CHAPTER ONE

INTRODUCTION

This is the study on **Forms of Prohibition and Asking for Permission in English and Baitadeli** the introducing unit of the study consists of background of the study, statement of the problem, objectives, research questions, significance, and delimitations of the study and operational definition of the key terms.

1.1 Background of the Study

Language is a means of communication. Language is the very essential thing to establish relationship among people and it helps for sharing ideas and feelings with each other. It can be defined as voluntary vocal system of human communication. 'Human communication' means only the utterances produced by human are regarded as language not of animals because to be a language it should be changed according to time, situation and place but animals cannot do so. It is the most advanced and widely used powerful means of human communication. There are different modes of communication besides language. They are visual, tactile, olfactory, and gustatory and so on. Among them, language is the universal medium to express human thoughts, ideas, feelings, emotions, experiences and desires. We could not imagine the modern world in the absence of language. The activities in the modern world from this or that perspective are influenced by the language. Thus, it is a means to establish relationship among people.

More than six thousands languages are spoken in the present day world. Among them, English is one of the richest languages since it has wide coverage, rich vocabulary, written literature and high population of its users education, literature, sports, communication, technology and politics. Crystal (2003, p.20) says, "English is the mother tongue of more than three hundred million people in the world. Similarly, about three thousand million people use English as a second language and around two hundred million people speak English as a foreign language in the universe." It means English language has become one of the contact language throughout the world and it's scope is broadening day by day.

English is used as a lingua-franca to make the communication possible among the people of different speech communities. Out of six official languages used in United Nation (UN), it is the most widely used language. English has become one of the important subjects of teaching all over the world. It is the principal language for international communication and the gateway to the world body of knowledge. Language has several forms as like dialect, register, idiolect.

Dialect is a user-based variety of language. It is a regionally or socially distinctive variety of language, identified by a particular set of words and grammatical structure. In other words, a variety of language which is spoken in one part of country or by people belonging to a particular social class of language may have many dialects as like the Nepali language has Purbeli dialect, Doteli dialect, Bajhangi dialect, and so on.

Language has several functions it means language is used to perform various functions in human communication. These functions are used in different situations. Functions of the language refer to the purpose for which a unit of language is used in order to establish social relationship. According to Bhandari and Adhikari (2010, p.11), "The function of a thing is the purpose as it serves or use it to put to." For example, 'Good morning sir' is a function of language, i.e. greeting. Similarly, language serves the purpose of describing people. Hence, describing people is one of the functions of language. Richards J.C. (1985, p.113) states, "Functional use of language cannot be determined simply by studying the grammatical structure of sentence." It needs to be studied in social context. In the same way Matreyek (1983) says, "Language function is the role played by language in the social situation how it is used to express attitudes, communicative feelings and so on. Language function is the role language plays in the context of society. To put it in other words, language function is the role that a language plays during the interaction or communication among the members of speech community. Thus, we can say that what language does is its function in the context of use. Broadly speaking, language serves two functions. They are grammatical function and communicative function. Grammatical function refers to how the sentences are structured and function of different grammatical terms. In the same way communicative function refers to use of different communicative chunks

according to the situation Language has different functions. Among the various communicative functions, asking for permission and prohibiting are the two important functions. Asking for Permission is categorized under "Expressing and finding out intellectual attitude" and prohibiting is categorized under "Getting things done" by Van Ek (1975, p.125). The same language functions are represented by different forms in both the same language and different languages. The difference forms used in different languages to represent same language function have become the subject of investigation in the research.

1.2 Statement of the Problem

Nepal is a multi religious, multilingual, multicultural and multi ethnic country where people speak the varieties of languages and dialects with respect to their geographical variation. According to the Census Report (2011), 102 ethnic groups and more than 123 languages are existed in Nepal. Among these languages, most of them do not have written scripts. Language, culture and religion reveal the identity of particular geographical region and nation so that they should be identified and made known to others. Until the languages are existed only in spoken form and not presented in their written form the other person does not know about those dialect or language. To promote the different dialects spoken in various parts of the country they should be presented in written form through research. Among different languages of our country which are still only in spoken form and not in written form, Baitadeli language is one which has not been presented yet in its written form. Baitadeli use their dialect among themselves but while conversing with Nepali speakers they switch over to Nepali. Code switching takes place among educated of Baitadeli dialects too. This shows that the number of people speaking this dialect is decreasing and will go on decreasing day by day.

This study has tried to state the problem that different persons feel difficulties while communicating with others due to the lack of knowledge of language function, its exponents, their structural differences and their appropriate use. When one is familiar with different exponents and forms of language he/she has confidence in communication. The comparison of the language functions enables to the speakers to

communicate in both of the dialects. So, finding out the similarities and differences between the forms of asking for permission and prohibiting in English and Baitadeli has become the problem statement to be stated in this study.

1.3 Objectives of the Study

The objectives of this study were as follows:

i) To find out the forms of asking for permission and prohibiting in English language and Baitadeli dialect of Doteli language.

ii) To compare and contrast the forms of asking for permission and prohibiting in English and Baitadeli.

iii) To suggest some pedagogical implications based on the findings of the study.

1.4 Research Questions

This research had following research questions:

a. What are the forms of prohibiting and asking for permission in Baitadeli language?

b. what are the forms of prohibiting and asking for permission in English language?

c. Are there any differences or similarities in the ways of asking for Permission and prohibiting in Baitadeli dialect of Doteli language and

English language?

1.5 Significance of the study

This study would be significant for the prospective researchers who want to carry out research related to the comparative study about the forms of prohibiting and asking for permission in English and Baitadeli. The new researchers will utilize this study as the evidence of functional variations in the use of language. After field survey and research through different secondary sources of data of the language forms for asking for permission and prohibiting, they are presented in this thesis, so the interested people can go through the study of other language forms and functions. In the same

way, the outcomes of the study will be helpful for the students of language to learn various forms of prohibiting and asking for permission. Being a study on functional aspect of language, it will be helpful for the further studies on communicative functions of languages. Besides, the individual language learners, language users, teachers and students' language analysts and so one can get the benefits from this research.

1.6 Delimitations of the Study

This research study had the following limitations:

- The data were collected only from Baitadi district and the language forms for asking permission and prohibition were secondary sources of data.

- The research study included only 40 native speakers of Baitadeli dialect of the Doteli language as the sample in this study.

- The study was limited to the comparison of various forms of prohibiting and asking for permission in between English and Baitadeli dialect.

- Only the interview and questionnaire were used as the tools to collect the data.

- The Informants of the study were selected only from two VDCs of Baitadi, i.e. Dilashaini and Mathairaaj.

1.6 Operational Definitions of the Key Terms

The following terms are taken as the key terms in this study and they are defined from operational perspective respectively:

Dialect: The term 'dialect' used in this study refers to the user based variety of language which is regionally or socially distinctive, spoken by the population of Baitadi district in Mahakali zone.

Language function: The function of language refers to the purpose for which a unit of language is used in order to establish social relationship like : the unit of language 'good afternoon' is used for the purpose of greeting.

Asking for permission: Here, the language function asking for permission refers to the act of begging permission from somebody to do something in Baitadeli and English.

Asking for prohibition: Here, the language function asking for prohibition refers to the act of forbidding someone from doing something in Baitadeli and English.

Baitadeli dialect: Here, the term Baitadeli dialect refers to a regional verity of the Doteli language which is spoken by the total population of Baitadi district of Mahakali zone.

Illiterate People: The term illiterate, in this study, refers to the people who cannot read and write.

Literate People: The term literate people in this study refer to the people who are efficient in reading and writing.

<h1 style="text-align:center">CHAPTER: TWO</h1>

REVIEW OF RELATED LITERATURE AND CONCEPTUAL FRAMEWORK

Literature review is very important component of a research study. It is a description of the literature relevant to a particular field or topic. Literature review incorporates two types of information: theories related to the research area and the summary of the researches already carried out in that area. The following sub-topics are included in the second chapter of the research proposal.

2.1 Review of 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. This study relates with the theory of contrastive analysis (CA).

Simply, Contrastive Analysis is the term which refers to the study of similarities and differences between two or more languages. CA was introduced in the late 1940s, highly popularized in the 1960s and its popularity declined in the 70s 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 derive the best teaching materials in teaching in second languages. Fries (1945) assert, "The most effective materials are those that are based upon scientific description of the language to be learnt, carefully compared with a parallel description of the native language of the learners," (as cited in Lado, 1957, p. 1).

CA is a way of comparing and identifying the similarities and differences between languages. The errors in L2 acquisition can be predicted on the basis of similarities and differences between structures and systems of L1 and L2. It is assured that the differences between languages caused in learning the L2 and the interference of the L1 causes the errors in L2 performance. Thus, the ultimate goal of CA is to predict the areas that will be either easy or difficult for the learners. In this respect, Lado (1957 as cited in Gass and Selinker 2008, p.96) says that since the learners tend to transfer the

habit of his native language structures to the foreign language, we have the major source of difficulty or ease in learning the structure of a foreign language. Those structures that were similar was easy to learn because they were transferred and may function satisfactorily in the foreign language. Those structure that were different was difficult to learn because when transferred they did not function satisfactorily in the foreign language and was therefore had to be changed.

In other words, CA was founded on the assumption that L2 learners tended to transfer their L2 utterances to the formal features of their L1, that, as Lado puts it as "individuals tend to transfer the forms and meanings and the distribution of forms and meanings of their native language and culture to the foreign language and culture" (Lado 1957, p. 2).

