

**THE FORMS OF SEEKING ACCEPTING AND DENYING
PERMISSIONS IN ENGLISH AND AWADHI LANGUAGE**

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

**Submitted by
Jyoti Kaushal**

**Faculty of Education
Tribhuvan University, Kirtipur
Kathmandu, Nepal
2018**

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Date of Submission: 30/05/2018**

DECLARATION

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

Date:

.....

Jyoti Kaushal

RECOMMENDATION FOR ACCEPTANCE

This is to certify that Miss Jyoti Kaushal has prepared this thesis entitled **The Forms of Seeking, Accepting and Denying Permissions in English and Awadhi Language** under my guidance and supervision

I recommend this thesis for acceptance

Date:

.....

Mr. Raj Narayan Yadav

Reader

Department of English Education

Faculty of Education

TU, Kirtipur, Kathmandu, Nepal

APPROVAL FOR THE RESEARCH

This thesis has been recommended for evaluation from the following **Research Guidance Committee:**

Signature

Dr. Prem Phyak

Lecturer & Head

Department of English Education

University Campus

T.U., Kirtipur,

Chairperson

Mr. Raj Narayan Yadav (Supervisor)

Reader

Department of English Education

University Campus

T.U., Kirtipur,

Member

Mr. Guru Prasad Paudel

Teaching Assistant

Department of English Education

University Campus

T.U., Kirtipur,

Member

Date:

EVALUATION AND APPROVAL

This thesis has been evaluated and approved by the following **Thesis Evaluation and Approval Committee:**

Signature

Dr. Tara Datta Bhatta

Professor

Department of English Education

University Campus

T.U., Kirtipur

Chairperson

Dr. Bal Mukunda Bhandari

Professor and Chairperson

English and other Foreign Languages

Subject Committee

T.U., Kirtipur

Expert

Mr. Raj Narayan Yadav (Supervisor)

Reader

Department of English Education

T.U., Kirtipur

Member

Date:

DEDICATION

Dedicated

To

My parents who motivated me for my study

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I'm heartily indebted to my respectable Supervisor **Mr Raj Narayan Yadav**, Department of English Education, T.U., Kirtipur who despite their heavy schedule provided valuable and insightful suggestions and comments towards the preparation of this thesis.

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Jyoti Kaushal

ABSTRACT

This thesis entitled "The Forms of Seeking, Accepting and Denying Permission in English and Awadhi Language" was carried out to compare and contrast the forms between two languages. The main objectives of the study were to find out the different forms of seeking, accepting and denying permission used by Awadhi and compare and contrast the forms with the forms of English. Survey research design was used to conduct this research. I used both primary and secondary sources of data in order to conduct the research. The sample of primary data was 40 native speakers of Awadhi who were selected by using quota sampling procedure; a set of questionnaire was used as research tool in order to elicit the data. English forms were taken from secondary sources viz, Blundell, Higgins and Middlermiss (2001), Metreyk (1983) Leech and Svartik (1975). Secondary sources of my research were different book, websites, magazines and related thesis. The data were analysed, interpreted and presented descriptively by using tables and illustrations. The major finding of this research was that Awadhi people accept by using 'han', 'han han', and 'thik hai' but English people use 'yes' and sometimes indirectly by giving further clarification. Regarding the denying permission Awadhi respondents used 'nahi' for negation but English respondents generally used 'I'm afraid/ sorry', 'I don't think so' and so on.

This thesis has been divided into five chapters. The first chapter is introductory in nature. It deals with background of the study, statement of the problem, objectives of the study, research questions, significance of the study, delimitations of the study and operational definitions of the key terms. The second chapter deals with the review of related literature, implications of review of the study and theoretical and conceptual framework. Similarly, the third chapter deals with the methods and procedures of the study, design and method of the study, population, sample and sampling strategy, research tools, sources of data, data collection procedures, data analysis procedures and ethical considerations. After that the fourth chapter deals with the analysis and interpretation of data and the last chapter deals with findings, conclusion and recommendations followed by references and appendices.

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LIST OF SYMBOLS AND ABBREVIATIONS

AD:	Anno Domini
BS:	Bikram Sambat
CA:	Contrastive Analysis
Dr:	Doctor
e.g:	Example
EFL:	English as a Foreign Language
ELT:	English Language Teaching
Etc:	Et cetera
M.Ed:	Masters in Education
TU.:	Tribhuvan University
VDC:	Village Development Committee
Viz:	Videlicet

CHAPTER ONE

INTRODUCTION

This study is about the **Forms of Seeking Accepting and Denying Permissions in English and Awadhi**. This section consists of general background, statement of the problem, objectives of the study, significance of the study, literature review, and delimitations of the study and operational definitions of the key terms.

1.1 Background of the Study

Human beings can communicate with each other. We are able to exchange knowledge, beliefs, opinions, wishes, threats, thanks, promises, declarations, and feelings –only our imagination sets limits. Communication by means of language may be referred to as linguistic communication. Language is exclusively human property. Among the characteristics that make a relatively clear distinction between linguistic and non-linguistic communication meaningful. Language consists of thousands of signs, which are combinations of form and meaning. Form in spoken languages is a sequence of sounds, in written languages for example a sequence of letters (depending upon what kind of writing system we are talking about).

Many definitions of language have been proposed. According to Sweet (1892) “Language is the expression of ideas by means of speech-sounds combined into words. Words are combined into sentences, this combination answering to that of ideas into thoughts.” The American linguists Bloch and Trager (1942) formulated the following definition: “A language is a system of arbitrary vocal symbols by means of which a social group cooperates.” Any succinct definition of language makes a number of presuppositions and begs a number of questions. The first, example of this definition, puts excessive weight on “thought”, and the second uses “arbitrary” in a specialized, though legitimate, way.

Typically people acquire their first language naturally. Subsequent "second" languages are learned in different degrees of competencies under various conditions. When people communicate with each other they use variety of functions to convey their purpose, for that reason they use different forms of language to communicate. In English language there are different forms of seeking, accepting and denying permissions are used, which are different from the forms used by Awadhi native speakers. For example In English 'yes' denotes agreement but in Awadhi 'han han' and 'thik hai' denotes agreement whereas in English 'no' conveys denying or disagreement but in Awadhi 'nahi' conveys denying or disagreement of permission.

There are lots of differences regarding language functions and forms of English and Awadhi language which makes problem for both language teacher and learner in Awadhi community. Belonging to the same community I have faced various problems regarding seeking accepting and denying permission in Awadhi language. So, by comparing Awadhi language with English language it will help the teachers who are teaching English as a second/foreign language because a comparative study helps the teacher to predict the areas of difficulty that learners face and possible errors that learners commit.

1.2 Statement of the Problem

Forms of seeking accepting and denying permission are different. The exponents that are used for seeking accepting and denying permission in Awadhi language and English language do not correspondent to each other. Due to the variation of forms, the language learners, especially from the Awadhi community are facing lots of hurdles in learning English language function. So, Awadhi native speakers of English are still back in learning English language because they don't get proper opportunity of learning English, they speak most of the time Awadhi in their family, surrounding, friends, and get very less chance to interact with English Language.

Awadhi native speakers are habituated to use formal forms with their elders in family but in the case of English informal forms are used for the same purpose. The denying permission making in English is 'not' which is replaced after an auxiliary verb whereas 'nahi' is added sentence initially in Awadhi language. In English uncle and aunt both use informal language with their niece but in Awadhi uncle uses only informal language and aunt uses formal language while accepting and denying permission.

Belonging to the same community I have faced various problems regarding Seeking Accepting and Denying Permission in Awadhi Language. This research is a comparative study, i.e. comparison of two languages: Awadhi and English. The researcher hopes this research makes a significant contribution for those teachers who are teaching English as a second language/ foreign language because a comparative study helps the teacher to predict the areas of difficulty that learners face and possible errors that learners commit. While teaching English language the teacher should notice what sort of difficulties Awadhi learners are facing due to their mother tongue.

There are a lot of differences regarding language functions and forms of English and Awadhi language which makes a language teacher and language learner especially in Awadhi community is problematic. So, by finding out the different forms of seeking for, accepting and denying permission in Awadhi and comparing them with English language will definitely be significant for English language teacher of Awadhi community. So, I selected the topic "Forms of Seeking Accepting and Denying Permission in English and Awadhi".

1.3 Objectives of the Study

The objectives of the study are as follows:

- i. To find out the different forms of seeking accepting and denying permission used by Awadhi speakers.

- ii. To compare the forms of seeking accepting and denying permission used by the native speakers of Awadhi language and English language.
- iii. To suggest some pedagogical implications.

1.4 Research Questions

The following research questions were used for my survey research:

- i. What forms are used for seeking accepting and denying permission in Awadhi language?
- ii. What are the forms that are used for seeking accepting and denying permission in English language?
- iii. To what extent the forms of seeking accepting and denying permission are similar and different in Awadhi and English Language?

1.5 Significance of the Study

This study is related to language function “Seeking Accepting and Denying Permissions of English and Awadhi Language”. It aims at finding out the different forms of seeking, accepting and denying permission used by Awadhi speakers and English native speakers and compare and contrast about those forms and it will help the speakers of Awadhi language by finding the differences in two languages of Nepal. The speakers will know the difficulties and solutions from this thesis so; this study will be significant to all the English users in general. The study will be helpful for linguists, teachers, and course designers, textbook writers and all those who are directly or indirectly involved in teaching learning activities. And it is significant to all those scholars who are interested in English and Awadhi language.

1.6 Delimitations of the Study

The delimitations of the study are as follows:

This study was limited to 40 native speakers of Awadhi language and it was limited to the comparison between English and Awadhi language in the forms of “seeking accepting and denying permission”. The study primarily concerns with the spoken forms of seeking, accepting and denying permission used by speakers of English and Awadhi language only and the informants of the study were limited within two VDCs (Gadhawa and Bela) of Dang district.

1.7 Operational Definitions of the Key-Terms

Language Functions: Language function refers to the purpose for which we use an utterance or unit of language such as; requesting, greeting, welcoming, thanking, etc.

Permission: Permission is an act of allowing somebody to do something.

Example:

English: yes, you can.

Awadhi: Haan, thik hai.

Contrastive Analysis (CA): Contrastive Analysis is one of the branches of applied linguistics which compares two or more language to determine the similarities and differences between them.

Awadhi: Awadhi is an Indo – Aryan language spoken primarily in the Awadh region of Uttar Pradesh (India) and Terai belt of Nepal

CHAPTER TWO

REVIEW OF THE RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

This section consists of review of related theoretical literature, review of related empirical literature, implications of the review of the study and conceptual framework.

