

CHAPTER ONE

INTRODUCTION

This chapter begins with the general background which forms the foundation of the study. It then, attempts to see the inter-relationship between language and society. It also entails terminological issues: code-switching versus code-mixing, an introduction to the Nepali novel 'Sukarat Ka Paila', literature review, objectives of the study and significance of the study.

1.1 General Background

Language is a means of conveying or communicating ideas by voice: sounds, expression of thought, articulated by the organs of the throat and mouth can be regarded as language. Participants exchange information, needs, ideas and desires. It is the means of communication- the process that is interactive, irreversible and occurs within a social, cultural and physical context.

Communication does not necessarily have to be verbal. We can also communicate without words or communication does not always travel on the wheels of the written or spoken words (Verma, 2008, p. vii). Gestures, facial expressions, and other forms of body language are considered to be non-verbal means of communication. Language is a socially shared code or conventional system for representing concepts through the use of arbitrary symbols and rule-governed combinations of those symbols.

According to Sapir (1921) "Language is a purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols" (as cited in Lyons, 1981, p.4). In the same way, Wardhaugh (1972, p. 3) defines language as "a system of arbitrary vocal symbols use for human communication." Similarly, Finocchiaro (1964) says "Language is a system of arbitrary, vocal symbols which permit all people in a given culture or other people who have learnt the system of that culture, to communicate or to

interact" (as cited in Brown, 1994, p. 4). Furthermore, Varshney (1984, p.4) also extends that:

Language is also the maker or unmaker of human relationship. It is the use of language that makes a life bitter or sweet. Without language man would remain only a dumb animal. It is our ability to communicate through words that make us different from animals.

Therefore, "languages are infinitely extendable and modifiable according to the changing needs and conditions of the speakers"(Lyons, 1981, p.6). On the other hand, linguistics is usually defined as the science of language or alternatively, as the scientific study of language. Therefore, it is the study not of one particular language but of human language in general. It studies language as a universal and recognizable part of human behavior. It attempts to describe and analyze language.

The field of linguistics comprises understanding of the place of language in human life. The ways in which it is organized to fulfill the needs it serves and the functions it performs. So, Varshney (1998, p. 2) defines that "Linguistics is that science which studies the origin, organization, nature and development of language descriptively, historically, comparatively and explicitly, and formulates the general rules related to language." Linguistics therefore, is the science that describes and classifies languages. Linguistics identifies and describes patterns of the sound system, the word and morphemes, and the phrases and sentences, that are structures of language, as completely, accurately, and economically as possible.

There are many languages spoken in the world. Sociolinguists say, no language can be thought to be superior or inferior to other languages in terms of communicative values. However, some languages play more dominant role in a particular situation, for example, English is accepted as a so widely spoken

language, it has often been referred to as a ‘world language’, the lingua franca of the modern era. While English is not an official language in most countries, it is currently the language most often taught as a second language around the world. The English language comes to our aid in our commercial transactions throughout the world. English is the language of latest business management, science and technology, media, entertainment and information as well as education. Therefore, English is a means not only for international commerce; it has become increasingly essentials for inter-state commerce and communication.

As we know, English is world wide spoken language; it is extending day by day. Nearly the two third of the world’s books are written in the English language and one in every-seven human beings speaks English. If people do not have knowledge of English, they cannot have access to world knowledge at first hand. Therefore, the English language is one tool to establish our viewpoint. We can learn from others’ experience; we can check different theories against our experience. We can reject the untenable and accept the tenable. We can also propagate our theories among the international audience and readers. Thus, Standard English today does not depend on accent but rather on shared educational experience, mainly of the printed language. Present day English is an immensely varied language, having absorbed material from many other tones. A large proportion of the world’s population is bilingual. Bilingualism is present practically in every country of the world, in all classes of society. No urban society is genuinely monolingual. That is why; the regular use of two or more languages is a worldwide phenomenon.

1.1.1 Inter-Relationship Between Language and Society

It is obvious that language is essentially a social phenomenon since it lives in the mind and tongues of its users. Language is used in a society that a man acquires and uses it. According to Krishnaswamy and Verma (1992, p. 13) “Language and society are so intertwined that it is impossible to understand

one without the other. There is no human society that does not depend upon, is not shaped by, and does not itself shape language.” Sociolinguistics is a fascinating and challenging field of linguistics. It is the study of language in relation to society. In other words, sociolinguistics studies the interaction between language as a network of relations and society as a network of relations (ibid. p. 13). The study of language is the study of the relational networks that exist among its components such as phonemes, morphemes, words, sentences, paragraphs, etc. These components themselves are abstractions based on their actual occurrence in various contexts. Similarly, the study of society is the study of relational networks that exist among its components such as individuals, groups, communities, classes, caste, nations, etc. These components too are abstractions based on their actual manifestations in real life.

There are several possible relationships between language and society.

Regarding this Wardhaugh (1986) says:

One is that social structure may either influence or determine linguistic structure and/or behavior .for example the age grading phenomenon where by young children speak differently from older children and, in turn, children speak differently from mature adults The second possible relationship is forwarded by Whorfian Hypothesis which is completely opposed to the first i.e. linguistic structure and/or behaviour may either influence or determined social structure .A third possible relationship is that the influence is bidirectional: language and society may influence each other .A fourth possibilities is to assume that there is no relationship at all between linguistic structure and social structure and each is independent of the other (p. 10).

Different linguists have viewed sociolinguistics differently which are mentioned below:

“A branch of linguistics which studies all aspects of the relationship between language and society” (Crystal, 2003, p. 422). Similarly, Wardaugh (1998) says “Sociolinguistics will be concerned with investigating the relationship between language and society with a goal of better understanding of the structure of language and language function in communication” (p.12). In the same way, “The study of language in relation to society”(Hudson, 1996, p. 4).

Therefore, the relationship between language and society is inseparable because society can not be created until a group of people have some values in common and values require a language to embed and articulate them. It is language that brings people together and keeps them together .Language always precedes society. As stated earlier on, language and society are so inextricably intertwined that we can not and should not study language divorced from society and society divorced from language.

1.1.2 Linguistic Imperialism

The term 'imperialism' is generally concerned with the political and economic influences of the powerful country upon other minority countries. So, imperialism implies the idea of power or dominance of one over others. Galtung (1988) proposed a theory of imperialism. Galtung's imperialism theory points six mutually interlocking types of imperialism: economic, political, military, communicative, cultural and social (as cited in Phillipson 2007, p. 52). Imperialism is 'a type of relationship whereby one society can dominate.'

When we talk about linguistic imperialism, immediately the English language comes in our mind. English is being such a powerful language about which every body from each corner of the world should be familiar. Because those people who have good command over it will be considered as powerful. "The contemporary world is characterized by English linguistic imperialism (Sharma

2010, p. 145). Similarly, regarding English linguistic imperialism Phillipson (2007, p. 47) states that "English linguistic imperialism is that the dominance of English is asserted and maintained by the establishment and continuous reconstitution of structural and cultural inequalities between English and other languages." Here structural refers broadly to material properties and cultural to immaterial or ideological properties. My study is also about small part of English imperialism. This means that many of the English language ingredients have been mixed in the Nepali novel 'Sukarat Ka Paila', which is my study. The English language ingredients have been penetrated in the expression of the Nepali language ingredients increases, eventually it may have profound deleterious effect in the neat pattern of the Nepali language. So, it is significant to talk about English linguistic imperialism. Today, we have seen small effect of it, tomorrow it may create the dangerous linguistic situations in the Nepali language in particular and in other language of the world in general.

1.1.3 Terminological Issues: Code-Switching Versus Code-Mixing

In the present era, we can assume that in each human society many people from different ethnic groups reside. Of course, these people have their own languages to speak. Language is the clear manifestation of users' identity. If in each community, more than one language is being spoken that is known as multilingual community. Code-switching and code-mixing are the regular phenomena which we can see in such a community. These two terms are different things but from superficial level, we sometimes treat as being similar. They may overlap, but when we have close inspection upon them, of course, we will find differences between them. Predominantly, code-switching occurs beyond sentence level and code-mixing occurs within sentence level. It is because of this fact Wardhaugh (1986, p. 108) calls it conversational code-switching. Let us discuss these two terms, individually.