Learning a second language is noticeably influenced by the language which has been acquired already. Since the learner tends to transfer the habit of his native language structure to foreign language, they had the major source of difficulty or ease in learning the structure of target language. Those structures that were similar was easy to learn because they were transferred and functioned satisfactorily in the target language. Those structures that were different were difficult because the transferred structures might not function satisfactorily. Along with the procedures to carry out a contrastive analysis between two languages, it is important to discuss the basic assumptions through which the CA is carried out.

 Some assumptions of CA as presented by Gass and Selinker (2008, p. 96) are listed below:

  i. Contrastive analysis is based on a theory on a language that claims that language is habit and that language learning involves the establishment of a new set of habits.

  ii. The major source of error in the production and/or reception of a second language is the native language.

iii. One can account errors by considering differences between the L1 and L2; the greater differences, the more errors will occur.

iv. 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 new language is what most be learned.

v. Difficulty and ease in learning is determined respect by differences and similarities between two languages in contrast.

Similarly, Lado (1957, p.48) has mentioned the following assumptions:

i. Individuals tend to transfer the forms and meanings and descriptions of their native language and culture to the foreign language and culture both productively when attempting to speak language and respectively when attempting to grasp and understand language.

ii. The comparison between native and foreign language is the key to determine the ease and difficulty in foreign language.

iii. The teacher who has made a comparison of the foreign language with the native language of the student will know better what the real learning problems are and can better provide teaching for them.

As given in Richards, Platt and Platt (1985, p. 76), CA hypothesis is based on following assumptions:

i. The main difficulties in learning in new learning are caused by interference from the first language.

ii. These differences can be predicted.

iii. CA helps in designing teaching materials for the particular areas of interference.

The basic assumption of CA is also called the theoretical basis of CA. The CA hypothesis explains how CA predicts learner's errors. To put in Lado's (1957, p. 2) words, "We assume that the student who comes in contact with a foreign language finds some features of it quite easy and some otters extremely difficult." Those elements that are similar to his native language will be simple to him and those that are different will be difficult.

The major theoretical concepts and ideas related to this study are discussed in following subheadings.

2.1.1 The Linguistic Scenario of Nepal

Nepal is a multilingual, multicultural and multi ethnic country where people speak varieties of languages and dialects with respect to their geographical variation. According to the population census 2011 in Nepal 102 ethnic groups and more than 123 languages are existed. Among these languages, most of them do not have written scripts. So, it is obvious that Nepal is a land of ethnic diversity and linguistic plurality. The languages and their innumerable dialects spoken in Nepal have genetic affiliation to at least four language families, namely:

   a) Indo-Aryan Family
   b) Tibeto-Burman Family
   c) Austro-Asiatic Family
   d) Dravidian Family.

Indo- Aryan Family

The languages having many speakers come under this family. Nepali, official language of Nepal having 48.61 percent of the speakers also comes under this family. The Indo-Aryan languages are spoken by the majority of Nepal's total population and thus constitute the largest group of Nepal's languages in terms of their speakers. Some languages under this family are: Maithali, Hindi, Tharu Rana, Angika, Nepali, Awadhi etc.

Tibeto-Burman Family

The languages of this family are spoken by relatively less number of people than Indo-Aryan Family. This is another group of language spoken in Nepal. The number of

languages spoken under this is fifty seven and this is the largest group in comparison to other families and groups. Some languages under this family are: Bajhi, Darmiya, Khaling, Magar, Newari, Ghale, Gurung, etc.

Dravidian Family

Dravidian family is a minor language family that includes the two languages sspoken in Nepal: Jhangar (or, Dhangar) and Kisan. The former one is spoken by 0.13 % of the total population of Nepal. Yadav (2003) points out that Jhangar is said to be a variant of Kurux language, however, it is distinctive in terms of vocabulary and grammar. Kisan is the Dravidian language that is spoken by nearly five hundred native speakers in Nepal.

Austro-Asiatic Family

According to the Ethnologue Report for Nepal (2009), there are two languages Satar and Mundari which come under this family. They are mainly distributed in the Southern Parts of Jhapa and Morang districts. The census report (2011) has identified that Satar and Santhal languages not as distinct ones but as a single one, i.e. Santhali. Most of the languages categorized under four language families do not have written form. These languages are used only for day to day communication.

2.1.2 Dialect

Dialect is a user-based variety of language. It is a regionally or socially distinctive variety of language, identified by a particular set of words and grammatical structure. In other words, a variety of language which is spoken in part of country or by people belonging to a particular social class of language may have many dialects like the Nepali language has Purbeli dialect, Doteli dialect, Bajhangi dialect, and so on. Lyons (1977, p.268) says, "Dialects cover differences of grammar and vocabulary." OALD (2005, p.420) defines "Dialect as the form of a language used in a part of a country or by a class of people with words and pronunciation that might be different from other forms of the same language." There are mainly two types of dialects viz. regional dialect and social dialect. The varieties of language caused by geographical region are called geographical dialects. The regional dialect is related to the physical boundary of certain locality. In the same way the variety of language that reveals the social

background (economical, educational status, color, age, sex, etc.) of the speaker is called social dialect. It is also known as socio-lect. Black English, White English, etc. are the examples of social dialect.

2.1.3 Language functions

A function refers to the purpose for which a unit of language is used in order to establish social relationship. "The function of a thing is the purpose it serves or use it is put to." For example, a pen serves the purpose of writing. So writing is the function of a pen. Similarly, language serves the purpose of describing people. Hence, describing people is one of the functions of language. Functional use of language cannot be determined simply by studying the grammatical structure as sentence. It needs to be studied in social context. Asher (1994, p.512) says, "Language function is the role played by language in the social situation how it is used to express attitudes, communicative feelings, etc." Similarly, Crystal (2003, p.146) opines that language function is the role language plays in the context of society.

Wilkins (1976, p.120) classifies language functions into six types. They are judgment and evaluation, suasion, argument, rational inquiry and exposition, personal emotions and emotional relations. Similarly, Halliday(1973,p.98) identifies seven functions. According to him the first four functions are instrumental, regulatory, interactional and personal functions. The next three functions are heuristic, imaginative and representational. Likewise, Jacobson (1896, P.135) has classified language functions into six types. They are referential, poetic, phatic, emotive, conotive and metalingual.

Van Ek (1975, p.125) has classified the communicative functions into the following types:

i.   Imparting and seeking information (identifying, reporting, correcting, asking, etc.).

ii.   Expressing and finding out intellectual attitudes (expressing agreement and disagreement, denying something, accepting or declining an offer or invitation, offering to do something, giving and seeking permission).

iii. Expressing and finding out emotional attitudes (expressing pleasure or displeasure, surprise, satisfaction, dissatisfaction, fear, worry, gratitude, sympathy, etc.).

iv. Expressing and finding out moral attitudes (apologizing, expressing approval or disapproval, etc.).

v. Getting things done (suggesting, advising, requesting, warning, prohibiting or forbidding).

vi. Socializing (greeting, introducing, leave taking, attracting attention, congratulating, proposing a toast, etc.).

Among them, getting things done includes the function of 'prohibiting' and expressing and finding out intellectual attitudes includes the function of 'asking for permission.'

2.1.3.1 Asking for Permission and Prohibition

The function of prohibiting refers to the act of forbidding somebody to do something. Different forms are used for prohibition like I forbid you to………., You may not……………, It is forbidden to………., I don't want you to……………….etc. The function of permission refers to the act of allowing somebody from doing something. forms used asking for permission are, I would like to………….., Alright if I…………..?, Would you mind if I…………….?, I wonder if I could possibly……………? Hence, they both are used to establish social relationship.

There are several social as well as cultural factors that the speaker has to take care of while producing the utterances of prohibiting and asking for permission. So only structural knowledge of language is not sufficient for using language effectively but pragmatic knowledge is also required. Pragmatic knowledge refers to the use of structural knowledge in particular situation which is based on participants, norms and the purpose. So, it is necessary to internalize grammatical rules as well as sociolinguistic rules for a language user to communicate effectively. Thus the use of prohibiting and asking for permission are parts of socio-pragmatic approach. According to Lyons (1977,P.59) and Matreyek (1983), following are some exponents used for asking permission:

∫ Can I have the …………?

∫ Have I got the …………?

∫ May/Might I …………..?

∫ Do/may/might I have your permission…………….?

∫ With your permission I would like to do………..

∫ Do you have any objection to/if……………..?

∫ Do you have any objection……………..?

∫ Is there any objection to/if…………….?

∫ Is there any objection……………?

∫ Any chance………?

∫ Mind …………?

∫ OK…………?

∫ Mind if………?

∫ Let me……..would you?

∫ Excuse me, do you think I could………….?

∫ Would it be possible…………?

∫ Could I …………….?

∫ I wonder if I could……………?

∫ I was wondering if I could………….?

∫ Do you mind if ……………?

Following are some exponents for making prohibition:

∫ I would like to, but ………….

∫ I can not possibly………..

∫ Sorry…………

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⏐ (sorry) that's not on.

⏐ That's not on, (I am afraid).

⏐ (sorry) no way.

⏐ No way, (I am afraid)

⏐ (Sorry) out of the question.

⏐ Out of the question, (I am afraid)

⏐ (I am afraid) we cannot/could not allow/permit that.

⏐ (I am afraid) no one is allowed/permitted to………

⏐ (I am afraid) we cannot have………….

⏐ I am sorry, that is/it is not allowed.

⏐ I am sorry, I am not supposed to/not allowed to let you……..

⏐ You are not really supposed to/allowed to…………

⏐ I don't really think you should/ought to………….

⏐ I am sorry, I am/you are not supposed to/allowed to……..