2.1 Review of Related Theoretical Literature

This research mainly deals with the theoretical literature of linguistic situation of Nepal. English language function, The Awadhi language: An introduction, seeking for permission of Contrastive Analysis (CA).

2.1.1 Linguistic Situation of Nepal

The presence of cultural diversities and bio- diversities serve Nepal as a multicultural country because many languages are spoken by Nepalese people. There are many languages and even many varieties within a single language. It varies from one place to another, from society to society and person to person as well.

According to census (2011), the total population of Nepal is 26,494,504 similarly 126 caste/ethnic groups are reported. The census of (2011) identified 123 languages are spoken as mother tongue, Nepali is spoken as mother tongue by 44.6 percent (11,826,953) of the total population followed by Maithili 11.7 percent (3,092,530), Bhojpuri 5.98 percent (1,584,958), Tharu 5.77 percent (1,529,875), Newar 3.2 percent (846,557), Tamang 5.11 percent (1,353,311), Bajika 2.99 percent (793,418), Magar 2.98 percent (788,530), Doteli 2.97 percent (787,827), Urdu 2.61 percent (691,546) and Awadhi 1.89 percent (501,752), Baitadeli 1.02 percent (272,524), (CBS, 2011).

According to report of National language Policy Recommendation Commission, Nepali language and dialects have been categorized into four family groups. Indo Aryan group under the Indo European language family, Tibeto Burman group under the Sino- Tibetan language family, Proto- Australoid under Astro- Asiatic language family and Munda groups under the

Dravidian language family. The native Awadhi people speak Indo- European languages that are variants of, or are influenced by the languages spoken generally in the region where they live (as cited in Guneratne, 2002 p.163).

i. Indo Aryan Language

Indo- Aryan languages derived from Indo-iranian language family, which is further derived from Indo European language family. They are spoken by the largest group of speakers, Viz. Nearly 80 percent.

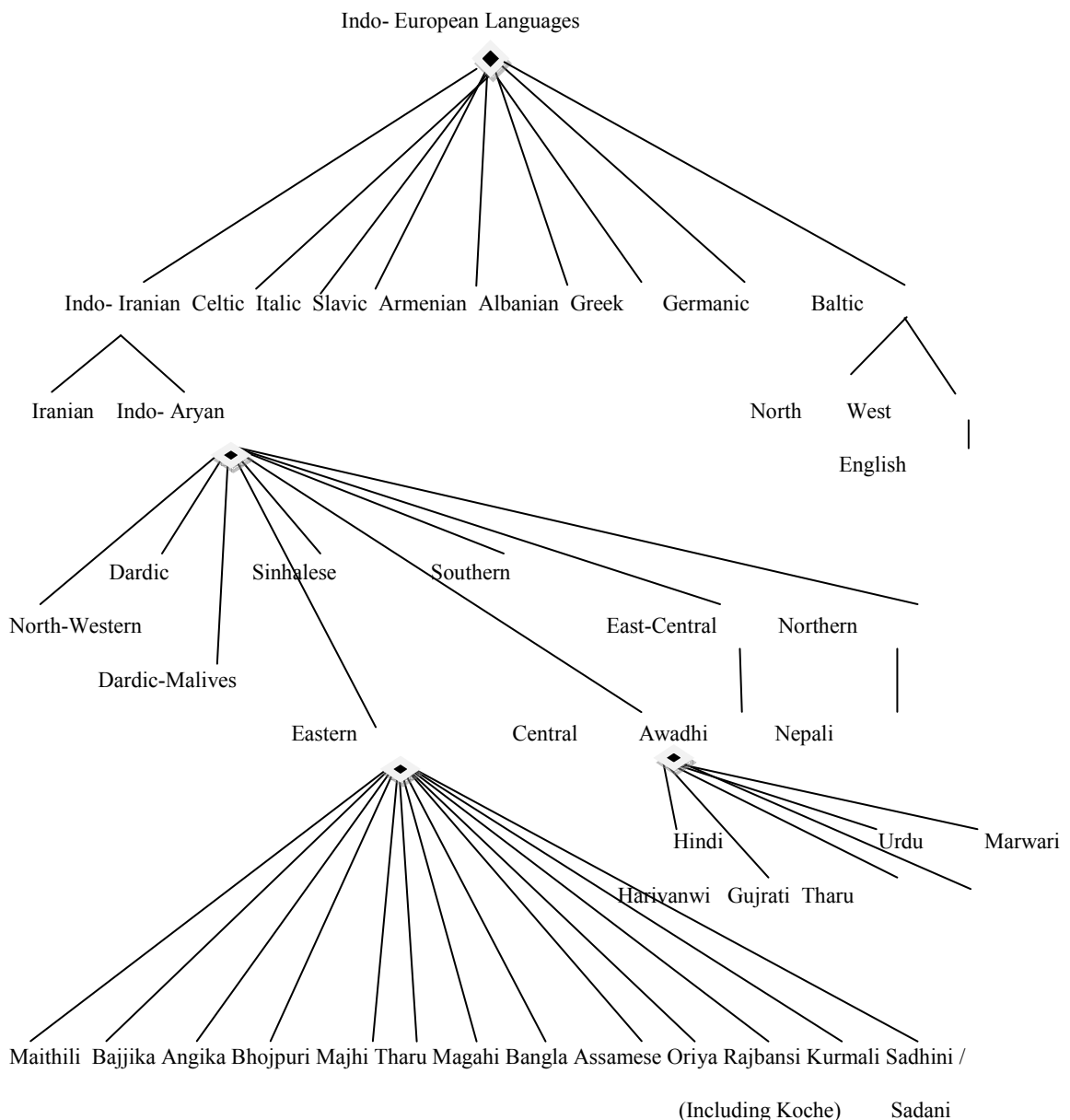


Diagram 1: Indo-European Languages

Adopted from Yadav (2003, p. 145)

ii. Tibeto Burman Language

Large number of Tibeto Burman group of languages are spoken in Nepal. Though it is spoken by relatively lesser number of people than the Indo-European family it consists of the largest number of language, Viz. About 57 languages.

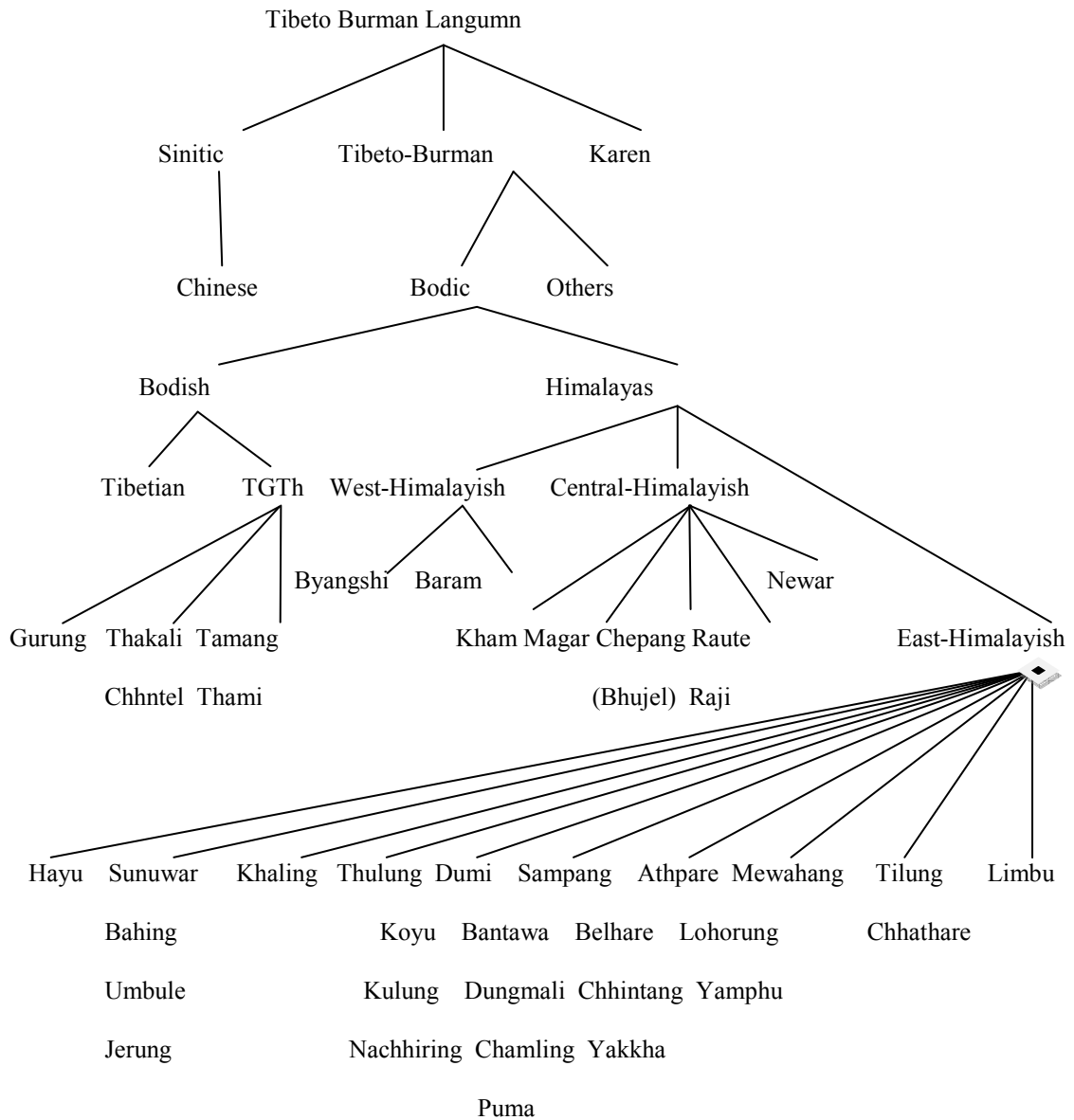


Diagram 2: Sino-Tibetan Languages

Adopted from (Yadav, 2003, p. 146)

iii. Austro-Asiatic languages

Satar (santhali) is the only language in this family. It is spoken in Jhapa district of the Eastern part of Nepal. This family has other branches, namely; Mon-Khmer and Munda. Munda is further classified into north and south barmen.

The genetic of the Austro-Asiatic languages spoken in Nepal I have shown in following diagram.

