

# CHAPTER ONE

## INTRODUCTION

The present study is about “Encouraging and Warning in English and Doteli.” This chapter consists of background, statement of the problem, rationale of the study, objectives of the study, research questions, significance of the study, delimitations of the study and operational definition of the key terms.

### 1.1 Background

Language is a means of communication through which ideas, feelings, message and information are exchanged among human beings. All human beings normally possess at least one language, which enables them to take part in social, intellectual and artistic activities in the society.

We simply do not know how actually language originated but we all know that language is an inevitable part of human life. We use language not only for communication of message but also for exchanging ideas, desires and emotions. Different linguists have defined language differently. Sapir (1921, p. 8) defines language as “a purely human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols.” Sapir, in this definition, emphasizes that language is inborn capacity of human beings which they use voluntarily when they need to communicate. In the same way, Chomsky (1957, p. 13) defines language as “a set (finite or infinite) of sentences, each finite in length and constructed out of a finite set of elements.” Chomsky, in this definition, focuses on the structural aspect of the language. He describes how language structures are formed and framed in order to serve the communicative purpose. Lyons (1970, p. 3) defines language from social perspective and says “the principal system of communication used by particular group of human beings within the particular society (linguistic community) of which they are members.” His definition suggests that a language that one society speaks may not be

intelligible to another society. So, a language forms a linguistic community who can use it as a common means of communication.

Similarly, Widdoson (1984, p. 3) says, “Language is a system of arbitrary vocal system which permits all people in a given culture or others who have learned the system of that culture to communicate or interact.” He focuses on the psychological and social aspects of the language that the members of a community assimilate and co-operate through communication by using organs of speech. Hornby (2004, p. 862) defines language as “the system of communication in speech and writing that is used by people of a particular country or area.” Every language has some specific codes either in writing or in spoken form which may be intelligible only to the people of a particular area or a language community.

From these definitions it is clear that language is arbitrary, unique, systematic, structural and complex property as well as a social phenomenon that helps to exchange feelings, thoughts, ideas and emotions among human beings. Language consists of either spoken or written codes which make it flexible, comprehensive, perfect and extensive means of communication. Language is species specific; it is a unique property of human beings that distinguishes human from other creatures.

## **1.2 Statement of the Problem**

The statement of the problem provides the context for the research study and typically generates questions which the researcher hopes to answer. The problem statement should hook the readers and establish a persuasive context for what follows. It is a concise description of issues that need to be addressed by the researcher. And its primary purpose is to focus the attention of the researcher. So, a research worthy problem statement is the description of an active challenge faced by the researcher that does not have adequate solutions available.

Language function is one of the main aspects of teaching a second language. We know that there is not always one to one correlation between the grammatical form of a language and its function in communication. So, in classroom, exponents of particular language function need to be presented either in the dialogue form or by creating a context. For this reason, a teacher should know the exponents and situations in advance. Another issue to be raised here is that there may not be equivalence between the L1 of the learner and target language in terms of exponents and appropriate situation for their use. So, a teacher as well as material designers should know the similarities and differences between the language functions of both languages. For this a systematic comparison of both languages needed to be done because due to the lack of research in this area, teacher, students as well as material designers had been facing different problems.

Since, the exponents of encouraging and warning in Doteli and similarities and differences between them and those in English were not determined, teachers might have to face difficulties in designing their lessons and teaching materials appropriately and students must be obliged to follow the ‘swallow and vomit’ tradition which resulted in the production of expressions like “Do see!” where ‘Watch out!’ should be used. Similarly, course designers and material producers were not aware about producing appropriate materials for students with specific native language background. They just followed ‘one for all’ tradition, which causes them to be ineffective in improving the success level of students in using English.

### **1.3 Rationale of the Study**

Learners' performance in second language is noticeably influenced by the language or languages which they have acquired already. Such kind of influence is commonly understood as ‘language transfer’, which can have both positive and negative effects on learning process. Since the learner tends to transfer the habit of his native language structure to foreign language, we have

here the major source of difficulty or ease in learning the structures of foreign language. Those structures that are similar will be easy to learn because they will be transferred and may function satisfactorily in the foreign language. Those structures that are different will be difficult because when transferred they will not function satisfactorily in the target language and will therefore have to be taught and learned differently. So, in the teaching and learning of second language scientific study of the similarities and differences between the features of learner's mother tongue and target language is necessary.

English is learned as a foreign or second language in Nepal. It is included in formal schools as a compulsory subject as well as taught in different language institutes as a special course. Another language with which this study was concerned is Doteli which is spoken by 787,827 people (CBS Report, 2012) as their native language which is almost three percent of the total population of Nepal. So, finding out similarities and differences between the exponents of encouraging and warning in English and Doteli was important for the learners with Doteli native language background as well as educators and all the concerned authorities to foster the level of success in learning English.

A number of contrastive studies had been carried out between English and Doteli. But no work was done on the language functions: encouraging and warning in English and Doteli. Therefore students, teachers and course designers had been facing problems in learning, teaching and designing effective materials. So, it was indispensable to find out what were the exponents of encouraging and warning in Doteli as well as the similarities and differences between them and those in English to overcome those problems.

#### **1.4 Objectives of the Study**

The objectives of the study were as follows:

- ) To find out the exponents of encouraging and warning in Doteli.

- ) To compare and contrast the exponents of encouraging and warning in English and Doteli.
- ) To point out some pedagogical implications.

### **1.5 Research Questions**

The research questions of this study were as follows:

- I. What are the exponents of encouraging and warning in Doteli?
- II. What are the differences and similarities between the exponents of encouraging and warning in English and Doteli?

### **1.6 Significance of the Study**

A number of comparative studies had been carried out between English and Doteli but no work was done on the language functions: encouraging and warning in English and Doteli. So, this study is a significant work for the department. To be specific, this study is expected to be significant to all those who are engaged in the pursuit of teaching and learning second language especially those who are interested in English and Doteli. It is equally helpful for linguists, course designers, text book writers, teachers, students and for all those who are interested in learning English and Doteli language.

### **1.7 Delimitations of the Study**

This study had the following limitations:

- a) The study was limited to the comparison between English and Doteli exponents of encouraging and warning.
- b) The study included 60 literate native speakers of Doteli dialect as the informants.

- c) The study included English data from Van Ek (1975), Materyek (1983), and Blundell et.al. (2009).
- d) The questionnaire included only one type of questions i.e. open-ended.
- e) The researcher consulted native speakers only for Doteli data.
- f) The study included Doteli data collected from only two places viz. 'Mahendranagar' municipality and 'Suda' VDC.

## **1.8 Operational Definitions of the Key Terms**

**Encouraging:** giving hope, confidence or courage to do or continue some activity.

**Exponents:** an expression or utterance of language which is used for performing certain language function.

**Literate:** a person able to read and write Doteli language easily.

**Warning:** giving signal of something bad coming or threat or to signal that something bad is going to happen intended for the action to be stopped by the addressee.

**Formal exponent:** standard exponent used in formal setting with seniors, valued and high ranked people, in formal programmes, ceremonies and public places, and showing least solidarity between the interlocutors.

**Temperate exponent:** exponents used in neutral setting i.e. neither formal nor informal and showing moderate solidarity between the interlocutors.

**Informal exponent:** colloquial exponents used in informal setting with juniors, familiar and equal or low ranked people, and showing higher solidarity between interlocutors.

## **CHAPTER TWO**

### **REVIEW OF THE RELATED LITERATURE AND CONCEPTUAL FRAMEWORK**

Literature review and conceptual framework are two essential aspects of any research study. This chapter consists of review of the related literature, implications of the review for the study and conceptual framework.

#### **2.1 Review of the Related Literature**

Research is controlled, rigorous, systematic, empirical, valid and critical study of certain situation or phenomenon (Kumar 2005, p. 7). To carry out an investigation the researcher locates an issue or some unanswered questions in the existing body of knowledge for which a thorough study of existing literature is required. It provides a theoretical background to the study.

##### **2.1.1 Review of the Theoretical Literature**

A theoretical literature review offers an overview of significant literature published in the related area which carries a theoretical value for the study. It provides the foundation for the report and gives theoretical background to the choices made during the course of the work. In addition it gives the reader an understanding of what s/he needs to know in order to interpret and understand the results of the study.

###### **2.1.1.1 English Language and its Significance in Nepal**

English is the most widely used language around the globe. It has become the leading language of international discourse and the lingua franca. "It is the third most common native language in the world after Mandarin Chinese and

Spanish.” (Retrieved October, 31, 2010, from <http://www.ethnologue.com>). It is widely learned as a second language and is an official language of the United Nations, European Union, many Commonwealth countries as well as many world organizations. Modern English sometimes described as the first global lingua franca is the dominant language or in some instances even the required international language of communication, science, information, technology, business, aviation, entertainment and diplomacy. According to Baugh and Cable (2002, p. 33), “The English language belongs to the Anglo-Frisian sub group of the West-Germanic branch of Germanic family, a member of Indo-European languages”.

English is being learnt and used all over the world not because of any imposition but through the realization that it has certain inherent advantages. Today the compulsion of learning English is no longer merely political but scientific and technological. And no longer is English the language of Great Britain only; it is the language required by the world for greater understanding. It is the only means of international relationships (Pahuja, 1995, p. 2).

Regarding the importance of English language in Nepal, Malla (1977, p.12) says:

English is undoubtedly of vital importance for accelerating the modernization process in Nepal. In the context of Nepal, the English language is taught as a second or foreign language. It was used only in the royal families in 1910 B.S. when Nepal was ruled by Jung Bahadur Rana. Later on it started to prevail all over the country along with the schools, campuses and other educational institutions due to the influence of the British education system. In present era, it is taught as a



compulsory subject in school and up to bachelor level in most of the educational institutions and in campuses respectively.

In a nutshell, English is the main international language that allows access to the mainstream of business, sports, conference, science, technology, media, politics, education, entertainment and international relationships. So, it should be made equally accessible to citizens. Realizing this fact English is taught as a foreign or second language in Nepal. It is used as an alternative medium of instruction and taught as a compulsory subject from grade one to bachelor level. English is also taught as a specialization subject to produce qualified and trained academic manpower in Tribhuvan University under the faculty of Education.

#### **2.1.1.2 Linguistic Situation in Nepal**

Despite possessing comparatively small geographical area and population, Nepal accommodates an amazing range of ethnic, cultural and linguistic plurality. The 2011 census has identified 123 languages spoken as mother tongue, besides a number of languages have been reported as ‘other languages’ (Central Bureau of Statistics [CBS] Report, 2012). The multilingual setting provides Nepal a distinctive position on the linguistic map of the world and renders it as one of the most fascinating area of linguistic research.

According to Kansakar (1996):

Due to multilingual situation in Nepal, it is, but natural to find cases of language dominance, positive and negative attitude towards one language or the other, and the decline in language loyalty resulting in language shift, and efforts to maintain language under pressure of multilingual area, (p. 56).

The Interim Constitution of Nepal (2063) has recognized all mother tongues spoken in Nepal as the 'language of the nation' (Rastra Bhasa). And it accepts Nepali in 'Devnagari' script as the only official language (article. 5). In addition it has also adopted the policy to promote and preserve minority languages by ensuring the freedom of using mother tongue as the medium of instruction at elementary level of school education (article. 17).

Among 123 mother tongues spoken in Nepal, recognized by the population census (2011), 'Nepali' spoken by the largest group of the total population (44.6%) has been adopted as a lingua franca for communication among various language communities (CBS Report, 2012). The languages and their dialects spoken in Nepal have their affiliation to four different language families. They are as follows:

#### **a) Indo-European Family**

In the context of Nepal, Indo-European family of languages mainly consists of Indo-Aryan group of languages which includes the largest number of speakers. So, it forms the largest group of languages in terms of the number of speakers. According to Yadhava (2003, p. 145), "nearly 80% of the total population and around twenty languages spoken in Nepal belong to this language family, such as: Nepali, Maithili, Bhojpuri, Awadhi, Tharu, Hindi, Urdu Majhi, Rajbansi, Bangla, Bajjika etc."

#### **b) Sino-Tibetan Family**

Another important group of languages spoken in Nepal is the Tibeto-Burman group of Sino-Tibetan family it is the largest language in terms of the number of the languages. In this context, Yadhava (2003, p. 146) says, "Though it is spoken by relatively lesser number of people than the Indo-European family, it consists of the largest number of languages, nearly about 60 languages." Some

of the main languages in this family are: Tamang, Gurung, Limbu, Newari, Sherpa, Magar, Rai, Thakali, Kham Magar, Raute etc.

### **c) Austro-Asian Family**

The Austro-Asiatic languages comprise of Santhali of the modern Munda Group and Kharia of the southern Munda group. So, there are only two languages affiliated to this family though in 1952/1954 census Satar was reported as another different language. In this regard, Yadhava (2003, p. 147) says:

It is to be noted that ‘Satar’ has been reported in all the censuses but ‘Santhal’ has been wrongly reported as a separate language except in the 1952/1954 census. The 2001 census lumps both ‘Satar’ and ‘Santhal’ together into a single language called ‘Santhali’, in that it is just a variant name of the same language.

### **d) Dravidian Family**

Dravidian language family is a minor family that includes only two languages spoken in Nepal. One of them is called Jhangar in the region east of Koshi river but Dhangar in the region west of Koshi river. According to Yadhava (2003, p. 146), “The group of languages spoken in Nepal, constitutes the northernmost part of Dravidian family of languages.” Another Dravidian language is Kisan spoken in Jhapa district which is spoken by less than a thousand speakers. So, it is an endangered language.

Among the four language families mentioned in Yadava (2003), Tibeto-Burman, Indo-European, Austro-Asiatic and Dravidian language families include the highest to the lowest numbers of languages respectively. But from the view point of the numbers of the speakers Indo-European, Tibeto-Burman,

Austro-Asiatic and Dravidian language families are ranked respectively. In this way the sociolinguistic situation of Nepal is complex and diverse in its nature, which demands linguistic investigation with precise observation and analysis for preservation and promotion of different minority languages.

### **2.1.1.3 An Introduction to Doteli Language**

Differences in language use among the speakers of the same language can be noticed as we move from one place or social group to another. Such variation in language use is known as dialect. Crystal (2008, p. 142) says, "Dialect is regionally or socially distinctive variety of language identified by particular sets of words and grammar".