⏐ (I am afraid) we cannot have………

2.1.4 Need and Importance of Comparative Study

Comparative study compares two languages. It finds out similarities and differences between two languages. If more similarities are found it facilitates in learning where as in the case of more differences it hinders in learning language. Contrastive Analysis (CA) is based on the Behaviorist theory of psychology and the field of structural linguistics. According to Corder (1977, p.132), various large scale projects were set up for the contrastive study of language**.**). CA is used to contrast two languages rather than to compare them. By the nature, CA is used in the practical field of language teaching and learning particularly in the field of applied linguistics.

CA is based on the following assumptions:

a)   Language learning is a matter of habit formation.

b)   The mind of L_2 is already full of L_1 habits where as the mind of language learner is empty i.e. mind of child at birth is tabula-rasa.

c)   Language are different however, they are comparable.

d)   The differences between L_1 and L_2 lead to difficulty in learning the L_2 which, in turn leads to the errors in performance.

 The significances of comparative study are as follows:

a. It analyzes the two languages (L1 and L2) independently and completely.

b. It compares two languages item-wise at all levels of the structure.

c. To critically analyze the similarities and differences of two or more languages.

d. To predict the areas of proneness of error and to design teaching materials on the basis of the likeliness of errors to eradicate them. The most efficient materials are those that are based on the scientific description of the language to be learned, carefully compared with a parallel description of the native language of the learners.

2.1.5 An Introduction of Baitadeli Dialect

Baitadelii dialect, a regional variety of the Doteli language which is spoken by the total population of Baitadi district of the Mahakali zone, has some unique linguistic features, styles and characteristics. It has not been widely studied so far and it has no written literature. It exists verbally only like most of the unrecorded languages of the world. Baitadeli dialect is the dialect spoken by the permanent inhabitants of lower hills of Baitadi district in the far-western development region of Nepal. Baitadelis use their dialect among themselves but while conversing with Nepali speakers they switch over to Nepali. Code switching takes place among educated speakers of Baitadeli dialect. This shows that the number of people speaking this dialect is decreasing and will go on decreasing day by day. Some of the forms used while asking for permission in Baitadeli language are, *buwa mui tamro phone laijaau ta ekphera?*(dady may I use your phone once*?), dada bhola mui mera saathikaa ghara jhaulo haan?*(brother can I go to my friend's home tomorrow*?), baaje mulai bajaara ghumdu jaana dine hau?(*grandfather do you permit me to go market?) In the same way some of the forms

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for prohibiting are, *ghar chhadibati kanhi jan gaye halaa*. (Do not go anywhere leaving the home*), gaadimaa jhnjyaa jhyaalabuthe mundo bhaira jin nikaale haan.*(do not take out your head through window while traveling in the bus*) tee tera saathinsita banbhoj jhaan naaipaune hai*(you cannot go picnic with your friends)

2.2   Review Of Empirical Literature

This section provides the essential information about the review of related studies which are done previously previous research works. Many studies have been carried out on the comparative aspects of different languages functions and items in the language like Nepali, Limbu, Rai, Tharu, Newari, Maithili and Doteli. The researcher has reviewed the following research studies which are related to the present study.

Joshi (1989) carried out a research study on "Linguistic Study of Bajhangi Dialect". His main objective of the study was to introduce the structure of the Bajhangi dialect describing its grammatical patterns. His research design was survey. He used the research tools interview and questionnaire to collect the data. He selected 50 people using non random sampling procedure. His findings were, two third people of total population in Bajhang district speak Bajhangi dialect. Other people use standard Nepali in day to day communication. Due to the influence of Nepali or taking this language as a language of prestige slowly Bajhangi dialect is in the verge of extinct.

Similarly Chapagain (2002) carried out a research work as "Request Forms in Nepali and English". He carried out the comparative study on forms of requesting in Nepali and English. The main objectives of his study were to find out the forms of requesting in Nepali and English and to find out the similarities and differences in the way requesting in Nepali and English. He selected 40 native speakers of Nepali language. Among these speakers 20 speakers were female. He used purposive non-random sampling procedure. He used interview and questionnaire as the tool for data collection. The study showed that English native speakers use more polite forms than Nepali speakers. He found out that Nepali speakers use more formal terms to request senior family members.

Chauhan (2008) carried out a research work on "A comparative study of Asking for Permission in English and Nepali languages". His main objectives were to enlist different forms of asking for permission used by native speakers of the English and Nepali language and compare those based on socio-pragmatic approach. He had followed survey research design. He selected 50 Nepali speakers using non random sampling procedures .He had used questionnaire to collect the data. He found that English speakers were highly formal in the relationship with their teachers than with all other relationships.

Likewise Limbu (2008) conducted a research work on "Asking for Permission in English and Limbu". His area of study was two VDCs of Dang district. The main objective of his research was to find out the similarities and differences in the forms of asking for permission in English and Limbu. His research design was survey research. He had used interview and questionnaire as tools for data collection. The study showed that English native speakers used more polite forms for asking for permission than the native speakers of Limbu.

Jagri (2010) carried out a research on "Forms of Ordering and suggesting in English and Bajhangi". The objectives of his research study were to find out the forms of ordering and suggesting in English and Bajhangi and to compare and contrast the forms of ordering and suggesting in English and Bajhangi. He collected 40 native speakers of Bajhangi dialect among them 15 were female and 25 were male. He had followed the survey research design. Interview and questionnaire were the tools for data collection. He had used random sampling procedure to collect data. He found that both English and Bajhangi native speakers use formal and polite forms with guests and strangers and in both the languages informal forms are used with family members while ordering and suggesting.

Basnet (2011) conducted a research work on "A comparative study on terms of greeting and taking leave used in English and Nepali". His objective of the study was to find out the terms of greeting and taking leave in English and Nepali and compare them. He followed survey research design and questionnaire was used as a tool to collect the data. He had collected data from the Jhapa district. He collected data from

50 people in Jhapa district. He used purposive nom random sampling procedure to select the people for data collection. The findings of his study showed that English native speakers used first names and kinship terms to greet family members whereas Nepali speakers were more formal to greet their seniors.
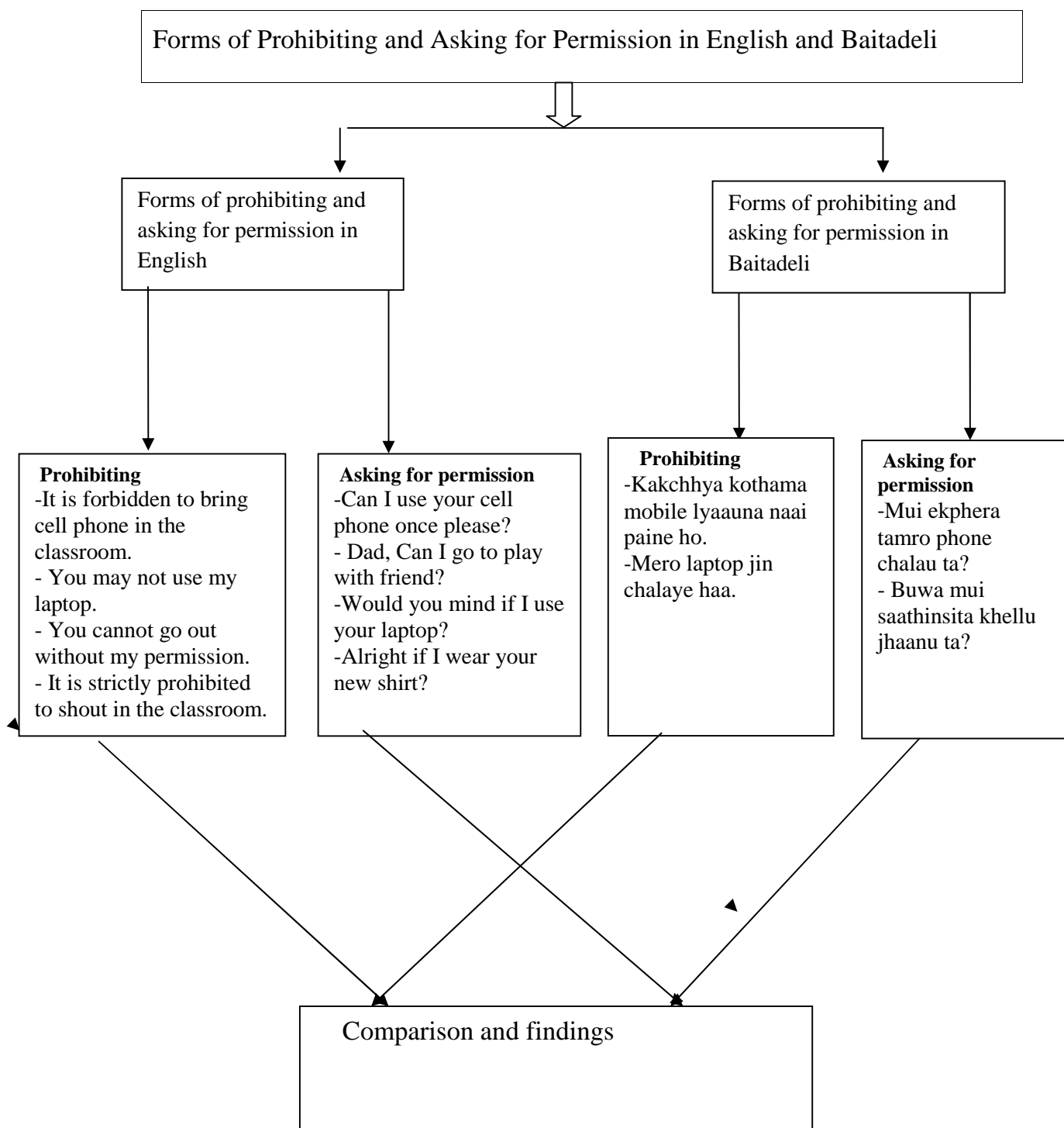
Though there are different researches have been carried out on language functions, nobody has done the research in comparative study of the use of language functions asking for permission and prohibiting in Baitadeli dialect and English in the department of English Education. Thus, it will be a new venture in itself.