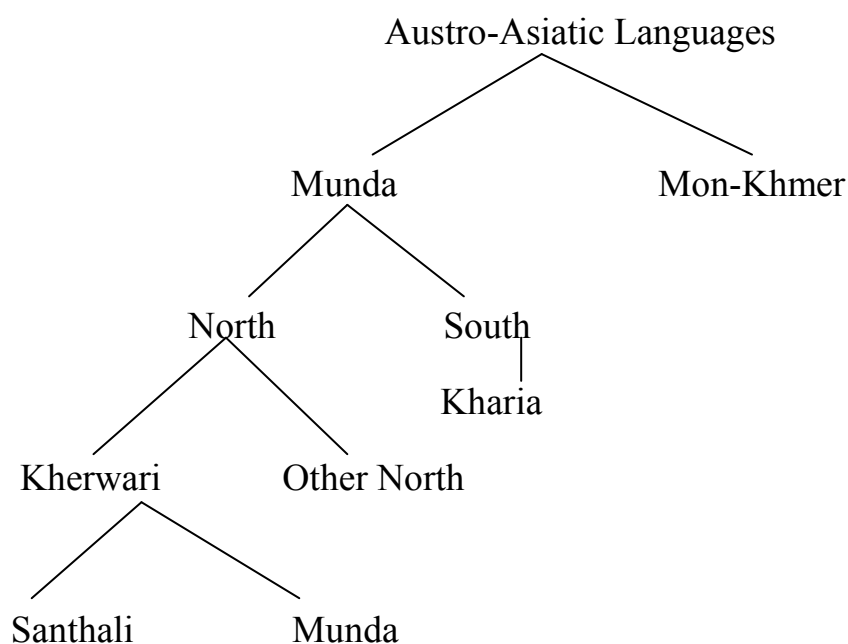


Diagram 3: Austro-Asiatic Languages

Adopted from (Yadav, 2003, p. 147)

iv. Dravidian Language

Dravidian family is minor language family that includes the two languages spoken in Nepal. Jhangar (or Dhangar) and kisan. Yadav (2003) points out that Jhangar/Dhangar is said to be variant of crux language, however, it is distinctive in forms of vocabulary and grammar. Kisan is spoken by about five hundred native speakers. It is an endanger language, Dravidian language is shown in the following diagram.

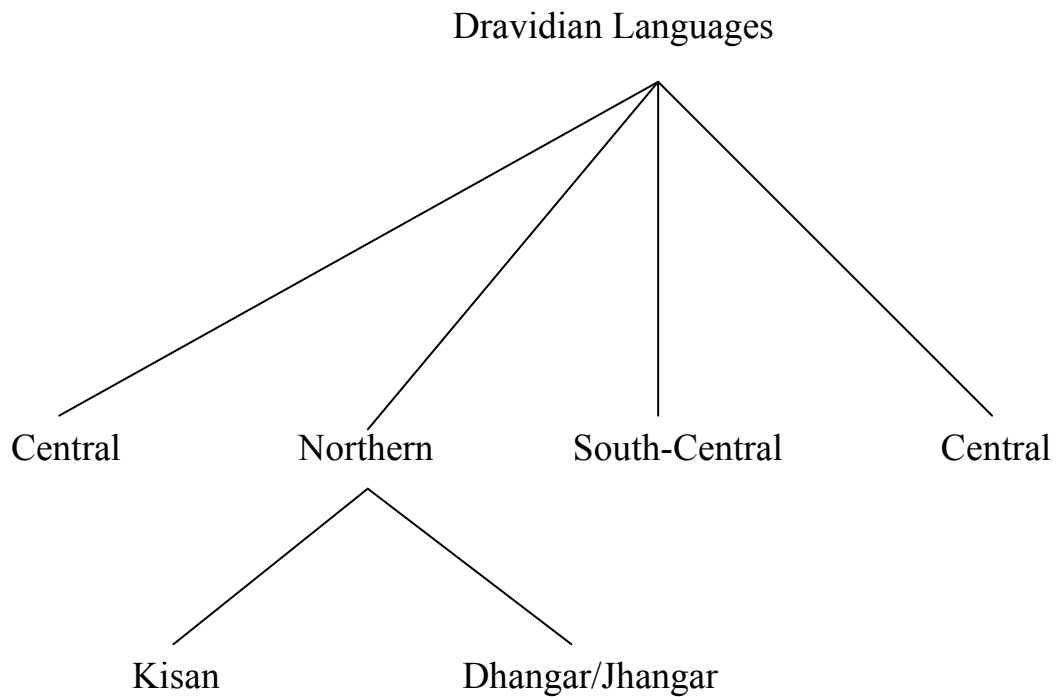


Diagram 4: Dravidian Languages

Adopted from (Yadav, 2003, p. 147)

2.1.2 English Language Function

The function in the sense of language means the purpose for which we use an utterance or unit of language. The functions of language can also be found to be described as categories of behaviour such as: requesting, greeting, etc. A grammatical structure of language may have different functions and the function may be expressed using different grammatical forms. Broadly speaking language serves two functions; grammatical function and communicative function. Crystal (2003, p. 191) defines grammatical function as “the relationship between linguistic form and other parts of the linguistic system in which it is used”. In the same way communicative function is the extent to which language is used in a community. For e.g. “Hello, how are you?” is greeting function because it is used to greet the people.

The distinction between grammatical function and communicative function is clear cut i.e. grammatical function is the relationship of constituent with other

constituent. Communicative function on the other hand refers to the ways in which language is used. Grammatical function is related to form or structure of sentence which is used to serve function, but communicative function itself is function of language for example, “seeking a question” is communicative function.

This research work is concerned with the communicative function of language. Though there is no uniformity in language function, generally we communicate through language. So, communicative function is the sole function of a language. Several linguists have classified communicative functions into different sets of categories. Richards et al. (1999, p. 192) classified language functions into three groups: Descriptive, expressive and social. In the same way, Finocchiaro and Brumfit (1983, p.5) have classified language functions in six different categories: personal, interpersonal, directive, referential, meta linguistic and imigiriative. Similarly, Van Ek (1975, p.11-14) distinguishes six main types of communicative functions. I have found his classification as more relevant to the present research work, as given below:

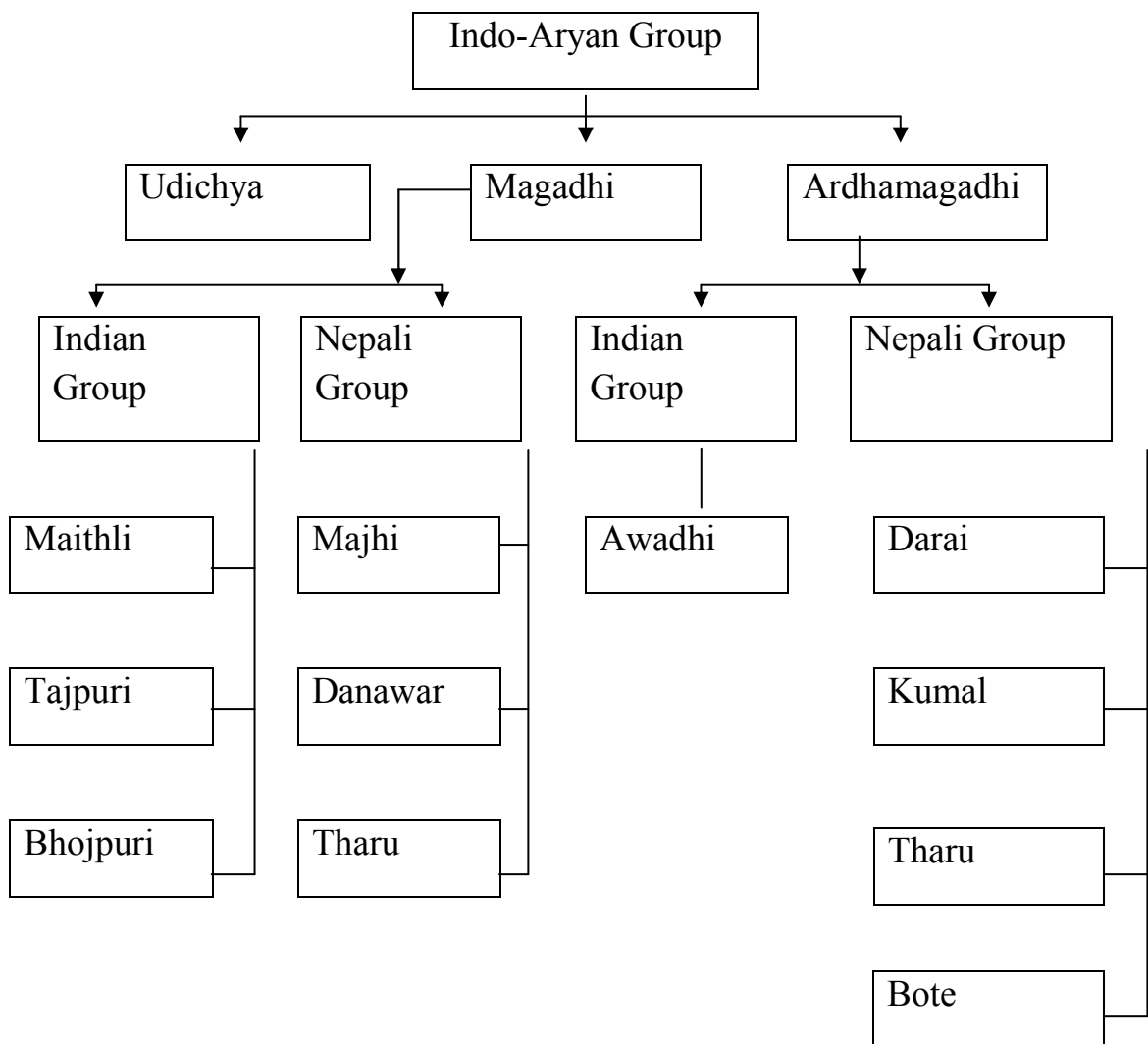
Imparting and seeking factual information (identifying, reporting, correcting, seeking etc. Expressing and finding out intellectual attitudes (expressing agreement and disagreement, denying something, accepting and declining and offer or invitation, offering to do something,, giving and seeking permission, etc).Expressing and finding out emotional attitudes(expressing pleasure or displeasure, surprise, satisfaction/dissatisfaction, fear, worry, gratitude, sympathy etc).Expressing and finding out moral attitudes (apologizing, granting, forgiveness, expressing approval or disapproval, etc).Getting things done (suasion) suggesting, advising, warning, requesting, etc).Socializing (greeting, introduction, leave taking, attracting attention, congratulating, proposing a toast etc).

2.1.3 The Awadhi Language: An Introduction.

Awadhi language belongs to the Indo- Aryan language spoken primarily in the Awadh region of Uttar Pradesh and Terai belt of Nepal. Awadhi is sociolinguistically, one of the seven Hindi language's branch (Haryanvi, Braj,

Awadhi, Bhojpuri, Bundeli, Bagheli and Kannauji). According to Census report 2011, Awadhi language is 11th largest language spoken by 1.89 percent (501, 752 speakers) of Nepalese people as their mother tongue.

