua franca. English language can be seen as linked to linguistics imperialism, in particular, English becomes dominant language in the world. The spread of English language may marginalize other language since English language can be a gatekeeper to education, employment, business, opportunities and popular culture.

Phillipson (1992, p 47) says that “The dominance of English language is asserted and maintained by the establishment and continuous reconstitution of structural and cultural inequalities between English and other languages”.

Huge use of science and technology, computer based education, English oriented classes, English medium classes, international trade and business, modern mass communication, international conferences, seminars are hosting

in English language because it is taken as a link language and as a lingua franca all over the world. So that people are compelled to know English, learn English, speak English and mix English in their own mother tongue.

### **2.1.7 Code Mixing**

The term code refers to the particular dialect or languages one chooses to use for communication between two or more parties. Code mixing involves the transfer of linguistic elements from one language in to another. It is a lexicon or partial shift from one language to another.

Code mixing is the mixing of two or more languages or languages varieties in speech. People who mix different codes in their speech may have done so intentionally or automatically it happens.

Wardhaugh (1986, p. 103) “Code mixing occurs when conversant uses both language together to the extent that they change from one language to another course of single utterance”. We can say that code mixing is the mixing of one speech act into another speech act.

Code mixing usually other in bilingual or multi-lingual community or society, it means most of the people are bilingual or multilingual and bilingual or multilingual speakers for example may think that one of their languages. It is a mixing of two codes or languages, usually without a change of the topic.

According to Wardhaugh (2006, p101) “Code switching (also called code mixing) can occur in conversation between speakers turn or within a single speakers turn.” If we use a language and mix words, phrases and sentences from one language to another language, it is called code mixing.

Code mixing can be a very useful skill. It refers to mixing of two different codes within sentences. It is a process of mixing of two or more languages while communicating. The change of codes within a simple utterance without any associated topic change is known as code mixing. Code mixing is the

development process that utilized the use of multiple programming languages for a single project or application.

Wardhaugh (1986, p116) wrote the three reasons of code mixing. They are:

- a. Choice of topic: people are found mixing the codes of English language when they use to engage mostly in the topics related to science and technology. For example: Mobile, Computer, Tractor etc.
- b. Solidarity with listeners: if they found that their partner mixes the English codes in their speech they also tend to mix the English codes.
- c. Perceived socio-cultural distance: the participants are found socially and culturally different that's why they are mixing English codes in their speech.

In Nawalpur District, most of the Tharu people speak Nawalpuriya Tharu language, but nowadays they mix English words while speaking their own mother tongue, for example,

Aaju mor *mood* kharab badae.

Behaana behaana *tension* velae.

## **2.2 Review of Empirical Literature**

A number of related research works have been reviewed and summarized as below.

Lamichhane (2006) has conducted an observational research on “A study on code mixing used in Supermarkets”, to find out the types of English words used in business in Nepal. He has collected data from the supermarket of Kathmandu. His sample population was 40 costumers of supermarkets. They were randomly selected. For collecting data he used questionnaire, checklist and direct observation. He found that lots of English words are frequently used in business such as; prize, colors, discount, amount, expensive, next one, heavy

and not bad. Mostly word level mixing was found in hundreds of different speech events.

Neupane (2007) has carried out a study “An analysis of English code mixing in Nepali Folk Songs.” This study aimed to find out the English code mixing in Nepali folk songs. He selected 25 folk songs, 25 singers as well as writers. He used judgmental sampling procedure in his study. For collecting the data, he used observation and questionnaire as the tool. In his research the researcher showed that Nepali folk singers and lyricists use English words, phrases or even sentences in Nepali folk songs very often, some of the noun were mixed more than verbs and adverbs.

Similarly, Neupane (2007) has conducted a research entitled “A study on code mixing in Bhojpuri language.” This study aimed to find out the English expression mixed in the Bhojpuri language speakers were randomly selected from the Bhojpuri speakers. She has used questionnaire and checklists to collect data. She found that literate people could understand and use the meaning of English words they mixed while speaking their mother tongues but illiterate people could not understand and use them.

Chaudhari (2009) has conducted a research entitled “A study on code mixing on Chitauria Tharu language.” This study aimed to find out English words and expressions. Which are used in Chitauria Tharu language and frequency of code mixing? He selected randomly eighty Chitauria Tharu language speakers. He used both primary and secondary sources for the collection of data. He found that both educated and uneducated mixed English words while speaking together with their mother tongue.

Bohara (2010) has conducted a research on “Code mixing in the TV program ‘play it on’”. This study aimed to find out the mixed codes in different contexts of the program, analyze them through different statistical tools and suggest some pedagogical implementations. In this research there were not sample,

sizes, sampling strategies. The findings of this study showed that noun at the word level, sampling sentences and language functions are used in day to day conversation.

Sah (2010) has conducted a research entitled “The mixing of English codes in Maithili public speech.” This study aimed to find out the frequency of English words that are used in Maithali public speech and to explore sex-wise and topic-wise trend of mixing English words. He used primary and secondary sources of data. The primary data were elicited from Maithali speakers selected using the judgmental sampling procedure. Observation and Tap recorder were used as research tools. The major findings of this research were that words level code mixing is found more frequently in the Maithali public speech. The ratio of mixing English words by the female speakers is greater than ratio of the male speakers.

Bhandari (2012) has carried out a research on “Mixing of English Codes in News Broadcast in Doteli Dialect”. This study aims to find out the English words used in news broadcast in Doteli Dialect. She used non-random judgemental sampling procedures. She classified those jargons into different fields of knowledge and checks their equivalent term in Doteli Dialect. She recorded 20/20 episode of Doteli news till 20 days from Mahakali F.M. and Shuklaphanta F.M. She selected 40 episodes of news all together. At last, she found that the greatest number of words was mixed in the field of political and educations.

Mukhiya (2014) has conducted a research entitle “A study on English code mixing in Parseli Tharu language”, The main objectives of his study was to identify the language words in the Paraseli Tharu language and to suggest some pedagogical implications. He used purposive sampling procedure on both educated and uneducated male and female groups of population. He selected 30 Parseli Tharu people. He used observation and interview is a research tools. He found that the mixing of English word is gradually increasing day by day.