2.3   Implications of the Review for the Study

While reviewing the literature I have gone through various theoretical works and empirical research studies. I have reviewed six research works carried out some extent related to my study. From Joshi's (1989) research, I gained the idea about dialect. From Chapagain's (2002) research, I got the idea on sampling procedure and tools used in comparative study. From Limbu's (2010) research I gathered the more idea about survey research design. From Jaagari's (2010) research, I knew about the importance and need of CA. From Basnet's (2011) research, I gained a lot of idea about language functions. While I went through these different researches I gained the knowledge about the linguistic scenario of Nepal, importance of English language in the present day world, language function, and importance of exponents of different functions of language and how they are used practically in different situations. After reviewing these studies, I have gained many ideas regarding the process of research. I have gained valuable information regarding sampling.

2.4 Conceptual Framework

The conceptual framework of my study "A Comparative study on Forms of Prohibiting and Asking for Permission in English and Baitadeli" was as follows:

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│ Forms of Prohibiting and Asking for Permission in English and Baitadeli  │
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┌──────────────────────────┐          ┌──────────────────────────┐
│ Forms of prohibiting and │          │ Forms of prohibiting and │
│ asking for permission in │          │ asking for permission in │
│ English                  │          │ Baitadeli                │
└──────────────────────────┘          └──────────────────────────┘
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Prohibiting
-It is forbidden to bring cell phone in the classroom.
- You may not use my laptop.
- You cannot go out without my permission.
- It is strictly prohibited to shout in the classroom.

Asking for permission
-Can I use your cell phone once please?
- Dad, Can I go to play with friend?
-Would you mind if I use your laptop?
-Alright if I wear your new shirt?

Prohibiting
-Kakchhya kothama mobile lyaauna naai paine ho.
-Mero laptop jin chalaye haa.

Asking for permission
-Mui ekphera tamro phone chalau ta?
- Buwa mui saathinsita khellu jhaanu ta?

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│        Comparison and findings           │
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CHAPTER: THREE
METHODS AND PROCEDURES OF THE STUDY

Methods and procedures are the vital elements of a study. If any research mark follows appropriate methodology and procedures, it will obtain its objectives easily. This chapter incorporates design and method of study, population, sample and sampling strategy, data collection tools and techniques, data collection procedures and data analysis and interpretation procedure.

3.1 Design and Method of the Study

A research design is a fixed set of procedures of conducting a research. This study is field based survey research. Survey research is the most commonly used research in education and other social sciences. It is a type of research which tries to study both large and small population by selecting and studying samples in order to find the present situation or present activities. Survey research as a special branch of social science research, is considered as a new technique developed in the twentieth century. Different scholars have defined the survey in different ways. Rosiers (1988) opines that survey research in education involves the collection of information from members of group of students, teachers, or other persons associated with the educational process and the analysis of information to illuminate important educational issues. Most surveys are based on the samples of specified target population. The researchers often wish to generalize the results obtained from samples to the population from which samples were drawn. Selection of sample that is representative to the whole group is done and data is collected from the sample. It is one of the cross section studies i.e. data is collected at a single time.

Purposes of survey research:

1. The main purpose of survey research is to find out (public opinion) on certain issues; to assess certain educational programme and to find out behavior of different professional; to assess certain activity; then

2. Compared the findings with standard ones.

3. Lastly, to forward some suggestions for the improvement of research area.

⟩ Finding out

⟩ Comparison

⟩ Suggestions

Being close to the research tradition and procedure followed by the department of English Education, the survey research design has following stages:

1) Indentifying the problem:

This is the first step of survey research process. In this step, the researcher identifies the broad area of the study and formulates research problem that s/he wants to find out.

2) Specifying the objectives:

In this step, the researcher sets or formulates the objectives of his/her study.

3) Formulation of hypothesis:

In this step, the researcher formulates hypothesis which helps to bring clarity, specificity and focus to research problem. It is tentative statement about something, the validity of which is usually unknown

4) Expanding the theoretical knowledge:

In this step, the researcher expands his/ her knowledge by consulting different books, journals, articles, previous theses related to the study.

5) Writing research proposal and preparing research tools:

In this step, the researcher writes the first and second draft and meets to the supervisor then submits the final draft. The researcher prepares research tools which helps to acquire actual data.

6) Piloting the research tools:

The researcher checks or pilots the tools before going to the field at this stage.

7) Field visit:

   After piloting the tools, the researcher goes to the field to elicit required information.

8) Contacting the selected institutions and authorities to establish rapport with them:

   In this step, the researcher contacts the selected institutions and authorities and establishes rapport with them.

9) Requesting the authority for the permission to conduct research:

   The researcher contacts the selected institutions and authorities and establishes rapport with them. The researcher requests the authorities for the permission to conduct research.

10) Requesting for the list of informants, if permission is granted:

   The researcher requests for the list of informants to elicit the information.

11) Sampling the required numbers of informant:

   If the permission is granted the researcher samples the required number of informants.

12) Fixing the time for data collection:

   The researcher contacts the selected institutions and authorities and establishes rapport with them. The researcher requests the authorities for the permission to conduct research. The researcher requests for the list of informants to elicit the information If the permission is granted the researcher samples the required number of informants. The researcher fixes the time for data collection. Eliciting the required data. Then he/she elicits the required data.

13) Presentation, Analysis, and interpretation of the data:

   Finally, the researcher analyzes and interprets the data by using charts, diagrams and using statistical tools.

These aforementioned process is done while doing survey research. I had followed these processes for my research work as for easiness and it provides large amount of data in short period time and economy.

3.2 Population, Sample and Sampling Procedure

The population of the study were all the native speakers of Baitadeli dialect. The sample included 40 native speakers of the Baitadeli dialect of Nepali language from two VDCs of Baitadi district named Dilashaini and Mathairaaj. I selected VDCs by using purposive non-random sampling procedure. I had selected 20 literate and 20 illiterate speakers and the participation of males and females were equal from each VDC. I used snow ball non-random sampling while selecting males and females and literate and illiterate speakers.

3.3 Study Area / Field

The research area of this study was the Baitadi district. The informants were selected from Dilashaini and Mathairaaj VDCs of Baitadi district. The sample was 20 male and 20 female informants. The rationale behind selecting snow ball non-random sampling procedure was that the population was so large that individuals could not be identified and every person might not be willing to participate in the study. The another rationale behind selecting this method was that the way of selecting a sample is least expensive and the researcher does not need detail information of the informants such as a sampling frame, the total number of elements, their location, socio economic back ground etc. So, to obtain the required accurate data with high response non-random sampling procedure is selected. For the feasibility of this study, the researcher selected Baitadeli native speaker to find out different forms of asking for permission and prohibition.

3.4 Tools for Data Collection

The main tools for data collection were questionnaire and interview. A set of questionnaire were designed and developed for native Baitadeli literate speakers and with illiterate speakers the interview was taken.

3.5 Process of Data Collection

I followed the following procedures to collect data.

i.   First of all, I developed the research tool and I visited the selected VDCs in Baitadi district and establish rapport with the native speakers of the Baitadeli language. I also explained the purpose and objectives of the research to the respondents.

ii.   I selected 40 Baitadeli speakers out of which 20 were male and 20 were female with the help of snow ball sampling procedure.

iii.   Then I provided questionnaire to the educated sample population and I took the interview with the uneducated sample population using structured interview schedule and I noted down the responses of the interviewees.

iv.   I collected the forms of asking for permission and prohibition used in English from internet and books especially from Lyon's Functions of English and Matreyek's Communicating in English.

v.   Eventually I compared different forms of prohibiting and asking for permission in English and Baitadeli.

3.6 Data Analysis and Interpretation Procedure

This part of study deals with the presentation, analysis and interpretation of collected data in detail. The data have been analyzed descriptively with the help of table and illustrations. After the analysis of the data, the similarities and differences between Baitadeli and English forms of asking for permission and prohibition are mentioned with illustrations. Hence, this part consists of Identification and analysis of forms of asking for permission and prohibition in Baitadeli dialect and similarities and differences between Baitadeli and English forms of asking for permission and prohibition.

CHAPTER FOUR

ANALYSIS AND INTERPRETATION OF RESULTS

This chapter deals with the presentation, analysis and interpretation of the collected data. Similarly, it includes the summary of the findings on the basis of analysis and interpretation. The collected data from native speakers of Baitadeli were analyzed and compared with the forms of English used in asking for permission and prohibition. The researcher collected the data regarding the language functions asking for permission and prohibition.

4.1. Analysis and Interpretation of Data

This section is mainly concerned with the exponents of asking for permission and prohibition and presentation, analysis and interpretation of these exponents. The collected data were presented, analyzed and interpreted in order to compare and contrast these forms in English and Baitadeli speakers. Similarly questionnaire and interview were used as research tools for the collection of data.

4.1.1 Forms of Asking for Permission used in Baitadeli

Language has many functions, asking for permission and prohibitions are two of them. In Baitadeli dialect speakers use different forms while asking for permission, some of the forms I collected for my research are given below.

Forms used in Baitadeli   **Forms used in english**

Buwa mui hajurko phone chalaau ta? May/ Might I use your phone?

(Dad may I use your phone?)

Kaka mui saathinsita khellu jhaau ta? Is there any objection if I go to play?

(Uncle may I go to play with friends?)

Dada mui tamro laptop chalaunu haa? Do I have your permission to use Your laptop?

(Brother can I use your laptop?)