The Awadhi people are the ethnic group of the terai and inner terai who have been living in the Eastern part to Western part of Nepal. Very few Awadhi people live in the hills and even fewer of them live in the high mountain. The main occupation of Awadhi people is business and some of them are involved in government offices, factories, teaching and agriculture and so on. The Awadhi language falls under Hindi branch in Indo- Aryan language family (Pokhrel 2010, p. 96). He has presented the following family diagram.



Awadhi is a language of the Hindi language continuum. It is spoken chiefly in the Awadh region of Uttar Pradesh and Nepal although its speakers are also found in Madhya Pradesh, Bihar and Delhi. It is also spoken in most of the Caribbean countries where the people of Uttar Pradesh were taken as indentured workers by the British India government. According to the census (2001), it ranks on 29th position in the list of languages by number of native speakers of Awadhi in the world.

Saxena (1972), states that Awadhi is mainly spoken in the major part of George A. Grierson. Awadhi is a language spoken by more than 45 million people. The language is ranked 29th out of the most spoken languages in the world and is mainly heard in India, Nepal, Pakistan (Karachi), Fiji, Guyana, Malaysia, Mauritius. Most speakers of the language speak it as a first, not second language. The writing system used for Awadhi is usually Devnagri or Kaithi, although some people use a mixture of both, and Muslims use the Persian script. The Census (2001), identified Awadhi as a language having more than one and a half million speakers in the world speaking it as their mother tongue. As per the Census of 2011, number of Awadhi speakers have increased considerably. In Nepal, it is spoken in the following regions: Lumbini, Nawalparasi, Kapilvastu, Rupandehi, Dang-Deukhuri, Banke, Bardiya, Nepalgunj (is the main centre of Awadhi in Nepal).

According to Thomas (2015) in her article, entitled “A Phonological Contrastive Analysis of English and Awadhi”, gives a comprehensive description of the major differences in the structure, alphabet system, grammar, vocabulary, etc of the two languages, viz, English and Awadhi. In comparison with English, Awadhi has approximately half as many vowels and twice as many consonants. This leads to several problems of pronunciation. One difficulty is distinguishing phonemes in words such as said/sad, par/paw, vet/wet, etc. Words containing the letters th (this, thing, months) will cause Awadhi learners the same kind of problems that they cause most other learners of English. The phoneme /s/ as exemplified by S is missing in Awadhi and so

pronunciation of such words is difficult. Consonants clusters at the beginning or end of words are more common in English than Awadhi. This leads to errors in the pronunciation of words such as straight (istraight), fly (faly), table (tabul).

Compared to English, Awadhi has weak but predictable word stress. Learners therefore have considerable difficulty with the irregular stress patterns of words such as photograph/ photographer. Awadhi learners are disinclined to “swallow” unstressed syllables such as the first syllables in the words like: tomorrow, intelligent, remember, etc, and will often try to clearly articulate short, common words that are usually weakly stressed in English: has, and, was, to etc.

The Awadhi people have their own folk songs and culture which strengthen the ownership of their own language and reflect their culture. ‘Kopila’ is the first local newspaper of the Awadhi language published in 2061 B.S. in Dang. Only after that many newspapers, magazines developed in the Awadhi language. In the name of inclusiveness in media the Nepalese government has been printing different news, stories, articles, political issues, drama, etc in Awadhi language. Similarly some of the programs have been being broadcast in different radio stations of the country in Awadhi language.

2.1.4 Seeking for Permission

Seeking for permission is one of major language function that comes under “Expressing and Finding out Intellectual Attitude” in Van Ek’s classification. It serves function of language. And it is used to establish appropriate forms of exponents.

According to Van Ek (1975), to establish social relationship this function of language is used while communicating. The appropriate forms or exponents of ‘seeking for permission’ should be chosen, keeping in mind the social relationship of the speaker with listener and the context where the conversation

takes place. In other words, the selection of exponents of seeking for permission or any communicative function largely depends upon the linguistic competence of the speaker and the situation to be encountered. It also depends upon the personalities involved in speaking and the degree of formality to be observed. So, the speaker has to choose the appropriate exponent of seeking for permission for appropriate use of it.

Some of the exponents/ forms of seeking for permission are as follows:

May I come in?

Do you mind if I use your motorbike?

Please let me have the bicycle today?

Is it okay if I use your phone?

Would you mind if I switch over the song?

Could you please, give me your pen?

Is I all right to drink your tea?

May I have your permission to marry your sister?

Would it be possible to go to school with your bicycle?

Can i open the door?

A good language user should have the language competence to use the language, which is grammatically correct as well as contextually appropriate. There are some rules and norms to be followed for the use of speech in a speech event.

Forms of seeking permission are different in terms of formality and politeness. Politeness is concerned with how language expresses the social distance between speakers and their different role relationships, and how they work in a speech community. Language differs in terms of how the speaker expresses politeness.

According to Holms (1992, p. 11-14), the following components influence the right choice of language in seeking permission.

I. Social factors

- i. The participants: Who is speaking and who are they speaking to?
- ii. The setting or social context of the interaction: Where are they speaking?
- iii. The topic: What is being talked about?
- iv. The function: Why are they speaking?

II. Social dimensions

There are four different social dimensions, which are related to the social factors. They are

- i. A social distance scale concerned with participant relationships.
- ii. A status scale concerned with participant relationships.
- iii. A formality scale relating to the setting or type of introduction.
- iv. The functional scales relating to the purposes or topic of interaction.

- i. The solidarity _____ social distance scale
Intimate _____ Distant
High solidarity _____ Low solidarity

The scale is useful in emphasizing as to how well we know someone is relevant in linguistic choice.

- ii. The status scale
- | | | |
|--------------|--|-------------|
| Superior | | High status |
| Sub-ordinate | | Low status |

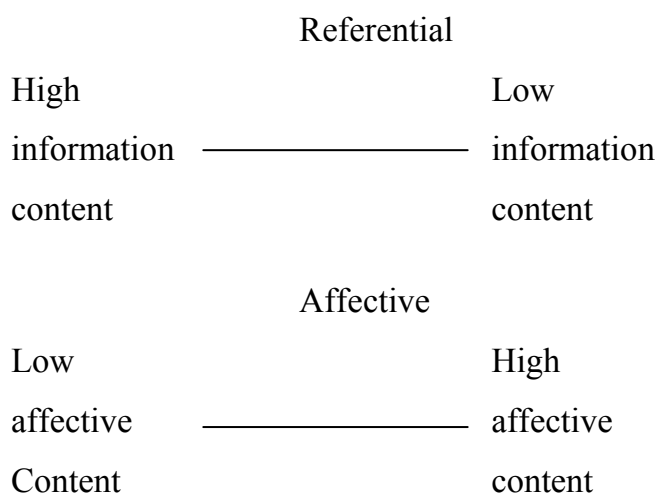
This scale points to the relevance of relative status in some linguistic choices.

- iii. The formality scale
- | | | |
|----------|--|----------------|
| Formal | | High formality |
| Informal | | Low formality |

This scale is useful in assessing the influence of the social setting and the language choice in interaction. The language is influenced by the formality of

the setting. The degree of formality is largely determined by solidarity and status or power of the relationship of speakers.

iv. The referential and affective function scales



Though language serves many functions, the two identified in these scale are particularly pervasive and basic. Language can convey objective information of a referential kind; and it can also express how someone is feeling. In general the more referentially oriented an interaction is, the less it tends to express the feelings of the speaker.

Similarly, e.g. talking between neighbours over the fence at the weekend about the weather is more likely to be mainly affective in function, and intended to convey goodwill towards the neighbour rather than important new information. So, the speaker has to choose the appropriate exponent of seeking for permission considering all the things mentioned above.

According to Lavinson (1983, p. 294), accepting and denying permission are the initial consideration of paired utterances like questions and answers, offers and acceptances (or rejections), greeting and greeting in response and so on, that motivates the sequencing rules approach. But not only in conversation not basically constituted by such pairs, but the rules that bind them are not of quasi- syntactic native. For example, question can be happily followed by

partial answers, rejections of the pre suppositions of the question, statements of ignorance, and denials of the relevance of the question and so on.

Conversation is not a structural product, in the same way a sentence is the outcome of the interaction of two or more independent, goal-directed individuals with often divergent interests. The terms 'silence' is sometimes used in this technical sense, while the term pause is used as a general cover terms for these various kinds of periods of non- speech. Other usages will be clear from the context.

Accepting and denying are general patterns: in contrast to the simple and immediate nature of preferred/ dispreferred are delayed and contained additional complex components; and certain kinds of requests, rejections, refusals of offers, disagreements after evaluative assessments etc are systematically marked as dispreferreds.

A structural characterization of preferred and dispreferred turns, we can then correlate the content and the sequential position of such turns with the tendency to produce them in a preferred or dispreferred format. The table indicates the sort of consistent match between format and context, found across a number of adjacency pair seconds:

Correlations of contents and format in adjacency pair seconds.

First Part:

Request offer/invite assessment question blame

Second parts:

Preferred: acceptance acceptance agreement expected answer denial

Dispreferred: refusal disagreement unexpected answer admission. (ibid, p. 336)

According to Yule (1993), the expression of a refusal can be accomplished without actually saying 'no' something that isn't said nevertheless gets communicated in a preface (oh) and a hesitation (ch) the second speaker produces a kind of token acceptance to show appreciation.

The patterns associated with a dispreferred sound in English are presented as a series of optional elements:

How to do a dispreferred	Examples
a. Delay/hesitate	Pause; er; em; ah;
b. Preface	Well; oh
c. Express doubt	I'm not sure; I don't know
d. Token yes	That's great; I'd love to.
e. Apology	I'm sorry; what a pity.
f. Mention obligation	I must do X; I'm expected in Y.
g. Appeal for understanding	You see; you know.
h. Make it non-personal	Everyday else; Out there.
i. Give as account	Too much work; no time left.
j. Use mitigators	Really, mostly ort of; Kinda.
h. Hedge the negative	I guess not; not impossible.

2.1.5 Contrastive Analysis (CA)

Contrastive Analysis (CA) which is sometimes called correlation analysis, is one of the branch of applied linguistics which compares two or more languages to determine the similarities and differences between them and predict the areas of difficulty in learning a target language. Thus contrastive analysis can be defined as a scientific study of similarities and differences between two languages, the special focus being on the differences. Usually two languages being compared are the native language and the target language of the students in consideration. Comparison can be made at various linguistic levels, for e.g. at phonological or grammatical level. Lado (1957), as cited in Yadav (2009, p. 16) in his book 'Linguistic across cultures' claimed that "those elements which are similar to the learners native language will be simple for him, and those elements that are different will be difficult". So the basic assumption of CA is that while the learners are learning a second language they will tend to use their first language structure in the second language and if structures in their target language differ from their native language, they will commit errors.