Wardhaugh (1986, p. 49) categorized dialects into two types viz. social and regional dialect. According to him social dialects are language varieties which describe the differences in speech associated with various social groups and classes. Whereas regional dialects are language varieties which show differences in terms of pronunciation, syntax and forms of words and there may even be distinctive local colorings in the language which can be noticed as we move from one location to another. So, difference in different aspects of the language use clearly indicates which place and social group the speaker is from. Similarly, Crystal (2008, p. 143) says, "Dialects which identify where a person is from are called regional dialect and dialects which identify where a person is in terms of social scale are called social dialect or class dialect." For example, Nepali spoken in Pokhara is different from Nepali spoken in Janakpur which are the examples of regional dialects similarly the differences can be observed in the language use of upper class, middle class and lower class people which are the examples of social dialects.

Doteli is one of the regional dialects of Nepali language which is spoken in all districts of Far Western Region of Nepal. This variety is alternatively known by the term 'Dotyali' or sometimes by 'Dotyal' as well. It is similar to the

varieties spoken in mid-western region especially in Karnali zone. However, Doteli is taken as a separate language in CBS report (2012). Karnali is the original place of Nepali language. An ancient name of Nepali is 'Khaskura' or 'Khasbhasa'. It is written in Devnagari script. According to CBS Report (2012), "44.6% people of Nepal speak Nepali as native language." Because of its wider coverage it has more varieties than other languages and most of them are in the western part of the country than the eastern one.

According to Chataut (2001, p. 3), "Doteli is supposed to be the oldest form of the Nepali language." Similarly, Panta (2010) claims that since Doteli dialect has long history and so many linguistic units of Nepali are derived from Doteli, it is known as the mother of Nepali language. His work itself is a big step in the standardization of Doteli language.

Doteli is the local language spoken in the Doti region or the Far-Western Region of Nepal which is similar to the Kumauni language. Regarding Doteli language, Sarma (1985, p. 39) says, "According to Rahul Sankrityanan Doteli is the dialect of the Kumauni language which was brought to Doti by a section of the Katyuri dynasty of Kumaun, which have ruled over Doti until 1790". However, in Nepal, it is considered as a dialect of Nepali language.

Though there is a hot debate about whether it is a dialect of Kumauni or Nepali, or a separate language a separate language code is registered for identifying it easily in web and computer system. "The term 'Dotyali' (code: dty) is recognized in the ISO 639-3 standard for language names and codes with the broad sense of Far-Western Nepali" (Retrieved June, 25, 2013, from <http://www.vjf.cnrs.fr/epopee/epic.dotyali>). According to this standard the term 'Nepali' (code: nep) covers the individual language Dotyali (dty) and Nepali (npi). Any variety of Nepali may be identified either as 'nep' (the only code recognized by ISO 639-2) or by the individual language identifier. So, Doteli is slowly but steadily proceeding towards a significant status in the linguistic map.

#### **2.1.1.4 Language Functions**

A function in language refers to the purpose for which an utterance or unit of language is used. According to Crystal (2008, p.201), “the role language plays in the context of society or the individual is referred to by the term function.”

A thing can be said to have at least three facets: substance, form and function. For example, a glass is made up of glass, steel or plastic, its form is cylindrical and its function is to serve liquids. Similarly, a language includes: sounds, letters and punctuation marks as its substance. And its form can be described as pattern of sounds, letters, words, phrases and sentences and their function is communicating message (Sthapit, 2000, p. 9).

A language function is the purpose we wish to achieve when we express something. By performing the function we perform an act of communication. If someone says ‘welcome!’ s/he is performing the function of welcoming. Similarly, if someone says ‘thank you’ s/he is performing the function of thanking. But functions are more often performed without using verbs like this at all. Regarding this, Harmer ( 2008, p.76) gives an example, and says, “We can apologize by saying ‘sorry ‘and invite someone not by saying ‘I invite you’ but by saying things like ‘Do you fancy coming round for a meal?’” So, there is no one to one relationship between form and function of the language.

Blundell, Higgins and Middles (2009, p. 5) stated:

Language functions are the purposes for which people speak or write.

We say that everything we do, including using language, has a purpose.

When we switch the radio or television on, for example, our purpose is

to be amused or entertained, or to find something out. In the same way, we only speak or write with a purpose in mind: to help someone to see our point of agreement with them. We call these purposes the function of language.

In linguistics ‘function’ is used in two different senses: grammatical function and communicative function. Grammatical function is the relationship that a constituent in a sentence has with other constituents, and a communicative function is the extent to which language is used in a community (Richards, Platt & Platt, 1999). Different scholars have categorized language functions differently. Jacobson (1960, p. 29) has defined six functions of language according to which an effective act of verbal communication can be described. They are:

1. The Referential Function: corresponds to the factor of message and describes a situation, object or mental state. The descriptive statements of the referential function can consist of both definite descriptions and deictic words, e.g. “The autumn leaves have fallen now.”
2. The Expressive Function: relates to the addresser and is best exemplified by interjections and other sound changes that do not alter the denotative meaning of an utterance but do add information about the addresser’s internal state, e.g. “Wow what a view!”
3. The Conative Function: engages the addressee directly and is best illustrated by vocatives and imperatives, e.g. “Tom! Come inside and eat!”
4. The Poetic Function: focuses on ‘the message for its own sake’ and is the operative function in poetry as well as slogans.

5. The Phatic Function: is language for the sake of interaction and is therefore associated with the contact factor. The phatic function can be observed in greetings and casual discussions of weather, particularly with strangers. It also provides the keys to open maintain, verify or close the communication channel, e.g. “Hello.”, “Ok?”, “Hamm”.
6. The Metalingual Function: is the use of language to discuss or describe itself.

Similarly, Wilkins (1976, p. 44) classified language function in different types as: judgment and evaluation, suasion, argument, rational inquiry and exposition, personal emotions and emotional relation.

Van Ek (1975, p. 19) discusses the following six self-explanatory main communicative functions:

1. Imparting and seeking factual information (identifying, reporting, correcting, asking etc.)
2. Expressing and finding out intellectual attitudes (expressing agreement and disagreement, denying something, accepting an offer or invitation, offering to do something, expressing capability and incapability, giving and seeking permission etc.)
3. Expressing and finding out emotional attitudes (expressing pleasure or displeasure, expressing interest or lack of interest, expressing hope, expressing satisfaction and dissatisfaction, expressing fear and worry, expressing gratitude, expressing sympathy, expressing inquiry/wants/desire etc.)
4. Expressing and finding out moral attitude (apologizing, granting, forgiveness, expressing approval or disapproval, expressing appreciation expressing regret etc.)



5. Getting things done (suggesting, requesting, instructing or directing, encouraging, warning etc.)
6. Socializing (greeting, taking leave, attracting attention, congratulating, proposing, introducing people etc.)

Different classifications by different scholars vary in terms of the terminologies and numbers of categories. But, amalgam of different language functions in those classifications remains equal, though some particular language functions are placed differently. For example, the expression 'I want to encourage you' has a function of encouraging which comes under 'Getting Things Done' in Van Ek's classification where as in Wilkins classification it comes under 'Suasion'. The present study focuses on encouraging and warning which come under 'Getting Things Done' under Van Ek's classification. So, it was based upon the classification of Van Ek (1975).

### **2.1.1.5 Introduction to Encouraging and Warning**

Van Ek (1975) classified language functions into six types in his book entitled 'The Threshold Level', one of them is 'Getting things done'. Encouraging someone to do something (encouraging) and warning someone to do/not to do something (warning) come under 'getting things done' in his classification.

Encouraging someone means giving hope confidence or courage to do or continue some activity. We generally encourage people when they are doing good or when we want them to try out something for good reasons. Matreyek (1983, p. 68) gives the following examples:

C'mon!

Go, man go!

Keep it up!

Keep your chin up!

I want to encourage you to try out for the team etc.

In the above examples, the expression ‘C’mon!’ can be used to encourage someone to start something or do something new especially when s/he is feeling hesitation. Similarly ‘Go, man go!’ and ‘Keep it up!’ can be used when someone is doing well and has done well respectively. In such situations we want them to continue their good activity. And the expressions like ‘Keep your chin up!’ ‘I want to encourage you to try out for the team.’ can be used when we want to give hope to someone to make him/her confident especially when s/he is participating in some contest. So, these two are used in a bit more formal situation than the rest.

Warning someone means giving signal of something bad coming or threat or signal that something bad is going to happen. Generally warning is intended for stopping the action in the part of the addressee. Matreyek (1983, p. 68) gives the following examples of warning:

Watch out!  
Look out!  
Heads up!  
Don’t move!  
Halt! Or I’ll shoot!

In the above examples, exponents like ‘Watch out!’ and ‘Look out!’ can be used when someone is careless in some dangerous situation for example, when crossing the road. Similarly, expressions like ‘Heads up!’, ‘Don’t move!’ and ‘Halt! Or I’ll shoot!’ are used in the cases like military operations to control people under their command. So, these are used in more formal situations than the previous ones. In this way which exponent should be used in a particular situation is determined by the situation itself.

#### **2.1.1.6 Forms of Encouraging and Warning in English**

For the required information regarding English forms of encouraging and warning only secondary sources were utilized. Different exponents of encouraging found in Van Ek (1975 p. 119), Matreyek (1983 p. 68) and

Blundell et al. (2009 p. 144) are listed with their serial number (sentence no. hereafter) below:

S.N.	Forms of Encouraging in English
1	C'mon!
2	Go on!
3	Come on!
4	Stick to it!
5	Keep it up!
6	Keep at it!
7	Nearly there!
8	First class!
9	Go man go!
10	Keep the faith!
11	Hang in there!
12	Keep on pushing!
13	You are encouraged!
14	Well done! Now...!
15	Don't give up (now)!
16	You can do it.
17	Keep your chin up!
18	Don't get discouraged!
19	Keep up the good work!
20	You are doing great!
21	I'm right behind you!
22	Great! / Terrific! / Lovely!
23	You have our backing...
24	That's most encouraging!
25	No! You're doing fine!
26	You are doing very well.
27	I wish I would do as well.
28	That's better than I could do.

29	We feel you should go ahead.
30	That's fine / good / lovely / all right.
31	You have our whole- hearted support.
32	I want to encourage you to try...
33	Let me encourage you to keep on...
34	There is no reason to feel / be discouraged.
35	There is nothing to feel / be discouraged about...
36	Don't worry; I am sure you will do better this time.

The above list shows that there are thirty six exponents in English for performing the function of encouraging. Similarly, different exponents of warning found in Van Ek (1975 p. 127) Matreyek (1983 p. 86) and Blundell et al. (2009 p. 149), are listed with their serial number (sentence no. hereafter) below:

<b>S.N.</b>	<b>Forms of Warning in English</b>
1	Look out!
2	Be careful!
3	Watch out!
4	Mind...
5	Mind out!
6	Hands up!
7	Don' move!
8	Be ready for...
9	Be careful of...
10	Watch out for...
11	Mind you don't...
12	Make sure you...
13	Mind your head!
14	Whatever you do...!
15	Make sure you don't...

16	Halt! Or I will shoot!
17	Watch your step with...
18	Be careful with that gun!
19	On no account should we...
20	Don't you come any closer...
21	I'm giving you a warning.
22	Stop that, or else I'll call the police.
23	You are treading on thin ice, mister.
24	I am going to count to 10, 1... 2... 3... 4...
25	I warn you it's going to be foggy.
26	Fire! / Gas! / The milk! Your cigarette!
27	In no circumstances must we / should we / ought we to...
28	I would be extremely careful of... if I were you.
29	I would be extremely careful to / not to...if I were you.
30	If you're not careful, that pan coil us catch fire.
31	This is my last warning. Stop seeing my wife or else.
32	I am warning you. If you don't leave me alone I'll scream.
33	Let me caution you about dealing with the Myrster company.

The above list shows that there are thirty three exponents in English for performing the function of warning in different situations.

### **2.1.1.7 Most Frequent Forms of Encouraging and Warning in English**

After analyzing all the exponents of encouraging and warning found in secondary sources, some forms were found occurring in more than one exponent in terms of their structure and vocabulary. So, they were found to be more frequent than others. Most frequent forms are presented and analyzed on the basis of the frequency of their appearance in the list of the total exponents in this section.

The most frequent forms of encouraging found in English are presented in the table below with sentence no., total no. and percentage of their occurrence in highest to lowest level:

**Table No. 1**  
**Frequent Forms of Encouraging in English**

<b>S. N.</b>	<b>Forms</b>	<b>Sentence no.</b>	<b>Total no.</b>	<b>%</b>
1	Keep...	5, 6, 10,12, 17, 19,	6	16.67
2	You're...	13, 20, 26,	3	8.33
3	That's...	24, 28, 30	3	8.33
4	Don't...	15, 18, 36	3	8.33
5	You have...	23, 31	2	5.56
6	There's...	34, 35	2	5.56
7	Others	-	-	-

The above table shows that in English for encouraging the most frequent form is 'keep... (16.67%)', the second most frequent forms are, 'you're... (8.33%)', 'that's... (8.33%)' and 'don't... (8.33%)'. Similarly, the least frequent forms are 'you have ... (5.56%)' and 'there's... (5.56%)'. So, these are the most frequently occurring forms for encouraging in English.

Similarly, the most frequent forms of warning found in English are presented in the table below with sentence no., total no. and percentage of their occurrence in highest to lowest level:

**Table No. 2**  
**Frequent Forms of Warning in English**

<b>S.N.</b>	<b>Forms</b>	<b>Sentence no.</b>	<b>Total no.</b>	<b>%</b>
1	Be + adj...	2, 8, 9, 18	4	12.12
2	Mind...	4, 5, 11, 13,	4	12.12
3	Watch...	3, 10, 17	3	9.09

4	I am...	21, 24, 32	3	9.09
5	Make sure...	12, 15,	2	6.06
6	Stop/halt...	16, 22	2	6.06
7	I would...if...	28, 29	2	6.06
8	Don't...	7, 20	2	6.06
9	Others...	-	-	-

The above table shows that in English for warning the first most frequent forms are 'be + adj... (12.12%)' and 'mind... (12.12%)'. In the same way the second most frequent forms are 'I am... (9.09%)' and 'watch... (9.09%)'. Similarly, the least frequent forms are 'make sure... (6.06%)', 'stop/ halt... (6.06%)', 'I would...if...(6.06%)' and 'don't... (6.06 %)'. So, these are the most frequently occurring forms for warning in English.