Baaje malai bajaara ghumdu jaan dine hau ta? May I go to the market?

(Grandfather do you permit me to go market?)   *Didi mui maasu taste garu ta?* Do you mind if I taste meat?

(sister may I taste meat?)

Ijaa mui TV heru?   Is there any objection if I watch TV?

(Mom, may I watchTV?

Daai tamro cycle laijhau? I was wondering if I could take your cycle?

(Brother, can I take your cycle?)

Saauji kaso hunchha haa?   Could I check this?

(Excuse me, can I check this?)

Aama vok lagi bhat khanya the? Can I have the rice?

(Grand mom, I am hungry. Can I have rice?)

Ijaa cricket khellu jhau?

(Mom, can I go to play cricket?)

Daai mui tamro camera laijhaanu haa? Mind if I take your camera?

(Brother, is it alright if I take your camera?)

Maiju mui tamro chhata laijhaanu haa? Would it be possible to take your

(Aunt, may I take your umbrella?)   umbrella?

     O shaasp mulaai ekphera tamari chhata dine hau ta? Excuse me, can I take

(hello sir, can you give me once your umbrella?)   your umbrella?

 Dada mui bhola saathikaa ghara jhaulo ta?   with your permission I would like

                                      to go my friend's home.

(brother shall I go to my friend's home tomarrow?)

These above forms of asking for permission are used while taking permission by juniors with seniors in Baitadeli language. It is found that juniors use more polite forms with their parents than with their elder brothers and sisters.

4.1.2 Forms of Prohibiting used in Baitadeli

Different forms are used while prohibiting someone to do something in Baitadeli language. Both seniors and juniors prohibit others in different situations. Some forms of prohibition are given bellow.

Forms used in Baitadeli   **Forms used in English**

Griha karya garunjyaa TV heddu nai paine ho. It is forbidden to watch (you are not allowed to watchTV while   TV while studying.
doing homework.).

Tui tera saathinsita khellu nai jhan paaune hai. Sorry you can't go with (you can not go to play With your friends.)   your friends.

Chela gaadimaa jhanjyaa jhyalabuthe bhaira
mundo jin nikaale haa.   You are not really
(Son do not take out your head from window   supposed to take out your
while travelling in the bus.)   head from window in the bus

Kachhya kothama mobile lyaauna paine chhaina. I am afraid no one is (you are strictly prohibited to bring mobile   allowed to use mobile in   In
the class.)   the class.

khana khnjyaa paani khaanu niko naai ho.   Sorry that's not on.
 (it is not good to drink water while taking food.)

Bhola mui tulaai jaata jhaan dine nai hu.   I am sorry, I am not supposed
(I will not permit you to go fair tomorrow)   to let you go in fair.

yekhaa park gaddu naai paine ho.   I am sorry, it is not allowed to
 (you are prohibited to park here)   park here.

Iskula najika raksi jin bechau   Out of the question, I can (do not sell alcohol near the school.)   not allow you to do that.

Gaadibhitra basibati churot jin khaa.   Sorry do not mind but no one is (you are prohibited to smoke in the bus)   allowed to smoke in the bus.   These above mentioned forms of prohibitions show that Baitadeli speakers used

very polite forms of language even to prohibit others. Especially more
polite forms are used with unfamiliar persons than with the family
members.

In the same way female used more polite forms in comparison to male.

4.1.3 Forms of Asking for Permission and Prohibition Used Between Family Members

Family is a social group of people sharing the same roof. There are parents, grandparents, children, grandchildren, uncle and aunt, nephew and niece. There are two types of family single and joint family. In a joint family, all above members mentioned live together, but not in a single family. The uses of language differ among them due to the senior and junior relationships. Generally, informal language is used with junior family members by senior ones in conversation. Basically senior family members prohibit junior family members form doing something. On the contrary, junior family members ask for permission with senior family members to do something.

The analysis and interpretation of the forms of "asking for permission and making prohibition" used by different members of family with other members of family are presented under following topics.

a) Forms of Asking for Permission Used by Children with their Parents and Forms of Prohibition Used by Parents to their Children.

Parents are regarded as the respected and the head members in the family. Generally, the parents use informal language with their children in conversation while prohibiting in Baitadeli dialect. But the reverse applies in case of children asking for permission with their parents. This means children use formal language with the parents while asking for permission in Baitadeli dialect. The following table shows the forms used to asking for permission by children to their parents and their English equivalents.

Table 1

Forms of Asking for Permission Used by Children to their Parents

Forms used by children to their parents	% of inf.	English equivalents
Buwa, mui tamro laptop chalaune the chalaau ta?	20	Dad, will you allow me to use your laptop?
O buwa, mui laptop chalau?	55	Dad, may I use laptop?
Buwa, mui laptop chalau ta?	25	Dad, can I use laptop?

The above table shows that 20 percent and 55 percent of the informants respond in the form '*buwa, laptop chalaune the chalau ta?*' and *'buwa mui laptop chalau?'* to seek permission. Similarly, 25 percent of the informants respond in the form '*buwa mui laptop chlau ta?*' While seeking permission the children mostly use the kinship term 'buwa' to address their father. Regarding the English language, 'dad, will you allow me to use laptop?', 'dad, may I use laptop?' and 'dad, can I use laptop?' are used to seek permission by children with their parents. The collected data shows that in both English and Baitadeli, formal or polite forms are used with parents by children while seeking permission.

Table 2

Forms of Prohibiting Used by Parents with their Children

Forms used by parents in Baitadeli Dialect	% of inf.	English equivalents
Ye chela vola parichhya chan khellu jhin jhai.	30	Son, do not go to play. You have exam tomorrow.
Khellu jin jhai kitab padh.	25	Do not go to play. Just read.
Mui tulai khellu jaandine naai hu.	20	I do not allow you to go play.
Phataphat kitab padh vola parichchya chhan.	25	Read thoroughly. You have exam tomorrow.

In Baitadeli dialect, male children are addressed by 'chela' or 'lata'. The above table shows that 30 percent of the informants respond in the form *'ye chela, bhola parichhya chhan khellu jin jhai*' to prohibit their sons from going outside to play. Similarly, 25 percent and 20 percent of the respond in the form '*khellu jin jhai kitap padh*' and '*mu tulai khellu jan dine nai hu*' respectively. Likewise, 25 percent informants respond in the form '*phataphat kitab padh vola parichhya chhan*'. 'Son, don't go to play, just read. 'I do not allow you to go play' and 'read thoroughly, you have exam tomorrow' are used in English to prohibit their children from going outside to play with friends during exams. According to this data, both English and Baitadeli speakers used informal forms with their children while prohibiting.

b) Forms of Asking for Permission Used between Grandchildren to their Grandparents

The grandparents are taken as the respected and head members in the family. The researcher had taken the data regarding the language that the grandparents used with grandchildren while prohibiting and the language used by grandchildren while seeking permission from their grandparents in the Baitadeli dialect.

The following table shows the forms used by grandchildren while asking for permission to their grandparents and their English equivalents.

Table 3

Forms of Asking for Permission Used by Grandchildren to their Grandparents

Forms used by grandchildren in Baitadeli Dialect	% of inf.	English equivalents
O baje, mui bajaara jhau?	40	Grandfather, may go to market?
Baje, bajaara jhan dine hau?	35	Grandfather, will you allow me to go market?
Baje,bajaara jhan dine hau ta?	25	Grandfather, Can I go to market?

In Baitadeli dialect, grandparents are addressed by 'baje' or 'aama' This above table shows that 40 percent informants respond in the form. '*O baje mui bajara jhau?* Similarly 35 percent and 25 percent informants respond in the form *'baje bajaara jhan dine hau?*' and ' *baje bajara jhan dine hau ta?* In the first form, 'O' has been used to make the language more polite. In the context of English language, 'grandfather, may I go to market?', 'grandfather, will you allow me to go market?' and 'grandfather, can I go to market?' are used for seeking permission from the grandfather. The above data shows that English and Baitadeli speaker used more polite forms with their grandparents while seeking permission.

Similarly some of the forms of prohibiting used by grandparents with their grand children are given in the following table.

Table 4

Forms of Prohibiting Used by Grandparents with their Grandchildren

Forms used by grandparents in Baitadeli Dialect	% of inf.	English equivalents
ye nati, tai sita jinajhai bhuneko naimaannai.	30	Grandson, I forbid you from going with him.
Jin jhai tai sita.	35	Do not go with him.
Nak katine ho hamro jin laagai tai sita.	25	Do not go with him. You will let us down.
Dhi jhai ta tai sita tera goda vachlo.	10	Go, go with him. I will break your legs.

In Baitadeli dialect, grand children are addressed by 'nati' or 'natini' or kinship term. The above table shows that 30 percent of the informants respond in the form 'ye nati tai sita jinjhai bhaneko naimaannai' to prohibit their grandson from going with a thief boy. Similarly, 35 percent and 25 percent informants respond in the form 'jin jhai tai sita' and 'naak kattine ho hamro jin jhai tai sita' respectively. Likewise, 10 percent informants respond in the form 'dhi jha ta tai sita tera goda vachlo'. 'Grandson, I forbid you from going with him, 'do not go

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with him', 'don't go with him, you will let us down', and 'go, go with him, I will break your legs' are used in English to prohibit their grandson from going with a thief boy. According to this data, both English and Baitadeli speakers used informal or impolite forms with their grandchildren while prohibiting them.

c) Forms of Asking for Permission between Brothers and Sisters

Elder brothers and sisters are senior member than younger brothers and sisters in the family. Generally elder brothers and sisters use informal language with their younger brothers and sisters. In contrast younger brothers and sisters use formal language with their elder brother and sisters. The researcher had taken the data based on the language used by elder brothers and sisters with their younger brothers and sisters while prohibiting and the language used by younger brother and sisters while seeking permission from their elder brothers and sisters in the Baitadeli dialect.