Contrastive Analysis was introduced in the late 1940s and 50s, highly popularized in 60s and its popularity declined in the 70s. American linguist C.C. Fries was the first person who initiated the call to contrastive linguistic study to derive the best teaching materials in teaching second and foreign languages. It was used as a method of explaining why some features of a target language were more difficult to acquire than others. Richards et al. (1999, p. 83) writes “Contrastive analysis is the comparison of the linguistic system of two languages, for e.g. the sound system or the grammatical system”.

Thus, contrastive analysis is one of the systematic studies of similarities and differences between two or more languages at various levels like phonological, grammatical level etc. Generally two languages being compared are the native language and the target language of the students, that is to say any language that the learners are familiar with is referred to as first language and is indicated as L1 and other can be foreign or second language in their specific sense which is indicated as L2.

Contrastive analysis is much important in the field of language teaching and learning. Lado (1957), states that “The teacher who has made a comparison of the foreign language with the native language of the students will know better what the real learning problems are and can better provide for teaching them”. To predict the likely errors to be committed by a particular group of learners in learning a particular language is regarded as the primary role or strong role of contrastive analysis.

According to Richard (1999), the importance of contrastive analysis in teaching language as listed below:

- i. The teacher who has made a comparison of a foreign language with native language will know the real learning problem of the learners.
- ii. It is easy to construct teaching materials based on information provided.

- iii. Errors can be predicted as it is believed that the greater the difference the greater the difficulty. So error can be avoided being as a teacher tends to have precaution.
- iv. The teacher can determine the areas which the learners have to learn with greater emphasis.
- v. CA helps to design new teaching/ learning materials for those particular areas that need more attention.
- vi. CA will help course designers, planners, teachers, and learners as well.

2.2 Review of Related Empirical Literature

There are a number of researches carried out in the Department of English Education on Comparative Study. Since English is taught generally as a second or third language in comparison to the learner's first language, English has immense pedagogical importance. Some of the research studies which are somehow related to the present study are reviewed in following lines.

Mehetta (2006), carried out a research work on 'Subject Verb Agreement in Bhojpuri and English Language' has found that Bhojpuri has variability in verb paradigm in all tenses with second person subject is affected by number, gender and degree of honorificity whereas English drops all these. The agreement of verb is completely guided by gender and degree of the third person in Bhojpuri but not found such agreement in English. The variation of verb paradigm on the basis of the first person is modifiable in Bhojpuri but not in English . In both of the languages, subject-verb agreement system is marked with tense and determined in accordance with the grammatical categories of subject.

Limbu (2008), carried out research on "Seeking For Permission in English and Limbu: A Comparative Study". The main objective of the study was to enlist different forms of seeking for permission used by native speakers of Limbu and English and to compare and contrast the forms with each other. He used the

tools like interview schedule and participant observation to collect the data from forty panchthare dialect speaking Limbu natives of Iilam district-Ibhang, Gajurmukhi and Lumde VDCs. The findings of his research is both English and Limbu native speakers use formal forms with strangers, guests, doctor, bosses and teachers in seeking permission. And he also found out that English people use formal forms with family members and neighbours whereas informal forms are used with them in Limbu.

Chaudhary (2009), carried out a research work on “Request Forms in Tharu and English”. In this research the objectives were to find out request forms in the Tharu language and to provide some pedagogical implications. He used questionnaire and interview schedule to collect the data. The sample population of his study consisted of 80 native speakers of Tharu at Saptari and Siraha district. He used stratified random sampling procedure in the study. He conducted that in totality, 57.77 percent of Tharu native speakers used direct requests. And some utterances of Tharu do not seem to be as request forms but they use as request forms according to their tone.

Yadav (2009), conducted a research entitled “Seeking For Accepting and Denying Permission in English and Maithili Language”. The main objectives of the study were to identify different forms of seeking for permission used by the native speakers of Maithili and to compare and contrast those forms with the forms used in English. By using snowball sampling procedure he selected 80 native speakers of Maithili from 3 VDCs. He used three different tools, interview schedule, and questionnaire and participant observation to collect the data. His research shows that Maithili people used less number of highly formal forms of seeking for permission with compared to English people.

Chaudhary (2010), carried out research on “Forms of Ordering and Suggesting in English and Tharu Language.” The objectives of the study was to find out the forms of ordering and suggesting in Tharu language and to compare it with English language. She used questionnaire and interview for data collection and

used purposive non random sampling and snowball non-random sampling procedure in the study. The research findings are Tharu native speakers order their neighbours, guests, stranger, general friends but English people request them while seeking them to do something.

Sah, (2010), conducted a research entitled “Terms of Greetings and Taking Leave in English and Maithili.” The main objective of his research is to find out terms of greeting and taking leave in English and Maithili and to compare and contrast it. A set of questionnaire were distributed to 30 maithili native speaker of Dhanusha district. He sampled the population by using stratified random sampling procedure. His research shows that Maithili native speakers use various terms to greet their family members and relatives. They do not use common terms as English speakers do.

So far, no comparative study on seeking for, accepting and denying permission in English and Awadhi language has been carried out. Therefore, this research will be the first attempt on the topic.

2.3 Implications of the Review of the Study

Determining and reviewing the related literature is the central and most important task for research problem, improve methodology and contextualize the findings. Reviewing literature can be time consuming, daunting and frustrating, but is also rewarding. Kumar(2009) states a literature has a number of implications:

- i. It provides a theoretical background on your study.
- ii. It helps you to refine your research methodology.
- iii. Through the literature review you are able to show how your finding have contributed to the existing body of knowledge in your profession
- iv. It enables you to contextualize your findings.

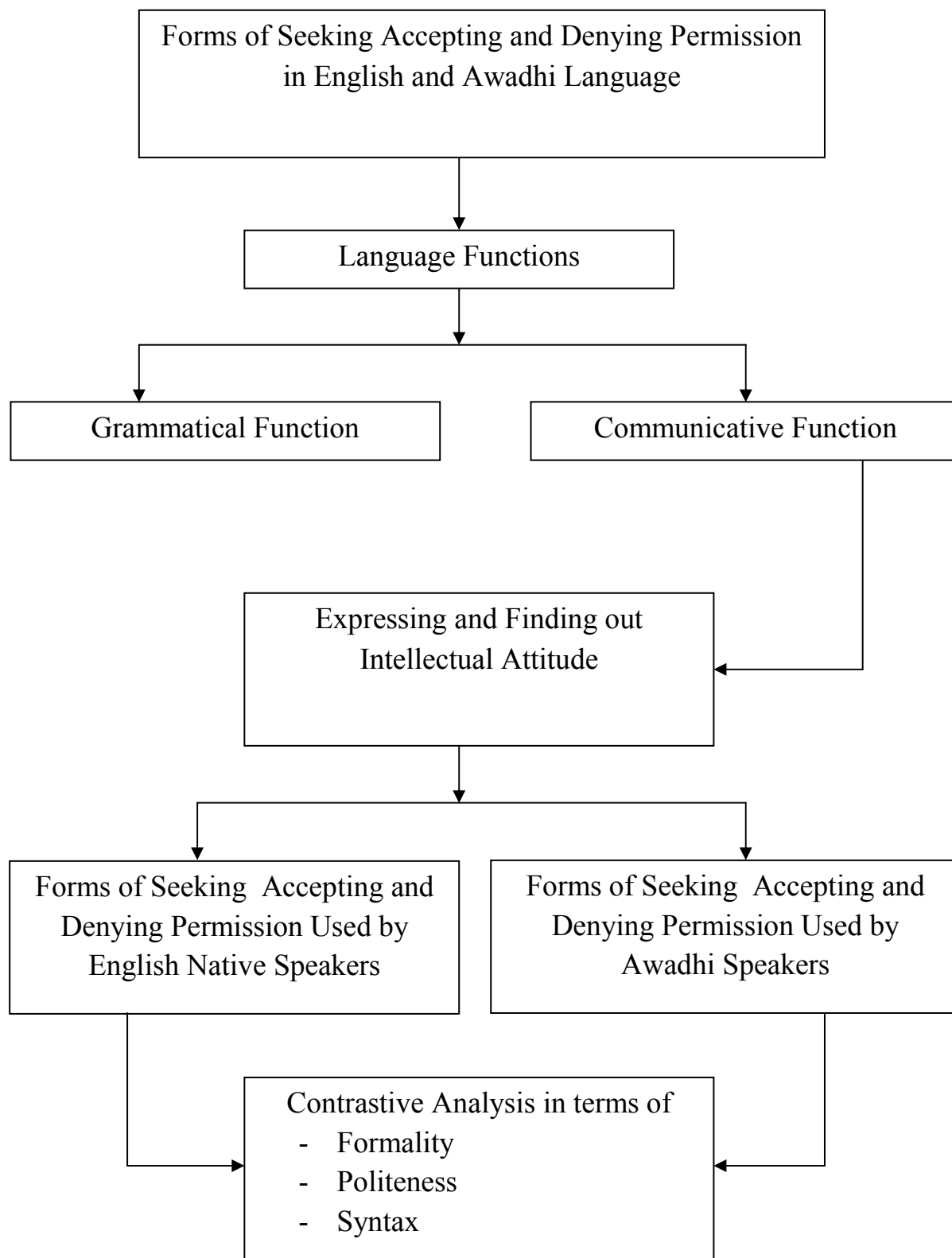
Following are the implications of related literature which are beneficial for my study.

From the study of Meheta (2006), I got more information about language form of seeking for, accepting and denying permissions of Bhojpuri and English language. The study of Limbu (2008), also provides me the insight to compare and contrast the two language. Similarly the research of Chaudhary (2009), gave me the theoretical part of knowledge on Awadhi language and which is helpful on the ways of providing same effective pedagogical implications.

From the review of Yadav (2009), I got more information about language functions forms of seeking accepting and denying permission which became handy to my study full fledge. Review of Chaudhary (2010), had given a guideline for comparing and contrasting the forms of seeking for permission in English and Awadhi language. From the review of Sah (2010), I got the idea of comparing and contrasting the different languages.

2.4 Conceptual Framework

The study entitled “The forms of Seeking Accepting and Denying Permission in English and Awadhi Language” will be based on following conceptual framework.