1.1.3.1 Code- Switching

Code- switching is an everyday reality in every place where more than one language is spoken in everyday communication. The particular dialect or language one chooses to use in any occasion is a code .A code is a system used for communication between two or more parties. It is unusual for a speaker to have commands of, or use only one such code or system. Commands of only one variety of language, where it is a dialect, style or register would appear to be an extremely rare phenomenon. Most speakers command several varieties of any language they speak and bilingualism even multiungualim,is the norm for many people then are usually forced to select a particular code wherever they choose to speak and they may also decide to switch from one code to another to mix codes.

Code- switching is a term used in linguistics referring to using more than one language or dialect in conversation.

According to Heller (1988, p. 1)

Code-switching is the use of more than one language in course of a single episode, has attracted a great deal of attention over the years, most likely because it violates a strong expectation that only one language will be used at any given time.(<http://modernthinker.com.edu>.)

Code- switching is the use of two languages simultaneously or interchangeably. Therefore, code- switching is defined as the practice of selecting or altering linguistic elements so as to contextualize talk in interaction. This contextualization may relate to local discourse practice and it may make relevant information beyond the current exchange, including knowledge of society and diverse identities. For example:

- Ush lai thaha chha *to live is to suffer*
- Ma tyo bhayako kalpana garna pani sakdin *many suicidal people feel hopeless.*
- *Failure is the pillar of success* bhanchhan yar aaphu ta ek bisaya ma guiltiya chha.

Krishnaswamy and Verma (1992, p. 46) further extend that:

The code- switching can take place between or even within sentences in speaking and writing. Certain topics are handled between or more appropriately in one language than in another in particular bilingual context. Switching from one code to another is not a matter of free individual choice. It is affected by topical and situational features which determine the speaker's choice from among and set of available codes.

Further Trudgill (1983, p. 56) supports this definition using different terminologies and adding one more feature that “code-switching is one of the different varieties at different times.

Crystal (2003) suggests that code or language switching occurs when an individual who is bilingual alternates between two languages during his/her speech with another bilingual person. A person who is bilingual may be said to be one who is able to communicate, to varying extends, in a second language, is able to use a second language but have not for some time or those who have considerable skill in a second language. This type of alternation, or code switching, between languages occur commonly amongst bilinguals and may take a number of different forms, including alternations of sentences, phrases from both languages succeeding each other and switching in a long narrative. Further, Cook (1991) puts the extent of code switching in normal conversations amongst bilinguals into perspective by outlining that code-switching consists of

84% single word switches, 10% phrase switches, and 6% clause switching (as cited in Chad, 2006, p. 43). Practically all work on code switching can be seen as:

Code switching, or changing codes, has been based on a strict identification between the notions of code and linguistic variety is that a language, dialect, style, or prosodic register. However, this structural focus fails to convincingly explain certain conversational phenomena relative to the relevance or signification of alternations between contrasting varieties [alvarez-caccamo 2000, p. 112].

Furthermore, as Gal (1988) says "code switching is a conversational strategy used to establish, cross or destroy group boundaries to create, evoke or change interpersonal relations with their rights and obligations" (as cited in Wardhaugh, 1986, p.100). There can be many reasons behind code-switching. According to Wardhaugh (1986, p. 103) the following are the reasons of the code-switching.

-) Solidarity with listeners
-) Choice of topic, and
-) Perceived social cultural distance

Similarly, Aryal (2008, p. 40) has listed the following reasons of code-switching:

-) Author's English knowledge
-) Author's intention to address new generation
-) Author's desire to reflect the reality through his writing
-) Due to the demand of the topic
-) Author's desire to catch the sentiment of young readers

-) Due to the lack of equivalent terms
-) Due to cultural influence
-) Due to author's desire to give extra favour on the part of readers, etc.

Holmes (2008) also puts forward his view about the reasons of code-switching. He claims the speakers primarily switch the code for social reasons. Particularly, they switch,

-) To express solidarity with addressee
-) To signal the speaker's ethnic identity and
-) To signal a group membership.

Briefly, code switching refers to the switching between two or more different languages in a single conversation. This occurs when a bilingual person uses both languages to communicate with another person. It happens consciously as well as sub-consciously. In most cases, both the people in the conversation are conversant with both languages. The switch from one language to another can last for a single phrase to a few sentences. The switching is made mainly due to the mood of the speaker or he/she might feel that a particular part of the conversation can be best conveyed by switching to another language. The switch might also happen because the person does not know the appropriate word or phrase in a particular language. Code-switching happens very often in ethnic minority communities and in different countries.

1.1.3.2 Code Mixing

Code-mixing is another regular phenomenon which can be found in multilinguals or bilinguals. Code-mixing refers to the process of mixing ingredients of one language while speaking another. We can see this type of mixing of ingredients of the English language when we speak the Nepali language. We can take some examples for this purpose, such as;

Chapal nakadi *race* hudaina.

Ajako *classwork* kasto gaharo rahichha.

Aja Ram kasto *handsome* dekhiyeko chha.

Regarding code-mixing, which is my area of study; many scholars have provided their views differently. Wardhaugh (1986, p. 103) says "code mixing occurs when conversants use both languages together to the extent that they change from one language to other in course of a single utterance". According to this view, code-mixing occurs within a single sentence. According to Hudson (1980, p. 53) "there are cases where a fluent bilingual talking to another fluent bilingual changes language without any change at all in the situation. This kind of alternation is called code-mixing". Similarly, Verma and Krishnaswamy (1989) say "If one uses a language and mixes words, phrases, and sentences from another language, it is called code-mixing"(p.18). Code-mixing may appear due to myriad reasons like because of incompetence in expressing the meaning in a particular language and because the speakers convey affective meaning as well as information. About code mixing Holmes (2008) says:

Code-mixing suggests the speaker is mixing up codes is discriminately or perhaps because of incompetence, where the switches are very will motivated in relation to the symbolic or social meanings of the two codes. This kind of rapid switching is itself a specific sociolinguistic variety it has been labeled a fused lect. It is a distinctive conversational style used among bilinguals and multilingual – a rich additional linguistic resource available to them. By switching between two or more codes, the speakers convey affective meaning as well as information (p. 43).

Likewise, Gumperz (1982) says "code mixing is the juxtaposition within the same speech exchange of passages of a speech belonging two different grammatical system" (p. 59). Although in many cases code switching and code mixing are used interchangeably since code-switching is the cover term which also includes code mixing, we can see slight differences between them. The difference between code-switching and code mixing can be shown in the following table:

Code-Switching	Code-Mixing
1) It is a change from one language to another in the same conversation.	1) It is the use of language ingredients mostly nouns and verbs from one language to another.
2) It is absolute shift.	2) It is lexical shift.
3) It is conditioned by situation and topic.	3) It is not conditioned by situation and topic.
4) It can be equated by inter-sentential code switching	4) It can be equated with intra-sentential code-switching.

1.1.4 An Introduction to the Nepali Novel ‘Sukarat Ka Paila’

According to the Oxford Dictionary (2005,p.197) novel is “ a factitious prose narrative of considerable length in which characters and actions representative of real life are portrayed in a plot of more or less complexity.” The term ‘novel’ is now applied to a great variety of writings that have in common only the attribute of being extended works of fiction return in prose. As an extended narrative, the novel is distinguished from the short story and from the work of middle length called the novelette, its magnitude permits a greater variety of characters, greater complication of plot ampler and more sustained exploration of character and motives than do the shorter, more concentrated modes. So, the

characteristics of novel include fictitious, narrative relatively longer, consisting of characters, plot and theme and reflection of real life. But, today most novelists do not narrate events or stories. They are interested more in other things i.e. characters, social problems, etc. than telling stories. Nepali literature has a long history. It is classified into three ages, namely old age, medieval age and modern age. Regarding these three periods writing novel is flourished in modern age.