### **2.1.1.8 Analysis of the Forms of Encouraging and Warning in English on the Basis of Formality**

All the exponents of encouraging and warning in English found after analyzing the secondary data are categorized on the basis of formality as different exponents are used in different situations. In other words selection of the exponent depends up on the situation itself in real life. After analyzing all the exponents of encouraging found in secondary sources, on the basis of the situations that they are used in, they are categorized into formal, temperate and informal forms which are presented and analyzed on the basis of the their formality below:

<b>S.N.</b>	<b>Formal Forms of Encouraging in English</b>
1	I wish I would do as well.
2	That's better than I could do.
3	We feel you should go ahead.
4	I want to encourage you to try...
5	You have our whole- hearted support.

6	There is no reason to feel / be discouraged.
7	There is nothing to feel / be discouraged about...

The above list shows that there are seven exponents of encouraging in English which are used in formal setting. The temperate forms of encouraging in English are presented below:

<b>S.N</b>	<b>Temperate Forms of Encouraging in English</b>
1	Keep it up!
2	Keep at it!
3	Keep the faith!
4	Keep on pushing!
5	You are encouraged!
6	Well done! Now...!
7	Don't give up (now)!
8	You can do it.
9	Don't get discouraged!
10	Keep up the good work!
11	You are doing great!
12	I'm right behind you!
13	You have our backing...
14	That's most encouraging!
15	No! You're doing fine!
16	You are doing very well.
17	Let me encourage you to keep on...
18	Don't worry; I am sure you will do better this time.

The above list shows that there are eighteen exponents of encouraging in English which are used in temperate setting i.e. neither extremely formal nor extremely informal. The informal forms of encouraging are presented below:



<b>S.N.</b>	<b>Informal Forms of Encouraging in English</b>
1	C'mon!
2	Go on!
3	Come on!
4	Stick to it!
5	Nearly there!
6	First class!
7	Go man go!
8	Hang in there!
9	Keep your chin up!
10	Great! / Terrific! / Lovely!
11	That's fine / good / lovely / all right.

The above list shows that there are eleven exponents of encouraging in English which are used in informal setting. In a nutshell, in English for encouraging there are thirty six exponents out of which seven exponents are used in formal setting. Similarly, eighteen exponents are used in temperate and eleven exponents are used in informal setting.

In the same way, after analyzing all the exponents of warning found in secondary sources, on the basis of the situations that they are used in, they are categorized into formal, temperate and informal forms which are presented and analyzed on the basis of the their formality below:

<b>S.N.</b>	<b>Formal Forms of Warning in English</b>
1	On no account should we...
2	I would be extremely y careful of... if I were you.
3	I would be extremely careful to / not to...if I were you.
4	In no circumstances must we / should we / ought we to...

The above list shows that there are only four exponents of warning in English which are used in formal setting. The temperate forms of warning in English are presented below:

<b>S.N.</b>	<b>Temperate Forms of Warning in English</b>
1	Be ready for...
2	Be careful of...
3	Watch out for...
4	Mind you don't...
5	Make sure you...
6	Whatever you do...!
7	Make sure you don't...
8	Be careful with that gun!
9	Don't you come any closer...
10	I'm giving you a warning.
11	Stop that, or else I'll call the police.
12	You are treading on thin ice, mister.
13	I am going to count to 10,1... 2... 3... 4...
14	I warn you it's going to be foggy.
15	If you're not careful, that pan coil us catch fire.
16	This is my last warning. Stop seeing my wife or else.
17	I am warning you. If you don't leave me alone I'll scream.
18	Let me caution you about dealing with the Myrster company.

The above list shows that there are eighteen exponents of warning in English which are used in temperate setting i.e. neither extremely formal nor extremely informal. The informal forms of warning are presented below:

<b>S.N.</b>	<b>Informal Forms of Warning in English</b>
1	Look out!
2	Be careful!

3	Watch out!
4	Mind...
5	Mind out!
6	Hands up!
7	Don' move!
8	Mind your head!
9	Halt! Or I Will shoot!
10	Watch your step with...
11	Fire! / Gas! / The milk! Your cigarette!

The above list shows that there are eleven exponents of warning in English which are used in informal setting. In a nutshell, in English for warning there are thirty three exponents out of which four exponents are used in formal setting. Similarly, eighteen exponents are used in temperate and eleven exponents are used in informal setting.

What actually Doteli native speakers use in different situations for encouraging and warning was the main concern of this study. The exponents of encouraging and warning are listed on the basis of responses given by Doteli native speakers in this report (See Appendix IV).

### **2.1.1.9 Contrastive Analysis and its Importance**

Contrastive analysis (CA) is a branch of applied linguistics that deals with the scientific study of similarities and differences between two languages. Richards et al. (1999, p. 83) says “Contrastive analysis is the comparison of linguistic system of two languages, for example the sound system and grammatical system.” CA was introduced in the late 1940s, highly popularized in the 1960s and its popularity declined in the 1970s with the emergence of the concept of the Error Analysis. It was Charles C. Fries who for the first time initiated the call to contrastive linguistic study to develop the best teaching materials in

teaching second and foreign languages. Fries (1945) asserts, "The most effective materials are those that are based upon a scientific description of the language to be learned, carefully compared with a parallel description of the native language of the learners" (as cited in, Lado, 1957, p.1).

Ellis (1966, as cited in James, 1980, p. 2) says, "Contrastivist as the name implies, proceeds from the assumption that while every language may have its individuality, all languages have enough in common for them to be compared and classified into types".

According to James (1980, p. 3), "CA is a linguistic enterprise aimed at producing inverted two valued topologies (a CA is always concerned with a pair of languages) and founded on the assumption that languages can be compared." CA is one of the branches of comparative linguistics. It compares two languages at various levels to find out the points of the similarities and differences between them and then to predict the areas of ease and difficulties in learning one by the speaker of the other language.

CA is based upon the assumption that old habit hinders or facilitates the formation of new habit that is the psychological basis of CA is transfer theory. Ellis (1965) defines transfer as "the hypothesis that the learning of task 'A' will affect the subsequent learning of task 'B'." Substitute for task 'A' and task 'B' L1 and L2 respectively and it becomes obvious that the psychological foundation of CA is transfer theory (as cited in, James, 1980, p. 11).

According to James (1980, p. 12), "the psychological basis of CA resides in two enterprises. Associationism and S-R theory." It means that CA is based upon behaviorism because transfer theory and associationism both are formulated and elaborated within behaviouristic psychology. Behaviourism is based on the psychological base of empiricism which views experience as the only source of knowledge. Behaviourists say that language is observable, accountable and that can be described in terms of its structure and language

learning is formation of habit. State of mind at birth is supposed to be *tabula rasa* i.e. blank sheet of paper, in which experience leaves its imprints.

Basically, there are two fundamental principles of CA; description and comparison. James (1980, p. 27) says:

Contrastivists see it as their goal to explain certain aspects of L2 learning. Their means are descriptive accounts of the learners L1 and L2 to be learnt, and techniques for the comparison of these descriptions. In other words the goal belongs to psychology while the means are derived from linguistic science.

Learner's performance in second language is noticeably influenced by the language or languages which they have acquired already. Such kind of influence is commonly understood as 'language transfer', which can have both positive and negative effect on learning process. Since the learner tends to transfer the habit of his native language structure to foreign language, we have here the major source of difficulty or ease in learning the structures of foreign language. Regarding this, Lado (1957, p. 59) says, "Similar structures will be easy to learn because when transferred they may function satisfactorily in the foreign language. Different structures will be difficult because when transferred they will not function satisfactorily in the target language." So, in the teaching and learning of second language scientific study of the similarities and differences between the features of learner's mother tongue and target language is necessary.

According to Gass and Selinker (2008), "CA is a way of comparing languages in order to determine potential errors for the ultimate purpose of isolating what needs to be learned and what needs not to be learned in a second language situation." This definition emphasizes that if there are similarities between two languages in certain features of the language that need less emphasis. But, if

there are differences that are the areas which need more emphasis in learning and teaching. This can be determined by scientific comparison.

The basic assumption of CA is that the learner transfers the system of his native language to the foreign language he is learning. In CA the description of the learner's native language is put side by side with description of the target language. As given in Richards, Platt & Platt (1985), CA hypothesis is based on the following assumptions:

- i) The main difficulties in learning a new language are caused by interference from the first language.
- ii) The differences can be predicted.
- iii) CA helps in designing teaching materials for the particular areas of interference.

Similarly, Lado (1957, p. 48) mentioned the following underlying assumptions of CA:

- i) Individuals tend to transfer the forms and the meanings and description of forms and meanings of their native language and culture to the foreign language and culture both productively when attempting to speak language and receptively when attempting to grasp and understand the language.
- ii) The comparison between native and foreign language is the key to determine ease or difficulty in foreign language learning.
- iii) 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 teaching for them.

According to Gass and Selinker (2008, p. 96), CA is based upon the following assumptions:

- i) Contrastive analysis is based on the theory of language that claims that language is a habit and that language learning involves the establishment of a new set of habits.
- ii) The major source of the errors in the production and/or reception of second language is the native language.
- iii) One can account for errors by considering difference between the L1 and the L2.
- iv) The greater the difference between the L1 and L2 the more errors will occur.
- v) What one has to do in learning a second language is learn the differences. Similarities can be safely ignored as no new learning is involved. In other words, what is dissimilar between two languages is what must be learned.
- vi) Difficulty and ease in learning is determined respectively by differences and similarities between the two languages in contrast.

CA which is also called contrastive linguistics means a systematic comparison of two or more languages. CA compares two or more contemporary languages to find out their similarities and differences and then to predict the areas of difficulty in learning a second language (Asher, 1994, p. 737).

There are mainly two types of role of CA in language teaching they are predictive role and explanatory or diagnostic role they are called the function of application and contribution respectively. There are two views on contrastive analysis regarding the question of its function, they are known as strong and

weak claims of contrastive analysis. In its strong version, CA is believed to serve both of these functions whereas CA in its weak version is believed to serve only the weak or diagnostic function but not the primary or strong function. In other words the strong version of CA asserts that it functions as predictive device as well as an explanatory tool whereas the weak version of it claims that it functions only as an explanatory tool (Bell, 1981, p. 2).

James (1980, p. 3) says "CA is a device for predicting points of difficulty and some of the errors that learners will make." And he mentions that CA can predict four things. It can predict what aspect will cause problems; it can predict difficulty; it can predict errors and it can predict the tenacity of certain errors that is their strong resistance to extinction through time and teaching. He has analyzed CA hypothesis under two facets:

### **1) Linguistic Aspect**

Linguistic aspect of CA underlies the belief that language learning is essentially a matter of habit formation which is formulated by means of Stimulus - Response- Reinforcement chain; the mind of a child at birth is tabula rasa i.e. the blank sheet of paper. Before acquiring language the state of human mind is totally blank and it is imprinted with what the child is exposed to. But in case of second language learning it is already filled with L1 habits so L2 learning becomes difficult. Languages are comparable because no two languages are totally different from each other.

### **2) Psychological Aspect**

Psychological aspect of CA is also known as transfer theory which is based on the premise derived from behavioral psychology, that past learning affects present learning. Past learning facilitates present learning in case of similarity which is known as facilitation or positive transfer and it hinders in case of difference which is known as interference or negative transfer.



CA compares the language features of two languages and determines the similarities and differences, which helps to predict the difficult areas for second language learners. It helps to design effective learning materials. According to Stockwell and Bowen (1965), while comparing two different languages there are three possible inter-lingual relationships:

- a) L1 has a rule and L2 an equivalent one.
- b) L1 has a rule but L2 has no equivalent.
- c) L2 has a rule but L1 has no equivalent (as cited in, James, 1980, p. 147).

When L1 and L2 have equivalent language features there exist similarities and when there equivalency does not exist there appear difference which is the main concern while comparing two languages. So, in this study whether there are equivalent exponents of encouraging and warning or not in English and Doteli was sought, which became the basis of further analysis to distinguish the similarities and differences.

### **2.1.2 Review of the Empirical Literature**

Different comparative linguistic research works have been carried out in different languages in the department of English Education, T.U. Kirtipur. A number of them are on different language functions in different combinations of languages such as: English and Nepali, English and Limbu, English and Tharu, English and Maithili etc. Most of these comparative studies are concerned with the comparison of the forms of different language functions and suggesting its implications in the practical field. So, these are closely related to this study.

Basnet (2006) carried out a research work on “Terms of Greeting and Taking Leave Used in Nepali and English: A comparative Study.” His objectives of the study were to find out the exponents of greeting and taking leave in English and Nepali and to compare them. He took 60 native speakers of Nepali using

simple random sampling procedure. His main tool for the data collection was questionnaire. The data was analyzed and interpreted qualitatively. And he found that English native speakers use the terms; ‘good morning/good afternoon /good evening’ while they are greeting in formal situation whereas Nepali native speakers use ‘namaste/namaskar/abhibadan’. His research also revealed that English native speakers are habituated to say first name and kinship terms to greet the family members whether they are seniors or juniors, whereas Nepali native speakers use more formal terms to greet their seniors. Basnet collected the data for his study from two places viz. Kathmandu valley and Tehrathum district. Nepali language spoken in Kathmandu is somehow different from the same language spoken in eastern region and both of them are different from the language spoken in the regions west of Kathmandu. It would have been more accurate if he had selected one more place from the western part of the country.

Shrestha (2008) carried out a research entitled “Terms of Greeting, Welcoming and Taking Leave between English and Newari.” The purpose of his study was to find out different terms of greeting, welcoming and taking leave in Newari language and compare and contrast them with the terms of greeting, welcoming and taking leave in English language. He took 80 native speakers of Newari language using judgmental non random sampling procedure. He used questionnaire as the tool for data collection. The data was analyzed and interpreted qualitatively. He found that English native speakers are habituated in saying first name and kinship terms whether they are seniors or juniors. However Newari native speakers use ‘bhagia/bhaiti/bhagiyaye + kinship term’ by bowing their head. So, Newari terms are more formal than English terms to greet family members. Similarly, Newari terms are more formal than English terms of welcoming and taking leave. Shrestha limited his study to certain fields, viz. friends, family, relatives and academic institutions however

greeting, welcoming and taking leave are used in other fields as well in real life such as; formal programmes and media. So, he missed to study the total scope of those language functions.