Kandel (2018) has conducted research entitled “Mixed English codes in the conversation of Bilingual and ethnic minorities.” This study aimed to find out mixed English words used by multilingual and ethnic minorities Nepalese people in day to day topics and to find out their pronunciation of such mixed English words. He selected 30 uneducated or the multilingual and ethnic minorities of Tulsipur Dang district. He used Interview and focused group discussion used for the collection of data. He found that the multilingual and ethnic minorities level. Nepalese people do use some English codes in their conversation.

Same way Neupane (2018) has conducted a research entitled “English codes used by farmer.” This study aimed to find out the English terms used by the farmers white speaking in the Nepali language in the conversation of daily life, agriculture, participating in meetings of community and to find out the context in which the English words are used. He selected 30 farmers of Bardaghat municipality in Nawalparasi district. He used a set semi structured interview for the collection of data. He found that farmers are mixing English words consciously or unconsciously while speaking in the Nepal language due to different situational context.

Though a number of research studies have been carried out in the area of code mixing in the Department of English Education. This study will be different from other researches on the basis of objectives, methodology tools and nucleus of the study. No one has conducted a research on code mixing in Nawalpuriya Tharu Language. Thus it will be a new attempt in English Language Teaching.

### **2.3 Implications of Review for the Study**

In literature review, our central focus is to evaluate and examine what has been before on a topic and establish to our own research out of the different studies reviewed, my central focus is to examine and evaluate what has been before on

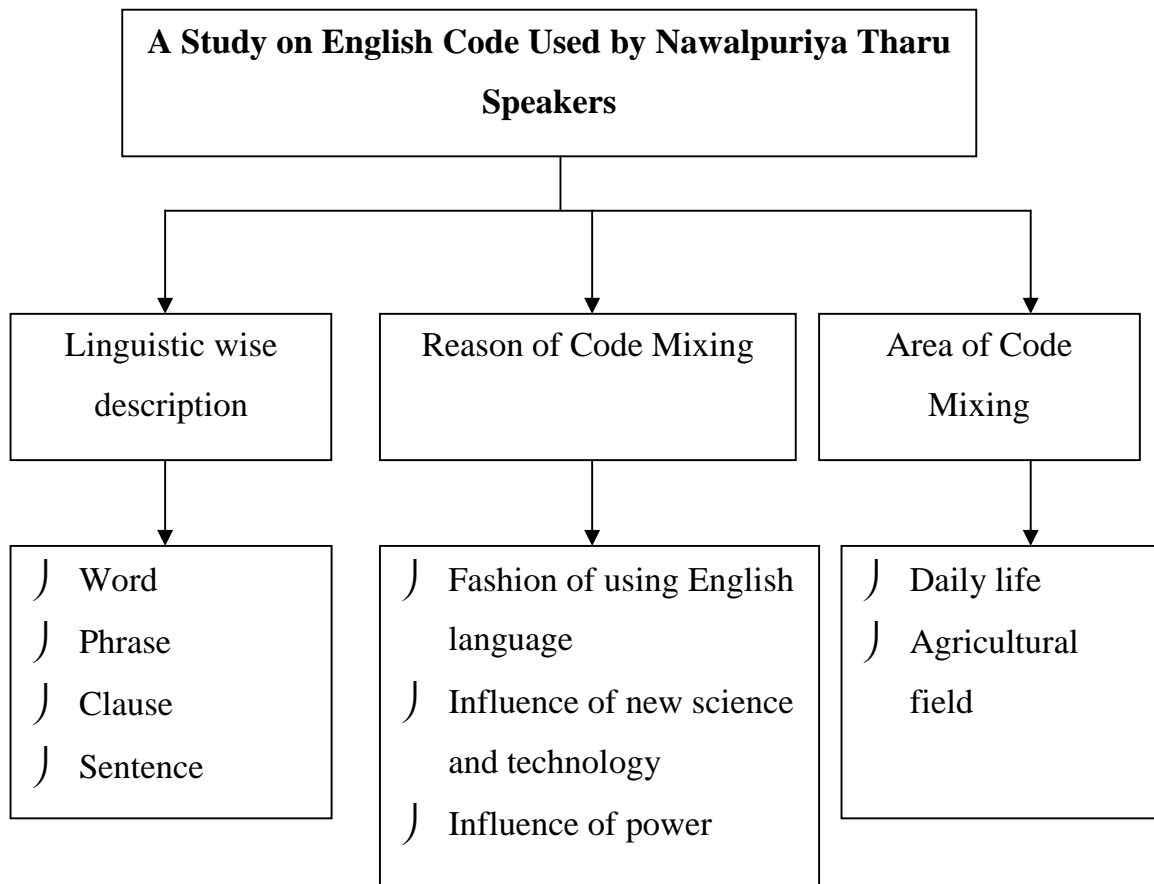
a topic and establish relevant information to my own research. This review of the study, have been taken from various book, reports, journals and previous researches etc.

The researcher got the ideas related to sampling procedure, selection of population and defining of Tharu from the reviewed thesis of Mukhiya (2009). Similarly the researcher got the useful ideas regarding formulation of research objectives and writing the back ground of the study from the thesis of Neupane (2011). The researcher found the useful information about Tharu people preparing the research tools and ideas regarding the collection analysis and interpretation of data, writing the finding, conclusion and recommendations from those researches carried by Chaudhary (2009) and Neupane (2007).

These entire sources help me to bring the clarity and focus on the research problems, selecting the proper research designs. I got the ideal related to sampling procedures, how to review the related literature? How to select the data collection tools? And how can we construe the tools? Ways of data analysis and in interpretation, finding the other problems related to the research topic. Literature reviews help me to make this study more effective, purposeful and meaning. So I have selected the topic to study on English code mixing in Tharu language in Kawasoti municipality of Nawalpur district.

## **2.4 Conceptual Framework**

The study on English code used by Nawalpuriya Tharu language speakers in Kawasoti municipality in East Nawalparasi (Nawalpur) district will be based on the following conceptual framework.



## **CHAPTER THREE**

### **METHODS AND PROCEDURES OF THE STUDY**

The following methods and procedures were adopted to carry out this research study.