‘Sukarat Ka Paila,’ a Nepali novel is written by a versatile writer Prof. Dr. Govinda Raj Bhattarai. He is a popular writer/editor/translator among the teachers and students of the English and Nepali. He has published more than one dozen books both in English and in Nepali. In this Nepali novel ‘Sukarat Ka Paila’ he presented the real picture of Nepal during the 10 years long Civil War. He has also presented the detrimental effect of 10 years long Civil War vividly in different fields basically, in political, social, economical and educational. These fields are highly affected due to the indiscipline and impunity. In this novel, he depicted the true replica of contemporary socio-political situation and its effects in the country. He observed each event minutely and presented it in beautifully. He has written his novel earlier than the 'Jan Aandolan-II' and presented all events when the country was facing such a great problem.

In Conclusion, he has presented two main aspects equally; firstly, the real scene of Nepal and secondly his own philosophical view regarding human life. The first aspect is full of destructive and pessimistic concepts but the second aspect stresses that we have to struggle even in a critical condition optimistically. Here, the country is full of impunity, chaotic as well as fully disordered due to political instability. Similarly, the character Aananta also has not selected particular goal in his life. So, Aananta in this novel represents all the Nepalese people who were in great topsy-turvy to select their particular goal during the time of contemporary political situation. He has followed post-modernism in

writing the plot of the novel. Therefore, we can say that it is also a true example of post-modernism.

1.2 Review of Related Literature

Code-switching is a widely observed and common phenomenon especially seen in multilingual and multiracial communities. It is found every where and in every language. So, it has been an interesting field for a researcher. So, a large number of researchers are being fascinating towards it. As, it is found in every field, it does not remain untouched even in the Nepali literature. My research on code mixing in a Nepali novel aims to find out mixed English expressions in the novel and different social settings and the roles of interlocutors in the conversation. A large number of researches in the Department of English Language Education have been carried out on code-switching. Some of them are reviewed as below:

Wardhaugh (1986) in his book 'A Introduction to Socio-linguistics' has written that command of only a single variety of language would appear to be an extremely rare phenomenon. Most speakers command several varieties of any language or languages they speak and bilingualism and even multilingualism is the norm for many people throughout the world, and in such scenario code-switching is very useful social skill.

Holmes (1990) in his book 'An introduction to sociolinguistics' asserts that the switches are often very short and they are made primarily for social reason to signal the speaker's ethnic identity and solidarity with the addressee. Despite this fact, he further says that people are often unaware of the fact that they switch code. When their attention is drawn to this behavior, however, most tend to apologize for it, condemn it and generally indicate disapproval of mixing languages.

Paudel (2005), Regmi (2006) and Lamichhane (2006) carried out researches on 'code switching in T.U. premises,' 'The mixing of English codes in Nepali

public speaking' and 'code mixing in the Nepali language in super markets' respectively. Their findings are some how identical which showed that code mixing occurs according to the situation, mood of the speakers, their age, performance level, etc. Their overall study has concluded that code-mixing in Nepali public speaking was due to the topic and meaning clarification of speech. Some of the words were mixed due to the assimilation into the Nepali language.

Paudel (2007) and Poudel (2007) carried out researches on 'English code-mixing in print media: A case in Annapurna post daily' and 'code mixing in the Kantipur daily' respectively. Their researches showed that words that are used in day to day communication were mixed maximally in print media. Regarding the use of English word classes used in the newspaper, nouns were ranked in the highest position. This study concluded that the mixing of English words in the field of Nepali print media was a regular phenomenon. Their reports also show that the interest of mixing English code in the Nepali newspapers is surprisingly increasing day by day.

Kafle (2007) and Ghimire (2007) carried out researches entitled 'code-mixing in radio commercials' and 'code- mixing in TV programmes' respectively. Their study concluded that words that are used in day to day communication are used maximally in media programmes. Regarding the use of English word classes and language functions nouns and adjectives are maximally used and greetings, taking leave, introducing, expressing emotions, desire, seeking information, etc respectively.

Aryal (2008) also has carried out a research on 'A study on code –switching: a case of Palpasa Café.' In this study, he predominately focused on the reasons of code-switching. Some of the reasons, which he has found are: English is mixed in the novel due to developing global interest towards it. Author's desire to catch the sentiment of young readers. Due to the demand of the topic. Author's English knowledge, background is also responsible for it.

So far as code switching is concerned, a large number of researches have been carried out on it. None of the researches has been carried out 'code-switching' from literary figures and author's perspectives which is directly related with the different social settings and the roles of interlocutors in the conversation. This was the thrust of my research study. It is because of that reason my research was distinct than other researches carried out in the department till the present date and I hope that this research will be a new research in the department.

1.2 Objectives of the study

The objectives of this study were as follows:

- a) To find out and analyze the mixing of English words in 'Sukrat Ka Paila.'
- b) To find out the opinions of different literary figures on code-mixing in different contexts including the author of the novel in question.
- c) To suggest some pedagogical implications.

1.3 Significance of the Study

My present research work is about 'Sukarat Ka Paila'. The study strives to find out the mixing of English words in this novel. Predominantly, it strives to obtain the opinions of different literary figures about code-mixing in different contexts. It is, therefore, the findings of this study are expected to be useful for those who are interested in knowing about code-mixing as well as to those students who have deep interest in the domain of sociolinguistics and teachers of language, linguists, textbook writers, language planners, syllabus designers, methodologists and sociolinguists. Furthermore, this study is supposed to be useful to the Nepali literary figures to know the reasons and the context of English code-mixing in the field of Nepali literature. It will also be useful for them to know the importance of code-mixing. Lastly, this research work will be much beneficial to the prospective researchers who want to carry out research related to this field.

CHAPTER TWO

METHODOLOGY

The following procedures were adopted to achieve the set objectives:

2.1 Sources of Data

I used both primary and secondary sources for the collection of required data.

2.1.1 Primary Sources of Data

As the primary sources, I used twenty literary figures of both Nawalparasi and Chitwan districts. They were the sources of my first-hand data.

2.1.2 Secondary Sources of Data

As the secondary sources of data, I consulted Nepali novel 'Sukarat Ka Paila' as the main secondary source and other books like Hudson (1980), Wardhaugh (1986), Verma and Krishnaswamy (1992), Philliposon (2007), Holmes (2008), etc. theses, journals, net-based articles and many other references.

2.2 Sampling Procedure

For this study purpose, I selected twenty literary figures using purposive sampling procedure. These literary figures were selected from Chitwan and Nawalparasi districts. When I went through the very novel, I found 278 English mixed expressions. From them, I included 42 expressions in the questionnaire. In addition to that I have also designed some open-ended types of questions to get their opinions towards these selected mixed English expressions. And, I distributed those questionnaires in order to obtain their opinions towards code-mixing in 'Sukarat Ka Paila' in particular and in Nepali literature is general.

2.3 Population of the Study

The population of my study was twenty literary figures from Chitwan and Nawalparasi districts and the author of the novel 'sukarat ka paila.'

2.4 Tools for Data Collection

In order to collect the data available in the secondary sources like the researched novel 'Sukarat Ka Paila', I used diary as supportive tool where I listed the English mixed words from the novel. In addition to this, I also collected information using questionnaire as the main tool, which I distributed to twenty literary figures.

2.5 Process of Data Collection

During my data collection period, I adopted the following process. At first, I selected twenty literary figures. Similarly, I also selected 42 English expressions out of 278 mixed English expressions. In addition to that I have also designed some open-ended questions to get their opinions towards these selected mixed English expressions. Then, I visited those selected literary figures of Chitwan and Nawalparasi districts. I shared my purposes of visiting them. I also requested them to co-operate with me to carry out my research because they were the sources of input of my research. Then, I distributed questionnaires to those selected literary figures. Finally, I collected the filled in questionnaires from them.

2.6 Limitations of the Study

The present study had the following limitations:

- i) The study was limited to a Nepali novel 'Sukarat Ka Paila'
- ii) The study was limited to only twenty Nepali literary figures of Chitwan and Nawalparasi districts.

- iii) The study was limited only to the mixed English words in 'Sukarat Ka Paila' and opinions of twenty literary figures and author of the novel.
- iv) The study was confined to the questionnaire, diary notes and unstructured interview as the tool of data collection.