CHAPTER THREE

METHODS AND PROCEDURES OF THE STUDY

The researcher adopted the following methodology to fulfil the above mentioned objectives:

3.1 Design and Method of the Study

This study followed the survey research, methodology to investigate the forms of “Seeking for Accepting and Denying Permission” from the native speakers of Awadhi and English Language. According to Nunan (1992) as cited in (Shubbechchhu, and Yonghand, 2011) the main purpose of a survey research is to obtain a snapshot of conditions, attitudes and events at a single point of time. That is to say data in a survey research is collected only at a single point of time aiming to obtain an overview of a phenomenon or an event.

The characteristics of the survey research are:

- Survey is one of the cross- sectional studies.
- Survey generally addresses a large group of population in reference to the educational information.
- The structured tools are used to collect quantifiable data.
- Selection of the representative sample is a must.
- Data in a survey is collected only at a single point of time.
- Survey’s findings are generalizable and applicable to the whole group.
- Survey is a hypothetical- deductive study.

Following eight step procedures were followed to carry out this study based upon the ideas given by Nunan (2010):

- i. Define objectives.
- ii. Identify target population.
- iii. Literature review.

- iv. Determine sample.
- v. Identify survey.
- vi. Design survey procedure.
- vii. Identify analytical procedure.
- viii. Determine reporting procedure.

3.2 Population, Sample and Sampling Strategy

The study population of this research are secondary level Awadhi students of Dang district. The sample was taken from the four secondary schools of two VDCs (Gadhawa and Bela) in Dang district. The total sample size consisted of 40 secondary level students (Awadhi native speakers) in Dang district. The sample was obtained from 4 selected secondary schools representing at least 10 students from each school. The selection was done through quota sampling procedure to elicit the data.

3.3 Research Tools

The main tools for data collection are a set of questionnaire. I designed a set of questions and developed that the questionnaire consisted of situations requiring the respondents to respond in “seeking accepting and denying permission in Awadhi Language.” I used open-ended questionnaire.

3.4 Sources of Data

The term data refers to the part of information like opinions, ideas, numbers or other related materials from which further analysis can be included. Data helps the researcher to give reason, analyse and draw possible findings. This study includes both types of sources (primary and secondary).

i. Primary Sources

If the researcher collects responses from the actual sources or directly from respondents according to the demand of research in that case it is

known as the primary data which supposed most authentic. In this study open-ended questionnaire is taken as primary source of data. The primary sources of my data are 40 secondary level Awadhi students from 4 secondary level school of Dang districts.

ii. Secondary Sources

Secondary data refers to the information from a source that has already been published in any form or those data which are obtained from secondary sources. In this study the I followed Awadhi Language related books, journal articles, policy documents as a secondary source of data. Some of them are books of Leech and Sratvik (1975), Matreyek (1983), Wardhaugh (1986), and Blundell, Higgins and Middlermiss (2001). Also some data has been taken from Central bureau of statistics 2011 (CBS2011).

3.5 Data Collection Procedures

I selected 40 native speakers of Awadhi language who were the students from secondary level school from Gadhwana and Bela of Dang district. I collected the data from the primary sources by administering the questionnaire. For this the researcher followed the following steps:

- i. First of all I prepared a set of questionnaire.
- ii. Then I went to the selected schools, talk to the authority, make good relationship with them and explain them the purpose of the study to get permission to consult with secondary level students.
- iii. After getting permission from the authority, I consulted the native language students, built rapport with them, explain them the purpose of the research and will request them to take part in responding the questionnaire.
- iv. Then I distributed the questionnaire.
- v. Finally, I collected the questionnaire from the respondents and thank the respondents and authority.

3.6 Data Analysis Procedures

Data analysis is a process which involves editing, coding, classification and tabulation of the collected data (Kothari, 2004). To analyse the data, I followed the following procedures:

- At first all the questionnaires were collected from the respondents and then transcribed exactly for data analysis.
- Then I analysed all the quantitative data coming from questionnaires.
- After reviewing all the data, I coded and interpreted them.
- Then the data were analysed and presented descriptively by using appropriate tables.

3.7 Ethical Considerations

It is important to adhere to ethical norms in research because it promotes the aims of research, such as knowledge, truth, and avoidance of error. This research is done from the general people from the society; they were unaware about the intentions of the researcher so, they may have given false data because of the fear of harm of their personal interest and status. I considered all the positive factors while making research.

I made sure that the respondent's privacy and confidentiality of the provided information were observed, so the respondents provide information more freely.

CHAPTER FOUR

ANALYSIS AND INTERPRETATION OF THE RESULTS

The analysis and interpretation of data collected from the questionnaire have been presented in this chapter. This study primarily aims at finding out the similarities and differences between the forms of seeking accepting and denying permission on English and Awadhi language. The researcher analysed and interpreted the data collected with the help of questionnaire, consisting of 30 items that were responded by 40 Awadhi native speakers and compared with the forms of seeking, accepting and denying permission used in English taking the information from Leech and Svartik (1975), Matreyek (1983), Wardhaugh (1986) and Blundell, Higgins and Middlermiss (2001).

4.1 Forms of Seeking for Accepting and Denying Permission Used with Teachers in order to find out the forms of seeking for accepting and denying permission.

In this question the situation was to ask for permission to go to toilet when the teacher is teaching in the class. And the forms used by the teachers while accepting and denying permission are compared with the English forms used by English students and teachers:

Table No. 1
Forms of Seeking for Accepting and Denying Permission Used with Teachers

Awadhi	English
Seeking for Permission	
Ham toilet jai saki thaye ?	May I go to toilet, sir?
Sir ka hum toilet jai saki thaye?	Can I go to toilet, sir?
Madam hum toilet jabaye?	Mam, am I permitted to go to toilet?
Sir hum toilet chala jayi ki nai ?	Excuse me, is it ok if I go to toilet now?

Accepting Permission	
Thik hai chala jao.	Yes, you can.
Thik hai jaldi jao	Ok go fast
Han, han,.	Yes ofcourse
Thik hai jao	Yes, you are permitted to go.
Han, thik hai jao lakin jaldi aayo	Ok you may.
Denying Permission	
Nahi, avi na jao	No, you are not allowed.
Nahi.	No
Nai jaisakathao	Not now.
Nahi, baad ma jayo.	You can go later.
Avi nai jayek kamm hai	No you are not

There we found a very cordial relationship between a teacher and student in the world. The students are found to be more formal to their teacher while seeking for permission. However, the comparative table no. 10 shows that the native speakers of the English language use the greater number of highly formal forms compared to their Awadhi counterparts while seeking for permission. Awadhi teachers use more temperate forms than English counterparts.

The comparative table shows that Awadhi respondents deny indirectly whereas English respondents deny directly by using informal forms of denying permission. For example, No you don't, No you cannot.

4.2 Forms of Seeking for Accepting and Denying Permission Used between Friends in order to find out the forms of seeking for accepting and denying permission.

The respondents were provided the situation, that their pen stopped working while writing in class, they need no ask pen from their friends. Here the table shows the exponents which are collected from the questionnaire.

Table No. 2

Forms of Seeking for Accepting and Denying Permission Used between Friends

Awadhi	English
Seeking for Permission	
Dost ekchhin tohar pen laili?	Do you mind if I take your pen for a minute?
Sakhi hammai tani apan pen daideona.	May/Can I use your pen for a while?
Hum tohar pen ekxin laili thya na.	Is it ok if I use your pen?
Dost apne pen ekchhin deona, hamre pen nai chala thaye	Hey ! Any chance of taking your pen now?
Accepting Permission	
Thik hai.	Why not?
Han han, thik hai.	No, I don't mind at all.
Han, kaileo.	Certainly you may/can.
Thik hai, lakin ink kam hai.	No reason, why not.
Achhha laijao.	Sure, why not
Denying Permission	
Nahi.	I don't think so.
Nai yar hamre pen ma masi nai hai.	I'd like to, but there is no ink in my pen.
Nahi, hamre lage ekaaye thu pen hai.	I'd like to, but I have only one pen.
Nahi, ham nai debai.	No way.
Nahi, ham tumka na deb.	No.

The above table clearly shows that the majority of English respondents use temperate forms while seeking permission to their friends, for example:

Temperate Forms:

In English: Do you mind?

May/Can I have ...?

In the context of Awadhi, most of the native speakers use informal language while seeking permission.

Informal forms:

In Awadhi: pen laili?

pen lailiithaina ?

According to Leech and Svatvik (1975, p.126). “The overall degree of respectfulness, for a given speech situation depends largely on relatively permanent factors of status, age and degree of Intimacy”. So, politeness is found less between two intimate friends in both the languages.

4.3 Forms of Seeking for Accepting and Denying Permission Used with Mother in order to find out the forms of seeking for accepting and denying permission.

Here the respondents were provided the situation, that he/she wants to ask the permission to go to play with friends after completing his/her homework. And how a mother accepts and denies the permission. The forms of seeking for accepting and denying permission are compared with the English exponents in the table below:

Table No. 3

Forms of Seeking for Accepting and Denying Permission Used with Mother

Awadhi	English
Seeking for Permission	
Amma ham khelaye chala jaai ?	May/Can I go to play?
Amma ham khelaye chali jaai ki nai ?	May I have your permission to go to play now?

Mammy ham jaithaye khelaye?	Do you mind if I go to play with my friends?
Amma ham khelaye jaithai	Please, let me go to play now?
Accepting Permission	
Jao lakin jaldi aayao.	Yes you can.....
Han thik hai chala jao.	You have my permission..
Thik hai jao	No I don't mind at all.
Thik hai.	I won't stop you..
Denying Permission	
Nahi aaj najao.	No you can't.
Nahi, kheles axxa padhao.	Yes I do mind.
Nahi, aaj ghare bahut kaam hai.	You have not my permission.
Aaj najao bhaiya kal jayo.	You cannot.

The table shows that, the forms used by children to their mother, while seeking for permission to go to play they used formal and sometimes temperate forms in both Awadhi and English language

For example:

a. Formal

In English : Do you mind ... ?

Please, let me go?

In Awadhi : chala jai ki nai ?

Chala jai ?

b. Temperate

In English : May I/ Can I ...?

May I have your Permission?

In Awadhi : chala jai ?

Jaithai

On the other hand, Awadhi mother accepted the permission by using temperate forms whereas informal forms are used in English in the similar situation, And

while denying Awadhi mother show the reason of denying but English mother denied directly.

4.4 Forms of Seeking for Accepting and Denying Permission Used with Strangers in order to find out the forms of seeking for accepting and denying permission.

Here, the respondents were provided the situation that he/she is on the bus and feeling cold. And he/she asks for permission with stranger to close the window. The forms used in this situation were compared with the forms used by English native speakers.