#### **3.1 Design and Methods of the Study**

In course of this study, the researcher adopted Ethnographic research design. This study was based on the values norms of Ethnography research design. It followed the steps of Ethnography research design.

Ethnography is a social science research method. It relies heavily on up-close, personal experience and possible participation by researchers. It means description of the people, culture and language. It is used to study about the life and culture of a particular group. It is the process of discovering of the life and culture of small isolated trivial group.

Fetterman (1986, p 41) says that “Ethnographic methods and techniques help to guide the ethnographer through the widerness of personal observation and to identify and classify accurately the bewildering variety of events and actions that from a social situation.” It is one of the in-depth studies of the acquisition of different linguistics pattern in relation to socio-cultural behavior of the participants of a group.

Similarly Shagrir (2017, p 9) wrote “Ethnographic research is a genre of qualitative research, which developed out of anthropological methodology.” It investigates societies and cultures on the basic of human, interpersonal, social and cultural aspects by examining.

Ethnographic means a description and interpretation of people and culture. It involves the study of cultural characteristics of a group in real world. It focuses

on the cultural meaning revealed by the behavior of the subjects under study. Ethnography is the deep study of the naturally occurring behavior within a culture of a social group. The approach to gathering data is to;

- (i) observe the culture for a long time. (week, months, even years)
- (ii) interact with and interview members of the culture.
- (iii) analyze documents and artifacts.

Thus, this study was strictly based on steps and procedures of ethnographic research design, specially observation, interaction and interview procedures.

### **3.2 Population Sample and Sampling Strategy**

The Tharu people who speak Nawalpuriya Tharu language in Kawasoti municipality of Nawalpur district were the population of this study.

The researcher used the purposive sampling procedure to select the sample. Nawalpuriya Tharu speakers of the Tharu community was selected as sample. All the Tharu people were constituted for the sample of this study. The researcher recorded six interviews (1 interview = 1 hour) where three interviews were taken from daily life of Tharu people and three were taken from agricultural field. The required sample were selected from Kawasoti municipality in Nawalpur district.

### **3.3 Research Tools**

One of the common tools i.e. interview and participant observation were used for the collection of data. Researcher participated in the communications and activities of the Tharu community. Interview was taken with respondents from Tharu community. The researcher focused on the mixed English words used by Tharu language speakers and the researcher related their pronunciation with actual English transcriptions.

### **3.4 Sources of Data (Primary and Secondary)**

The researcher used both sources of data.

#### **(a) Primary Sources of Data**

The Nawalpuriya Tharu language speakers were the primary sources of this research.

#### **(b) Secondary Sources of Data**

The researcher consulted the books, journals, reports, and also consulted the theses. Moreover the research searched the websites and links.

### **3.5 Data Collection Procedures**

The researches applied the following procedures to collect data for this research purpose.

- a) At first, the researcher visited the Tharu village of Kawasoti municipality.
- b) Then, the researcher explained the purposes of visiting and ask for permission with the authority then after the researcher will build rapport with the concerned people and participate in communications and activities of the selected group.
- c) After getting permission, the researcher took an interview with record their conversation together to the selected Nawalpuriya Tharu speakers. (record together with interview)
- d) After, the researcher collected the data from the selected community; researcher will thank the authority and all informants.

### **3.6 Data Analysis and Procedures**

After the data collection, the data was analyzed by using appropriate description. Systematically collected data was transcribed analyzed, interpreted the presented descriptively and analytically. The transcription was based on the oxford English dictionary 9<sup>th</sup> edition.

### **3.7 Ethical Considerations**

This part should be taken into account while conducting the research on any event or issue. Therefore, the researcher maintained the ethic in the following steps of a research.

#### **(a) Prior to conducting the study**

The researcher kept in mind regarding the permission of the selected area and the participants. The researcher gave due respect to the selected side without thinking short terms benefit to the study.

#### **(b) Beginning the study**

The research identified the research problem that was as much as practicable to the participants to sing on the consent from as their interest, not compulsorily. The researcher valued to each aspect of participants.

#### **(c) Collecting data**

First of all, the researcher made participants sure researcher the confidentiality of the name and fame and get the data by respecting their individual potentiality while answering the questions. The research made them little disturb avoiding the unnecessary information. Furthermore, the researcher rewarded the participants in order to get the data if the context was on appropriate.

**(d) Analyzing data**

After collecting the data the researcher had to analyze the data objectively by maintaining the privacy of collected information between the researcher and selected participants.



## **CHAPTER FOUR**

### **ANALYSIS AND INTERPRETATION OF DATA**

This chapter deals with the analysis and interpretation of the collected data to fulfill the set objectives.

#### **4.1 Analysis of Data and Interpretation of Results**

Especially English words spoken by the respondents were focused and recorded. A range of communication transcription was done and recorded which is presented later in appendix section.

The analysis and interpretation of data in consideration with objectives and research questions have been discussed by dividing the categories of mixed words into some specific areas; for example: daily life and agricultural field. The data were analyzed thematically and descriptively by giving different headings.

Most of the ethnography researches are qualitative in nature. Being a ethnography research, it has the characteristics of qualitative analysis. In this research the researcher analyzed the data from the interview and participant observation under different situation. I observed Tharu community regularly and taken interview necessarily. To collect data, I used recorder and field note. The data were analyzed thematically and descriptively (used to record analyze) by giving different headings.

##### **4.1.1 Code Mixing in Terms of Linguistics Units**

The main aim of this study was to find out the mixed English words in the Nawalpuriya Tharu speakers while speaking their own mother language.

For the purpose of finding out the English codes spoken by Nawalpuriya Tharu speakers while speaking Tharu language the researcher divided the English codes into linguistic units.

Linguistics unit is one of the natural units into which linguistic message can be analyzed. Linguistic unit wise description mainly focuses on total English code mixing in the Nawalpuriya Tharu speakers while speaking Tharu language. It deals with word level, phrase level, clause level and sentence level under the linguistic unit.

The following table shows that the mixing English codes in terms of linguistics units in Tharu language by Nawalpuriya Tharu speakers.