CHAPTER THREE

ANALYSIS AND INTERPRETATION OF DATA

This chapter mainly deals with the information collected from questionnaires and diary notes to fulfill the set objectives of this study. The main objective of this study were to findout and analyse mixed codes and to identify the opinions of the literary figures including the author of the novel towards code-mixing in 'Sukarat Ka Paila' in particular and in the Nepali literature in general. The information collected through the above mentioned tools has been analyzed and interpreted by giving different headings and sub-headings. I have used the terms 'agree' for the opinions expressed in favour of mixing the English expression in the Nepali whereas 'disagree' for the opinions expressed against it. I have also used simple statistical tools viz. percentage, tables and pie-charts.

3.1 Analysis and Interpretation of Diary Information

In order to collect the information contained in the novel 'Sukarat Ka Paila' I used diary notes. From the novel, I extracted the English mixed expressions, which I listed in my personal diary. These mixed English expressions viz. words, phrases, clauses, sentences and abbreviations have been analyzed to identify their occurrences in the novel. They have been presented in tabular forms and interpreted as well. The information obtained through diary notes has been analyzed, tabulated and interpreted in the following sub-headings.

3.1.1 Holistic Analysis of English Expressions

Under this sub heading, I have analyzed the total English expressions mixed in the novel. English expressions are classified into five categories viz. word, phrase, clause, sentence and abbreviation. The following table displays these mixed English expressions.

Table No. 1

Holistic Analysis of English Expressions in the Novel

S.N.	Categories	Frequency	Percentage
1	Words	211	75.90
2	Phrases	50	17.90
3	Clauses	01	0.35
4	Sentences	8	2.88
5	Abbreviations	8	2.88

According to the above mentioned table, it was found that 211 words were mixed in the novel 'Sukarat Ka Paila' and hence have 75.09 % occurrence. In the same way, there were 50 phrases mixed and have 17.90% occurrence. These phrase level expressions were in the second position in terms of frequency of the mixed English expressions in the third position was received by sentence level expressions and hence have 2.88% in the novel. And clause level expression was found only one and has 0.35% occurrence. From the above table and the analysis what can be concluded is that English expressions at word level has occupied the maximum mixing and the expression at clause level has occupied the lowest mixing in the novel.

3.1.2 Analysis of English Expressions at Word Level

English expression at word level has occurred maximally in comparison to other levels. Words, which have mixed in the novel, are of different types viz. noun, verb, adverb and adjective. For example:

picnic ma gayeko din samjhinchaha.

union tir lagera julus garda.

Kati din *disturb* huneho.

Kaya *cheap* chhayar kathmandu.

. These have been presented in the following table.

Table No. 2

Frequency Four Types of Words Mixed in the Novel

S.N.	Words class	Frequency	Percentage
1	Nouns	181	85.79
2	Verbs	13	6.17
3	Adjectives	15	7.11
4	Adverbs	2	0.95
	Total	211	100

The above mentioned table depicts that the total number of words mixed in the novel was 211. Among them nouns, major word class, have occurred 181 times, and hence have 85.79% occurrence in the novel. Verbs have occurred thirteen times which was in the third position in terms of frequency of four major word classes. Verb occurred 6.17% in the novel. Similarly, adjectives have fifteen occurrences and hence have 7.11%. This was in the second position in terms of the frequency of occurrence. Adverbs were only two which was the least occurrence and hence occupies 0.95%. So, among these four major word classes nouns have the highest position and adverbs have the lowest position in terms of the mixed English words in the novel.

3.1.3 Analysis of English Phrases in 'Sukarat Ka Paila'

When I went through this very novel, I found English phrases are also being mixed. Out of the two hundred seventy- eight mixed English expressions, it was phrase level expressions which have occurred fifty times and hence have occupied 18.1% as a whole. For example,

Service guarantee manpower ma pugya.

The complete manual of suicide ko cover ma pheri uska aankha pugyo.

When we talk about phrases, they generally refer to noun phrase, verb phrases, adjective phrase, adverb phrase and prepositional phrase. Among these different types of phrases, it was noun phrase that occurred all the times. This can be shown in the following table.

Table No. 3

English Phrases in the Novel

S.N.	Type of phrase	Frequency	Percentage
1	Nouns phrase	50	100
2	Verbs phrase	-	-
3	Adjectives phrase	-	-
4	Adverbs phrases	-	-
5	Prepositional phrase	-	-
	Total	50	100

According to the above table, it was found that only the noun phrases were mixed. They occurred fifty times in the novel and hence have 100% occurrence. Verb phrases, adjective phrases, adverb phrases and prepositional phrases were not mixed at all in the novel.

3.1.4 Analysis of English Clauses Mixed in 'Sukarat Ka Paila'

Mixing was also found at clause level, but it was the lowest portion in comparison to others. A clause can generally be of three types 'adverb clause, adjective clause and noun clause. In the novel 'Sukarat Ka Paila' only one clause was mixed, that was adverb clause viz. while we live (p.175).

3.1.5 Analysis of English Sentences Mixed in 'Sukarat Ka Paila'

Some English sentences were also found being mixed in the novel. When I went through this novel, I found eight sentences being mixed; some of which mixed in this novel can be mentioned here, 'The great tragedy of life is not

death (p.175)', 'Many suicidal people feel hopeless (p.181)' and Failure is the pillar of success (p.48). This mixing of English sentences in the novel was 2.88% as a whole.

3.1.6 Analysis of English Abbreviations Mixed in 'Sukarat Ka Paila'

Abbreviation refers to the short form of name of place, thing, educational degree, radio station etc. Some abbreviated forms of English were also found in the novel. To be more precise, there were eight abbreviated forms of English mixed in the novel and hence have 2.88% as a whole. This occurrence of abbreviations was same to that of mixing of sentences. Some of the abbreviated forms of English can be shown in the following way:

TV ma sachitra khabar airhyo

Ma *B.A.* Pass garera *M. phill* vhayeko yubak hu.

CID le pichha garhyo ki ?

3.2 Analysis and Interpretation Information from questionnaire

My study aims at exploring the opinions of literary figures towards code-mixing in 'Sukarat Ka Paila'. For this purpose, I designed and distributed the questionnaires to twenty literary figures and the information collected from them has been analyzed and interpreted creating different themes or item-wise analysis. They are presented below.

3.2.1 Holistic Analysis Information from questionnaire

Under these sub headings, I have presented the analysis and interpretation of information obtained through questionnaires of altogether there are seventeen items analyzed and interpreted. This can be shown in the following table:

Literary figures' attitudes on The English code mixing in the Nepali Novel 'Sukarat Ka Paila'

Table No.4**Holistic Analysis of Information From Questionnaire**

S.N.	Statement	No. of literary figures	agree	Disagree
1	Opinions towards mixing the word 'distinction'	20	9 (45%)	11 (55%)
2	Opinions towards mixing the phrase 'third division'	20	8 (40%)	12 (60%)
3	Opinions towards mixing the word 'failure is the pillar of success'	20	5 (25%)	15 (75%)
4	Opinions towards mixing the 'library'	20	11 (55%)	9 (45%)
5	Opinions towards mixing the word 'romance'	20	13 (65%)	7 (35%)
6	Opinions towards mixing the word 'disturb'	20	13 (65%)	7 (35%)
7	Opinions towards mixing the word 'opportunity'	20	3 (15%)	17 (85%)
8	Opinions towards mixing the word 'thesis'	20	9 (45%)	11 (55%)
9	Opinions towards mixing 'refined culture'	20	3 (15%)	17 (85%)
10	Opinions towards mixing 'admission'	20	5 (25%)	15 (75%)

11	Opinions towards 'pathological disease'	20	12 (60%)	8 (40%)
12	Opinions towards mixing the word 'adjust'	20	11 (55%)	9 (45%)
13	Opinions towards mixing the word 'convince'	20	8 (40%)	12 (60%)
14	Opinions towards mixing the word 'Teaching Ma Pani Revaluation'	20	5 (25%)	15 (75%)
15	Opinions towards 'office ko picnic ma'	20	13 (65%)	7 (35%)
16	Opinions towards 'boys hostel'	20	11 (55%)	9 (45%)
17	Opinions towards 'first year ko result'	20	14 (70%)	6 (30%)

According to the above table, varied views were presented by twenty informants about different types of questions of code mixing. For the mixing of English expression 'first year ko result' in Nepali expression, fourteen informants, i.e. 70% of total were positive. In the same way, the English expressions 'office ko picnic ma', 'disturb' and 'romance' have got same view from the informants. Thirteen informants i.e. 65% showed their positive opinions in using these expressions in the Nepali language. On the contrary, the English expressions 'refined culture' and 'opportunity' received the same view. These were the English expressions, which seventeen informants i.e. 85% disagreed in using them in Nepali expressions. There are other English expressions which have been placed in between these. The English expressions like 'distinction' has been preferred by nine informants, i.e. 45% 'third division' and 'convince' by eight informants, i.e. 40%, 'failure is the pillar of success',

'admission' and 'teaching ma pani revolution' i.e. 25% , 'library' by eleven informants i.e. 55% 'thesis' by nine informants i.e. 45% 'pathological disease' by twelve informants , i.e. 60% and 'adjust' and 'boy hostel' were supported by eleven informants, i.e. 55% of total informants.

