

CHAPTER ONE

INTRODUCTION

General Background

Along with human civilization, language has been developed as a powerful means of communication. It is a main instrument by which, especially, all the human beings express their feelings, ideas, thoughts, emotions and desires of each other. Language is a very complex phenomenon which includes a speaker's and/or writer's psychological, cultural, personal and academic condition. Socio-linguists state that language is not simply a means of communicating information; it is also a very important means of establishing and maintaining relationship with other people. Without language a man would have remained only a dumb animal. In fact, human beings have been able to enjoy their academic, socio-cultural and personal activities through language.

Although there are other means of communication viz. olfactory, gustatory, and tactile, language is the most widely used means of communication. In this connection, Sapir (1978) writes "Language is a purely human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols" (p. 8). Similarly, according to Wardhaugh (1972), "Language is a system of arbitrary vocal symbols used for human communication" (as cited in Brown, 1994a, p. 4). According to Hornby (2005), "Language is a way of expressing ideas and feelings using movements, symbols and sound" (p. 862).

Thus, Language is viewed as a means of communicating ideas, emotions, feelings and desires between human beings where movement, symbols and sounds are used. In addition, it is 'species-specific' and species-uniform'

possession of human beings. It is only because of language that the whole world has become a united family. The claim that language has made human beings different from other living beings is not an exaggeration.

Every language is a code by means of which people express their thoughts, feelings and emotions. To Richards et al. (1999) code is "a system of signals which can be used for sending a message. A natural language is an example of a code, as are Morse code, braille, and SIGN LANGUAGE" (p. 57).

Wardhaugh (1986) writes, "the particular dialect or language one chooses to use on any occasion is a code, a system used for communication between two or more parties" (p. 99). In this context, Crystal (2003) seems worth quoting when he writes "Code is mainly used as a neutral label for any system of communication involving language-and which avoids socio-linguists having to commit themselves to such terms as dialect, language or variety, which have a special status in their theories" (p. 78-79). For communication to take place, there must be at least a code common to both the speaker and the listener or writer and reader. Usually two or more than two different codes are used in a community because it is very difficult to find a monolingual community; all most all the communities are at least bilingual and often multilingual. So, people in communication do not confine themselves within a code. Instead, they make use of multi-codes. Particularly in bilingual and multilingual communities, people are required to select a particular code at one time and another one at other time due to several reasons. Thus, people sometimes switch from one code to another or mix one code into another with reference to the context and other variables associated with communication.

There are a number of languages spoken all over the world. English is the most widely used language. The English language has gained its link language status

all over the world, and therefore, it is the most dominant one. It is a principal language for international communication and a gate way to the world body of knowledge. One in every seven human beings can speak it. To be more specific, English is recognized as an international language. As English is one of the most widely used languages in the field of science and technology, entertainment and information, business, media and education, we are using it directly and/or indirectly.

The importance of the English language in Nepal need not be overemphasized. It is given great importance in the education system of Nepal. It is taught as a compulsory subject right from grade one to the Bachelor's level. In addition, it is used as an access language or a library language and as a means of instruction and evaluation at the higher levels of education. Besides, English is being used widely in the mass media all over the country. We can find a number of dailies and weeklies published in English. 'The Kathmandu Post', 'The Rising Nepal', 'The Himalayan Times', for examples, are dailies published in English in Nepal. Moreover, we hear people speak the English language in broadcasting media as well, for example; in FM programmes, in TV programmes.

Socio-linguistics: Language and Society

We can define 'sociolinguistics' as 'the study of language in relation to society'. It is the field which studies the relation between language and society, between the uses of language and the social structure in which the users of the language live. It is a field of study that assumes that human society is made up of many related patterns and behaviour, some of which are 'linguistics'.