Dhakal (2009) carried out a research entitled “Thanking and Congratulating in English and Nepal.” His purpose of the study was to find out and compare the forms of thanking and congratulating in English and Nepali. He used judgmental random sampling procedure to select 80 native speakers of Nepali language. He used questionnaire as the tool for data collection. The data was analyzed and interpreted qualitatively. He concluded that in most of the cases Nepali native speakers use formal forms of congratulating but English native speakers use more formal and polite forms with strangers in comparison to Nepali native speakers. Most of the English speakers use short and simple exponents of thanking and congratulating but Nepali speakers use lengthy and complex exponents. Dhakal collected the data of Nepali language from two places. One of them was a college and another was a language institute. So, it reflects the language of the students only. Their possible age may range from 15-25 years. So, it is hard to generalize the findings in other age groups.

Ojha (2011) carried out a research on “Forms of Welcoming, Thanking and Expressing Gratitude and Good Wishes in English and Doteli.” His purpose of study was to find out different forms of welcoming, thanking and expressing gratitude and good wishes in English and Doteli, and to compare the forms used in English and Doteli. He selected 80 native speakers of Doteli from Doti district using judgmental non-random sampling procedure. He used questionnaire as the tool for data collection. The data was analyzed and interpreted qualitatively. And he found that ‘first name’ and ‘kinship term’ both are used in English and Doteli while welcoming, first name is used with friends and juniors and kinship term is used with seniors and juniors both. Both English and Doteli speakers use more formal forms of welcome strangers.

Similar is the case of thanking and expressing good wishes. Ojha has limited his study to the Doti district though Doteli represents all the dialects spoken in Far-western region. And the language spoken in Doti district is one out of more than half a dozen sub-dialects of Doteli. So, it is difficult to generalize the findings to all the native speakers of Doteli. Besides both of the places viz. Tijali and Jidodamandu VDC from where the data was collected are villages. So, his study does not reflect the actual language of urban areas.

Verma (2011) carried out a research on “Analysis of Encouraging and Warning in English and Maithili.” The objectives of his study were to find out the exponents of encouraging and warning in Maithili and to compare and contrast them with exponents of encouraging and warning in English. The sample size of his study was 60 native speakers of Maithili language. He used simple random sampling to select the informants. He used questionnaire as the tool for data collection and the data was analyzed and interpreted qualitatively. He found that there are more forms of encouraging and warning in Maithili than in English and native speakers of Maithili use more formal forms than the native speakers of English do. Varma covered two places viz. Tilathi VDC and Rajbiraj municipality which represents both urban and rural areas besides his study covers the language of males and females as well. But, including the population above intermediate level in the study makes large gap between intermediate passed and others which cannot reflect the real language of Maithili native speakers.

So, all in all I have tried to overcome those inadequacies as much as operable in this study.

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

The literature review is an integral part of the entire research process which makes a valuable contribution to almost every operational step. Firstly it provided a theoretical background to the study and broadened the knowledge

base in the research area. Secondly it helped to develop a systematic methodology to solve the research problems as well as to integrate the findings with the existing body of the knowledge. For the present study, review of the theoretical literature provided a theoretical background and broadened the knowledge base of the researcher in the research area. Similarly, review of the empirical literature helped to develop the conceptual framework and to bring clarity and focus to the research question. And it helped to improve the methodology as well as to contextualize the findings.

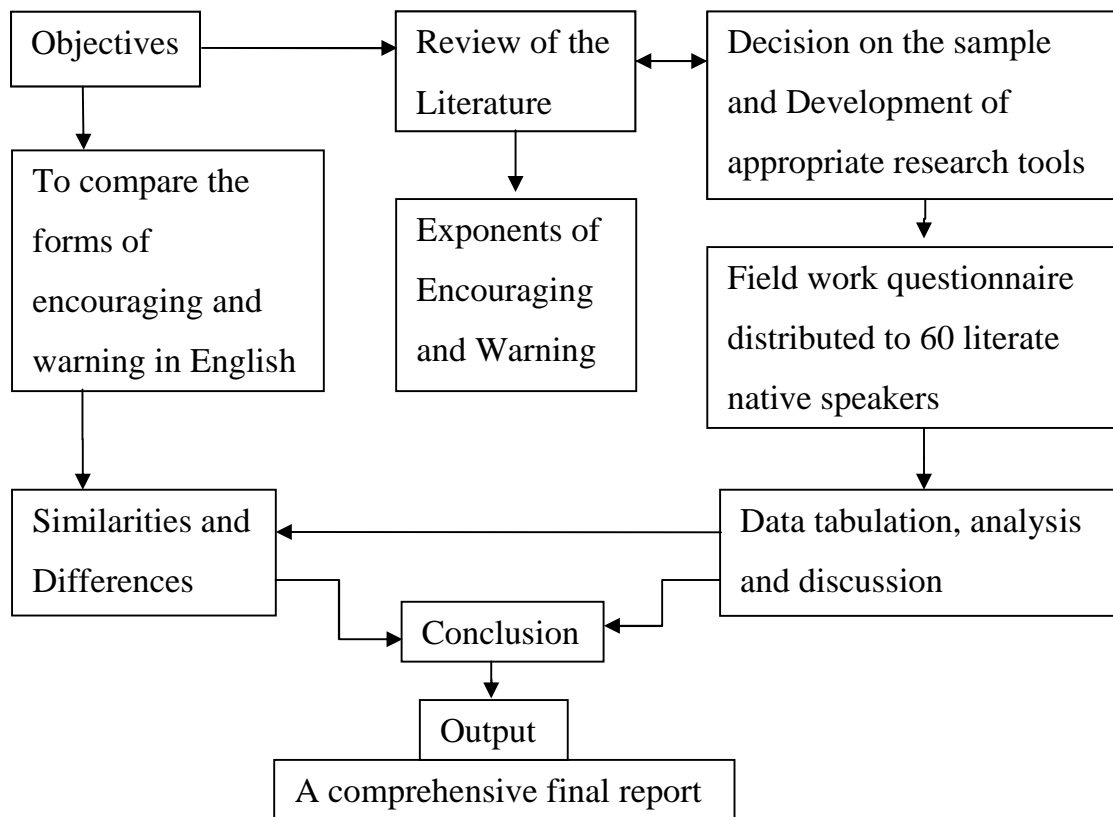
Review of the linguistic situation of Nepal and importance of the English language acquainted the researcher with the sociolinguistic diversity of the country and importance of the English in the present world, which attracted the attention towards comparative study of English and Doteli language. Similarly, review of the theoretical literature provided theoretical concept, of CA and its assumptions as well as the exponents of encouraging and warning, which made the researcher aware of what to be studied, why, and how?

Similarly, review of the empirical literature provided the researcher the guidelines for developing the data collection tools and procedures and to conceptualize the systematic research process. The critical review of the literature made the researcher aware of the possible shortcomings of the study which worked as the guidelines to develop the data collection tools, and select the sampling population and sample.

### **2.3 Conceptual Framework**

A conceptual framework is used in research to outline possible course of action or to present a preferred approach to an idea or thought. Conceptual framework is a type of intermediate theory that attempts to connect all aspects of an inquiry. It can act like a map that gives coherence to empirical inquiry.

I followed the following conceptual framework for the completion of this study:



## **CHAPTER THREE**

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

Methodology is a vital element of a research work. So, it is designed in such a way which helps to carry out the study systematically and scientifically. This chapter incorporates design of the study, description of the sources of data, population and sample, sampling procedure, data collection tools, data collection procedures, and data analysis and interpretation procedure. I adopted the following methodology to carry out this research:

#### **3.1 Design of the Study**

On the basis of the mode of inquiry research can be classified into two types viz. qualitative and quantitative. Quantitative research is based on the logical-positive paradigm which utilizes experimental research methodologies. It is concerned to testing a hypothesis. On the other hand, qualitative research is based on phenomenological paradigm which uses a variety of interpretive research methodologies. Qualitative research makes use of naturalistic inquiry that is it studies real world situations as they unfold naturally, so it lacks predetermined constraints on outcome. Qualitative study does not bring any hypothesis for testing to its research. It uses qualitative data which is analyzed in the three steps: data organization, description of organized data, and the interpretation of the described data (Best and Kahn, 1993).

Similarly, Kumar (2005, p. 12) says, "the structured approach to an inquiry is usually classified as quantitative research and unstructured as qualitative research". He further adds, "the study is classified as qualitative if the purpose of the study is primarily to describe a situation, phenomenon or problem and if data is analyzed to establish the variation without quantifying it". Similarly Kumar (ibid) says, "a study is classified as quantitative research if you want to quantify the variation in a phenomenon, situation or problem and if data is analyzed to ascertain the magnitude of the variation".

The first purpose of the present study was to find out the exponents of encouraging and warning in Doteli. Which describes what exponents exist there in Doteli language? So, this is a feature of qualitative research. Moreover, this study doesn't bring any hypothesis for testing and it doesn't follow experimental methodology either but to achieve the second main purpose of the study i.e. to compare the Doteli exponents of encouraging and warning with those in English the data needed to be quantified in order to contrast the language functions of the both languages. And since, the present study used a structured approach based upon the survey research design this has some qualities of quantitative research as well. So, all in all this study has features of both quantitative and qualitative research. Hence, it is a mix-method research. More specifically this study was based upon the survey research design.

Survey is a superficial study of an issue or phenomena. It is a general view and characterization of the circumstances and the testing of its status. According to Cohen and Marison (1985, as cited in Nunan, 1992, p. 140), "Surveys are the most commonly used descriptive method in educational research and may scope from large- scale government investigation through to small- scale studies carried out by a single researcher". It mainly depends up on the nature of the study to be carried out by a group of researchers or by an individual. The purpose of a survey is generally to obtain a snapshot of condition, attitudes and events at a single point of time.

The discussion above entails that survey is one of the important research method used in educational investigation. It is mainly carried out to find out people's attitudes, opinions and the specified behavior on certain issues, phenomena, events, and/or situation. The finding of survey is generalizable and applicable to the whole group. Survey is the best research design carried out to find out public operation and the behaviors and attitudes of different professionals to access certain activities and study certain trends almost at a single point of time. Survey research in education passes through a series of



steps similar to those for other types of educational research but the procedures are somehow different from other research types.

The research tradition and procedure followed by the department of English Education to address the survey research processes, which was followed in the present study are as follows:

- 1) Identifying the problem
- 2) Specifying the objectives
- 3) Formulation of hypothesis
- 4) Expanding the theoretical knowledge
- 5) Writing research proposal and preparing research tools
- 6) Piloting the research tools
- 7) Field visit
- 8) Contacting the selected institutions and authorities to establish rapport with them
- 9) Requesting the authority for the permission to conduct the research
- 10) Requesting for the list of informants, if permission is granted
- 11) Sampling the required number of informants
- 12) Fixing the time for data collection
- 13) Eliciting the required data
- 14) Presentation, Analysis, and interpretation of the data

This study was an attempt to determine what actually native speakers of Doteli speak in different situations to fulfill the purpose of encouraging and warning? And what differences and similarities exist between the exponents of encouraging and warning in English and Doteli? In other words it was

concerned with describing the existing phenomenon. This purpose was achieved by using survey research design.

### **3.2 Population and Sample**

The population of the study was literate native speakers of Doteli language. The rationale behind the selection of literate native speakers of Doteli was that the study needed situational questions (which are relatively lengthy and complex) to be asked for eliciting required data which is generally not feasible with the illiterate and non-native speakers because of the limit of the time and resources and including all sorts of population was not necessary for obtaining the objective of the study because it was not concerned with variation within the population.

The size of the sample was 60 literate native speakers of Doteli. It was a suitable size because the purpose of the study was to collect the whole range of information related to the topic. A bigger size was unnecessary for obtaining the objectives of the study whereas smaller size would be insufficient.

### **3.3 Sampling Procedure**

I used judgmental non-random sampling procedure for selecting the informants. The informants were selected from Mahendranagar Municipality and Suda VDC of Kanchanpur District. The sample included 30 male and 30 female informants to get accurate data. The reason behind selecting judgmental non-random sampling procedure was that the population was so large that individuals could not be identified and every person would not be willing to participate in the study if they were selected using other procedure. So, to obtain accurate data with high response rate judgmental non-random sampling procedure was selected.

### **3.4 Tools for Data Collection**

I used questionnaire as the research tool for data collection. The questionnaire included different types of situations and respondents were required to read the

situation, interpret them and write down the answers. The nature of the questions was open ended (see Appendix I). The rationale behind selecting questionnaire as a research tool was that the potential respondents were scattered over a wide geographical area where other tools were not feasible with limited time and recourses. Most of the people are reluctant to be interviewed and they may have feeling of hesitation which affects the accuracy and quality of the data. Another important issue was that the socio-economic condition of all the informants might not help them to be available for being interviewed. Therefore, questionnaire was selected as the tool for the data collection.

### **3.5 Data Collection Procedures**

I consulted different books, journals, reports, dictionaries, articles and earlier theses related to language functions to extract the data regarding the forms of encouraging and warning in English language. To collect the data of Doteli language I visited Mahendranagar municipality and Suda VDC of Kanchanpur district. I contacted the population and establish rapport with them. After establishing rapport with the informants, I fixed the time and I explained the purpose, relevance and importance of the study and clarified the questions that the respondents had asked. And I distributed the questionnaire and requested to return on the completion to collect the required data.

### **3.6 Data Analysis and Interpretation Procedure**

The collected data were analyzed and interpreted descriptively and comparatively.

## CHAPTER FOUR

### RESULTS AND DISCUSSION

This chapter deals with the presentation, analysis and interpretation of the collected data in detail. The processed data has been displayed in tables and charts and it is analyzed and interpreted descriptively as well as comparatively with the help of percentage. After the analysis of the data comparison between Doteli and English forms of encouraging and warning is also done descriptively and comparatively. Hence, this chapter consists of two parts; identification and analysis of the forms of encouraging and warning in the section 'results' and their comparison with those in English in the following section 'discussion'.

#### 4.1 Results

The Doteli forms for encouraging and warning were collected from primary sources whereas English forms were taken from secondary sources only. After processing the data obtained from primary and secondary sources the following results were found:

##### 4.1.1 Forms of Encouraging and Warning in Doteli

For the required data regarding Doteli forms of encouraging and warning primary sources were utilized. A questionnaire having thirty open ended situational questions was distributed to sixty native speakers of Doteli as the tool for data collection. After analyzing the responses obtained from the native speakers the following exponents of encouraging were identified, which are presented with their serial number (sentence no. hereafter) and their English translation in the brackets below:

S.N.	Forms of Encouraging in Doteli
1	Darei jan! (Don't be afraid!)
2	Chhadei jan! (Don't give up!)