3.2.1.1 Mixing of the Word 'Distinction' in the Nepali Sentence

With reference to this question varied types of opinions were presented by the selected literary figures. Some agreed with mixing of this word, while some others disagreed. This can be presented in the form of table.

Table No. 5

Opinions Towards Mixing the Word 'Distinction'

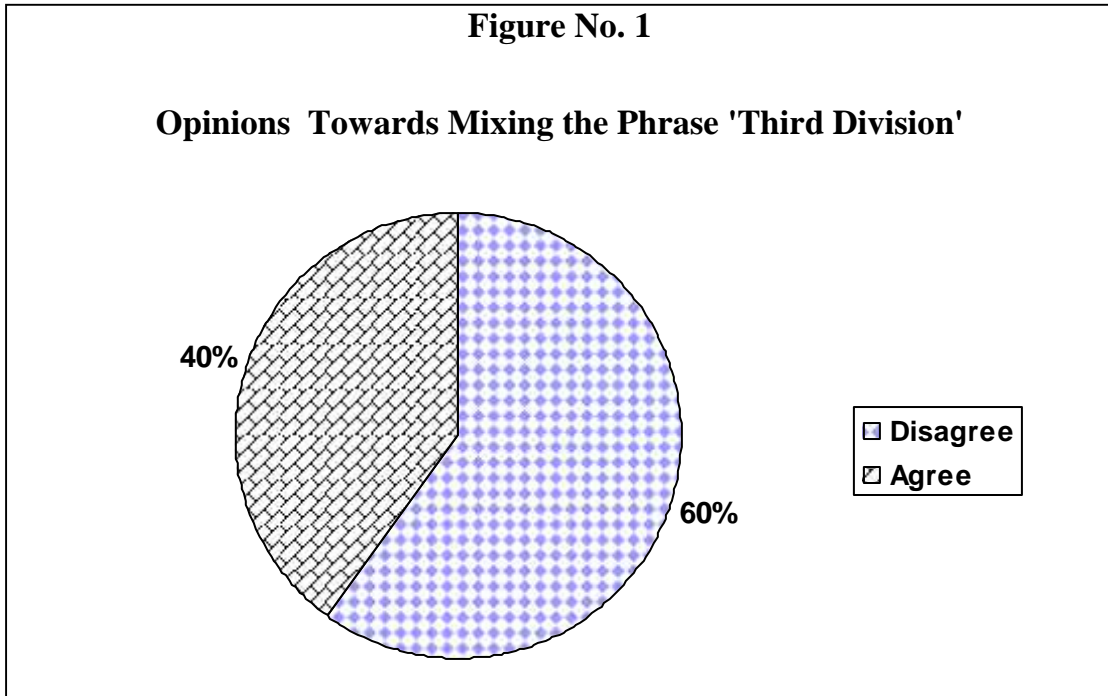
S.N.	Rating	No. of literary figures	Percentage
1	Agree	9	45
2	Disagree	11	55
	Total	20	100

According to the above mentioned table, it was found that nine literary figures i.e. 45% agreed the mixing of the word distinction in the Nepali expression. They further added that in the present context, it is being normal which every people use it. Remaining eleven figures disagreed to mix this word in the Nepali sentence. So, 55% literary figures reacted that instead of using 'distinction' in the Nepali sentence, they suggested the use of words such as 'atiutam' or 'uchhasreni' etc. Now, it can be said that still the mixing of the word 'distinction' in the Nepali sentence is not fully accepted.

3.2.1.2 Opinions Towards Mixing the Phrase 'Third Division'

About the use of the English phrase 'Third Division' in Nepali sentence, different literary figures expressed their attitudes differently. Most of the

literary figures disagreed with the mixing of this English phrase in the Nepali expression where as some of them agreed with the mixing of it. This can be presented in the following figure.



From the above figure, it was found that out of twenty literary figures only eight agreed with the mixing of 'Third Division' in the Nepali expression and but 40% were in favor of it. On the contrary, remaining twelve figures disagreed with the mixing of this English expression in the Nepali language. They further responded that instead of using this English phrase in the Nepali expression, its Nepali equivalent word such as 'teshro shreni' would be better.

3.2.1.3 Opinions Towards Mixing 'Failure is The Pillar of Success''

Occasionally, we can also find some English sentences being mixed in the Nepali expressions. The above mentioned sentence 'Failure is the Pillar of Success' was one sentence mixed in the novel 'Sukarat Ka Paila'. In the question whether this mixing was appropriate or not, twenty literary figures have reacted differently. Their views can be presented in the following table.

Table No. 6

Opinions Towards Mixing Failure is The Pillar of Success

S.N.	Rating	No. of literary figures	Percentage
1	Agree	5	25
2	Disagree	15	75
	Total	20	100

From the above table, it was found that out of twenty literary figures, only five agreed with the mixing of the 'Failure is The Pillar of Success' in the Nepali expression. So, only 25% agreed to this expression. Remaining fifteen figures disagreed with this mixing. This means 75% literary figures rejected the mixing of this English expression. Now, regarding the use of this very sentence in the Nepali expression, it can be concluded that the use of Nepali equivalent of this expression would be appropriate from comprehension point of view.

3.2.1.4 Opinions Towards Mixing of the Word 'Library'

The word 'library' seems to be frequently used in the Nepali expression. When asked to twenty literary figures about the mixing of this word, most of them were positive. This can be presented in the following table.

Table No. 7

Opinion Towards Mixing of the Word 'Library'

S.N.	Rating	No. of literary figures	Percentage
1	Agree	11	55
2	Disagree	9	45
	Total	20	100

On the basis of the above mentioned table, it was found that more literary figures were in view of mixing the word 'library' in the Nepali expression. Fifty-five percent figures were in favor of using this word. Remaining nine

figures disagreed with mixing this word. So, the use of the word 'library' can be effective in Nepali expression.

3.2.1.5 Opinions Towards Mixing the Word 'Romance'

Many literary figures showed their agreement with the mixing of English word 'romance' in the Nepali expression. They further reacted that in Nepali society the word 'romance' is commonly used. It gives broad meaning and every normal people understand it easily. So, its mixing in Nepali sentences is normal. Some of the figures i. e. 65% agreed and other figures i.e. 35% disagreed. They expressed their views that alternative Nepali expressions in place of this English word 'romance' would be effective. The data, which twenty literary figures have provided, has been presented in the following table:

Table No. 8

Opinions Towards Word 'Romance'

S.N.	Rating	No. of literary figures	Percentage
1	Agree	13	65
2	Disagree	7	35
	Total	20	100

According to the above table, it was found that the majority of the literary figures showed their positive attitudes towards mixing the English word 'romance' in the Nepali expression. The thirteen figures agreed and hence 65% were positive. Remaining seven literary figures did not agree with mixing this word. whatever the seven literary figures reacted, it can be said that the use of the word 'romance' in the Nepali expression seems effective.

3.2.1.6 Opinions Towards Mixing the Word 'Disturb'

Very often the word 'disturb' is used by school and college level students. This word is being used even by normal Nepali people. Regarding the use of this

word in the Nepali expression, majority of the literary figures agreed it. Some of them were not in favor of using it. The data to this regard has been presented and tabulated in the following way:

Table No. 9

Opinions Towards the Mixing Word 'Disturb'

S.N.	Rating	No. of literary figures	Percentage
1	Agree	13	65
2	Disagree	7	35
	Total	20	100

According to the above table, the finding comes to be same to that of mixing of the word 'romance'. Both words 'romance' and 'disturb' yield the same views. Thirteen literary figures i.e. (65%) agreed using this word in Nepali language.