Table 5

Forms of Asking for Permission Used by Younger Brothers and Sisters to their Elder Brothers and Sisters

Forms used by younger brothers and sisters in Baitadeli dialect	% of inf.	English equivalents
Dada mui tamri bukshirt lagaunau haa?	50	Brother, may I wear your shirt?
Dai tamri bukshirt lagaau?	20	Brother, can I wear your shirt?
Dada jaata jhanaaki bukshirt chaine thi tamri bukshirt laijhanu haa ?	30	Brother, I need shirt to go fair can I wear yours?

In Baitadeli dialect, elder brothers and sisters are addressed by 'dada' or 'dai' and 'didi' or 'di'. The above table shows that 50 percent of the informants respond in the form '*dada mui tamri bukshirt lagaunau haa?*' In the same way, 20 percent and 30percent of the informants respond in the forms '*dai tamari bukshirt lagaau?*', and '*dada jaata jhanaki bukshirt chaine thi tamri bukshirt*

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laijahau?' respectively. In the context of English, 'brother, may I wear your shirt?' and 'brother can I wear your shirt?' and 'brother I need shirt to go fair , can I wear yours?' are used to seek permission from their elder brothers and sisters. The data shows that both English and Baitadeli speakers' used formal language with elder brothers and sisters while seeking permission from them. Different forms are used while prohibiting to younger sister by elder brothers, some of the forms are given below in the table.

Table 6

Forms of Prohibiting Used by Elder Brothers with Younger sister

Forms used by elder brothers in Baitadeli dialect	% of inf.	English equivalents
Ye buni tatnaa thula rukha jin jhai.	60	Sister, do not climb in such a big tree.
Rukha jin jhai bhunna nai suni tulile.	25	Did not you listen! Do not climb in a tree .
Ye buni mui tulaai rukha jhan dine naai hu, jin jhai.	15	sister, I will not allow you to climb in a tree, do not climb in such a big tree.

The younger brothers and sister are addressed by 'buna' or 'buni' in the Baitadeli dialect. The above table shows that 60 percent of the informants use the forms as'*ye, buni thula rukha jin jhai'*. Similarly, 25 percent and 15 percent of the informants respond '*rukha jin jhai bhunna nai suni tuile'* and '*ye buni mui tulai rukha jhan dine nai hu jin jhai'* respectively. Likewise in English, 'sister do not climb in such a big tree' 'did not you listen! Do not climb in a tree' and 'sister,I will not allow you to climb in a tree, do not climb in such a big tree.' are used to prohibit their brothers and sisters from climbing in a big tree. The above data shows that both English and Baitadeli speakers use informal language with their younger brothers and sisters while prohibiting.

4.1.4 Forms of Prohibiting and Asking for Permission Used between Strangers

A person who is not familiar to us is stranger. We talk with him/her for various purposes and in various situations. Generally we use formal and polite language in conversation with the stranger. The researcher had taken the data in the context of the language used with a passenger while prohibiting and asking for permission in the Baitadeli dialect.

The following table shows the forms of prohibiting used with stranger in Baitadeli dialect with their English equivalents

Table 7

Forms of Prohibiting Used with Passengers

Forms used with passengers in Baitadeli dialect	% of inf.	English equivalents
O hajur, paaniko dharo khula chhaddu manahi chha, jin, chhadau.	50	Excuse me sir, you are not allowed to let the water tap open.
Tam paaniko dharo khula jin chhadau, khula chhaddu paine nai ho.	20	You do not let the water tap opened, it is prohibited here.
Paniko dharo khula chhaddu nai paddo, tamlai khula jin chhadau.	30	You must not let the water tap opened. It is strictly prohibited here.

In Baitadeli, the stranger is addressed by ' hajur',saap',' The above table presents that *'O hajur paaniko dharo khula chhaddu manahi chha, jin chhadau'* was used by 50 percent of the informants while prohibiting strangers from letting the water tap opened after it's use. Similarly, 20 percent and 30 percent of the informants respond in the forms *'tam paaniko dharo khula jin chhada,khula chhaddu paine nai ho'* and *'paaniko dharo khula chhaddu nai paddo,tamlai khula jin chhadau'* respectively. On the other hand, English

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speakers used 'excuse me sir you are not allowed to let the water tap open', 'you do not let the water tap opened, it is prohibited here' and 'you must not let the water tap opened , it is strictly prohibited here' while prohibiting the strangers from letting the public water tap opened after it's use.

4.1.5 Forms of Asking for Permission and Prohibition Used between Neighbors

People who live around us are neighbors. We interact and exchange ideas and knowledge with them. The selection of language differs on the basis of age and situation in the conversation. Generally, informal language is used with them. Different kinds of neighbors are there in the society, high social status, educated, older than us, younger than us etc.

I had taken the data based on the language that is used with younger and old neighbors in the Baitadeli dialect. The forms used with younger and older neighbor while asking for permission with their English equivalents are presented in the following table.

Table 8

Forms of Asking for Permission Used by Younger Neighbors to Older Neighbors

Forms used by younger neighbors	% of inf.	English equivalents
O Hajur mulaai tamro matto chahine thyo dine hau ta?	55	Would you mind providing me your mat?
Mui tamro matto prayog garu?	25	May I use your mat?
Hajur tamro matto prayog gare kaso holo?	20	Is it alright if I use your mat?

The above table shows that 55 percent of the informants respond in the form '*o hajur mulaai tamro matto chaine thyo dine hau ta*?' Similarly, 25 percent and

20 percent of the informants respond in the forms '*mui tamro matto prayog garu?*' and '*hajur tamro matto prayog gare kaso holo*?' respectively. In English, 'would you mind providing me your mat?', 'may I use your mat?' and 'is it alright if I use your mat?' are used with older neighbor while seeking permission to use his mat to dry the seeds. According to above data, both English and Baitadeli speakers used polite forms while seeking permission from their older neighbors.

Similarly following table shows some of the forms of prohibiting used between neighbors.

Table 9

Forms of Prohibiting Used by Older Neighbors with Younger Neighbors

Forms used by older neighbors in Baitadeli dialect	% of inf.	English equivalents
Kyaai hailaa rodamaa phohar phalle?Jin phaalai.	50	Why do you throw waste materials in the street? Do not throw.
Rodmaa phohor jin phaalai.	20	Do not throw waste materials in the street.
Mui tulaai rodma phohr phallu dine naai hu.	30	I will not allow you to throw waste materials in the street.

In Baitadeli dialect younger neighbors are addressed by their first names. The above table shows that 50 percent of the informants respond in the form '*kyaai hailaa rodamaa phohor phalle ?jin phaalai*'. Likewisw, 20 percent and 30 percent respond in the forms '*rodamaa phor jin phaalai*' and '*mui tulaai rodamaa phohor phallu dine naai hu*' respectively. In the context of English, 'why do you throw waste materials in the street?', 'Do not throw waste materials in the street' and 'I will not allow you to throw waste materials in the

street' are used to prohibit younger neighbor from throwing waste materials in the street.

Accordingly to the collected data, both English and Baitadeli speakers used informal language with their younger neighbors while prohibiting.

4.1.6 Forms of Asking for Permission and Prohibition Used with Guests

Guest is a person who is invited to a social occasion or program. Guests are respected well when they come to our home or program. They can be our relatives, friends or others. Generally formal language is used to make polite and civilized expressions when we interact with them.

The researcher had taken the data in the context of the language used with guests while prohibiting and asking for permission in Baitadeli dialect.

Table 10

Form of Asking for Permission Used by Guests

Forms used with guests in Baitadeli dialect	% of inf.	English equivalents
O hajur torch chahine thyo laijhau ta?	45	Excuse me Can I take your torch?
ekphera hajur ki torch baaluta?	30	May I use you torch for a while?
hajurki torch laijhau?	25	Can I take torch?

The above table shows that the number of 45 percent of the informants respond in the form 'o hajur torch chaine thyo laijhau ta?' and 30 percent of the informants respond in the form' ekphera hajurki torch baalu ta?' for asking for permission with guests to use their torch. And 25 percent of the informants respond in the form ' hajurki torch laijhu?' for the same purpose. Similarly, English speakers use Excuse me, 'Can I take your torch?', 'May I use your torch for while?' and 'can I take torch?' for asking for permission with guests

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to use their torch. While analyzing the above data both English and Baitadeli speakers used formal language with guests while asking for permission with them.

Similarly the forms of prohibiting used by guests are given in the following table.

Table 11

Forms of Prohibiting Used by Guests

Forms used with guests in Baitadeli dialect	% of inf.	English equivalents
Nai hajur khair jin garau.	35	Do not mind but you are not allowed to fight.
Maaf paau shaap tamari balai xa tara jhagada jin garideu.	40	Excuse me, you are prohibited to fight.
Jin garau hajur jhagada.	25	Stop fighting, you are not allowed to fight.

Guests are addressed by 'hajur, shaap' in Baitadeli dialect. The above table shows that 35 percent informants respond in the form 'nai hajur khair jin garau ' and 40 percent respond in the form 'maaf paau shaap tamri balai xa jhagada jin garideu' to prohibit the guests from fighting. Likewise, 25 percent informants respond 'jin garau hajur jhagada' to prohibit them. In the context of English, English speakers used 'do not mind but you are not allowed to fight', 'Excuse me, you are prohibited to fight' and 'stop fighting, you are not allowed to fight' to prohibit the guests from fighting. While analyzing the above data both English and Baitadeli speakers used formal language with guests. Baitadeli speakers prohibit the guests form doing something by using very polite words.