Language is a socio-cultural-geographical phenomenon. There is a close relationship between language and society. It is in a society that a man acquires

and uses language. In fact, sociolinguistics is the study of the effect of any and all aspects of society, including cultural norms, expectations, and context, on the way language is used. It also studies how the uses of a language differ between groups separated by certain social variables, e.g., ethnicity, religion, status, gender, level of education, etc., and how creation and adherence to these rules is used to categorize individuals in social class or socio-economic classes.

Regarding the relationship between 'language' and 'society', Trudgill (1974) in his book entitled 'socio-linguistics' notes: "Socio-linguistics . . . is that part of linguistics which is concerned with language as a social and cultural phenomenon. It investigates the field of language and society and has close connections with the social sciences, especially social psychology, anthropology, human geography and sociology" (p. 32). Richards et al. (1999) express a similar view when they write "Socio-linguistics is the study of language in relation to social factors, that is, social class, educational level and type of education, age, sex, ethnic origin, etc." (p. 339). According to Crystal (2003) "Sociolinguistics is a branch of linguistics which studies all aspects of the relationship between language and society" (p. 422).

Rai (2005), talks about *sociolinguistics* as:

If you look at the morphological structure of the word 'sociolinguistics' it can clearly be divided into 'socio' and 'linguistics'. We can say that 'socio' is related with society or sociology and 'linguistics' with language. We can further say that sociolinguistics deals with society, i.e., social norms and group behaviours in one hand and language on the other hand and it does that in relation to one another (p. 103).

Although different linguists mentioned above have tried to define the term 'sociolinguistics' on their own; they seem to have agreed with each other in the

basic concept which is aptly summarized by Hudson (1996), i.e. to say they all have focused on language in relation to society. Sociolinguistics, thus, is a branch of applied science, which deals with social norms, values, practices or group and their nature. So, the study of 'sociolinguistics' is quite important in order to understand the interrelationship between 'language' and 'society'.

Code Switching

Every normal human being conveys his/her message to others with the help of a language. At the time of conveying a message, if the interlocutors are monolingual the process of conveying it is possible in a single language. But if they are bilingual or even multilingual there may be certain terms or concepts, which may be difficult to clarify to other party with the help of a very language. When a bilingual or a multilingual person takes part in a conversation with another person who also knows and uses two or more language, s/he often shifts from one language to another. This process of shifting from one language to another is known as code-switching. The code switching can take place between or even within sentences in speaking and writing. Code switching has been a normal process now-a-days because every human being is at least a bilingual and even a multilingual.

Crystal (2003) defines code-switching as "The linguistic behaviour referred to as code-switching (sometimes code-shifting or, within a language, style-shifting), for example, can be illustrated by the switch bilingual or bidialectal speakers may make (depending on who they are talking to, or where they are" (p. 79).

Trudgill (1974) defines code-switching in a similar way when he writes "switching from one language to another, when a situation demands is called code switching" (p. 82). According to Hudson (1996) "Code-switching is the

inevitable consequence of bilingualism (or, more generally, multilingualism). Anyone who speaks more than one language chooses between them according to circumstances" (p. 51). To Halliday (1988), code-switching is ". . . the speaker moves from one code to another and back, more or less rapidly, in course of a single sentence" (p. 65).

There are different factors which can lead to code-switching. It is usually conditioned by ethnic background, age and social background of participants in question. The purpose of code-switching may vary depending upon the situation. The most important purpose of it may be to fill a linguistic or conceptual gap or for other multiple communicative purposes. Besides, purpose may be to show social and educational hierarchy, to suit topic of discussion or subject matter according to the context, etc.

As far as the types of code-switching is concerned different sociolinguists have categorized code-switching differently. However their classifications to some extent seem overlapped to each other as we can notice only terminological variations. Some types of code switching are given below. According to Wardhaugh (1998); code-switching is of two types:

a. Situational Code-Switching

This type of code-switching occurs when a language used changes according to the situations in which the conversants find themselves: they speak one language in one situation and another in a different one. No topic change is involved.

b. Metaphorical code-Switching

When a change of topic requires a change in the language used we have metaphorical code-switching (p. 103).