**Table 1**

**Code Mixing in Terms of Linguistics Units**

<b>Linguistics unit</b>	<b>Number</b>	<b>English code used in daily life</b>	<b>English code used in Agricultural field</b>	<b>Mean</b>	<b>Percent</b>
Word level	83	45	35	0.755	74.45
Phrase level	25	19	6	0.227	22.73
Clause level	0	0	0	0	0
Sentence level	2	2	0	0.018	1.82

There were 110 English expressions mixed in the Nawalpuriya Tharu language. From the above table the researcher found that word level occupied the highest numbers of mixed English words by Nawalpuriya Tharu speakers and it occupied 0.7455 mean, which is also the highest numbers of mixed English words. Similarly Nawalpuriya Tharu speakers used 45 English words in daily/personal life in comparison to other linguistic units.

At phrase level less number of English phrase was mixed in the Nawalpuriya Tharu language. From above table, it was found that 25 English phrase and 0.227 means occupied by English phrase. And then English phrase was mixed more in daily/personal life rather than agricultural field. 19 English phrases were used in the conversation of daily/personal life where 6 English phrases were used in agricultural field.

None of English clause was found in Nawalpure Tharu language, neither in daily/personal life nor in agricultural field. Only two English sentences were mixed at Nawalpure Tharu language and they mixed English sentences in daily/personal life not at agricultural field which occupied 1.82 percentage and 0.018 mean as a whole.

#### **4.1.1.1 Word Level**

Words are the blocks from which sentences are made. Similarly, it is a single distinct meaningful element of speech or writing, used with others (or sometimes alone) to form a sentence.

Different speakers mixed different English words on different topic while speaking Tharu language. Some interactional data are presented below according to mono-morphemic structure and poly-morphemic structure of word.

##### **a) Mono-Morphemic Word**

A mono-morphemic word that contains just one morpheme. It deals with only free word. It cannot be broken down into smaller meaningful units, only into sound segments. Few interactional data are presented below.

Bahu *tailor* kholke basai.

(Daughter in law started *tailor*.)

Hamar *picnic* khayel jayel basai.

(We went for *picnic*.)

Dui *group* vaile, gawoto purahi sunsan.

(There were two *groups* will all villagers.)

Koi *school* gail basi, koi aailbasi.

(Some go to *school*, some come to home.)

Tuhar *photo* khichkar haldeibadi.

(Can I take your *photo*?)

From the above examples, it is found that most of the respondents mixed mono-morphemic English words in the Nawalpuriya Tharu language. More mono-morphemic words were used in daily/personal life in comparison to poly-morphemic words. 41 mono-morphemic words were used in daily/personal life. It occupied the highest numbers of mixed English words in daily/personal life of Nawalpuriya Tharu speakers and 15 mono-morphemic words were used in agricultural field. Film, mobile, cycle, tractor, time, hospital, hero, party etc. were used by Nawalpuriya Tharu speakers in their mother tongue.

#### **b) Poly-morphemic Word**

It is also known as multi-morphemic words. It is a word made up of more than one morpheme. It can be broken down into smaller meaningful units. It deals with both free – free word and free bound words. I have presented a few data from recording, they are:

*Tractor* kin aaike *motorbike* kin.

(After returning, he bought *motorbike* and *tractor*.)

Tharu jain fatkai *mixed* fatkai.

(Pure Tharu language cannot speak, speak mixed language.)

*Orange color* ledhehi kapada.

(Buy *orange colour* dress.)

From above example, it is found that least number of the respondents mixed poly-morphemic words. In addition to above mentioned opinion of the

respondents, some of other respondents also mixed poly-morphemic words. For example, cutting (cut+ing), football (foot+ball), allowed (allow+ed), birthday (birth+day), etc. it was found that 8 poly-morphemic words were mixed in Nawalpure Tharu language, where 4 poly-morphemic words were used in daily/personal life and 4 were used in agricultural field.

#### **4.1.1.2 Phrase Level**

Phrase refers to a small group of words standing together as a conceptual unit, typically forming a component of a clause. Similarly, it is a group of words that is part of rather than the whole of a sentence. In this study, the researcher found some phrase level words were used by Tharu speakers while speaking Tharu language. Few interactional data are presented below.

Betiya government *school* me partei.

(Daughter studies in government *school*.)

Betuwa boarding *school* padawa.

(Son studies in boarding *school*.)

Shankar medical *hall* jaile vauji?

(Daughter-in-law, are you going to Shankar Medical *hall*?)

Among 110 English terms, 25 phrases were mixed by the Nawalpuriya Tharu speakers while speaking their own native language. Only few numbers of Tharu speakers mixed English phrases literate and illiterate both used phrase in their language. Most of the English phrases were occurred from daily life of Tharu speakers rather than agricultural field.

#### **c) Clause Level**

It if a group of words having its own subject and predicate. There were not found any English clause while speaking Tharu language by Nawalpuriya Tharu speakers.

#### **d) Sentence Level**

It is a set of words that is complete in itself. It is a group words that are put together to mean something. It is the basic unit of language which expresses a complete thought. Only two English sentences were mixed while speaking Tharu language by Nawalpuriya Tharu speakers. The data are presented below. Hello, Thank You.

#### **4.1.1.3 Two Terms Wise Description**

It deals with two terms which is viz, daily/personal life related observation and interview, and agricultural field related observation and interview. Most of the English terms were repeated by Nawalpuriya Tharu speakers. They collocate 110 English terms. English codes were equally collocated by Nawalpuriya Tharu speakers. Although daily life occupied more (66.37%) than agricultural field (33.63%). The following table show that the area of code mixing in Tharu language by Nawalpuriya Tharu Speakers.

**Table 2**

#### **Area of Code Mixing**

<b>Area of code mixing</b>	<b>Number</b>	<b>Mean</b>	<b>Percent</b>
Daily/personal life	73	0.664	66.37
Agricultural field	37	0.336	33.63

Examples of English words which were mixed by the Nawalpuriya Tharu speakers in two different terms was written in appendix IV in detail according to daily/personal life related observation and interview and agricultural field related observation and interview.

Few data of two terms wise description are presented below.