3	Hikmat jan harei! (Don't lose your confidence!)
4	Hadarei jan bausya! (Don't lose man!)
5	Jor ar! Jor ar! (Be quick! Be quick!)
6	Khainch jwana! Khainch! (Pull man! Pull!)
7	Badiya chha! Badiya chha! (Very nice! Very nice!)
8	Nyaroi hoi raichha! (It's going well!)
9	Aashal chha Hajur! aashal! (Very nice gentleman! Very nice!)
10	Thokki aur! Thokki aur! (A bit more! A bit more!)
11	Aaramle sikdya ho. (You will learn easily.)
12	Tassyain khela mani! (Play the same!)
13	Ek phera aaji... (Once more...)
14	Ara beta! ara badiya hunnachha. (Keep it up baby it's going well.)
15	Tammai mero bharosa chha. (I have belief upon you.)
16	Nasikinya kurai bhaein. (No chance of not learning.)
17	Gaa! Gaa sor kholi bare gaa! (Sing! Sing by opening your voice!)
18	Tamara hatama ras chha hajur! (You have quality!)
19	Kulyama bharosa rakha mani. (Believe in God!)
20	Sar! Tam ta nau chalya gidara hau. (Sir! you are renowned singer.)
21	Belika hai ta aaj bhauti pragati hoiraichha. (You have improved a lot.)
22	Paili paili sabailai asajee laganchha. (At first everyone feels difficult.)
23	Ghoda chaddyai mans lotdya ho dhekyaa? (One who rides horse falls, OK?)
24	Sabai mansu petaibati hai sikibar aaya thodi hun. (Nobody learns by birth.)
25	Lagani addai sankai namanya hunchha. (No need to doubt about investment.)
26	Prayaas addu padyo nahunya ki chha. (Keep trying nothing is impossible.)
27	Lagani aara baki feddya ham chhau. (You invest, we will care the rest.)

28	Mihanatko phal pakka milalo. (You will surely benefited by your hard work.)
29	Dastur nai lagdya ho nafa ruppya millya hun. (You need not to pay you get instead.)
30	Graha bigadya bela hunyai ho taso re. (It happens when fortune is bad.)
31	Dukharika din ekfer ta jarur farkanna. (Once poor's days will surely return.)
32	Hiddul addu swasthyaki lai niko ho. (Jogging is good for health.)
33	Nasalu chij jan khaei baa! Meri chhauni! (Don't use drugs! my dear daughter!)
34	Pariwar niyojan arihalpui yo bhaein. (Use contraceptives, it's not going well.)
35	Mihanat aryale tin mahinami fit hunyo. (You will be perfect within three month if you work hard.)
36	Mera taraf bathai jilai sahayog chaelo bhaneimani. (Ask for any help you need.)
37	Ek geet sunaunya kasta aryale ta dain hunyathya. (You would be great if you could sing a song.)
38	Ukalo sakiya paithar terso naaai ka jalo, hajur! (After crossing the slope why won't state way come?)
39	Tamle ek dui geet sunayabati ta sunmai swag hunyathyo. (If you could sing some songs gold would smell.)
40	Rattai dauddya aryale tamara sabai samasya door hunyahun. (By running every morning you will overcome all the problems.)
41	Thokkai aur mihanat aryale ta mulkai parkhyat hunyathya. (If you work a bit harder you will be famous.)
42	Chitrakar ta dhekthya re hajur tam barabarka ta kai nai. (I had seen the artist but none like you.)
43	Iti nana kurami tamle chinta aryale aur ki aranna bhanthya. (If a person like you worries in simple things like this, what will others do?)

The above list shows that there are forty three exponents in Doteli for performing the function of encouraging. Similarly, after looking at the responses obtained from the native speakers of Doteli the following exponents of warning were identified, which are presented with their serial number (sentence no. hereafter) and their English translation in the brackets below:

<b>S.N.</b>	<b>Forms of Warning in Doteli</b>
1	Ruk! Ruk! (Stop! Stop!)
2	Pakh! Pakh! (Wait! Wait!)
3	Bhanj! Bhanj! (Move! Move!)
4	Thai hal! (Be patient!)
5	Heri hal! (Watch out!)
6	Dhapale jei! (Go carefully!)
7	Khyal aarei! (Keep mindfulness!)
8	Jhadbad jan arai! (Don't move!)
9	Samalibara! Samalibara! (Carefully! Carefully!)
10	Bachibati! Bachibati! (Carefully! Carefully!)
11	Bichala! Bichala! (Move! Move a bit!)
12	Bag aayo! Bag! (Tiger came! Tiger!)
13	Bhanyamuni ditha hala hajur! (Watch out!)
14	Jai jan lagya chilalo. (Don't tease it will bite.)
15	Oh ijoo! Bagle khaihalya. (My Mother! Tiger killed you.)
16	Aama! Atash jan aara. (Mother! don't hurry.)
17	Aaphana jyanki khyal aathin ba? (Don't you care about your life?)
18	Talapurai hos aarihala! (Think about now and then!)
19	Aabali! Maurale chilihali! (Lady! honey bee is going to bite you.)
20	Yo mauka janba gumaiei. (Don't lose the chance.)
21	Dalijanchha! Hos arihalaman! (Getting run over! Mind!)
22	Rukija! Gadi aai dhekinai ba? (Stop! don't you see the bus coming?)
23	Yo thik nai addarya tam. (You are not doing fair.)

24	Iso annyau jhikbera nai sai sakaun. (We won't bear such injustice for long.)
25	Saabdhan! Light aaunya bela hoeraichha. (Careful! It's time to light be back.)
26	Isi manpadi nai aarisakda (You cannot do everything as you wish.)
27	Ei! Tera ba aaya sikarat luka! (Hey! your Papa is coming hide the cigarette.)
28	Khatarawali thaur ho, aaphnu samal arei. (It is dangerous place be careful!)
29	Aaphnilai khaddo jan khanai her. (Don't dig your own grave.)
30	Hanya khanya mansu taso nai adda. (Good men don't do so.)
31	Yad rakhei! Mulai nai pachhyanirakhya hai. (Keep in mind! You don't know me.)
32	Suddoi meri jaai jan laga! pachha thik nai ho. (Don't interrupt me, later it won't be good.)
33	Bato chhada! Nata dhekaulo bajya bya. (Leave my way or I will show your grandpa's marriage.)
34	Padai jan chhadai, bhari bokdi padali. (Don't quit study you will have to be a porter.)
35	Aapradhilai kathgharama kalei chhadla. (We will make the criminal stand on the trial.)
36	Herihal baina! Khana pokhijanchha. (Look! sister! food is splitting.)
37	Mainejarkhi katani aaddu padde ho kiba? (Shall I complain the manager?)
38	Ala jwanau! Linu na dinu meri jai jan laga. (Look man! we have no business, don't interrupt me.)
39	Khai na pai re pakki layai pai holi hera. (Look! eating getting nothing wearing leather cap will happen.)
40	Kamdar hatayabati hadatal aari diula. (We will call strike if you fire the workers.)



41	Khapardar! Atash mai eso nirnaya jan aara. (Be careful! don't do such a decision in haste.)
42	Khabardar! Hamara swasthyaki helasar jan ara. (Be careful! you cannot underestimate our health.)
43	Aab udhyog band navya todphod suru hunchha. (Now destruction starts unless production stops.)
44	Yo karkhana banda addai aankhiri chetauni ho han. (This is the last warning to close the factory.)
45	Samaliya ho! tamara pachha bag lagiraichha. (Be careful! a tiger is following you.)
46	Iso aryabati company ka bhabishyaki ham nai janu baat. (We will not be responsible for company's future if you do so.)
47	Her hajur! Yai nirnayale kamma thulo asar paddya ho. (Look gentleman! this decision will affect the work a lot.)
48	Ei companika malikau! Belabati sochihal nat barbad holo. (This company's owner! think in time otherwise it will go in vein.)

The above list shows that there are forty eight exponents in Doteli for performing the function of warning in different situations.

#### **4.1.2 Most Frequent Forms of Encouraging and Warning in Doteli**

After analyzing all the forms of encouraging and warning in Doteli identified on the basis of the responses of the native speakers, some forms were found occurring in more than one exponent in terms of their structure and vocabulary. So, they were found to be more frequent than others. Most frequent forms are presented and analyzed on the basis of the frequency of their appearance in the list of the total exponents in this section.

The most frequent forms of encouraging found in Doteli are presented in the table below with their English equivalents, sentence no., total no. of their appearance, and percentage of their occurrence in highest to lowest level:

**Table No. 3**  
**Frequent Forms of Encouraging in Doteli**

<b>S.N.</b>	<b>Doteli Forms of Encouraging</b>	<b>Equivalent Forms of English</b>	<b>Sentence No.</b>	<b>Total No.</b>	<b>%</b>
1	V+...	V+...	6, 12, 14, 17, 19, 27, 34,	7	16.28
2	Jan...	Don't...	1, 2, 3, 4, 39	5	11.63
3	Pakkai / jarur / aaramle...	Surely/certainly /easily...	11, 28, 31	3	6.98
4	Nyaroi / ashal / badiya...	Very lovely / great...	7, 8, 9	3	6.98
5	Kurai vayein/kan jalo /nahunya ki chha...	There's no reason...	16, 26, 38	3	6.98
6	Tammai / tamara...	You have...	15, 18,	2	4.65
7	Others	Others	-	-	-

The above table shows that in Doteli, for encouraging the first most frequent form is 'V+... (16.28%)', the second most frequent form is 'jan... (don't...)' (11.63%), the third most frequent forms are 'pakkai / jarur / aaramle... (surely/certainly/easily...)' (6.98%), 'nyaroi / ashal / badiya... (very lovely / great...)' (6.98%), and 'kurai vayein / kan jalo / nahunya ki chha... (there's no reason...)' (6.98%), the least frequent form is 'tammai / tamara... (you have...)' (4.65%). So, these are the most frequently occurring forms for encouraging in Doteli.

Similarly, the most frequent forms of warning found in Doteli are presented in the table below with their English equivalents, sentence no., total no. of their appearance, and percentage of their occurrence in highest to lowest level.

**Table No. 4**  
**Frequent Forms of Warning in Doteli**

S.N.	Doteli Forms of Warning	Equivalent Forms of English	Sentence No.	Total	%
1	Jan...	Don't...	8, 14, 16, 20, 26, 29, 30, 32,34,38	10	20.83
2	Khapardar/sabdhan/ samalija...	Be careful...	9,10, 14, 25, 41, 42, 45, 48,	8	16.66
3	Khyal arei/hos arei / yad rakhei...	Mind...	7,17 , 18,28, 31	5	10.42
4	Ruk/pakh/thaihal...	Stop / Halt...	1, 2, 4, 22	4	8.33
5	Herihal/dith hal...	Watch...	5, 13, 36,	3	6.25
6	Nata/navya.....	Otherwise/ unless...	33,43, 48,	3	6.25
7	Others	Others	-	-	-

The table above shows that in Doteli for warning the most frequent form is 'jan... (don't...) (20.83%)', the second most frequent form is 'khapardar / sabdhan / samalija... (be careful...) (16.66%)', the third most frequent form is 'khyal arei / hos arei / yad rakhei... (mind... (10.42%)', the fourth most frequent form is 'ruk / pakh / thaihal... (stop / halt...) (8.33%)', and the least frequent forms are 'herihal / dith hal... (watch...) (6.25%)' and 'nata / navya... (otherwise / unless...) (6.25%)'. So, these are the most frequently occurring forms for warning in Doteli.

#### **4.1.3 Analysis of the Forms of Encouraging and Warning in Doteli on the Basis of Formality**

All the exponents of encouraging and warning in Doteli found after analyzing the data obtained from primary sources are categorized on the basis of their formality as they are used in different situations. In other words the choice of

the exponent depends upon the situation itself in real life communication. So, after analyzing all the exponents of encouraging found in Doteli, on the basis of the situations that they are used in, they are categorized into formal, temperate and informal forms which are presented and analyzed on the basis of the their formality below:

<b>S.N.</b>	<b>Formal Forms of Encouraging</b>
1	Aaramle sikdya ho. (You will learn easily.)
2	Lagani addai sankai namanya hunchha. (No need to doubt about investment.)
3	Tassyai khela mani! (Play the same!)
4	Rattai dauddya aryale tamara sabai samasya door hunyahun. (By running every morning you will overcome all the problems.)
5	Aashal chha! Hajur aashal! (Lovely! Lovely!)
6	Tamale ek dui geet sunaya bati ta sunmai swag hunyathyo. (If you could sing some songs gold would smell.)
7	Sar! Tam ta nau chaleka gidara hau. (Sir! you are renowned singer.)
8	Ek geet sunaune kasta aryale ta dain hunyathya. (You would be great if you could sing a song.)
9	Ukalo sakiya paithar terso naaai ka jalo, hajur! (After crossing the slope why won't state way come?)
10	Ghoda chaddyai mans latdyaho dhekyo. (One who rides horse falls, OK?)
11	Iti nana kurami tamle chinta aryale aur ki aaranna bhanthya? (If a person like you worries in simple things like this, what will others do?)
12	Chitrakar ta dhekthyare hajur tam barabarka ta koi nai. (I had seen the artist but none like you.)
13	Tamara hat ma ras chha hajur! (You have quality...)

The above list shows that there are thirteen exponents of encouraging in Doteli which are used in formal setting. The temperate forms of encouraging in Doteli are presented below:

S.N	Temperate Forms of Encouraging
1	Prayaas addu padyo nahunya ki chha? (Keep trying nothing is impossible.)
2	Paili paili sabailai asajee laganchha. (At first everyone feels difficult.)
3	Mihanat aryale tin mahinami fit hunyaho. (You will be perfect within three month if work hard.)
4	Sabai mans petaibatihai sikibara aaya thodi hun. (Nobody learns by birth.)
5	Hiddul addu swasthyaki lai niko ho. (Jogging is good for health)
6	Pariwar niyojan arihal pui yo bhaein. (Use contraceptives, it's not going well.)
7	Kulyama bharosa rakhamani. (Believe in God.)
8	Graha bigadya bela hunyai ho taso re. (It happens when fortune is bad.)
9	Dukharika din ek fer ta jarur farkanna. (Once poor's days will surely return.)
10	Lagani aara baki feddya ham chhaun. (You invest, we will care the rest.)
11	Mihanat ko phal pakka milalo. (You will surely get benefited by your hard work.)
12	Dastur nai lagdya ho nafa rupya millya hun. (You need not to pay you get instead.)
13	Belika hai ta aaj bhauti pragati hoeraichha.(You have improved a lot.)
14	Nasikinya kurai bhaein. (No chance of learning.)
15	Badiya chha! Badiya chha! (Very nice! Very nice!)
16	Ek phera aaji... (Once more...)
17	Nyaroe hoi raichha. (Nice going!)
18	Tammai mero bharosa chha. (I have belief upon you.)
19	Thokkai aur mihenat aryale ta mulkai parkhyat hunyathya. (If you work a bit harder you will be famous.)