Poplack (1980) has identified three types of code-switching (as cited in Romaine, 1992, p. 112).

a. Tag Switching

In tag switching a tag in one language is inserted into an utterance of the other language. For example: Hari is very funny, *Chaina ta?*

b. Inter-sentential Switching

It takes place at a clause or sentence boundary, where each clause or sentence is in one language or another. For example;

I am fine here and *timi pani aaraamai chhau bhanne kaamana gardachhu.*

c. Intra-sentential Switching

In intrasentential switching, switching of different types occur within the same clause or sentence boundary. For example,

Manish le malai gift diyo.

Code-Mixing

Most people command several languages or different varieties of a language they speak and bilingualism and even multilingualism is the norm for many people through the world rather than unilingualism. People, then are usually forced to select a particular code whenever they choose to speak and they may also decide to switch from one code to another is absolute, it is then code-switching, however, if the switch is in the middle of the sentence (lexicon shift) then it is code mixing.

According to Hudson (1996):

In code-switching, the point at which the languages change corresponds to a point where the situation changes, either on its

own or precisely because the language changes. There are other cases, however, 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 (p. 53).

Crystal (2003) defines code-mixing as "Code-mixing involves the transfer of linguistic elements from one language into another: a sentence begins in one language, then makes use of words or grammatical features belonging to another" (p. 79). Regarding code-mixing Wardhaugh (1998) writes, "It is a change not entirely from one language to another but only the elements of one code are mixed into another" (p. 103).

On the basis of definitions put forward by different linguists what we can infer is that code-mixing is the mix of elements of one language into another one within a single utterance. And very often, this mixing takes place in word level. Code-mixing can be observed in every sphere of human life where bilingualism and multilingualism exist. We can observe code-mixing in different literary genres such as poems, stories, plays, newspapers and so on. The reporters/journalists prepare the news mostly in the Nepali language and mix certain English words or even phrases when certain concepts seem ambiguous for the readers to be conveyed in the Nepali language. This is often the case in English dailies published in Nepal.

For example: I always go to mandir for *puja*.

I eat *dal bhat*.

Difference between Code-Switching and Code-Mixing

As we already discussed in the previous section, code-switching and code-mixing are closely related terms and, therefore, they are sometimes used interchangeably. In fact, code-switching is a cover term which also includes code-mixing. However, we can observe some differences between them. The differences between code-switching and code-mixing can be shown as follows:

S.N.	Code-Switching	S.N.	Code-Mixing
I	It is a change from one language to another in the same conversation.	I	It is a use of language elements mostly nouns and verbs from one language in an utterance.
II	It is an absolute shift; e.g., <i>Ma bholi aundina</i> because I am sick.	II	It is a lexical shift; e.g., Republic establish <i>garnako lagi kingle nai</i> environment <i>banaidinuparchha</i> .
III	It is usually conditioned by situation and topic.	III	It is irrelevant of situation and topic.
IV	It can be equated with intersential code-switching.	IV	It can be equated with intrasential code-switching.

Mass Media and its Significance

Mass media are usually defined as the intermediate transmitters of message in mass communication. In other words, they are various devices through which professional communicators send their message to a large heterogeneous mass of people. They are so powerful that they keep power to explode the whole

world with information in a few seconds. Transmitting ideas, cultures, etc. from one corner of the world to another they have changed the world into a global village.

Literally, 'mass' denotes the large number of people and 'media' refers to any physical tools used for communication. Thus, 'mass media' refer to all the means of communication. Newspapers, magazines, radios, TV, film, online, e-mails, computers, photographs, signboards, etc. that can reach the mass of large population are examples of mass media. In other words, 'mass media' is simply considered as the media by which some information, news, views, reviews, opinions, etc. are transmitted to a large number of people belonging to different cultural background, age, sex, education in different places.