### a. Daily/Personal Life

Through participation observation and field note, the researcher collected data for this study. The researcher took part in their daily life activities and took record about their conversations. Few data are presented below related with daily/personal life of Nawalpuriya Tharu speakers.

Kakar *scooty* taa?

(Whose *scooty* is this?)

Osna *line* badai hain didi?

(Sister is there in *line*?)

*Bike* ko me jaiwale ka

(Are you going to there by *bike*?)

Kata *toilet* ganai ke.

(Bad smell is coming from *toilet*.)

*Exam* delai taa?

(Did you take an *exam*?)

Bahu ka *result* kahile aakhain?

(Daughter-in-law, when will be your *result* published?)

Aarume lasain *bike* ome lelegai *time* o me pugailgai.

(He took her by *bike*. We reached on *time*.)

From the above example, it is found that the more English words are used by Nawalpuriya Tharu speakers in their daily or personal life. 73 English terms were mixed in daily/personal life which occupied 66.37 percent and 0.664 mean. Nawalpuriya Tharu speakers used more English terms in the conversation of daily/personal life. Cycle, sir, aprone, party, bike, hospital, medical hall, English medium etc. were mixed in Nawalpure Tharu language.

## **b. Agricultural Field**

By the use of record, the researcher presented following data related to agricultural field by the Nawalpuriya Tharu speakers while speaking Tharu language. Some of agricultural related data are presented below.

Tarkari kheta ke *training* aukheni hain gelii.

(There was a *training* about agriculture did you attend?)

Kaun kaun gauwaa *group* vaiseli.

(Which villages make a *group*?)

Khetowa me *tractor* gaile badai.

(Is there *tractor* on my field?)

Ketowa me pani patahane o ke liyenii *line* haindoilai.

(*Line* is not for irrigation.)

From the above examples, it is found that the less used of English words by Nawalpuriya Tharu speakers in their mother tongue. 37 English terms were mixed in agricultural field which occupied 33.63 percent and 0.336 mean. Nawalpuriya Tharu speakers used less English terms in the conversion of agricultural field. Training, group, tractor, electric, hand tractor, phone call, road pitch, cutting etc. were mixed by Nawalpuriya Tharu speakers while speaking Tharu language.

### **4.1.1.4 Problem in Coding the Exact Term Wise Description**

It mainly focuses on two different English words where the first one is the words which are collocating in Nawalpuriya Tharu speakers. They have been overtaken by English language and the next one is not easily available in Nawalpuriya Tharu language.



### **a. Overtaken by English Language**

It deals with only collocating or overtaking terms. For example,

Mobile chalauna *allowed* hainbadai.

(Its not *allowed* to use mobile.)

*Bag* banake bechahai?

(This *bag* is made for sell.)

*Draft* to utihena akhai hamara

(Its same *draft* of mine.)

Mummy *cutting* sikai jahai hamara

(Mom said to take a *cutting* class)

Among 110 English terms 60 English terms were overtaken by English.

Nawalpuriya Tharu speakers mixed English code without knowing that they are using another code in their speech. They go on mixing another code due to the richness of English vocabulary and trend of English language used in daily life. It is automatic because Tharu people mixed English words without any reason to be mixed. Some of the words are mixed due to their assimilation in Tharu language. For example: bag, draft, cutting, etc.

### **b. Not easily available in the Tharu language**

It deals with only English terms which haven't name of Tharu terms. For example,

Bike o me lelegai.

(He took her by bike.)

Kathi meter lagai?

(How much meter do you need?)

Aaj budhabar market jauhai.

(Lets go budhabar market.)

Among 110 English terms only 50 English terms were not easily available in the Tharu language mixing of English code, mainly depends on the context and topic. Knowingly and unknowingly, Tharu speakers mixed English codes. Literate people consciously mixed these kinds of English whereas illiterate people unconsciously mixed English codes while speaking Nawalpure Tharu language. Bike, market, pass, mix, gate, mobile, cycle, truck etc. were mixed by Nawalpuriya Tharu speakers while speaking Tharu language.

#### **4.1.2 Reasons of the Mixed English Words**

English code is mixed in the Nawalpuriya Tharu speakers while speaking their own mother tongue in different context and various reasons. Some of major context of mixing English words or reasons of mixing English codes in Nawalpuriya Tharu language are presented below.

##### **a. Linguistic Imperialism**

Imperialism refers to the policy of forcefully extending a nation's authority by territorial gain or by the establishment of economic and political dominance over other nations, or to the dominance of one phenomenon over others.

Linguistic imperialism is the imposition of one language on speakers of other languages. It implies that there is the influence or dominance of one language over many other languages. English language can be seen as linked to linguistics imperialism, in particular, English language has dominant as although in almost every language in the world. Obviously, Tharu language is also dominant by English in every aspect such as education, culture, lifestyle, science, technology, politics, businesses and so on. Therefore, Nawalpuriya Tharu speakers also mixed English words while speaking Tharu language due to linguistic imperialism. For example:

Bahu ka *result* kahile aakhain?

(Daughter in law, when will be your *result* published?)

*Bike* o me lelegai.

(He took by *bike*.)

*Bag* banake bechahai.

(This *bag* is made for sell.)

Some of the words were used by them on the basis of linguistics imperialism are: tractor, hospital, time, boarding school, draft, cutting, mobile, photo, etc.

### **b. Fashion of Using English Language**

English language is a link language between native and non-native speakers in academic or non-academic area. English language is international language so that most of the people (native or non-native speakers) think superior who speak or mixed English words. That's why Nawalpuriya Tharu speakers also used and mixed English words while speaking their own native language to feel standard themselves. In the name of fashion Nawalpuriya Tharu speakers were consciously or sun-consciously mixing English terms while they are speaking Tharu language. For example,:

*Draft* to utihena akhai hamara.

(Its same *draft* of mine.)

*Time* o me pugailgai

(reached on *time*.)

Mobile chalauna *allowed* hainbadai.

(Its not *allowed* to use mobile.)

### **c. Influence**

English codes were used by Nawalpuriya Tharu speakers on the basis of technology and science or they mixed English codes in their mother tongue by the influence of technology and science. Most of the new technologies were invented by the English countries. They give their things in English language. By forcedly or their own choice knowingly or unknowingly Tharu speakers speak English given name while speaking Tharu language. For example:

*Bike* ko me jaiwale ka?