The above list shows that there are nineteen exponents of encouraging in Doteli which are used in temperate setting i.e. neither extremely formal nor extremely informal. The informal forms of encouraging are presented below:

<b>S.N.</b>	<b>Informal Forms of Encouraging</b>
1	Darei jan! (Don't be afraid!)
2	Chhadei jan! (Don't give up!)
3	Hikmat jan harei! (Don't lose your confidence!)
4	Haddrei jan bausya! (Don't lose man!)
5	Jor aar! Jor aar! (Do quick! Do quick!)
6	Khainch jwana! Khainch (Pull man! Pull!)
7	Thokki aura! thokki aura (A bit more! A bit more!)
8	Mera taraf bathai jilai sahayog chahielo bhaneimani. (Ask for any help you need.)
9	Nasalu chij jan khaei baa! Meri chhauni! (Don't use drugs, my dear daughter!)
10	Ga! Ga! sor kholi barex ga. (Sing! Sing! by opening your voice)
11	Ara beta ara badiya hunnachha. (Keep it up baby it's going well)

The above list shows that there are eleven exponents of encouraging in Doteli which are used in informal setting. In a nutshell, in Doteli for encouraging there are forty three exponents out of which thirteen exponents are used in formal setting. Similarly, nineteen exponents are used in temperate and eleven exponents are used in informal setting.

In the same way, after analyzing all the exponents of warning found in Doteli on the basis of the situations that they are used in, they are categorized into formal, temperate and informal forms which are presented and analyzed on the basis of the their formality below:

<b>S.N.</b>	<b>Formal Forms of Warning</b>
1	Aama! Atash jan aara.(Mother! don't hurry.)

2	Ishi manpadi nai aari sakda. (You cannot do everything as you wish.)
3	Kamdar hatayabati hadatal aari diula. (We will call strike if you fire workers.)
4	Khapardar! Atashmi eso nirnaya jan ara.(Be careful! don't do such a decision in haste.)
5	Khabardar! Hamara swasthyaki helasar jan ara. (Be careful! you cannot underestimate our health.)
6	Aab udhyog band navya todphod suru hunchha. (Now distruction starts unless production stops.)
7	Yo karkhana banda addai aankhiri chetauni ho han. (This is the last warning to close the factory.)
8	Samalija ho! tamara pachha bag lagi raichha. (Be careful! a tiger is following you.)
9	Iso aaryabati companyka bhabisyaki ham nai janu bat. ( We will not be responsible for company's future if you do so.)
10	Her hajur! Yai nirnayale kamma thulo asar paddya ho. (Look gentleman! this decision will affect the work a lot.)
11	Eai companika malikau! Belabati sochihal nat barbad holo. (This company's owner! think in time otherwise it will go in vein.)

The above list shows that there are eleven exponents of warning in Doteli which are used in formal setting. The temperate forms of encouraging in Doteli are presented below:

S.N.	Temperate Forms of Warning
1	Samalibara! Samalibara! (Carefully! Carefully!)
2	Bachibati! Bachibati! (Carefully! Carefully!)
3	Bichala! Bichala! (Move! Move a bit!)
4	Bag aayo! Bag! (Tiger came! Tiger!)
5	Oh ijoo! Bagle khaehalya. (My Mother! Tiger killed you.)
6	Jai jan lagya chilalo. (Don't tease it will bite.)

7	Yo thik nai aaddarya tam. (You are not doing fair.)
8	Aaphana jyanki khyal aathin ba? (Don't you care about your life?)
9	Bhayan muni ditha hala hajur! (Watch out!)
10	Isho annyau jhik ber nai sai sakaun. (We will not bear this injustice for long.)
11	Ala: jwanau! Linu na dinu meri jai jan laga. (Look man! we have no business, don't interrupt me.)
12	Khai na pai re pakki layai pai holi hera. (Look! eating getting nothing wearing leather cap will happen.)
13	Sabadhan! Light aaunya bela hoeraichha. (Careful! It's time to light be back.)
14	Herihal baina! Khana pokhijanchha. (Look! sister! food is splitting.)
15	Manejarkhi katani aaddu padde ho kiba? (Shall I complain the manager?)
16	Aapradhi lai kathgharama kalei chhadla. (We will make the criminal stand on the trial.)

The above list shows that there are sixteen exponents of warning in Doteli which are used in temperate setting i.e. neither extremely formal nor extremely informal. The informal forms of encouraging are presented below:

S.N.	Informal Forms of Warning
1	Ruk! Ruk! (Stop! Stop!)
2	Pakh! Pakh! (Stop! Stop!)
3	Bhanj! Bhanj! (Move! Move!)
4	Thai hal! (Be patient!)
5	Heri hal! (Watchout!)
6	Dhapale jei! (Go carefully!)
7	Khyal aarei! (Keep mindfulness!)
8	Jhadbad jan aarai! (Don't move!)
9	Tala purai hosha aarihala! (Think about now and then!)



10	Dalijnachha! Hosa aarihalaman! (Getting run over! Mind!)
11	Rukija! Gadi aai dheki nai ba? (Stop! don't you see the bus?)
12	Aabali! Maurale chilihali! (Lady! honey bee is going to bite you.)
13	Eai! Tera ba aaya sikarat luka! (Hey! your Papa is coming hide the cigarette.)
14	Yo mauka jan ba gumaai. (Don't lose the chance.)
15	Khatarawali thaura ho, aapno samal arei. (It's dangerous place be mindful!)
16	Padai jan chhadai bhari bokda padali. (Don't quit study you will have to be a porter)
17	Aaphnilai khaddo jan khanei her. (Don't dig your own grave.)
18	Hanya khanya mans taso nai adda. (Good men don't do so.)
19	Yad rakhei! Mulai nai pachhyani rakhya hai. (Keep in mind! You don't know me.)
20	Suddoe meri jai jan laga! pachha thik nai ho. (Don't interrupt me, later it won't be good.)
21	Bato chhada! Na ta dhekaulo bajya bya. (Leave my way or I will show your grandpa's Marriage.)

The above list shows that there are twenty one exponents of warning in English, which are used in informal setting. In a nutshell, in English for warning there are forty eight exponents out of which eleven exponents are used in formal setting. Similarly, sixteen exponents are used in temperate and twenty one exponents are used in informal setting.

#### **4.1.4 Similarities and Differences between English and Doteli Exponents of Encouraging and Warning**

On the basis of the above analysis of the collected data the following similarities and differences were found between the forms of encouraging and warning in English and Doteli:

## ) **Similarities between the Exponents of Encouraging**

1. Both English and Doteli have formal, temperate and informal forms of encouraging.
2. Both English and Doteli have equal number of informal exponents of encouraging.
3. There are more temperate forms than formal and informal forms in both of the languages.
4. Some forms of encouraging are more frequent than others in both English and Doteli.
5. In both of the languages there are forms with 'don't + V' structure i.e. 'jan... (don't...)' in Doteli and 'don't...' in English and they are used similarly.
6. Similarly, English exponents 'you have our whole - hearted support' and 'you have our backing' are similar to the Doteli exponents; 'tama mai mero bharosa chha. (I have belief upon you.)', 'tamara hat ma ras chha hajur! (you have quality...!)' in terms of structure and communicative meaning. In both of the languages such forms are equal in number.

## ) **Differences between the Exponents of Encouraging:**

1. There are more forms of encouraging in Doteli language in comparison to English.
2. There are more formal as well as temperate forms of encouraging in Doteli in comparison to English.
3. Informal forms are more than formal forms in English whereas in Doteli there are more formal forms than informal forms
4. In English, forms with 'keep...' structure are used most frequently for encouraging whereas in Dteli forms with 'V+...' structures are used most frequently
5. The forms like 'you are encouraged.', 'you are doing well / grate.', found in English are not found in Doteli.
6. Similarly, forms with 'pakkai / jarur / aaramle... (surely / certainly / easily...)' found in Doteli are not found in English.

7. Likewise, In English forms with ' that's...' are used like 'that's fine / good / lovely / all right'. Pronoun ' that' is used in those forms but in the similar forms in Doteli such pronouns is not used in the way in English exponents.
8. Forms found in English like 'there's no reason to feel / be discouraged' and 'there is nothing to feel / be discouraged about....' have ' there + be verb + no reason + prep + feel / discouraged...' structure but in the similar forms in Doteli '...nahunya / naai + ki / ka / kurai +V (no + be verb + what / where + V)' structure is used. So, they are different in terms of the structure.
9. English forms are formed in SVO pattern but Doteli forms are formed in SOV pattern.

**) Similarities between the Exponents of Warning:**

1. Both English and Doteli have formal, temperate and informal forms of encouraging.
2. Formal forms are less than informal and temperate forms in both of the languages.
3. Some forms are more frequent than others in both English and Doteli.
4. . In both of the languages there are forms with 'don't...' Doteli equivalent of 'don't' is 'jan' and both of them are used in 'don't + V' structure.
5. Doteli forms 'ruk / pakh / thaihal...(stop / halt...)' are used in the same way as 'stop / halt' in English.

**) Differences between the Exponents of Warning:**

1. There are more forms of warning in Doteli language in comparison to English.
2. There are more formal as well as informal forms of warning in Doteli in comparison to English.
3. There are more temperate forms of warning in English than in Doteli.

4. Similarly, there are more informal forms of warning in Doteli in comparison to formal and temperate forms but there are more temperate forms of warning than formal and informal forms in English.
5. In English, forms with 'be +adj' structure are used most frequently whereas in Doteli, forms with 'jan... (don't...)' structure are used most frequently.
6. In the forms of warning where 'be + adj' is used in English, Doteli speakers use 'adj...' or 'adv....'.
7. Although both of the languages have forms with 'mind...', and 'watch...'. In English, 'mind' and 'watch' are followed either by a pronoun or a preposition but in the case of Doteli they are always followed by a verb.
8. I would...if...'and 'I am...' in English and 'nata / nvya (otherwise / unless)' in Doteli don't have their equivalents in each other despite having similar use and meaning.
9. English forms are formed in SVO pattern but Doteli forms are formed in SOV pattern

## **4.2 Discussion**

The main concern of this study was to find out exponents of encouraging and warning in Doteli and to compare them with those in English. The exponents are identified and presented in the previous section with their brief analysis and they are further analyzed and interpreted in this section in order to contrast them with the forms in English. The exponents were analyzed and interpreted according to their frequency in occurrence in terms of structure and their formality.

### **4.2.1 Comparison of Encouraging in English and Doteli**

The most frequent forms of encouraging in English and Doteli are listed below with sentence number, total number and percentage of their occurrence in

highest to lowest order. Here, only frequent forms of both the languages are compared to obtain the purpose of this study since rest of the forms either have no relations with each other or have little significance in contrastive analysis.

**Table No. 5**  
**Frequent Forms of Encouraging in English and Doteli**

Language	Forms	Sentence no.	Total no.	%
English	Keep...	5, 6, 10,12, 17, 19,	6	16.67
	You're...	13, 20, 26,	3	8.33
	That's...	24, 28, 30	3	8.33
	Don't...	15, 18, 36	3	8.33
	You have...	23, 31	2	5.56
	There's...	34, 35	2	5.56
	Others	-	-	-
Doteli	V+...	6, 12, 14, 17, 19, 27, 34,	7	16.28
	Jan...	1, 2, 3, 4, 39	5	11.63
	Pakkai / jarur / aaramle...	11, 28, 31	3	6.98
	Nyaroi / ashal / badiya...	7, 8, 9	3	6.98
	Kurai vayein / kan jalo / nahunya ki chha...	16, 26, 38	3	6.98
	Tammai / tamara....	15, 18,	2	4.65
	Others	-	-	-

The above table shows that in English for encouraging the most frequent form is, 'keep... (16.67%)', the second most frequent forms are, 'you're... (8.33%)', 'that's... (8.33%)' and 'don't... (8.33%)' and the least frequent forms are 'there's... (5.56%)', 'you have ... (5.56%)'. Similarly, in Doteli, for encouraging the first

most frequent form is 'V+...' (16.28%), the second most frequent form is 'jan... (don't...)' (11.63%), the third most frequent forms are 'pakkai / jarur / aaramle... (surely / certainly / easily...)' (6.98%), 'nyaroi / ashal / badiya... (very lovely / great...)' (6.98%), and 'kurai vayein / kan jalo / nahunya ki chha... (there's no reason...)' (6.98%), the least frequent form is 'tammai / tamara... (you have)... (4.65%)'. So, in English expressions like, 'keep it up!', 'keep at it!', 'keep your chin up!', 'keep the faith!', 'keep up the good work!' have similar form and that occurs most frequently for encouraging whereas in Doteli, forms with 'V+...' structure occur most frequently like, 'khainch jwana! khainch! (pull man! pull!)', 'tassyai khela: mani! (play the same.)', 'ga! ga! sor kholi bare ga! (sing! sing! by opening your voice.)', 'kulyama bharosa rakha mani. (believe in God!)' and 'lagani aara baki feddya ham chhaun. (you invest, we will care the rest.)'.

The forms like 'you are encouraged.', 'you are doing well / great.' found in English are not found in Doteli. Similarly, forms with 'pakkai / jarur / aaramle... (surely / certainly / easily...)' in Doteli are not found in English.

In both of the languages there are forms with 'don't...' in English 8.33% forms are with this structure whereas in Doteli 11.63% forms are with 'jan...(don't...)' structure. So, there are more forms in Doteli with 'don't...' structure in comparison to English.

Similarly, English exponents 'you have our whole - hearted support.' and 'you have our backing.' are similar to the Doteli exponents; 'tammi mero bharosa chha. (I have belief upon you.)', 'tamara hat ma ras chha hajur! (you have quality...!)' in terms of the structure. In both of the languages such forms are equal in number.

Likewise, in English forms with 'that's...' are used like 'that's fine / good / lovely / all right'. Pronoun 'that' is used in those forms but in the similar forms, like, 'badiya chha!badiya chha! (very nice! very nice)', 'nyaroe hoiraichha !