3.2.7.1 Opinions Towards Mixing Word 'Opportunity'

The word 'opportunity' seems to be used by educated people, but what literary figures think is that the word 'opportunity' is difficult to pronounce and even to understand. So, majority of the literary figures expressed their negative attitudes towards it. The data has been presented in the following table:

Table No. 10

Opinions Towards the Mixing Word 'Opportunity'

S.N.	Rating	No. of literary figures	Percentage
1	Agree	3	15
2	Disagree	17	85
	Total	20	100

On the basis of the above table, it was found that majority of the literary figures disagreed to mix the word 'opportunity' in the Nepali expression. Seventeen

informants i.e. (85%) were negative to its use. They opined to opt for the Nepali expression.

3.2.1.8 Opinions Towards the Word 'Thesis'

Particularly, the word 'Thesis' is used by university level students. According to twenty literary figures, the use of this word is still not accepted easily. This is not simple and easily understandable for general Nepalese people. Only those people who are educated can understand it and use in day-to-day communication. Its Nepali alternative term is better than this. The data obtained from the informants has been presented in the following way:

Table No.11

Opinions Towards Word 'Opportunity'

S.N.	Rating	No. of literary figures	Percentage
1	Agree	9	45
2	Disagree	11	55
	Total	20	100

From this table, it was found that eleven figures (i.e. 55%) expressed their negative views towards its use. They further added that the Nepali term for this will be understandable to the common people.

3.2.1.9 Opinions Towards Mixing 'Refined Culture'

The term 'refined culture' is one of the mixed English expressions in the Nepali language. About this, virtually a very higher majority of the informants expressed their negative attitudes. Only a few figures showed their agreement in using this term in the Nepali language. The data has been presented in the following table.

Table No.12

Opinions Towards Word 'Refined culture'

S.N.	Rating	No. of literary figures	Percentage
1	Agree	3	15
2	Disagree	17	85
	Total	20	100

From this table, it was found that majority of the literary figures (85%) showed their negative attitudes in using the term 'refined culture.' They responded that this English expression is not familiar to the Nepalese people. They do not have direct access to it for spontaneous communication. The use of it requires conscious thinking and if we use it might hinder our understanding as well. So, its Nepali alternative would be appropriate.

3.2.1.10 Opinions Towards Mixing 'Admission'

The word 'admission' is found in day- to-day communication. However, out of twenty literary figures many of them reacted in a negative way about the use of it and suggested to use Nepali alternative term in place of this. Only a few figures accepted this to use in Nepali language. The information given by the twenty literary figures has been tabulated in the following way:

Table No.13

Opinions Towards Mixing 'Admission'

S.N.	Rating	No. of literary figures	Percentage
1	Agree	5	25
2	Disagree	15	75
	Total	20	100

According to the above table, it was found that the word 'admission' is not appropriate to mix in the Nepali language because out of twenty literary figures fifteen i.e. 75% expressed negative opinion towards its use, and only five i.e. 25% were positive in its use. So, from this table it can be concluded that the mixing of the English expression 'admission' in the Nepali expression is not effective.

3.2.11 Opinions Towards Mixing 'Pathological disease' in Nepali Expression

'Pathological disease' is mainly used in medical field. Most of the human beings directly or indirectly encounter with it. So, in general sense this term should be familiar to even normal people. However, the opinion collected from the informants is presented in the table that follows:

Table No.14

Opinions Towards Mixing 'Pathological Disease'

S.N.	Rating	No. of literary figures	Percentage
1	Agree	12	60
2	Disagree	8	40
	Total	20	100

The above data shows that out of twenty literary figures, twelve (60%) were positive, in using this 'pathological disease' in the Nepali language. So, it can be inferred that slowly this term is getting ground in the Nepali tongues.

3.2.1.12 Opinions Towards Mixing the Word 'Adjust'

Out of twenty literary figures eleven were in favor of using it in the Nepali language. The data can be presented in the following table:

Table No.15

Opinions Towards Mixing the Word 'Adjust'

S.N.	Rating	No. of literary figures	Percentage
1	Agree	11	55
2	Disagree	9	45
	Total	20	100

According to above data, eleven informants i.e. 55% of total were found to be positive in using adjust in the Nepali expression. Remaining nine i.e. 45% were negative to it. It can be concluded that the word 'adjust' can be mixed in the Nepali expression. Gradually, it will replace its Nepali equivalent term.

3.2.1.13 Opinions Towards Mixing the Word 'convince'

The term 'convince' seems to be used by ordinary Nepalese people as well. We can find this term in every Nepalese speaker's tongue, particularly in urban area. But in remote areas it is still being such word which only educated people can use in their conversation. Its Nepali equivalent seems to be frequently used in remote areas. Thus, its use is determined by the context and the speakers. Here, the information collected from the informants is presented in the following table:

Table No.16

Opinions Towards Mixing the Word 'Convince'

S.N.	Rating	No. of literary figures	Percentage
1	Agree	8	40
2	Disagree	12	60
	Total	20	100

According to the above mentioned table, it was found that among twenty literary figures only eight, i.e. 40% agreed in the mixing of the English word 'convince' in the Nepali expression, while (60%) were negative. From this type of information what can be concluded is that still Nepali society can not use this English word as freely as its Nepali equivalent terms like 'sahamati', 'manjur' etc.

3.2.1.14 Opinions Towards Mixing 'Teaching Ma Pani Revolution'

The terms 'teaching' and 'revolution' in the expression 'teaching ma Pani Revolution' seem spoken by highly educated and intellectual people. For ordinary Nepalese people these terms are not usual ones. From the attitudes presented by twenty informants, we can also be sure that it is relatively less effective in the Nepali expression. The information obtained from the informants has been tabulated in the following way:

Table No. 17

Opinions Towards Mixing the Expression 'Teaching Ma Pani Revolution'

S.N.	Rating	No. of literary figures	Percentage
1	Agree	5	25
2	Disagree	15	75
	Total	20	100

From the above mentioned table, it was found that majority of the literary figures, i.e. fifteen (75%) disagreed in the use of English expression 'teaching ma Pani Revolution' in the Nepali expression. Only five informants showed their positive attitudes towards it. From this type of information it can be concluded that the use of this very English expression is relatively less appropriate in the Nepali language. The Nepali words like 'shiksyna ma sudhar' are more intelligible than its English equivalents.

3.2.1.15 Opinions Towards the Phrase 'Office Ko Picnic Ma'

In the use of the phrase 'Office ko picnic ' in the Nepali expression, most of the literary figures responded positively. The data depicts it clearly, which is presented in the following table.

Table No.18
Opinions Towards 'Office Ko Picnic Ma'

S.N.	Rating	No. of literary figures	Percentage
1	Agree	13	65
2	Disagree	7	35
	Total	20	100

The above presented data shows that out of twenty informants thirteen, i.e. 65% were in favor of using this phrase in the Nepali expression. Thus, it can be said that the English expression 'office ko picnic ma' can be used effectively in the Nepali expression.

3.2.1.16 Opinions Towards Mixing the English Expression 'Boys hostel' in Nepali Expression

The English expression 'boys' hostel' is being common in Nepali expression too. It is strengthened by the information collected from twenty literary figures. Out The information which I collected from them has been presented in the following table.

Table No.19
Opinions Towards Mixing the English Expression 'Boys Hostel' in Nepali Expression

S.N.	Rating	No. of literary figures	Percentage
1	Agree	11	55
2	Disagree	9	45
	Total	20	100

The above table depicts the fact that out of twenty informants eleven i.e. 55% of the total were positive in using this expression in Nepali language and nine i.e. 45% were against its use.

3.2.17 Opinions Towards Mixing the Phrases 'First Year Ko Result' in Nepali Expression

The use of English expression 'First year ko result' in the Nepali expression has become a common practice. The data which was provided by twenty informants depicts it vividly. The data has been presented in the following tables.