(Are you going to there by *bike*?)

Betiya government *school* o me partei.

(Daughter studies in government *school*.)

Hamar *picnic* khayel jayel basal.

(We went for *picnic*.)

#### **d. Influence of Power**

Power refers to the ability to coerce, influence or control or to ability of influence. The spread of English language it becomes dominant language in the world. It is the powerful language worldwide. By the use of new technologies, English medium classes, English oriented classes, international trade and business, computer classes, English language becomes powerful language all over the world. So that people are compelled to speak English, use English and mix English. Therefore, Nawalpuriya Tharu speakers also mixed English words by the influence of power in their own mother tongue. For example:

*Orange colour* ledhehi kapada.

(Buy *orange colour* dress.)

Tuhar *photo* kichkar haldeibad?

(Can I take your *photo*?)

Kata *toilet* ganai ke

(Bad smell is coming from *toilet*.)

#### **4.1.3 Literacy Based Description of Mixed English Words in Nawalpuriya Tharu Language**

Literate Tharu speakers have been found using more English words than illiterate ones. Similarly, illiterate Tharu speakers mixed only words and phrases in their conversations but literate persons mixed words, phrases and sentences. Literate Tharu speakers mixed more complex codes for e.g., draft, time, machine, whereas illiterate Tharu speakers mixed simple English terms

and then some English terms, tractor, school, result, used in the same frequency because these terms did not have equivalent words in the speaker mother tongue. These words are used by both literate and illiterate Tharu speakers as well. Same way the level of understanding between literate and illiterate people is different which means illiterate person can use the English words without knowing its real meaning. It is possible that they can easily be mixed and both literate and illiterate people is pronounce incorrect but illiterate more than literate.

## CHAPTER FIVE

### FINDINGS, CONCLUSION AND RECOMMENDATIONS

This is final chapter deals with the major findings, conclusion and recommendation based on the analyzed data. This chapter summarizes and concludes the whole study in the very first two sections. Some recommendations of the study in policy level, practice level, further research and some pedagogical implications have been suggested in the basis of the findings of the study.

#### 5.1 Findings

This section based on analysis discussion and interpretation of the data findings. After analyzing and interpreting collected data. This study comes with following results.

- i. Code mixing is the most frequent at the word level in comparison to other linguistic units (phrase, clause and sentence).
- ii. Lots of English words used in daily/personal life rather than agricultural field.
- iii. Mono-morphemic words were found in the highest number than other linguistics units. For example tailor, school, time, double. etc.
- iv. Only simple sentences were mixed in the expression which were remarked in the lowest position.
- v. None of clause was found in the study.
- vi. It was found that literate Tharu speakers mixed more English words in the comparison of illiterate ones.
- vii. Both literate and illiterate Tharu speakers mixed English in their mother tongue consciously or unconsciously.
- viii. It was found that science and new technical equipment topic demands for the maximum use of English words rather than other topic.

- ix. Some English words were found naturally while speaking Tharu language due to fireplace words. For example mobile, phone, bus, school, etc.

## **5.2 Conclusion**

This study has been used to evaluate and examine the English codes used by Nawalpuriya Tharu speakers while speaking in the Tharu language. Tharu researcher has observed and participants of the Tharu community for data collection. The researcher has made interview, participants, observation and field note as a researcher tools to collect the data. The researcher has listed the major findings and implications of the study after analysis of collected data.

In this study, the researcher went through situational context of language use rather than linguistic context. Nawalpuriya Tharu speakers are mixing English codes due to linguistic imperialism, influence of new technology and science, influence of power, fashion of using English words. Using of English language in other languages are different on the basis of context and situation. In today's world, almost of all the people are bilingual. They mixed one language to another language while speaking. In the context of Nepal, Nepal is multilingual country. People have different language as a mother tongue. Among them, Tharu is one. Tharu speakers are mixing English codes consciously or unconsciously while speaking in their mother tongue due to different situational context. For example, while communicating within the family members and speaking in agricultural field. As the data analysis and interpretation was done systematically, the researcher found that the Nawalpuriya Tharu speakers mixed English words frequently at the word level than other linguistic units while speaking Tharu language.

## **5.3 Recommendations**

This section deals with pedagogical implications and further study. The researcher intends that the recommendations given for the pedagogical implications will be used in future and the recommendation for further study

will be helpful to the other researchers to carry out researchers. Based on findings and conclusion the major implications of the study for educational practice can be presented under the following level.

### **5.3.1 Policy Level**

Policy is a principle of behaviours, conduct, etc. thought to be desirable or necessary, especially as formally expressed by a government or other authoritative body. Policy is principle or protocol to guide and achieve rational outcomes. The policy maker often makes right decisions for the wrong reasons. The main implications at this level are as follow.

- i. The curriculum designers should make the dynamic nature of language auto consideration mainly to make the students familiar with the English words.
- ii. English for Tharu speakers should be prioritized in policies.
- iii. The course designers should design course for the Tharu speakers to show the nature of English code mixing to enhance their professionalism in agricultural and education.

### **5.3.2 Practice Level**

From the finding of this study, some of the practice levels are presented below in order.

- i. Tharu speakers should be provided with the great exposure to the authentic English code which is used daily in Tharu's life.
- ii. Different sorts of trainings should be conducted for the Tharu speakers aiming to promote the learning English codes which are using in daily life.
- iii. This might be useful to the prospective teacher's trainers in the field of English code mixing.
- iv. This might be useful to the prospective researchers.



### **5.3.3 Further Research Related**

This study could not cover all the areas of the study. Nothing can be absolutely perfect in this world. It may have some limitations. It had pointed out some relevant areas for the further study. Such recommendations are presented as below.

- i. This study was limited in Kawasoti municipality of Nawalparasi (east Nawalparasi) district. So similar study should be conducted in other area/districts.
- ii. This study can work as a guide liner to other researcher to reach their aim by using ideas from, this study.
- iii. This study would be useful for new researcher to identify mixing areas in second language acquisition.
- iv. This study can enable the other language researcher to gain new evidence to find out how language codes are mixed in other language at the time of speaking.
- v. The mixed of different linguistic units in the Nawalpuriya Tharu language helps English language learners for the betterment in reading.