According to Asher (1994), "Use of the term "mass media" in reference only to radio, television and newspapers have tended to suggest a combined numerical peak of historical significance beside which all other means of communication, past and present, are seen as trivial" (p. 2420). Similarly, Hart (1991) writes: "The media are usually taken to be the mass media, the relatively modern technological/electronic media which involve technical devices and which have been developed especially for the purpose of communication" (as cited in Saud, 2000, p. 8).

Broadly, mass media can be categorized into two types; electronic media and print media. Electronic media make use of human voices with the help of electronic waves. Examples of electronic media include broadcasting, radio, television, cinema, public speech. Print media, on the other hand, make use of printed symbols to communicate message to receivers. Newspapers, magazines, journals, pamphlets, manuals, menus, books, posters are the examples of print media.

Both types of media viz., electronic media and print media play a very important role in the society. The basic differences between electronic media and print media is that the former are designed for the eyes while the latter are designed for ears. Highlighting the importance of mass media Boutwe all (1962) says 'the mass media have demonstrated traded over and over in the areas of entertainment, information, education, in mind and spirit" (as cited in Neupane 2006, p. 2).

Since mass communication is made possible with the use of mass media, the effect of mass media can hardly be undermined. Emphasizing the value of mass media Gamble and Gamble (1989) write that mass media are tools, instruments of communication, that permit us to record and transmit informations and experiences rapidly to large, scattered heterogeneous audiences; as such they extend our ability to talk to each other by helping us to overcome barriers caused by time and space.

The significance of mass media becomes very much clear when Verma (1985) writes:

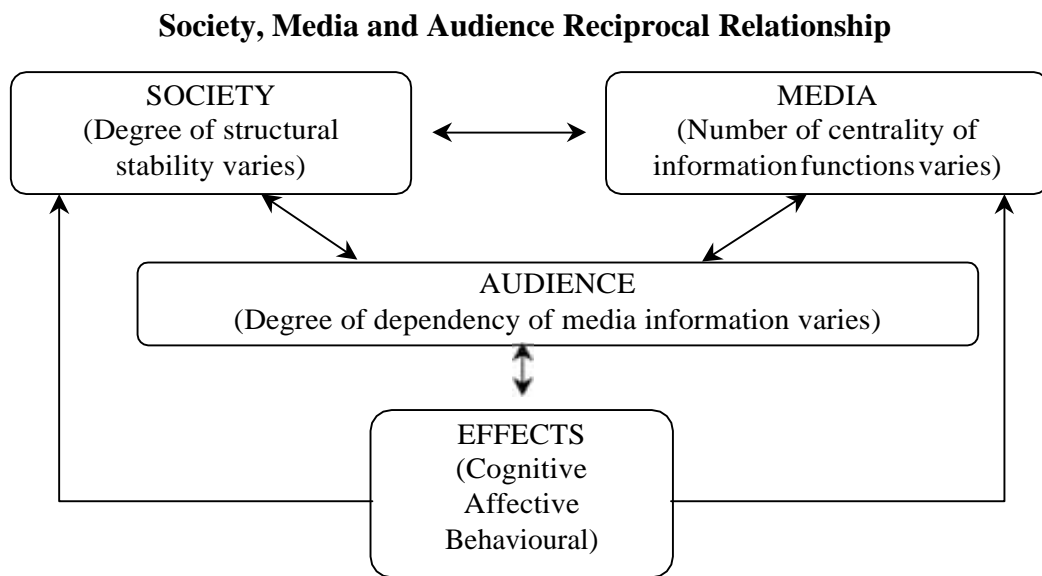
Mass Media can teach about new farming practices, industrialization, hygiene and nutrition, child care and family planning. Columns like 'Letter to the Editor' in a newspaper, where readers make complaints and suggestions, are used as a way of participation in the affairs of the country. The opinions ventilated in these letters can be a very useful feedback to the government. (p. 7)

Regarding the importance of mass media Krishen (1985) opines:

"Awareness level in all segments of society has gone up because mass media of today is assuming powerful role" (as cited in Narula, 1994, p. 77).