Table No. 20

Opinions Towards Mixing the English Expression 'First Year Ko Result' in Nepali Expression

S.N.	Rating	No. of literary figures	Percentage
1	Agree	14	70
2	Disagree	6	30
	Total	20	100

On the basis of the above data, out of twenty informants, fourteen, i.e. 70% of the total was in favor of using this English expression in the Nepali language. Only six informants i.e. 30% were against its use. From this data, it can be inferred that the English expression 'first year ko result' can be assimilated in the Nepali expression.

3.3 Reasons for Code Mixing

In order to obtain the reasons of code mixing, I also used open- ended questions. In terms of views expressed by twenty informants (i.e. literary figures), I have extracted the main reasons. Here, the reasons according to them have been given below:

-) Due to author's acquaintance to the English language
-) Due to their being technical terms.
-) Due to advancement of time.
-) To demonstrate intellectual power and modernity.
-) Lack of Nepali words to express the intended meanings.
-) To make the presentation lively, natural and interesting.
-) Due to linguistic imperialism.
-) To provide the characters' appropriate roles.
-) Due to the desire to be linked with the world literature.
-) Because of the influence of western culture.
-) To facilitate the understanding of the readers.
-) To introduce the subject into the depth.

3.4 Analysis of the Information Obtained From the Author

After the analysis and interpretation of diary notes and questionnaire information, I prepared an unstructured type of interview to be taken with the author of the novel. The main purpose of the preparation of unstructured interview was to strengthen my findings extracted from diary notes and questionnaires. When I analyzed and interpreted the information obtained from diary and questionnaire, I found that certain English expressions are common in the Nepali language, while some others are not, which were used in the novel 'Sukarat Ka Paila'. In order to ascertain why those particular types of English expressions, were used in the novel. I focused to the expressions like 'admission', 'opportunity', 'refined culture', 'failure is the pillar of success', 'teaching ma pani revolution'. because these were the expressions that majority of the literary figures responded to as being relatively less effective in the Nepali expressions than their Nepali counterparts. As a response to my

questions while interviewing, the author's views regarding the use of those expression were as below:

-) Effect of the rapid development of the English language
-) Effect of university environment, and
-) Characteristics of educated people.

Now, after all the information obtained from three sources, it can be concluded that English code-mixing in the Nepali language is a common phenomenon. It is indispensable process which every Nepali native speaker believes and accepts. English code-mixing is the characteristic of educated people, which also adds the flavor of modernity.

CHAPTER FOUR

FINDINGS AND RECOMMENDATION

4.1 Findings

On the basis of the thorough analysis and interpretation of the information obtained from different sources, the following findings have been derived:

- 1 a. From the analysis of mixed English expressions, it was found that the total number of mixed English expressions were two hundred seventy eight. Out of them 211 (i.e. 75.90%) were word level expressions, 50 (i.e. 17.90%) phrase level, 8 (i.e. 2.88%) sentence level (i.e. 0.035) clause level and 8 (i.e. 2.88%) were of abbreviation level. Among them, it was the word level expressions which occurred most frequently.
- b. Within the word level expressions, it was the nouns which were found most frequently occurring. Among two hundred eleven word level expressions, nouns were found 181 times i.e. 85.79%.
- 2 a. From the opinions of twenty literary figures, it was found that the English words 'distinction' and 'thesis' were not appropriate to mix in the Nepali expressions. Out of twenty, only nine figures (i.e. 45%) were in favour of using it.
- b. About the mixing of the English words 'third division' in the Nepali expression, it was found that it is also not appropriate to mix instead, the informants also provided some alternative Nepali equivalent like 'teshro shenri' would be appropriate.
- c. Twenty literary figures expressed their attitudes differently about the mixing of English sentence 'failure is the pillar of success' and the word 'admission'. From their opinions it was found that their Nepali

equivalents would be far better than these in the Nepali language. Because, out of twenty informants only five (i.e. 25%) agreed in their use in Nepali expressions.

- d. It was found that the English expressions like 'library', 'adjust' and 'boys hostel' can be mixed in the Nepali expressions. For Nepalese speakers these English expressions have been simple and usual. They come more frequently than those of their Nepali equivalents.
- e. From the views presented by twenty literary figures, it was found that the English expressions like 'romance', 'disturb' and 'office ko picnic ma' are very common in the Nepali language. They can be easily used because they have been usual in their occurrence like that of Nepali expressions. Thirteen literary figures (i.e. 65%) were positive in using them in the Nepali language.
- f. It was found that the English expressions such as 'opportunity' and 'refined culture' are not appropriate to mix in the Nepali language. These expressions have very limited scope and majority of the Nepali speakers do not understand their meanings. Rather, their Nepali equivalents should be used. For these expressions, out of twenty literary figures, seventeenth (i.e. 85%) were against their use in the Nepali sentence.
- g. Twelve literary figures were found in favor of using the English expression 'pathological disease' in the Nepali language. It was found that its Nepali equivalent would be strange and difficult to understand so that Nepali speakers can use this expression easily in their day- to- day communication.
- h. The English expression 'First year ko result' was found to be commonly used in the Nepali language. Nepali society can straightforwardly digest their use. It was found from the perceived

opinions of twenty literary figures. Among them fourteen (i.e. 70%) were positive.

- i. It was found that the major reasons behind code mixing were like author's acquaintance in the English language, advancement of time, linguistics imperialism, lack of Nepali words to express the intended meaning, facilitate the understanding of the readers of listeners, demonstrate intellectual power and modernity and so on.
- 3 From the author's opinions, it was found that English code mixing in the Nepali expressions were the results of educated characters' characteristics, influences of rapid expansion of the English language and university environment.

4.2 Recommendations

My present study is about English code mixing in Nepali novel 'Sukarat Ka Paila'. It endeavored to identify the perceived attitudes of some selected Nepali literary figures about English code mixing in Nepali novel in particular and in Nepali literature in general. My study went from literary figures and authors perspectives. In fact, this study is a sociolinguistic study. That is why it may not have such findings which are useful for classroom purposes. However, some implications and recommendations are suggested below:

- a. Code mixing in the Nepali novel is a natural phenomenon. So, teachers, especially from literature should be aware of this fact.
- b. Teachers should also be aware of the fact that English code mixing in Nepali expressions facilitate learners' understanding therefore, teachers should feel this process as facilitation in comprehension.
- c. Teachers and students of language and linguistics should know that due to the western cultural influence code mixing is being common phenomenon and should be accepted.

- d. Day-by-day, the concept of linguistic imperialism is being blossomed and Nepalese people can not escape from this so, the infiltration of English expressions in Nepali expression should be perceived easily.
- e. It should also be considered that there are some English expressions which are frequently used in Nepali expressions and some others are not. So those which are common such as 'first year ko result ' 'office ko picnic' ' romance' etc should be easily accepted in Nepali expressions.
- f. In the name of modernity, advancement of time, linguistic imperialism etc we native speakers of Nepali should not permit to penetrate all the words of English in Nepali expressions. Tomorrow, this allowance of English expressions violates the neat and clean patterns of the Nepali language.
- g. It should be considered to the fact that educated characters, university level teachers and students are the persons who have the knowledge of language and linguistics. They should disseminate the idea of linguistic rights to other indigenous people because each indigenous people have their linguistic rights to preserve and promote their own language.

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Appendix-I
Questionnaire

Dear informant,

As part of my study, I am carrying out research entitled 'A study on code switching: A case in Sukarat ka Paila' under the supervision of Dr. Jai Raj Awasthi, Professor at the department of English Education. You are requested to fill in the following questionnaire expressing your own view. I assure you that the information provided by you will be used for research purpose only.