Table No. 4
Forms of Seeking for Accepting and Denying Permission Used with Strangers.

Awadhi	English
Seeking for Permission	
Bhaiya siswa lagaidi hammai jad lagat hai.	Excuse me, can/may I close the window?
Bhaiya jhyal lagaidi jada lagathai?	I was wonder if I could close the window?
O didi bas kai sisa lagaideo na hammai jad lagat hai.	Please, can you close the window for me ?
Jhaliya band kaideo didi hammai jada lagat hai.	Would you mind to close the window?
Bahini bas kai sisa lagaidebo ki ?	Is it ok to close the window for you?
Accepting Permission	
Thik hai lagaithai.	Yes, you can/may.
Achhha.	Please don't hesitate to close the window.
Thik hai.	I can't see any objection.

Thik hai lagaidithai.	No, I don't mind at all.
Han han.	It's ok with me.
Denying Permission	
Nahi hammai garmi lagat hai.	No, you can't.
Nahi, ham sisa band kaikai nai baith paithai.	I'm afraid we can't.
Nahi band karbai.	Yes, I do mind.
Nahi, jada lagathai tao dusre jagah baith jao.	I don't think so.
Nahi, hamar ji machlathai.	I'd like to but I'm feeling nausea.

From the above table, the researcher found that the address terms like, Sir, bhaiya, didi, bahini, etc. is used to address the strangers in Awadhi language. In the contrary the address terms are not used in English language. And also the table shows that a stranger, speaking to another stranger was found to be more formal than a friend speaking to another friend in both of the languages.

4.5 Forms of Seeking for Accepting and Denying Permission Used with Father in order to find out the forms of seeking for accepting and denying permission.

The situation in this question was the student was on the winter vacation and he/she wants to ask his/her father to go to picnic with his/her friends. In this situation what forms are used to ask for accepting and denying permission? Those forms are compared with the English forms below:

Table No. 5

Forms of Seeking for Accepting and Denying Permission Used with Father

Awadhi	English
Seeking for Permission	
Bappa ham picnic chala jayi?	May/Can I go to picnic?
Bappa hum picnic jaye saki thaye?	Would you mind if I go to picnic?

Papa ham dost logan k sath picnic chala jayi?	Do you mind if I go picnic with my friends?
Daddy ham picnic chala jayi ki nai?	Is it ok if I go to picnic.
Accepting Permission	
Thik hai chalajao.	Sure, go ahead.
Han han.	It's ok with me.
Achha tohar jayek man hoye to chala jao.	No, I don't mind.
Thik hai babu, chalajao.	I won't stop you.
Chalajao bhaiya.	You can.
Denying Permission	
Nahi.	No, you may not.
Avi nahi.	You cannot.
Nahi, na jayek kaam hai.	I don't think so.
Nai jayek hai.	Yes I do mind.

Here the Awadhi respondents use highly formal forms of language while seeking for permission with the father than those of the English language. For example:

Highly formal forms:

In Awadhi: chalajai ki nai ?
chalajai ?

Formal forms:

In English: May/Can I....?
Would you mind?
Do you mind?

On the contrary the accepting and denying permission is quite informal than the English language. In Awadhi language father accepts or denies by giving further instruction.

4.6 Forms of Seeking for Accepting and Denying Permission Used with Uncles in order to find out the forms of seeking for accepting and denying permission.

The situation given to the respondents was to ask the permission to use his/her uncle's telephone at his/her uncle's house. And what is his/her uncle's response either accepts or denies the permission. The forms collected from the questionnaire are compared with the English exponents below:

Table No. 6
Forms of Seeking for, Accepting and Denying Permission Used with uncles.

Awadhi	English
Seeking for Permission	
Chacha aapke phone se baat kaili ?	Do you mind if I use your phone?
Chacha ekchhin apne phone debo ?	Could you please give me your phone?
Kaku hammai ghare baat karek raha aapke phone se?	Please let me use your phone to talk to my parents.
Kaka hammai aapan phone daideo.	May/Can I take your phone for a minute/
Kaka hammai phone karek hai daideo na.	Is it ok if I use your phone?
Accepting Permission	
Han, kaileo.	Fine with me.
Kaileo babu.	I won't stop you.
Han han, thik hai.	It's ok with me.
Thik hai	Sure, go ahead.
Kaileo.	
Denying Permission	
Avi nahi.	I don't think so.

Rahaideo.	I'm afraid you can't use.
Nahi hamar mobile bigad jaai.	I'm afraid not.
Nahi, phone ma paisa khatam hai.	I absolutely forbid you.
Na.	No you can't.

In English language niece and nephew use formal language while seeking for permission with their uncle, whereas, in Awadhi language they use both formal and informal forms while seeking for permission.

For example:

Formal: phone debo ?

Baat kaili?

Informal: Ghare baat karek raha

Phone daideo na.

And while denying permission Awadhi uncles deny with reason but English uncles deny directly using informal forms.

4.7 Forms of Seeking for Accepting and Denying Permission Used with Officers/Bosses in order to find out the forms of seeking for accepting and denying permission.

The situation was to ask for permission with his/her boss to sit in his/her office room. The forms used by Awadhi respondents are compared with the forms used by English native speakers.

Table No. 7

Forms of Seeking for Accepting and Denying Permission Used with Officers/Bosses.

Awadhi	English
Seeking for Permission	
Sir ka ham yeha baith saki thai?	Excuse me, may I sit here?
Sir ham yeha baith kai baat kai sakithai?	Would you mind if I sit here?

Sir ham yeha baith jaai ?	May I sit n here?
Boss ham yeha baith sakit hai ?	Are we allowed to sit in here?
Sir ham ie kuri maiha baith kai baat kai sakit hai ?	Excuse me, is it ok if I sit here?
Accepting Permission	
Han han, baithao.	Yes, you can sit.
Han, baith jao.	It's ok with me.
Han, bikul baithao.	No, I don't mind.
Han, thik hai.	Yes, you can.
	Yes, that's fine.
Denying Permission	
Nahi, na baithao.	I'm afraid, you can not sit here.
Avi nahi, abbai aayao.	I don't think so.
Nahi, jon kahek hai khade khade kahao.	I would like to but it is secretary's chair.
Nahi.	I'm afraid, no one is allowed to sit here.

The comparative table no. 9 shows that Awadhi people use less number of highly formal forms of asking for permission with officer compared to English people. Awadhi officers use more temperate forms while accepting and denying permission compared to English.

4.8 Forms of Seeking for Accepting and Denying Permission Used with Neighbours in order to find out the forms of seeking for accepting and denying permission.

The situation was given to the respondents to ask for extra room with their neighbour while organizing a party. How someone asks for permission with his/her neighbour and what are the responses of his/her neighbour, those forms are compared with the English forms below in the table:

Table No. 8
Forms of Seeking for Accepting and Denying Permission Used with
Neighbours

Awadhi	English
Seeking for Permission	
Kaka hamre sab karma pack hoiga hai, ek thu room daideo na.	Would you mind giving me some of your rooms?
Tu apne hiya dui room beastha kai sakit hiu?	Excuse me, may/can I use your vacant room?
Hamre pahuna ka sowawe katti apne hiya room daideo na.	Would it be possible to use your vacant room?
Chichi apne dui teen room khali hoye to dai diya jaye.	Please let me have the room for a day?
Accepting Permission	
Han han, kahe nai?	Fine with me.
Thik hai, kihe dithai.	No, I don't mind at all.
Achha hoi jai.	It is ok with me.
Thik hai laileo.	Sure, go ahead.
Hothai.	Ok ! no problem.
Denying Permission	
Nahi, hamre yeha khali nai hai.	Sorry, I'm afraid.
Nai hai bhaiya hamre yeha extra room.	I don't think so.
Nahi ham nai debai.	I'd like to but I've my own guests in the room.
Aaj na hoi payi.	I'm afraid I can't let you the vacant room.
Nahi, apne aur kahu bewastha kaileo.	Sorry, I can't

The above comparative table shows that both Awadhi and English people use highly formal forms while seeking for permission with their neighbours. There are also some similarities found in accepting permission. But while denying the

number of highly formal forms of asking for denying permission in Awadhi is far greater than English.

4.9 Forms of Seeking for, Accepting and Denying Permission Used with Elder Brother in order to find out the forms of seeking for accepting and denying permission.

While seeking for permission to go to his/her friend's house for dinner what forms do the respondents use, and how elder brother accepts or denies the permission. The exponents found from the situation are compared with English forms in the table below.

Table No. 9
Forms of Seeking for Accepting and Denying Permission Used with Elder Brother

Awadhi	English
Seeking for Permission	
Bhaiya hamar dost phone karisi, ham aaj chala jaai?	Would it be possible to go for dinner in my friend's house?
Bhaiya ham apne dost k yeha jaai sakit hai khan khaye?	Can I go for dinner to my friend's house?
Bhaiya sathi bulaisi apne yeha, chala jaai?	Do you mind if I go for dinner to my friend's house?
Bhaiya hamar sathi phone karisi, ham jaye sakit hai ki nai?	Please let me go to my friend's house for dinner today?
Bhaiya hamar dost okre ghar pe khana khaye bulaisi jai ham ?	Do you have any objection if I go to my friend's house for dinner?
Accepting Permission	
Chala jao bulaisi tab.	Yes, that's fine/all right.
Han, chali jao lakin jaldi aayo.	Yes, certainly you can.
Thik hai.	No, I don't mind.
Achhha thik hai.	Please, don't hesitate to go there.

Han, chala jateo na.	I can see no objection.
Denying Permission	
Najao raat ka.	I'm afraid, it is no possible to go there.
Nahi, nai jayek kam hai.	No, you can not.
Nahi, aaj na jao.	Yes, I do mind.
Nahi	I don't think so.

Speakers of both Awadhi and English use formal language while seeking for permission with elder brother. There is also similarity found in accepting permission. But, Awadhi speakers deny directly by putting word 'nahi' and by giving further explanation/instruction to their younger brother/sister.

4.10 Forms of Seeking for Accepting and Denying Permission Used with Guests in order to find out the forms of seeking for accepting and denying permission.

Here, the respondents were provided the situation, that he/she wants to ask the permission to see the photo album of their guest. And how their guest accepts or denies the permission. In this situation what forms are used by Awadhi native speakers and what are the forms used by English native speakers. Those forms are compared below:

Table No. 10
Forms of Seeking for Accepting and Denying Permission Used with Guests.

Awadhi	English
Seeking for Permission	
Chacha tohar photo album dekh li ?	Would you mind giving me your photo album?
Bhavi tohar photo album dekh sakit hai ?	Would it be possible to see your album?