4.1.7 Formal and Informal Forms Used in Different Relationship in Baitadeli Dialect

On the basis of collected data, it was found that formal forms were used with guests and strangers while prohibiting and asking for permission in Baitadeli dialect. In table11, the majority of informants i.e. 40 percent responded in the form *'maaf paau hajur tamri balai xa tara jhagada jin gari deu'* while prohibiting guests from fighting in Baitadeli dialect. In the same way table 10 shows that most of the informants i.e. 40 percent of the informants responded in the form *'O hajur torch chaine thyo laijhau ta?'* while asking for permission with guests in Baitadeli dialect. Similarly, table7 shows that 50 percent of the informants responded in the form '*O hajur paaniko dharo khula chhaddu manahi chha jin chhadau'* while prohibiting the stranger in the given situation.

In the same way, informal forms were used with family members and neighbors while prohibiting and asking for permission in the Baitadeli dialect. The table1 shows that the majority of informants i.e. 55 percent of the informants responded in the form *'o buwa mui tamro laptop chalau?'* to ask for permission in the given situations. Similarly, table 2 shows most of the informants i.e. 30 percent of the informants responded in the form *'ye chela bhola parichhya chhan khellu jin jhai'* to prohibit to their children in the given situations in Baitadeli dialect. Similarly, table 3 Shows that most of the informants i.e. 40 percent of the informants responded in the form '*o baaje mui bajaara jahu'* to ask for permission with their grandparents in the given situation. Likewise, table 4 shows that 35 percent of the informants responded in the form '*jin jhai tai sita'* to prohibit to their grand children in Baitadeli dialect. In the same way table 5 show that most of the informants i.e. 50 percent of the informants responded in the forms *'dada mui tamro bukshirt lagaaunu haa?'* to ask for permission withteir elder brother and table 6 show that most of the informants i.e.60 percent of the informants responded in the form *'ye buni tatnaa thula rukha jin jhai'* to prohibit the younger sister in the given situation. Similarly, table 8 shows that 55 percent of the informants

responded in the form '*o hajur mulai tamro matto chaine thyo dine hau ta?* 'in the given situation while asking for permission with the neighbor.

4.2 Summary of Findings

On the basis of analysis and interpretation of the data, the major findings of the study can be summarized in the following points:

a.   The Baitadeli, native speakers used informal forms with their children grandchildren, nephew and niece, younger brothers and younger neighbour while prohibiting them.

b.   They used formal forms with guests while prohibiting and asking for permission with them i.e 'o hajur jhagada jin garau tamari balai chha, 'shaap torch chayine thyo dine hau ta?'respectively.

c.   In the same way, formal forms were used with strangers, i.e. Oh hajur, paaniko dharo khula chhaddu manahi chha jin chhadau.

d.   The Baitadeli native speakers used polite language with their parents and grandparents, i.e.Buwa tamro laptop chalaune the chalaau ta? and O ijaa , mui jaata jhau ta?

e.   Both the groups of Baitadeli native speakers i.e. literate and illiterate used similar forms while asking for permission and making prohibition.

f.   In the same way, they used polite language with their uncle, aunt, elder brothers and sisters and elder neighbors while asking for permission with them.

g.   Formal forms were used with strangers while prohibiting and asking for permission.

h.   Both Baitadeli native speakers and in English formal and polite forms are used with guests and strangers while prohibiting and asking for permission

i.   In both languages informal forms are used with family members (i.e. children, grandchildren, niece and nephew, younger brother and younger neighbor).

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j.   In both languages females used more polite form than male.

k.   Address terms were used as obligation in the Baitadeli dialect whereas they are optional in English.

l.   When Baitadelii speakers prohibit their children grandchildren, nephew and niece, younger brother and younger neighbors it looked as if they were ordering them whereas in English language it looked as if they are requesting their kith and kins while prohibiting.

m.   Address terms were found to be vary according to the speakers in Baitadeli dialect, e.g. 'daaju' or 'daa' or 'daada' are used for the same person, i.e. elder brother. But in English merely 'brother' can work in the given situations.

n.   English speakers seem to be more polite than Baitadeli speakers while prohibiting and asking for permission.

o.   Last terms determine the formality of the forms in the Baitadeli dialect whereas it is determined on the basis of the first lexical items in the English language.

p.   Baitadeli speakers used the fixed address terms but quite reverse applies to the English.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

This chapter presents the conclusion of the findings of the study drawn from the close analysis of the collected data similarly it provides some of the recommendation to the different levels.

5.1 Conclusion

Language is a means of communication; it is used to share our feelings with each other. Language is very essential to establish the relationship among people. Language has several functions it means language is used to perform various functions in human communication. These functions are used in various situations. Among different functions of language asking for Permission and Prohibition. Asking for permission is categorized under "Expressing and finding out the intellectual attitude" where as prohibition is categorized under "Getting things done". In this study I collected the different forms of Asking for Permission and Prohibition in Baitadeli dialect of Doteli language. This study was divided into five unites as introduction, review of the related literature and conceptual framework, method and procedure of the study, analysis and interpretation of the result and conclusion, and recommendations.

In the first chapter I dealt with the background of language and its function. In this chapter the researcher have mentioned the context in which this research has been carried out. Similarly, statement of the problem, objectives of the study, research questions, significance of the study, delimitations of the study and operational definition of the key terms have been mentioned.

Similarly in the second chapter I reviewed the related theoretical literature, empirical literature and implication of the review for the study. In the same way, conceptual framework is also presented, based upon the theoretical basis of the study.

Similarly, the third chapter I talked about the methodology. Design and method of the study, population, sample and sampling strategy, study area/ fields, data collection tools and techniques, data collection procedure and data analysis and interpretation procedure is presented in this chapter .

Likewise, in the fourth chapter I presented the analysis and interpretation of data as well as summary/ discussion of the findings. Finally in the fifth chapter I have presented the recommendations (policy related, practice related and further research related) of the study.

On the basis of above findings and conclusion it becomes clear that Baitadeli native speakers use different types of exponents while asking for permission and making prohibition. Both English and Baitadeli native speakers used formal and polite forms with guests and strangers while asking for permission and prohibition. In both languages informal forms are used with family members. English speakers seem to be more polite than Baitadeli speakers while prohibiting and asking for permission. Both English and Baitadeli native speakers used formal and polite forms with guests and strangers while asking for permission and prohibiting and informal forms are used with family members. I found that they used both formal and informal exponents while asking for permission and prohibition from questionnaire and interview schedule. In response to the questionnaire, it was found that most of the Baitadeli speakers addressed the strangers in more formal and polite way. In the same way I found most of the Baitadeli native speakers addressed the strangers according to their age, sex, member and personality.

5.2   Recommendations

Every research study should have its recommendations in one way or another. On the basis of finding of the research, the following recommendations have been made to be recommended in policy related, practice related and further research related which are discussed in following sub-headings for the suggestion in teaching likes, dislikes, sympathy and condolence.

5.2.1 Policy Related

1. The government and concerned authority should prepare the policy to teach the exponents of language functions of English along with the exponents of mother tongue.

2. Policy makers should formulate policy to compare and contrast the mother tongue with target language while teaching and learning language.

3. Government should prepare the policy to address the mother tongue of the students and should train the teachers on how to incorporate students' mother tongue.

4. The expert, the course designer and the text book writers should present the Doteli language in various sectors.

5.2.2 Practice Related

1. Forms of asking for permission and prohibition in Baitadeli dialect of Doteli language are more or less similar with those of English. So, the language teachers who are teaching the English as a foreign language in Doteli language community should be aware of this fact.

2. The teacher should create conversations and try to involve students in it that require the forms of asking for permission and prohibition.

3. The exponents used for asking for permission and prohibition must be compared with English language in daily language teaching and learning practices.

4. The language teachers should explain different social activities in which students used different forms of asking for permission and prohibition.

5. Pair work, group work and discussion seen to be useful for teaching different forms of asking for permission and prohibition. So, the

teachers are recommended to involve their students in those activities for the better practicing language function.

6.   The teacher should prepare the area of similarity and differences of both languages.

7.   The teacher can create different situations based on similarities and differences. So they are recommended to present the exponents of language function comparatively.

8.   All the teachers must have experience in multi-lingual situations.

5.2.3. Further Research Related

Research is an ongoing process. So, no research is complete in itself. This research may be incomplete due to several limitations, so the further research areas to be investigated.

1.   This research will be a valuable source of information for other researches. So it is recommended that the finding of this study will be applicable for further research.

2.   The new research should be carried out on the new research areas which are left to be investigated.

3.   Other functions of the Baitadeli and English language can be compared. In the same way, the same functions of English and other languages can also be investigated.

4.   The researcher can compare the forms of asking for permission and prohibition in Doteli and other language by carrying out similar research on similar title.

5.   Similarly, on the basis of the exponents asking for permission and prohibition determined in this study, further study can be done on variation to the use of the exponent according to social status and its comparison in English.

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Appendix-1

Questionnaire

Dear sir/ Madam

This questionnaire is prepared for the native speakers of Baitadeli language. This questionnaire has been prepared in order to accomplish a research work entitled as "Forms of prohibiting and asking for permission in English and Baitadeli" for the thesis of M.Ed. in English Education. This research is being carried out under the guidance of Mr. **Guru Prasad Poudel**, Teaching Assistant of the Department of English Education, T.U., Kirtipur, Kathmandu. It is hoped that your invaluable co-operation will be a great contribution for the accomplishment of this research work.

Thank You.

Researcher

Dharmendra Bahadur Dhami

T.U., Kirtipur, Kathmandu

Name: ……………………… Sex: ……………………..

Address: ………………………. Age: ……………………..

Occupation: ……………………… Academic Qualification: ……….