(nice going!!)', 'aashal chha! hajur aashal! (lovely! lovely!)'in Doteli such pronouns is not used.

In the same way in English exponents, 'there's no reason to feel / be discouraged' and 'there is nothing to feel / be discouraged about....' have 'there + be verb + no reason + prep + feel / discouraged...' structure but in the similar forms in Doteli like, 'nasikinya kurai bhaen. (no chance of not learning.)', 'prayaas addu padyo nahunya ki chha. (keep trying nothing is impossible.)', 'ukalo sakiye paithar terso naai ka jalo, hajur! (after crossing the slope why won't state way come?)', '...nahunya / naai + ki / ka / kurai + V (no + be verb + what / where + V)' structure is used. So, they are different in terms of the structure but similar in terms of the meaning.

#### 4.2.2 Comparison of Warning in English and Doteli

The most frequent forms of warning in English and Doteli are listed below with sentence number, total number and percentage of their occurrence in highest to lowest order. Here, only frequent forms of both the languages are compared to obtain the purpose of this study since rest of the forms either have no relations with each other or have little significance in contrastive analysis.

**Table No. 6**  
**Frequent Forms of Warning in English and Doteli**

Language	Forms	Sentence no.	Total	%
English	Be + adj...	2, 8, 9, 22	4	12.12
	Mind...	5, 12, 13, 31	4	12.12
	Watch...	3, 4, 21	3	9.09
	I am...	26, 27, 28	3	9.09
	Make sure...	6, 7	2	6.06
	Stop / halt...	20, 24	2	6.06
	I would... if...	15, 16	2	6.06
	Don't....	19, 23	2	6.06

	Others	-	-	-
Doteli	Jan...	8, 14, 16, 20, 26, 29, 30, 32,34,38	10	20.83
	Khapardar / sabdhan / samaliya...	9,10, 14, 25, 41, 42, 45, 48,	8	16.66
	Khyal arei / hos arei / yad rakhei...	7,17 , 18,28, 31	5	10.42
	Ruk / pakh / thaihal...	1, 2, 4, 22	4	8.33
	Herihal / dith hal...	5, 13, 36,	3	6.25
	Nata / navya...	33,43, 48,	3	6.25
	Others	-	-	-

The above table shows that in English for warning the first most frequent forms are 'be + adj... (12.12%)' and 'mind ... (12.12%)', second most frequent forms are 'I am ... (9.09%)', 'watch... (9.09%)' and the least frequent forms are 'make sure ... (6.06%)', 'stop / halt ... (6.06%)', 'I would... if ... (6.06%)', 'don't... (6.06%)'. Similarly, The table above shows that in Doteli for warning the most frequent form is 'jan...(don't...)' (20.83%), the second most frequent form is 'khapardar / sabdhan / samala...(be careful...)' (16.66%), the third most frequent form is 'khyal arei / hos arei / yad rakhei...(mind... (10.42%)', the fourth most frequent form is 'ruk /pakh /thaihal... (stop / halt...)' (8.33%), and the least frequent forms are 'herihal / dith hal... (watch...)' (6.25%) and 'nata / navya... (unless / otherwise...)' (6.25%'. So, in English forms with 'be +adj...' structure for example, 'be careful!', 'be careful of...', 'be careful with that gun!', 'be ready for...' and 'mind...' occur most frequently i.e. 12.12% of the total forms whereas in Doteli forms with 'jan...(don't...)' structure occur most frequently i.e. 20.83% of the total forms, for example, 'aaphni lai khaddo jan khanei her (don't dig your own grave.)', 'suddoe meri jai jan laga! pachha thik nai ho (don't interrupt me, later it won't be good.)'.



In the situations where 'be + adj...' is used in English Doteli speakers use 'adj...' or 'adv...' like in 'sabadhan! light aaunya bela hoeraichha. (careful! it's time to light be back.)' and 'samalibara! samalibara! (carefully! carefully!)'. Hence, they are different in terms of the structures though they have similar meanings.

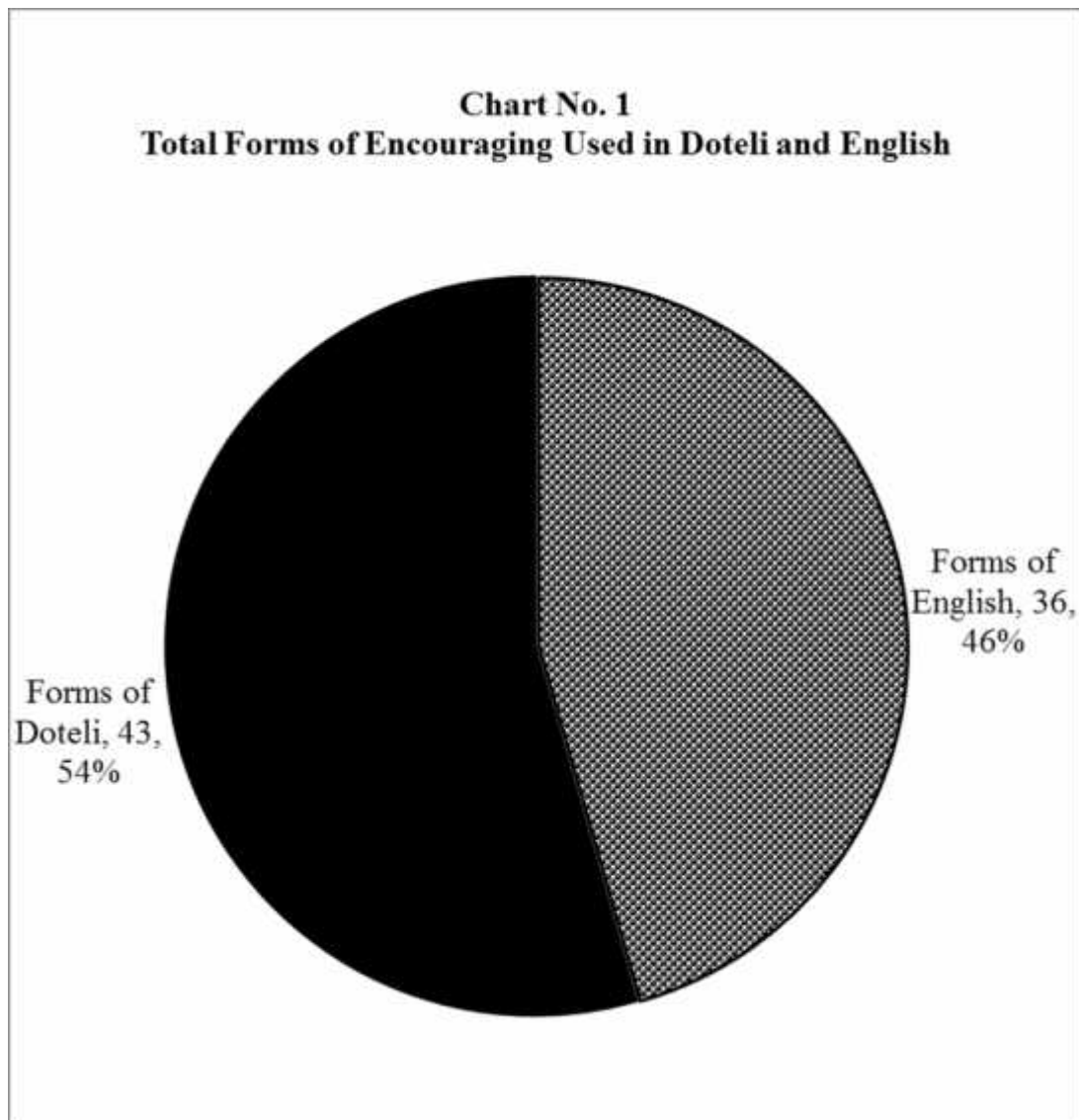
In both of the languages there are forms with 'don't...' Doteli equivalent of 'don't' is 'jan' and both of them are used in 'don't + V' structure, for example, 'don't move!' in English and 'jhadbad jan aarai! (don't move!)', 'jaijan lagya chilalo (don't tease it will bite.)' 'yo mauka jan ba gumaedi. (don't lose the chance.)' etc. in Doteli have 'don't + V' structure.

Similarly, Both of the languages have forms with 'mind...', in English 'mind' is followed either by a pronoun or a preposition, for example, 'mind your head!', 'mind you don't.....' 'mind out!', but in the case of Doteli it is always followed by a verb, for example, 'yad rakhei!...(keep in mind!...)', 'khyal aarei!...(keep mindfulness!)'. Here, 'yad' and 'khyal' are equivalent words for 'mind' and rakhei (put) and aarei (do) are the verbs. Same is the case with 'watch...' for example 'watch out for...', 'watch out!' in English and 'heri hal! (watch out!)' 'bhayan muni ditha hala hajur! (watch out!)' in Doteli. From the above mentioned examples it's clear that English has SVO sentence structure whereas Doteli has SOV structure. So, this is the most obvious difference between the forms of the two languages.

Doteli forms 'ruk / pakh / thaihal... (stop / halt...)' are used in the same way as 'stop / halt' in English. In the same way 'I would...if...' and 'I am...' in English and 'nata / nvya (otherwise / unless)' in Doteli all are used in formal situations but their equivalents are not found in each other.

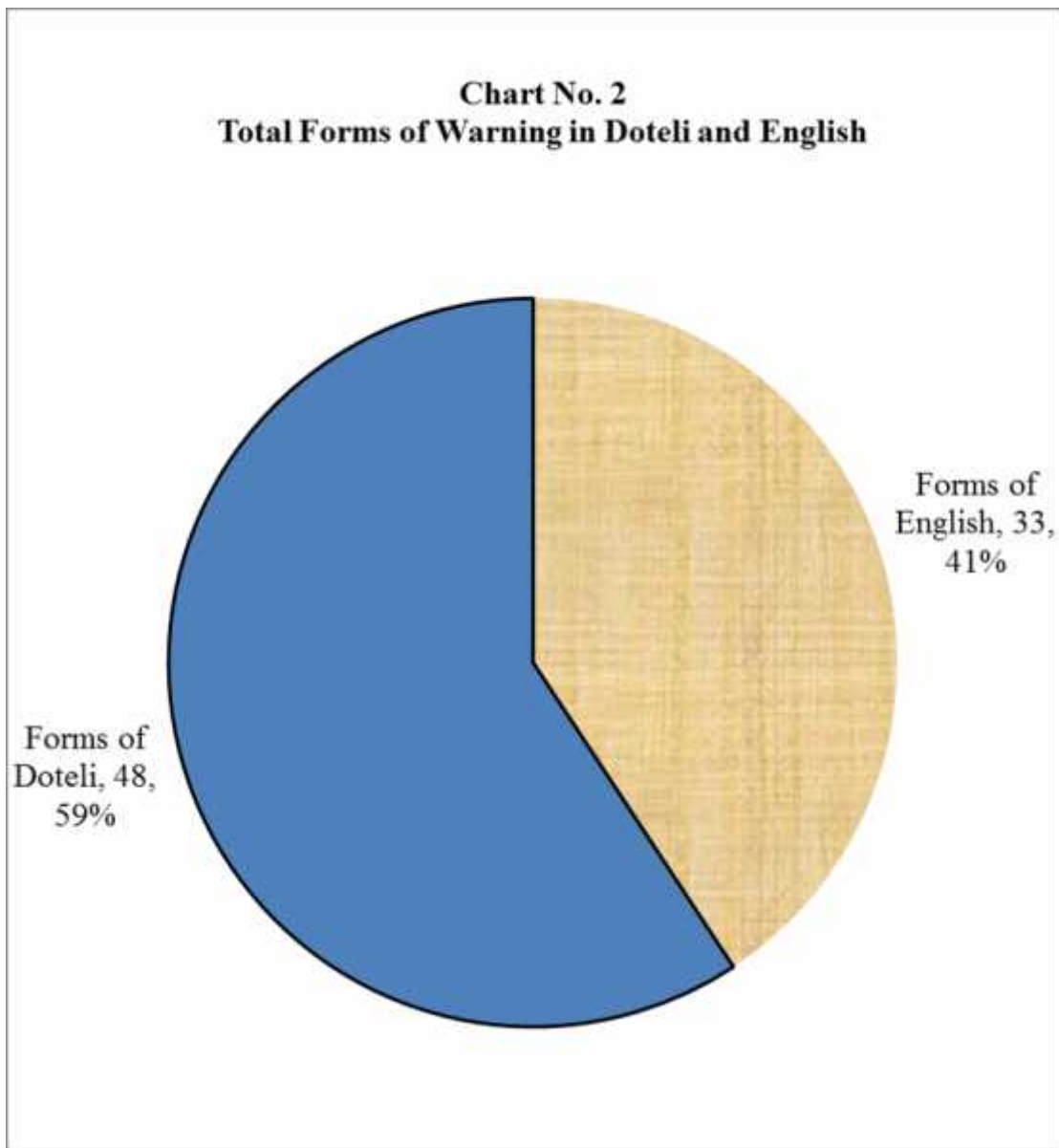
### 4.2.3 Comparison on the Basis of Total Numbers of Exponents

Encouraging in Doteli and English is compared on the basis of the total number of exponents found after analyzing the collected data.



The pie chart above shows that 43 (54%) forms of encouraging are found in Doteli whereas 36(46%) forms of encouraging are found in English for encouraging. So, there are more forms of encouraging in Doteli language in comparison to English.