Informant

Name :

Post :

Sex :

Age :

क) तल दिइएको वाक्यमा लेखकले अङ्ग्रेजी शब्दको प्रयोग किन गर्नु भयो होला? उक्त ठाउँमा वैकल्पिक नेपाली शब्द लेख्नुहोस् र सकिदैन भने कारण दिनुहोस् ।

१. पहिलो श्रेणीको अंक ल्याउनेहरूले डिस्टिड्सन चाहिन्थ्यो भने हो हल्ला बढ्दै गयो ।

-

२. कसले प्रश्नपत्र बनायो? कसले कापी जाच्यो? किन मलाई थर्ड डिभिजनको मार्क दिइयो ।

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३. अनि उसले अनन्तलाई पुरानो उखान सुनायो फेलर इज द पिलर अफ सक्सेस् भन्छन् यार आफूत एक विषयमा गुल्टिएछ ।

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४. निशा र म तीन चार घण्टा लाइब्रेरीमा बस्यौ ।

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५. तपाईं विहे गरिसकेको मान्छे, यसवेला किन माया प्रिति र रोमान्स तिर डुब्दै हुनुहुन्छ?

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६. अलिकति कोर्स सिध्याउन वाँकि थियो, कति दिन डिस्टर्ब हुने हो?
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७. यहाँ भए धेरै अपर्चुनिटी आउछ गाउँमा के छ र?
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८. उसले थिसिस लेख्न थालेकी थिई ।
-
९. तिनी उच्च शिक्षा प्राप्त गरेकी रिफाइन्ड कल्चर रुचाउने नारी हुन् ।
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१०. यसैवेला उसको मन बदलियो नेपाली एम.ए. मा एडमिसन गर्नु पयो ।
-
११. त्यसैले यो जीवनलाई एउटा रोग अथवा विमार भनिएको हो, एक प्याथोलोजिकल डिजिज ।
-
१२. निधारमा तारामार रुमाल र शरिरमा कम्ब्याट ड्रेस थिए ।
-
१३. अब जीवनले अर्को मोड लिदैछ । कसरी एडजस्ट गर्ने होला नीला ?
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१४. हामी सेनाको भनाईवाट कन्भिन्स थिएनौ ।
-
१५. क्याप्सनमा उल्लेख थियो आशा र भरोसा दुर्गम किल्लाको रख वारीमा
-
१६. अबत टिचिङ्गमा पनि रिभोल्युसन हुनु परेन भन्या ? वर्षौ देखिको वानी नोटबुक पढाएर कसरी हुन्छ ?
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१७. निला अफिसको पिकनिकमा हिडेकी थिई ।
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१८. अरु बेला त डिनर खाएपछि मानिस वाइन पिउँछन्., विषपान गर्न अभै धेरै समय छ ।

१९. ब्याइज होस्टेल पुग्ने बेलामा माथि बाघभैरवमा टडटड घण्ट वजेको आवाज थियो ।

२०. हिड्ने बेलामा अहिले टेवलमा पल्टिरहेको द कम्प्लिट म्यानुअल अफ सुसाइटको कभरमा फेरी उसका आँखा पुग्यो ।

२१. के आज पनि विभागमा डाडडुङ्ग भएको थियो ? के फस्ट इएरको रिजल्ट भयो ?

ख. तलका वाक्यहरुमा अङ्ग्रेजी शब्दको प्रयोग किन गर्नु परेको जस्तो लाग्छ ? कारण दिनुहोस्

१. उसलाई थाहा छ, टु लिभ इज टु सफर

२. म त्यहि आएर रिजल्ट नहोइञ्जेल कम्प्यूटर सिक्ने, इमेल, इन्टरनेट सिक्ने, ल्याङ्गवेइज क्लास सिक्ने, फ्यासन डिजाइन अथवा यस्तै केहि सिक्ने विचारमा थिए ।

३. अँह, म त्यो भएको कल्पना गर्न पनि सक्दिन ।

मेनी सुसाइडल पिपल फिल होपलेस

४. उनले जति पनि सामाग्री पुस्तकालयवाट प्राप्त गर्छिन, नत्र दुइ घण्टा साइटमा खोजेर डाउनलोड गरे पुगि हाल्छ ।

५. तर सन्तानका अरु पनि ढोका उधिरहेको कुरा गर्छिन त मानिस तिमीले के के सुनेका छौ? सरोगेट मदर, टेस्टट्युव वेवी एडाप्टेसन अर्थात धर्म पुत्र पुत्रि ।

६. त्यसै क्रममा मिलन म्यानपावर सर्विसेज, सर्विस ग्यारेण्टी म्यान पावर कम्पनी, विक्रमको ड्रिम सप्लाई म्यानपावर कम्पनी समेत सारा खरानीमा परिणत भए ।

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ग. छोटो उत्तर दिनुहोस् ।

१. यस नेपाली उपन्यास सुकरातका पाइलामा लेखकले अंग्रेजी शब्दको प्रयोग विच विचमा किन गर्नु भएको होला ?

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२. नेपाली साहित्यमा अङ्ग्रेजी शब्दको प्रयोग किन गर्नु परेको होला ?

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३. नेपाली साहित्यमा अङ्ग्रेजी शब्दको विना मिसावट सम्भव छैन ? छ भने कसरी ?

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Researcher

Raju Puri

Thank you for your co-operation

APPENDIX II

Observation Schedule for Mixed English Codes

Nouns and	Noun phrases	Sentences	Verbs
College	Boarding School	The great tragedy of lies is not death,	Challenge
Barrack	Night bus	But what dies inside of use while we live.	Fail
Jungle	Coronation garden	Failure is the pillar of success	Pass
Atlas	English M.A.	To live is to suffer	Disturb
India	Education faculty	Many suicidal people feel hopeless	Settle
Institute	M. Phill Building	Noun and noun phrases	Order
Picnic	Nail cut	The complete manual of suicide	Rate
Jacket	Chief sir	The anigma of suicide	Fit
Momo	Master degree	Ordinary man	Push
Park	Third division mark	Man against himself	Pull
Tower	Boring lecturer	The savage god	Convert
Period	Science complex	A study on suicide	Dance
English	Night vision helicopter	The divine comedy	Call
Union	Digital camera	The dream song	Adjectives
Education	Black hole	The myth of cicifos and other stories	Cheap
Commerce	Clerical job	The sorrows of young brother	Nike

Pressure	Jeans boy	Medical sciences	Addidas
Lodge	Refind culture		Fresh
Division	Office computer	The diary of a writer	Super power
New road	Office	The sun also rises	Abstract
Centripost	Party	For whom the bell told	Clear
Planning	Diary note	The old man and the sea	Retired
Marketing	Professor	French singer	Smart
Tuition	Kitchen	The world as will and ideas	Young
Fast food	Garden	Grammar	Fine
Visa	Stove	Comprehension	Clean
Garenty	Hostel	Question answer	Framing
University	Reception	Essay	Jeans
Admission	Telephone	Compounder	
Union	Video	Helicopter	Abbreviations
Course	Pocket	Bonker	M.Ed
Airport	Hotel	Media	B.A.
Class note	Brief case	Abstract	M.A.
Film	Fashion	Firing	C.I.D.
Honking	Passport	Base camp	TV
Railing	Smack capsule	Main switch	SMS
Kings way	Free street	Torch	SAARC
Curfew	Bed	Under-ground	ABCD
Gate	Road map	Dinning hall	

Break	Vacuum	Arabian country	
Tyre	Horn	Package	
Taxi	Footpath	Defect	
Halt	Ryfle	Depression	
Traffic island	Straw berry	Size	
Language class	Fashion design	Army	
Girls hostel	Managing director	Opportunity	
Service guaranty	Quarter air wage	Time pass	
Saudi airline	Distinction	Station	
Result	Paper	Flood light	
Space	Principal	e-mail	
Evening walk	Black mailing	Phone	
Quarter	Master degree	Mobile	
Period	Chief	Computer	
Library	Energy	Tower	
Mail box	Romance	Size	
School	Tuition	Shelter	
First year result	Board	English practice	
Reading	Writing	Combat dress	
School bag	Tranjit camp	Political	
Manpower	Agent	Café	
Motor cycle	Bus stop	Advance	

Passport	Building	Restaurant	
Clerk	Manager	Teacher	
Overseer	Manpower supply	Ticket booking	
Company	Class	Ticket confirm	
Parking	Signboard	Gate	
Draft	Parliament	Posturing	
Commander	Session	Guardian	
Malasiya	Programming	Vest	
Lady	Union	Bill	
Cassette	Calculator	Project	
Camera	Result	Driver	
Suitcase	Royal hotel	University	
Moonlight	Consultant	Publications	
Hospital	Furniture		