What forms of prohibiting do you use in the following situations? Please write forms of prohibition in Baitadeli language.

1. You and your younger brother are travelling in a bus heading to Kathmandu. He wants to take his head out of the window. Stop him from doing so. (tapai ra tapaiko kanchho bhai busmaa Kathmandu jadain hunuhunxa. usle jhyalbata tauko bahira nikalna khojdai xa .uslaai teso nagarna vannus.)

    …………………………………………………………………………

    …………………………………………………………………………

2. Your neighbors are throwing the waste materials in the street. You see them throw. Now prohibit them from doing so.(tapaile tapaiko chhimekiharule fohor roadmaa faaleko dekhnu vo.tiniharulai teso nagarna vannus.)

    …………………………………………………………………………

    …………………………………………………………………………

3. You know that your sister is in love with one of her classmates and she always insists on going out with him on dating. Now, forbid her not to do so. (Tapaile tapaiko bahini usko classko sathisanga prem maa pareko thaha paunuvo ra u jatikhera pani usanga bahira ghumna jaana jiddi garxe.uslai yeso garnabata k vani roknuhunxa)

    …………………………………………………………………………

    …………………………………………………………………………

4. You are sitting in the non-smoking zone of a plane. The stranger next to you takes out a cigarette and lights it. Now stop him from smoking. (tapai planeko dhumrapaan nisedhit thaaunmaa basnu vaa xa, tapai najikai baseko euta manxe le churot nikaalera salkaayo usalai teso nagarna vannus)

    …………………………………………………………………………

    …………………………………………………………………………

5. Your daughter's final exam starts from tomorrow. But she is busy with watching T.V. all the day. Now make a prohibition. (tapaiko chhoriko barsik paichhya bholidekhi suru hudai xa .u pura din T.v herdai basiraachhe uslai teso nagarna vannus)

…………………………………………………………………………

……………………………………………………………………

6. Your grandson wants to go out with one of neighbor's son who has contact with bad company. How do you prohibit your grand son in that situation? (Tapaiko naati chhimekiko chhorasanga bahira ghumna jaana laageko xa jasko sangat naramro ketaaharusanga chha. Yo awasthamaa tapaiko naatilaai ke bhanera roknuhunchha?

…………………………………………………………………………

…………………………………………………………………………

7. Your sister is climbing in a big tree to cut firewood. How do yo you prohibit your sister from climbing in a tree? .(Tapaiko bahini daaura kaatna bhanera thulo rukh chadhna khojdai chhe, uslaai kasari roknu hunchha?)

…………………………………………………………………………

………………………………………………………

8. Your son, who is at the age of sixteen, wants to ride the motorcycle in a crowded road. Prohibit him to do so. (tapaikop chhoro jo sohraha barsamuniko xa ra bhid vaako road maa motorcycle chalauna khojdai xa uslaai teso garna bata roknus)

…………………………………………………………………………

…………………………………………………………………………

9. You saw one one of the passenger opened the water tap to drink water and went without closing it. How do you prohibit him/ her not to do so? (Tapaile yeutaa yatrilaai paaniko dhara khulai chhodera gayeko dekhnu bho ,uslaai teso nagarna vani kasari bhannu hunchha?

…………………………………………………………………………

………………………………………………………………………

10. You saw one of your neighbor throwing garbage in the road. How do you prohibit him in that situation? (Tapaiko chhimekile baatomaa phohar phaaleko tapaile dekhnu vo.uslaai teso nagarna bhani bhannuhos)

……………………………………………………………………………….

………………………………………………………………………………

11. In the party two guests are fighting drinking an alcohol. How do you prohibit them not to do so? (Yeutaa bhojmaa duijaana pahuna raksi khayera jhagada gardai xan. Uhaaharulaai teso nagarna bhani kasari bhannu hunchha?)

………………………………………………………………………………

………………………………………………………………………………

12. You came to know that your daughter is in relation with one of your neighbor's son who has not good character. How do you prohibit your daughter not to go with him?(Tapaile tapaiki chhori eutaa chhimekiko chhoro sanga mayamaa pareko kura thaha paunubho jasko byabahaar ramro chhaina. Tapaiko chhorilai tyo ketaasanga najaana bhani kasari bhannu hunchha?)

Ask for permission on the basis of the following situations (In Baitadeli language)

1. You are at your maternal uncle's home. You want to use his telephone. (tapai tapaiko mamako ghar maa hunuhunchha ra tapai uhaako phone prayog garna chaanuhunchha)

   ……………………………………………………………………………………

   ………………………………………………………………………

2. You want to watch movie, so want to use your father's laptop.(Tapai film hernako laagi tapaiko babako laptop chalauna chahanu hunchha)

   ……………………………………………………………………………………

   ………………………………………………………………………………

3. You have urgent work with your friend so you want to take permission with your grandfather to go market.(Tapaiko saathisanga jaruri kaam chha ra bhetnalaai bajar jaana hajurbuwasanga anumati lina chahanuhunchha)

   ……………………………………………………………………………………

   ………………………………………………………………………

4. You want to go fair but your shirt is dirty so u want to take permission to wear your brother's new shirt.(Tapai jaatra herna jaana chahanuhunchha tara tapaiko shirt phohar chaa ra tapai daaiko naya shirt laauna chahanuhunchha)

   ……………………………………………………………………………………

   …………………………………………………………………………………

5. You want want to dry your seed crops on the mat so you want to ask for mat to your neighbor (Tapai baali biuharu sukaaunako laagi tapaiko chhimekisanga mat magna chahanuhunchha)

   ……………………………………………………………………………………

   …………………………………………………………………………

6. Your mother has just cooked a new dish. You want to taste it. (tapaiko aamale varkhar naya khanako parikaar pakaunu vaako chha ra tapai taste garna chahanu hunchha)

   ……………………………………………………………………………………

   …………………………………………………………………………………

7. Your teacher is teaching in the class. All of a sudden, you suffer from a splitting headache. You want to go to the clinic. (sichhyakle kakchhya kothama padhairahanu vaako chha, achanak tapaiko taauko dukhyo ra tapai medical jana chahanuhunchha)

   ……………………………………………………………………………………

   …………………………………………………………………………

8. Your friend calls you in his house for dinner. You want to ask for permission with your elder sister.(tapaiko saathile tapailai khana khanakom laagi usko gharmaa bolayo.tapai tapaiko bahinisanga saathiko gharmaa jana anumati lina chahanuhunchha)

   ……………………………………………………………………………………

   …………………………………………………………………………

9. You are in one of your neighbor's house as a guest. You want to go out but there is very dark so you want ask for torch light. (Tapai tapaiko chhimekiko gharmaa paahunaako rupmaa jaanuvaako chha. Tapaile baahira jaana khojnubho tara adhyaro chha ra tapai torch light linachanuhunchha)

   ……………………………………………………………………………………

   …………………………………………………………………………

10. You want to buy a leather jacket. You want to ask a shopkeeper for permission to give it a try.(Tapai chhalako jacket kina chahanu hunchha ra pasalesanaga yekchoti lagaunako laagi bhannuhunchha)

    ……………………………………………………………………………………

11. Guests are at you house. As it is the time of night but you don't have enough lamps, you want to use their torch.

    …………………………………………………………………………………

    Thank you for your kind cooperation

                                        ………………………….

                                        Researcher

                                        Dharmendra Bahadur Dhami

Appendix-2

Interview Schedule

Dear sir/ Madam

This interview schedule is prepared for the native speakers of Baitadeli language. This interview schedule has been prepared in order to accomplish a research work entitled as "Forms of prohibiting and asking for permission in English and Baitadeli" for the thesis of M.Ed. in English Education. This research is being carried out under the guidance of Mr. **Guru Prasad Poudel**, Teaching Assistant of the Department of English Education, T.U., Kirtipur, Kathmandu. It is hoped that your invaluable co-operation will be a great contribution for the accomplishment of this research work.

Thank You.

Researcher

Dharmendra Bahadur Dhami

T.U., Kirtipur, Kathmandu

Name ……………………………   Sex …………………..

Age …………………..   Occupation ………………….

Address ……………….

1. How do you prohibit to your brother who wants to take his head out of the window while travelling in a bus?

2. How will you prohibit to the person who takes out cigarettes and lights it in the non smoking zone of plane?

3. How do you prohibit your daughter whose exam starts from tomorrow but she is busy with watching TV all the day?

4. Suppose you are the warden at boys' hostel. One of boys comes in and goes out of the hostel during the night, how do you prohibit him?

5. How will you prohibit your son who is age of sixteen and wants to ride the motorcycle in a crowded road?

6. How do you ask for permission to your aunt in the situation, it's raining heavily but you need to go to the college and want to take your aunts umbrella?

7. You are in principals room, how will you ask for permission to sit there?

8. How will you ask for permission to your father to watch TV if there is semi final cricket match between India and Pakistan?

9. Your friend calls you in his house for dinner, how do you ask for permission to your mother?

10. You want to buy a new pair of shoes, how do you ask for permission to a shopkeeper to try once?

Appendix - 3

Exponents of asking for permission in English

Some forms of asking for permission used in English to Johns,1997, p, 38 are listed below.

- I would like to….

- Alright if I……?

- Anyone mind if I….?

- Is it all right if I….?

- Would you mind if I….?

- I wonder if I could possibly…..?

- I hope u don't mind but would it be at all possible for me to…….?

Appendix - 4

Exponents for prohibition

Some forms of prohibiting in English mentioned by Matreyek (1983, p, 141)

- You may not………….

- You must not………..

- I don't want you to…………..

- ………………is prohibited

- You are forbidden to…….

- You are strictly prohibited to……

- I forbid you to………..