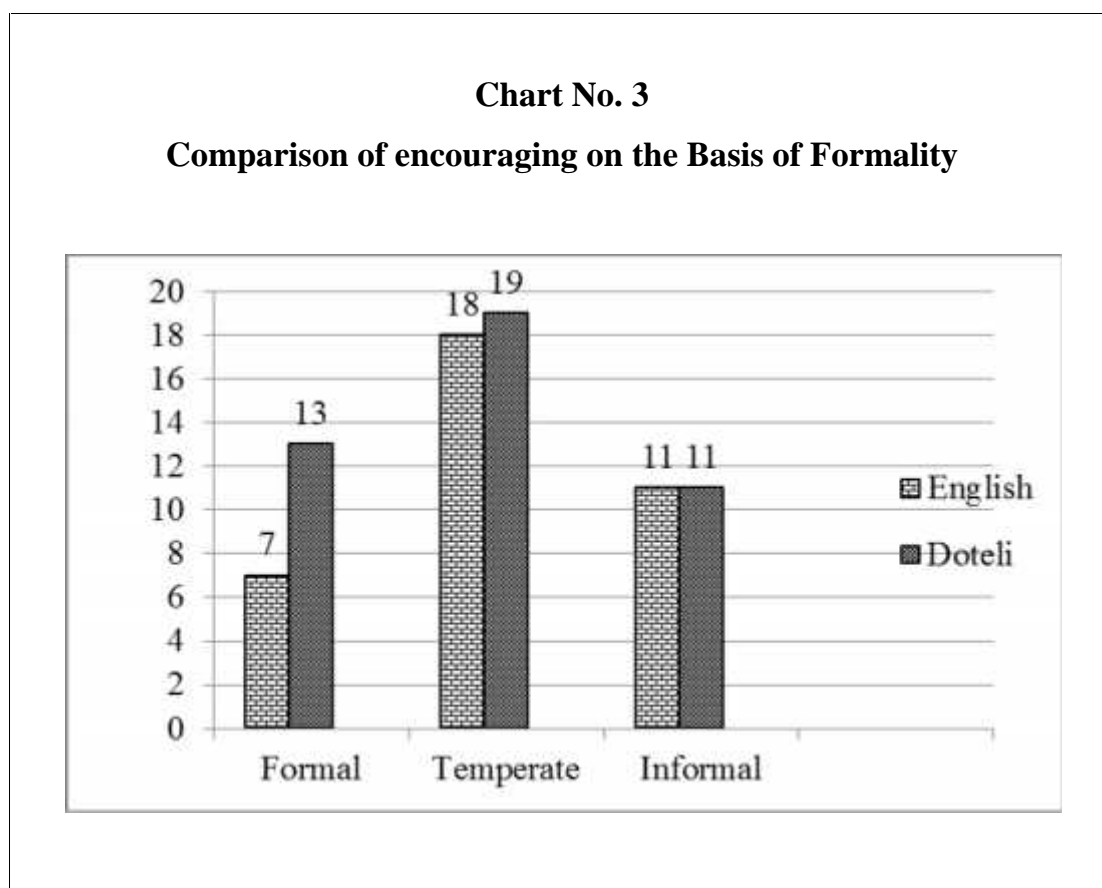
Similarly, warning in Doteli and English is compared on the basis of the total number of exponents found after analyzing the collected data below:



The pie chart above shows that 48 (59%) forms of warning are found in Doteli whereas 33 (41%) forms of warning are found in English for warning. So, there are more forms of warning in Doteli language in comparison to English.

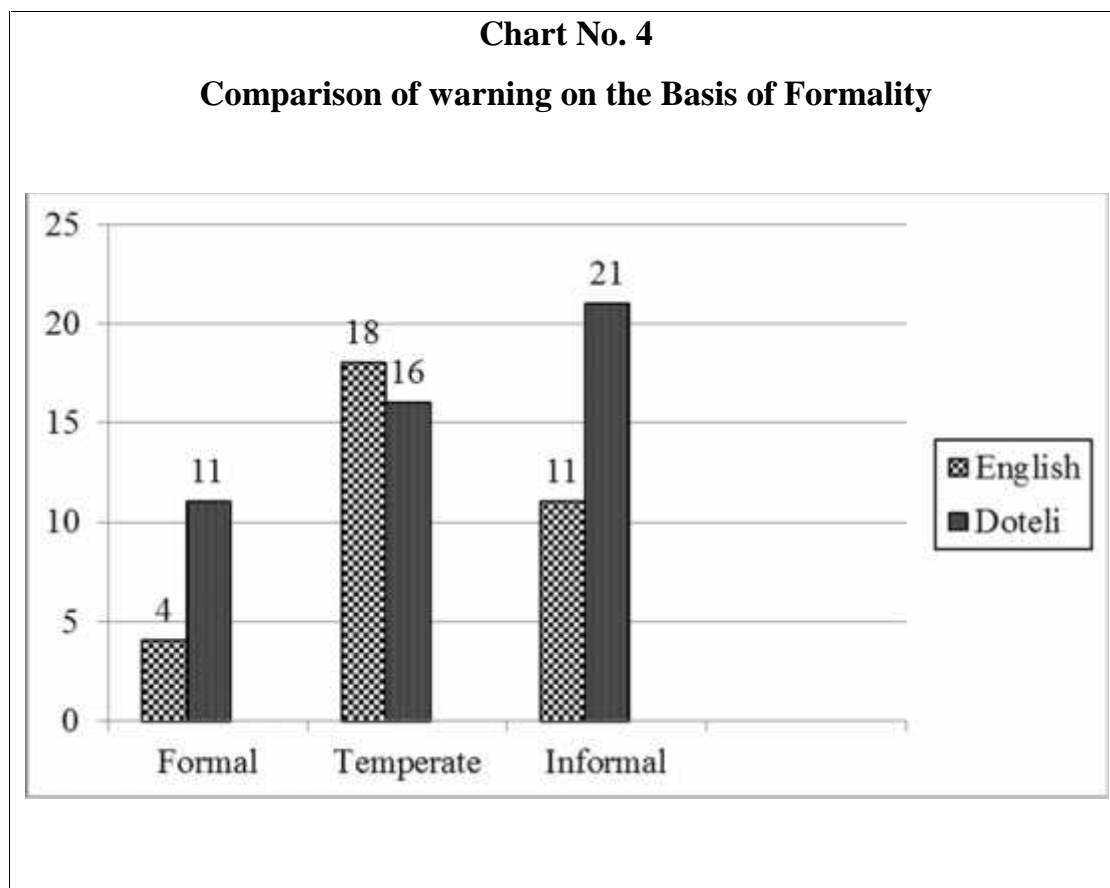
#### 4.2.4 Comparison on the Basis of Formality

Comparison done on the basis of formal, temperate and informal forms of encouraging found in English and Doteli is presented in bar graph below:



The bar graph above shows that there are 7 (19.44%) and 13 (30.23%) forms in formal, 18 (50%) and 19 (44.19%) forms in temperate and 11 (30.56%) and 11 (25.58%) forms in informal for encouraging in English and Doteli respectively. So, there are more formal as well as temperate forms of encouraging in Doteli in comparison to English whereas informal forms are equal in both languages. Similarly, there are more temperate forms than formal and informal forms in both of the languages but there are less formal forms than informal forms in English whereas in Doteli there are more formal forms than informal forms.

Comparison done on the basis of formal, temperate and informal forms of warning found in English and Doteli is presented in bar graph below:



This bar chart shows that there are 4 (12.12%) and 11 (22.92%) forms in formal, 18 (54.55%) and 16 (33.33%) forms in temperate and 11 (33.33%) and 21 (43.75%) forms in informal for warning in English and Doteli respectively. So, there are more formal as well as informal forms of warning in Doteli in comparison to English whereas there are more temperate forms in English than in Doteli. Similarly, there are more informal forms in Doteli in comparison to formal and temperate forms but there are more temperate forms than formal and informal forms in English. Formal forms are less than informal and temperate forms in both of the languages.

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSION AND IMPLICATIONS**

This is the final chapter of this research report which deals with summary, conclusion and implications made by the researcher after analyzing and interpreting the collected data. This chapter is divided into three parts viz. summary, conclusion and implications.

#### **5.1 Summary**

Summary is the theme of the whole study. The whole study has been presented dividing into five different chapters. The first chapter, 'introduction' includes the background of the study, statements of the problems, rational of the study, objectives of the study, research questions, significance of the study and delimitations of the study. This chapter provides the portrait of the situation that demands the study and the rationale behind selecting the topic, problems that are to be answered in the study, purpose, significance and scope of the work to be performed.

In the second chapter, I attempted to review the 'Store house' of knowledge or the theories which could guide my study. I critically reviewed the previous works done in the department applying the theories related to my topic. I have tried to provide authenticity to my study by presenting theoretical literature, empirical literature and conceptual framework developed on the basis of the review of the related literature.

The third chapter deals with the methods and procedures employed to conduct the study. It includes the design of the study, population and sample, sampling procedure, tools for data collection, data collection procedures and data analysis and interpretation procedure. It attempts to anchor the whole research journey.

Collected data are presented, analyzed and interpreted in the fourth chapter. It is divided into two sections. In the first section it includes identification and analysis of forms of encouraging and warning in Doteli; results and in the following section their comparison with the forms in English; discussion.

The last chapter summarizes and concludes the whole study in three sections viz. summary, conclusion and implications. The first section reflects the summary itself of the whole study and the second section includes the conclusions drawn after the analysis and interpretation of the collected data. Similarly, some implications are presented in the last section. The implications of the study are categorized under three headings viz. implications in the policy level, in practice level and for further research. This chapter is followed by references and appendixes to make the study reliable, valid and authentic.

## **5.2 Conclusion**

On the basis of analysis and interpretation of the information collected from the 60 informants and secondary sources it is concluded that there are forty three exponents of encouraging and forty eight exponents of warning in Doteli. And there are more forms of encouraging as well as of warning in Doteli in comparison to English but some forms are more frequent than others in both English and Doteli. Similarly, English and Doteli both languages have formal, temperate and informal forms of encouraging and warning but there is no one to one relation between all the forms of encouraging and warning in English with those in Doteli.

There are a few similarities between the exponents of the two languages in terms of number of exponents and some structures as well, for example, 'don't + V' structure is used in both languages and both English and Doteli have equal number of informal exponents of encouraging. But, since both languages have different origins differences are more obvious than the similarities. One of the main differences is; English forms are formed in SVO pattern but Doteli forms are formed in SOV pattern. Similarly, in Doteli formality of an exponent can be

changed by changing the form of the words, which is not possible in the English language. And some structures found in one language are not found in another language, for example, the forms like 'you are encouraged.', 'you are doing well / grate...' found in English are not found in Doteli. So, language functions; encouraging and warning in English and Doteli have more dissimilarities than resemblances.

### **5.3 Implications**

The present work is the researcher's genuine effort to present the forms of encouraging and warning in Doteli and to compare them with the forms in English. Since, this is a contrastive study its direct payback is to teaching and learning English or Doteli as second language and all related activities. The main implications of the study for educational practice can be presented under the following three different levels:

#### **5.3.1 Policy Level**

Policy is a course of action of the government to systematize the activities of the concerned authorities and of the people belonging to the particular field. It is the long term vision of the nation. Policy helps to achieve the objectives systematically and successfully. In the context of Nepal, it is a bitter truth but many policies are made without adequate study of the related field. Due to inadequate study, they cannot be implemented successfully. Therefore, the findings of this study would be highly accommodating for the policy makers of Nepal to formulate policies related to bilingual education, teacher development, and curriculum planning. The main implications in this level are:

1. Ministry of Education should give considerable place in plans and policies for trainings and seminars regarding the forms of encouraging and warning and their similarities and differences for English subject teachers.



2. Policy makers of Nepal should focus all the findings of this study while making policies and plans related to bilingual education.
3. Similarities and differences between the two languages should be given vital place in policies and plans regarding teacher trainings.
4. Curriculum Development Centre should include all the forms of encouraging and warning in Doteli in the curriculum and syllabuses related to mother tongue education.
5. Curriculum and course designers should allot extra time in the syllabus for teaching and learning dissimilar exponents of encouraging and warning in English.
6. Local curriculum developers should include all the exponents of encouraging and warning in Doteli in their curriculum and allot ample weightage to practice dissimilar exponents with English.

### **5.3.2 Practice Level**

The implication of the research studies in the practical field is categorized under practice level. Since this is a contrastive analysis of two languages its direct implications are to classroom and related activities. Teachers, learners textbook writers, material producers, linguists, principals and supervisors should thoroughly go through the findings of this study to design and improve their educational practice. Most importantly, since this is a contrastive analysis of the Doteli and English forms of encouraging and warning its greatest advantage will be in classroom. The major implications of the study in practice level are:

1. Teachers and learners of English language with Doteli native language background must know that there is no one to one relation between all the exponents of encouraging and warning in Doteli. So, they have to

focus on English exponents which do not have one to one relation e.g. 'I wish I would do as well.', 'whatever you do...'

2. Learners of English language with Doteli native language background should practice more frequent forms of encouraging like; 'keep...', 'you're... ', 'that's... ', 'don't... ', 'you have ...', 'there's...' and for warning exponents like 'be + adj...', 'mind...', 'I am...' and 'watch...', 'make sure...', 'stop/ halt...', 'I would...if...' and 'don't...' in English language.
3. Teachers and learners of English language with Doteli native language background should focus on formal temperate and informal exponents of encouraging and warning because they exist in English.
4. English language teachers should make learners with Doteli native language background aware of the exponents those have equivalent Doteli exponent e.g. 'don't move!', 'stop!'.
5. English language teachers should prepare their lesson plans and teaching materials for learners of Doteli native language background with ample exercises of practicing frequent as well as dissimilar exponents of encouraging and warning in English.
6. Material producers should prepare different materials for learners of Doteli native language background with ample exercises with appropriate situations for practicing dissimilar exponents.
7. Textbook writers should prepare different textbooks for learners of Doteli native language background with ample exercises of practicing frequent as well as dissimilar exponents of encouraging and warning in English.
8. Syllabus designers should place similar exponents of encouraging and warning prior to the dissimilar exponents in the syllabus.

### 5.3.3 Further Research

This research was an attempt to identify the exponents of encouraging and warning in Doteli and to compare them with those in English. Forms of encouraging in Doteli are determined and most frequent forms as well as those forms which have equivalents in English are analyzed and compared with the forms in English to accomplish the purpose of this study. So, this study has paved the way for further studies in language in general and language functions: encouraging and warning in particular. So, findings of this research can be a pick up point for the researchers who are interested in the further analysis of encouraging and warning in English and Doteli, in linguistic features of Doteli language, in error analysis of learners of English as second language, and in ethnographic studies of Doteli native speakers. Implications of this study for further research are:

1. Since this study has identified the exponents of encouraging and warning in Doteli and their comparison is done only on the basis of the formality and frequency of the forms further study can be done on their grammatical properties.
2. Since this is a contrastive study it has determined the difficult areas for the learners of English with Doteli native language background further study can be done on the learner's errors in those areas.
3. Since the exponents of encouraging and warning are determined in this study on the basis of them further study can be done on variation of their use according to gender and its comparison with English.
4. Similarly, on the basis of the exponents of encouraging and warning determined in this study further study can be done on variation of their use according to social status and its comparison with English.
5. Since the exponents of encouraging and warning are determined in this study on the basis of them an ethnographic study can be done on the Doteli native language background children so as to determine which form they acquire first and its comparison with English.