Hammai apne album dekhai debo ?	Do you have any objection if I see your photo album?
Ham tohar photo album dekh sakithai ?	May/Can I see your photo album?
Didi ham tohar photo album dekh li ?	
Accepting Permission	
Han, thik hai	No, I don't mind at all.
Dekh leo bhaiya.	Yes you can ...
Han kahe nai ?	I can't see any objection to see my photo album.
Thik hai, lakin dhire dhire paltayo.	Certainly,, you can.
Han dekh leo.	
Denying Permission	
Nahi, ie dusrek album hoye.	Yes, I do mind.
Na dekho bhaiya fat jai.	I don't think so.
Avi nahi, abbai dekhaib.	I'd like to but its my personal.
Nahi, na dekhaio.	I'm afraid, you can't see my photo album.

From the above table, the researcher found that native speakers of Awadhi use address terms to their guests, like didi, chacha, bhavi, etc. On the contrary the address terms are not used in English language. From the denying table, the researcher concluded that English people deny by using temperate forms, but Awadhi respondents use informal forms to deny the permission. For example :

Temperate forms:

In English: I don't think so.

I'd like to but

Informal forms:

In Awadhi: nahi.

Avi nahi.

4.11 Forms of Seeking for Accepting and Denying Permission Used with Doctors in order to find out the forms of seeking for accepting and denying permission.

Here the situation was given to the respondents that, after the operation he/she wants to see his/her relative. In this situation what forms are used by them and either the doctor accepts or denies the permission. Those forms were collected from the questionnaire and are compared with English components.

Table No. 11
Forms of Seeking for Accepting and Denying Permission Used with Doctors

Awadhi	English
Seeking for Permission	
Ab ham didi se milay jaai sakit hai daktar saheb ?	Excuse me may I see the relatives?
Daktar sahib ab ham milay jaai sakit hai apne mama se ?	Wold you mind if I see the relatives?
Ka ab ham milay jaai sakit hai amma se daktar saheb ?	Sir, can I see the relatives?
Ab ham apne amma ka dekh sakithai daktar sahib ?	Excuse me, is it ok if I see the patients?
Accepting Permission	
Han, ab jaye sakathao.	Yes, you can.
Han, thik hai.	No, I don't mind at all.
Ji han.	It's ok with me.
Han, chala jao.	I can't see any objection.
Thik hai.	Please don't hesitate to meet the patient.
Denying Permission	
Avi nahi.	I'm afraid you can't see now.

Avi nahi, birami ka aram kai jarurat hai.	I'd like to but after one hour you can meet.
Avi nahi, ek ghanta baad.	I don't really think so.
Avi nahi, abbai baad me.	I'm sorry it's not possible for you ..

The table no. 11 shows that address term for doctor 'daktar saheb' have used while asking for permission in the Awadhi language whereas address terms have not been found in the English language. The researcher found that Awadhi doctors used highly formal forms in comparison to English doctors while accepting and denying permission.

CHAPTER FIVE

FINDINGS, CONCLUSION AND IMPLICATIONS

5.1 Findings

This thesis entitled “The forms of Seeking Accepting and Denying Permissions in English and Awadhi” was carried out to compare and contrast the forms between two languages; The main objectives of this study was to find out the forms of seeking for permission, accepting permission and denying permission in Awadhi language and compare them with the forms used by English native speakers.

5.2 Major Findings

- i. Awadhi mother shows the reason of denying permission but English mother denied directly.
- ii. Generally parents, teachers and elder brother deny the permission by using negative imperatives. In negative imperatives of Awadhi, the negative particle ‘nahi’ is in preverbal position and the verb is in its imperative form (by giving further instruction) similarly, they accepted the permission by using imperative affixes.
- iii. Informal forms are used by intimate friends and temperate forms are used by general friends while seeking for accepting and denying permission in both of the languages.
- iv. ‘nahi’ which literally means ‘no’ conveys denying or disagreement permission in Awadhi.
- v. ‘han’, han han’, which literally means ‘yes’ conveys agreement, especially ‘han’ is accompanied by an affirmative nod.
- vi. The address terms like Sir, bhaiya, didi, dost, etc are used to address the strangers in Awadhi language on the contrary these address terms are not used in English.

5.3 Conclusion

By conducting this research “The forms of Seeking Accepting and Denying Permissions in English and Awadhi”. I have found that English people were found to be more polite in relationship with their staff. On the contrary Awadhi people used temperate forms of seeking for permission. Moreover, Address terms are compulsory in Awadhi whereas, they are optional in English while accepting and denying permission. The denying permission marker in English is ‘not’ which is placed after an auxiliary verb, whereas ‘nahi’ is added sentence initially in Awadhi.

The English native speakers have used formal forms of language while seeking for permission with father in response he accepts or denies the permission used with quite informal forms whereas Awadhi respondents used informal forms while accepting and denying permission. English people were found to be more polite in relationship with their staff. On the contrary Awadhi people used temperate forms of seeking for permission with their staff. In Awadhi language, elder brother denied by using the word ‘nahi’ and providing further instruction to their younger brother whereas in English he denied indirectly in the similar situation. Awadhi doctors used highly formal forms in comparison to English doctors while seeking for, accepting and denying permission.

5.4 Implications

This research study can be implied in following ways:

5.4.1 Policy Level

Policy makers and curriculum designers should analyse the needs and interests of the learners. The syllabus designers and textbook writers should be more conscious about the differences between two languages in terms of the forms of seeking for, accepting and denying permission while designing the syllabus and writing the textbooks of the English for the Awadhi learners who are learning who are learning English as a second or foreign language.

5.4.2 Practice Level

This research is a comparative study, comparison of two languages: Awadhi and English. The researcher hopes this research will make a significant contribution for those teachers who are teaching English as a second/foreign language, because a comparative study helps the teacher to predict the areas of difficulty that learners face and possible errors that learners commit.

Awadhi native speakers are habituated to use informal forms by family members except aunt and father, in the case of English; formal forms are used for the same purpose. So, the teacher should inform the Awadhi learners about it. While teaching language, a teacher should see what sorts of difficulties the learners are facing due to their mother tongue.

5.4.3 Further Research

English language teaching is really a difficult job because it is not the dead stone, as it is ever changing entities. Language is a system of communication and its function is to establish social relationship. Language is primarily speech and focus should be laid on spoken form or communicative function, i.e. the role of an utterance to fulfil same purpose in communication such as; greeting, ordering, seeking for permission etc. The subsequent or followers can consult the following research work to carry out research on forms of Seeking for Accepting and Denying permission. Because, it would be the yardstick for their research work.

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APPENDIX I

QUESTIONNAIRE FOR THE STUDENTS

Dear Respondents

This questionnaire is a research tool for gathering information for my research entitled “Forms of Seeking for, accepting and denying permission in English and Awadhi”. A Survey of secondary level students for the partial fulfilment of my Master of Education in English at T.U. I am carrying out this research under the guidance of Mr. Raj Narayan Yadav, lecturer of the department of English Education. The questions are based on the similarities and differences on forms of seeking for, accepting and denying permission used by the native speakers of English and Awadhi language.

The collected information provided by you will be great help to the successful completion of this research. Your name and the name of your organization are optional but all the information collected through the questionnaire will be kept highly confidently and used only for research purpose. I would be grateful if you could kindly spare sometimes to complete the questionnaire below attached here with.

Thank you for your kind cooperation.

Researcher

Jyoti Kaushal

Name :

Address :

Age:

Nationality:

Academic qualification:

Sex:

Please, ask for, accepting and denying permission in few words or sentences in the following situations in Awadhi language.

- 1) Your teacher is teaching in the class. As it is too long you are staying in the class. You want to out to toilet.

2) Since you miss your school bus. You reach the class little late. You want to enter the class while the teacher is teaching in the class.

3) Your pen stopped writing while writing in the class. As you don't have extra pen. You want to use your friend's pen.

4) You have finished your homework. You want to ask your mother if you can play with your friends.

5) Your laptop is not working well, and you have to complete your work at a given time. You want to use your brother's laptop.

6) You and your friend is walking on the way. You want to marry with his sister. You want to ask for his permission.

7) You don't have enough balance in your mobile to call, you have to give the important message to your mother at home. You want to use your friend's mobile.

8) You have got a headache while the teacher is teaching in the class. You want to ask him if you can go to the home.

9) You are on the bus. You feel very cold, you want to ask the stranger sitting next to you if you can close the window.

10) You are at your relative's home. You are in the habit of smoking, you want to smoke there.

11) You are on winter vacation. You want to ask your father for permission to go on a picnic program with your friends.

12) You are in your principal's office. As you are a little warm, you want to take your jacket off.

13) You are at your uncle's house. You want to use his telephone.

14) You are at library. You left your library card.

15) You are suffering from toothache. You want to ask the teacher of your class to leave the class little early to go to the dentist.

16) You are in hurry to bring medicine for your grandmother. You want to use your friend's motor cycle.

17) You want to buy a pair of shoe. You want to ask a shopkeeper for permission to given it a try.

18) You are very thirsty in the class. As your water, has been finished, you want to drink your close friend's water.

19) You are building a house. As you don't have a space to park your vehicle, you want to use your neighbour's parking.

20) You are in your boss's office. You want to ask him if you can sit.

21) You have very important thing to discuss with your boss. You want to ask his personal assistant if you can meet him/her.

22) You are organizing a party. As you don't have enough rooms. You want to use your neighbours extra rooms

23) Your friend calls you in his/her home for dinner. You want to ask for permission with your elder brother.

24) Your guest has a photo album in his bag. You want to see it.

25) You and your father are listening the news on the radio. As it is the time for an interesting programme on the next band, you want to change it.

26) Your most favourite movie is on the film hall. You want to ask your mother if you can go to watch the movie

27) You are watching an interesting programme on T.V. with your younger brother. As it is time for the next channel. You want to change it.

28) After the operation of your relative at the hospital. You want to ask the concerned doctor for the permission to see him/her

29) You are in need of a book since you have your exam soon. Your friend has two books that you need.

30) While visiting different religious place you reach a famous temple, you want to ask the priest for permission to take a photo of it.

APPENDIX II

Some of the exponents of accepting and denying permission are listed below.

Accepting permission

- Yes, you can...
- Why not.
- No, I don't mind.
- I won't stop u.
- It's ok with me.
- Yes, certainly you can.
- Sure, go ahead.
- No, I don't mind at all.
- Fine with me.
- I can see no objection.

Denying permission:

- No way.
- You cannot.
- I don't think so.
- Yes, I do mind.
- No, you may not.
- I absolutely forbid you.
- I'm afraid you can't use.
- I'd like to, but I've to go market.