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## Appendix I

### Mixed English Words in the Tharu Language by the Nawalpuriya Tharu Speakers

Cycle	bag	aunty
Motorcycle	doctor	shirt
Film	game	apron
Bike	truck	birthday
Mobile	party	madam
Phone	country	picnic
Tractor	T-shirt	electricity
Bus	jersey	hero
Machine	double	road pitch
Cutting	hotel	line
Draft	perfect	exam
Hospital	tailor	bazaar
Group	pass	miss
Boarding	partner	last
School	monkey	pink
Meter	mummy	English
Ribbon	result	sir
Football	change	degree
Scooter	training	time
Allowed	photo	mixed
Midpoint	order	toilet
Group	colour	

## **Appendix II**

### **Mixed English phrase**

English medium

Government school

Boarding school

Phone call

Nepali medium

Orange colour

Medical hall

Road pitch

Electric range

Time pass

Hand tractor

English subject

## **Appendix III**

### **Mixed English sentence**

Hello.

Thank you.

## Appendix IV

### Mixed English terms according to major two scopes

#### Daily/personal life

#### agricultural field

Cycle	tractor
Motorcycle	line
Government school	machine
Boarding school	time
English medium	change
Nepali medium	last
Orange colour	road pitch
Medical hall	group
Hospital	picnic
Film	meter
Bike	cutting
Mobile	result
Phone	tailor
Draft	bazaar
Football	mid point
Scooter	birthday
Photo	double
Bus	training
Time	allowed
Aunty	electric
t-shirt	country
sir	hand tractor
miss	time pass
shirt	phone call
aprone	
party	

country  
game  
truck  
hotel  
perfect  
change  
degree  
gate  
order  
madam  
hero  
exam  
pass  
monkey  
mixed  
partner  
tractor  
result  
colour  
boarding  
school  
English subject  
Electric charge  
Pink  
Toilet  
Mummy  
Hello  
Thank you



## Appendix V

### Overtaken by English language

Machine	allowed
Film	order
Cutting	colour
Draft	orange colour
Hospital	hello
Group	thank you
Boarding	aprone
School	birthday
English	picnic
Result	electric
Football	electric charge
Tailor	road pitch
Time	line
Photo	exam
Mixed	last
Midpoint	pink
Bag	English medium
Game	government school
Party	boarding school
Country	phone call
Jersey	nepali medium
Double	medical hall
Perfect	time pass
Partner	hand tractor
Monkey	English subject
Ribbon	toilet
Change	training

## **Appendix VI**

### **Not easily available in the Nepali language**

Cycle

Motorcycle

Bike

Mobile

Phone

Tractor

Bus

Scooter

Doctor

Truck

t-shirt

shirt

sir

miss

madam

hotel

pass

meter

degree

gate

aunty

hero

bazaar

mummy

## Appendix VII

### English Codes Mixed with their Frequency

English codes	Frequency	English codes	Frequency
Machine	2	Cycle	3
Film	1	Motorcycle	1
Cutting	1	Bike	2
Draft	3	Mobile	1
Hospital	1	Phone	1
Group	1	Tractor	3
Boarding	1	Bus	1
School	4	Scooter	1
English	1	Doctor	1
Result	3	Truck	1
Football	1	t-shirt	1
Tailor	4	Shirt	1
Time	1	Sir	1
Photo	1	Miss	1
Mixed	1	Madam	1
Midpoint	1	Hotel	1
Bag	2	Pass	3
Game	1	Meter	1
Party	1	Degree	1
Country	1	Gate	1
Jersey	1	Aunty	1
Double	1	Hero	2
Perfect	1	Bazaar	1
Partner	1	Allowed	1
Monkey	1	Order	1
Ribbon	1	Colour	1
Change	1	Orange colour	3

Training	1	Hello	1
Thank you	1	Apron	1
Birthday	1	Picnic	1
Electric	1	Electric charge	1
Road pitch	2	Line	2
Exam	1	Last	1
Pink	1	English medium	2
Government school	2	Boarding school	3
Phone call	2	Nepali medium	1
Medical hall	1	Time pass	1
Hand tractor	2	English subject	1
Toilet	1	Group	2
Mummy	1		

## Appendix VIII

### Transcription of Nawalpure Tharu Language

Duipat silae? Hum paxi ta ke silai. Morka thak sideai kal sidei, uh is kai bechai to kakar sidai, koi to kaka? Kaka uh usna badai. Wahi uh sidai si lai yehi yehi kathi karke to yekar ko uvarke karai. Ka karna lagi re, uo le jihni chalai, *mobile* chalauna *allowed* hain badai, buuhail, usne kahi. *Training* aaa dolaiha kaki hum? Talim aadolai? Haino uo to uslene aatai luga siee khai, baa pani siee khai xee. Inko koun sikaule, talim aadolai? Hainoo hamar mausi kikaee. Kaha ghar mausike? Hamar ghar ta chormara vithaa. Chormara? Hum haina ye *boarding* najkehi padaise. Nanu padai kahu pugaita? 12 padai. Uh ye kakar ghar tahi? Yo badki kaki, tyo majhli kaka. Kauna o paxa ....! Jhinke kaka ko dekaail undino. Falkai marta bulin sanga kathi hatahir hum. M

Ye *tractor* kakar? Uh majhi kaka kinehil. Undino dail, mahino me 2/3 choti aail, aruo dinhoto bahar hee basaik. Ye kapadowa pugxei! Hum pugail. Ham *bazaroo* see kinkelelei. Wokar kapadoke kurta suruwal nii bankainee! Hum bankai. Ye *bag* banaike bechaile! Humm banake bechail.