Similarly, Narula (1994) emphasized that mass media channels are mirrors and moulders of ideology. Therefore, the ideology of society as well as ideology of the communication channels are mutually dependent on each other.

Narula (1994, p. 78) has shown very clearly how media, audience and society are related to each other in the following figure:



From the above discussion and diagram, it can be said that mass media seem to play a diversified role in a society. Furthermore, mass media make the people aware of warning and threats from hurricanes, erupting volcanoes, depressed conditions, increasing inflation and military attacks. Mass media can function as a tool for interpretation. Interpretations, comments and opinions are provided to the readers that enriches public mind.

Mass media can link the people of different groups. For example, a man advertising attempts to link the need of buyers with the products of the sellers, geographically scattered people can be linked via the media that share a

common interest. Mass media transmit the values, norms of society from one generation to another generation and from one place to another one. Besides, mass media can function as valuable tools for entertainment. More importantly mass media can provide the people with different types of information. People can be easily educated by the mass media. Distance education and open university are in practice now-a-days because of the mass media.

Thus, the effect of mass media can be seen in a number of ways. More specifically, the significance of mass media can be realized in terms of the functions mass media work for:

1. Information
2. Education
3. Transmission of values
4. Cultural enrichment
5. Entertainment
6. Interpretation
7. Linkage
8. Persuasion
9. Advertising
10. Socialization

Print Media and its Role

Print media make use of printed symbols to communicate message to readers. Newspapers, magazines, journals, pamphlets, books, etc. are grouped under print media.

In fact, the history of modern media begins with the printed media, especially, with the printed book-certainly a kind of revolution. Books share with other print media the function of informing, persuading and entertaining, although

unlike newspapers and magazine they usually do not include advertising. Furthermore, books are a major channel for transmitting the cultural heritage. The role of print media can be seen with special reference to newspapers. Newspapers try to inform their readers objectively which is happening in their community, country and the worldwide. Newspaper is the main source of advertising too.

Highlighting the importance of newspaper, DeFleur and Dennis (1982) write "Newspapers are a private, profit-making business with a special role: delivering information to citizens to allow the robust discussion of public affairs necessary in a democracy" (as cited in Adhikary et al., 2006, p. 21).

The topics of newspapers can include political events, crime, sports, opinion, weather or anything that is interesting or important to the public.

The use of magazines has excellerated the significance of print media. Magazines cover various aspects of human life such as social, cultural, economic, and political. Magazines, in fact, inform, educate, entertain as well as persuade the people. They emphasize on photos, illustrations.

Usually, the report or articles that are published in the magazines are carefully researched and they give the impression of the scholarship and authority of the writer.

Print media have been attracting the special attention of a large number of people for a long time mainly because of their durability. Besides, newspapers, magazines, can be read at leisure time, have more credibility and have detailed coverage which electronic mediate lack.

There have been various interesting debates about the future of print media. Print media are facing challenges from various electronic media. It is said that

the overall readership is slowly but significantly declining due to increasing competition from television and the internet. The 57 annual world Newspaper Congress, held in New York in June 2004, reported circulation increase in only 35 of 208 countries studied. Most of the increase came in developing countries.

In spite of various challenges, print media still continue to serve as the basic information source. There is no doubt that the printed word has a permanent and lasting impression. The printed word can be referred to time and again by reader. Printed medium, clipping important news, comments, stories and happenings can be presented in a reference file for future consultation.

Nepali Code-Mixing in Nepalese English Dailies

English is not very widely used in Nepal. However, with the growing number of English medium schools, FM stations, newspapers, magazines in the country, quite a reasonable number of young people can be heard speaking English.

Since language is meant for communication, there should be a two way communication between a speaker and a listener or between a writer and a reader. In addition, language is always culture specific, so culture and language should go together for communication to take place. As we know that the culture of English speakers and the culture of Nepali speaker are entirely different, some cultural, religious words, phrases cannot be understood by the speakers of these different places. As a result, English is being modified and changed in accordance with Nepalese culture and situation, so that there is likely to have a good communication between the users of the language. This sort of modification can be seen in Nepalese print media as well.