Ye nee napke banail na? Humm *draft* se napke banai. Kakar *draft*? *Draft* to utihenao akhai hamara. Hamar badki did banawoli ani napo ma baduke ghataike banakee karaikee maoree bada jheu lagkai. Tahu sikleei nahi ! *mummy cutting* sikai jahai hamara. Ghara ke tesai basai jaha kaha hamara marke jheu laagsai. Uune to sikai badai ardi didi kurta matra ke liye ded *meter* pugehha ki nahi. Yekai choti me lelei. Ye nanu. Silau bunai sikehi? Nahi yesehi dekh dekhke siklehi, ghara ghara baith ke siklehi, daulei. Padsa ki hain ta? Chhadahi, chhadeli, kahuwa padsei, choramara ki kawasoti. Hamra yehi gahume hi padsei. Sabina sangatiya? Haa Sabina wa kahuwa? *School* ke najikai. Ram Krihne mama kaha. Yesari silaunai, hum. Mausi kahil aail ta? Hijai aail. Ye ye badkan turka hain nii chhadkar isne idhar haalke sildai, yeho kapado. Kahuwa jayekri, aaj budhabar kawasoti jaeyk lagaek. Kurta ni silausee hum! Hum, wohi silausee. Hom *tailor* rakhne kojaike, kahii, yehi 7 gate Bhaisak ko Baisakh ka

kaa! Kahuwa kholai? Wahi, watuwa ke aaga, yee, sangahi padsaha. Hum sangahi siklahii, nahi hamra gahu mehi sakle. Unhi unke mausi se siklehi.

Wor bajai dauli dauli? Hum dauli. Ka kar rahi? Dhano dekha yee. Dhano me machha marke saap bigarke chhodai. Dhan rope dhanuwa barima jamaai machha marne dhan maddehi. Chhi kaske karai, kakar aai, usne ghumona, usne aai. Yeske yeske aai, haa yeske aai. Kakarke aai re bajai khetuwame? Bahun chhodiee kakar? Wo dekhon uh kara, yee!! Wo kakar *scooty* taa? Uhi bahun kao. Yee! Baje? Baje arko khetuwa me badai. Kakar? Khetowa me *tractor* gaile badai, isne gail. Yee. Khetowa me pani patahane o ke liyeenii line haindilai. Bajai gauvaa tarkari khet ke training aukheni hain gelii. Hain gelii, chhaddehi kaunkaun gauvaa group vaiseli? Undinoo pari gauwa ke chhokri gelii re. babu nani kaha padesi ta, bajai? Betuwa ke *boarding school* padawa, utkahi ghar najik betiya *government school* me partei yee, bahu khetowa me nahi kui bajai ? bahun bimar padsai, hospital baske parso hee ghara aailbadai. Kakar lagi. Gadi ma ki? Haa, kanchha lelegai, aarume lasain *bike* o me lelgai *time* o me pugailgai. Usne *phone* kai ke puchhle niko lagai hain chinta kari.

Ye kaun hei bajai! um Anu ke beti. Anu kau gail ta? Anu gharo me basee dhejaso ye namar sath hi be sail. Usko yehi dhaur lagatahina, hum!! Prinka hain aail na? aail parso gail. Jetho ko vaat khayel lai, yehi sutai ani gail. Kahuwa ke ghar? Gadi lagsai ke haine lagsai? Gadi sab jasai. Gochhada me jasai, tu hai gail badai, gail hamra pani gail. Kaun kaun gail, bhatu pani gail? Bhatu ta hain gail, mo eklaihiu gail. Hamara badki mama ka buhari ni usnehi ghara bana basahi usne milne galraha. Unke betuwa paseki nahita? Padsehi. *Exam* dehi. Haa dehi. Kahu utahi padsehi? Nahi yehi padsehi. Kathim aai ta? Gadima kee? Yehi kothama basai, *school* gai aai kari. Unka pati ni bajai? Wo ta bidesh gail. Kakar usne? Gadi chalai, *truck* chalai se re yee!! Kati kati samaan pathausee yee!!

Bahen baithai isphne! Nahi phupu baithai hamar yespahidauli. Kurchi ma baithna aaram sanga. Kah aaike, yehi aaike, tumhar sang fatkane ke liye! Ye

vauji padhel lekhal sangahi eautai *class* ma. Kaun vauji! Uh ke Rabina ke aama. Yee uske betuwa bideshoma margail. Gadi thokalailre ! Humm ke bideshoma gadima pareil, kachakkuchk vaigail.

Duwa betuwa hainaa? Humm dutwa betuwa. Betuwa nee mor mama ko mor palekai bad bad vaike kahawa. Surume uske patni hai thaha badai, gauwa sabke thaha hail, matariwa didile hain thaha dail pachhe thaha dail.

Mor beti aai. Kahu wa se? woske *cycle* chalha ke. Kahuwa padasai ta? Wo boarding ma aajwo *result* raichha, wosne *boarding* ka. Kauna? Kathi naam wa? Yehi k *mid-point*. Sabka beti betuwa yehi padtai, tumar marai kawasoti padtai. Hya mor ke hain pasan aai yee to. Hamar chhaudiya kahatai hain padhai ramro, kauna kaha, mina, mina did? Humm yesma ta chhokriya ta jauha vaglu or wohi jahi, pachha-pachha. Waha ni jeevan jotima *football* kehlay, *game* ma ta jeevan joti aage badai. Nach gan ni vail. Ori bahauna surti, hain banauli, ja woha jakar khai. Lehai vagina, khebaha, ha? Khebaha? Surti ya magari, kathi, haa, surtiya maghai, aail nakhadahi. Hum aari, betiya ka avail, result ka avail? *Pass* vail. Gauma sap ko chinal aandin gauwohi *change* vail, koi ko hain chinal.

Kaki, kaka kakhana aaipugiliya? Machha mareke gaise, machha mareke aail. Phupnio. Ka khai ka? Phupun bidhuta gail, mor ghass katke padaise.

Kaha jail tu yesai ghumke aail. Makai dol badai ke kakar ve dolo a dai na. pahel choti makai chital aandin hain chital. Saharai garo vail. Katke paani chalai. Haino wo chapar le ani payal cha pal lagauta bantaita, wo hilo falaita, kasno na dikka lagechha morke tofarski khaike nani? Mor ta hain khaike. Baje morke to maya kare ferri sano niru kaheke, manjuwa. Kaheke, khetke, kaheke. 12 baji mandirowa batti balai ke. Kahuwa, wa hi mandirawa nani moi ghass katna chali, ghara hasai la. Hummm.....