Let us observe how the English language has been localized in print media in Nepal, specially in dailies:

Some words and phrases used in Nepalese dailies, especially, in 'The Kathmandu Post', 'The Himalayan Times' and 'The Rising Nepal' are given below:

- i. A proper Nepali meal (*dal, bhat* and *tarkari*) is a must for me provided I'm served with a lot of green vegetables.
- ii. After *puja*, I'm ready for the day.
- iii. With an objective of giving a platform to beauticians from all over Nepal, Lakme, the leader and expert in beauty industry, along with *saundarya kala Byawasayin Sangh*, is jointly organizing the first 'Lakme Bridal Make-up competition'.
- iv. Color Nepal, a literary and creative centre, organized a press conference at the Nepal Tourism Board (NTB), Exhibition Road on Wednesday to publicize *Rang Yatra 2065*, a three-day literary journey it is organizing to Pokhara, Chitwan and Bandipur.
- v. Organized by World Arts Forum, "World Festival 2008" kick started at the NAFA Hall of *Bal Mandir* of Naxal last Tuesday evening.

(The Kathmandu Post, Thursday, June 19, 2008, City Post, P. 1-2)

- vi. The *paleti* series aims at re-introducing Nepali *audhinik* music.
- vii. "I used to be ashamed of *Dhaka topi* and my roots but after listening to Nepali music and meeting Hari Katuwal, I realized how beautiful our music really was and why my forefathers loved the *topi* so much.

(The Rising Nepal, Sunday, June 29, 2008, DETOUR, p. 7)

viii. "Madhesi people's desire for autonomous Madhes *Pradesh*" and "group entry and proportional representation" of the Madhesi community in the Nepal Army are the major issues:

ix. With the support of government, *Janandolan* Primary Health Treatment Fund, Kathmandu Model Hospital (KMH) and Bishnu Lal support committee, a one and a half storey house has been built for Bishnu Lal at Satungal.

(The Himalayan Times, Sunday, June 29, 2008, p. 1)

x. As many as 25 bandits attacked passengers with *Khukuri* and injured Num Bahadur KC, Chandra Bahadur Buda and the helper of the bus.

(The Himalayan Times, Sunday, June 29, 2008, p. 5)

Review of Related Literature

Mass media is of course a vast and ever growing area of interest among the people in a society. However, a few research studies have been carried out particularly in Nepal in this area. We can find a number of researches conducted so far in code-mixing in print media and electronic media. The researcher has reviewed the literature relevant to the study which were carried out in the Department of English Education, Tribhuvan University and out side the country. Some of them are as follows:

Brett (1999) has written a research article entitled 'Standard English? Welcome to Nepal'. This article beautifully presents how Nepali English (NpE) is emerging in Nepal. The article, further, has given some examples of how standard English and Nepali English are different especially in word level. The article has thrown some lights on how English is being localized in Nepal. Similarly, Rai (2006) has also written an article entitled 'English, Hinglish and

Nenglish'. This article has clearly presented how English, Hinglish-Indian English and Nenglish- Nepali English are different from one another. In addition, the article presents how Nepali English is getting a form of its own in terms of spoken and written form, in terms of word, phrases and sentences.

Subedi (2001), Dahal (2006), Paudel (2007) and Paudel (2008) have conducted research studies on print media confined to dailies namely "English Code-Mixing in the Gorkhapatra Daily, Code-Mixing in the Gorkhapatra and the Kantipur, English Code-Mixing in the Annapurna Post and Code-Mixing in the Kantipur Daily" respectively. All the research studies have come up with similar findings. They found that words of day to day communication were maximally used and words mixed were mostly nouns, then adjectives followed by verbs and adverbs. Furthermore, studies have shown that borrowing is an ongoing process of word formation in any language.

Pangeni (2005), Subedi (2007), and Ghimire (2007) have carried out research studies in code-mixing in electronic media such as FM Radio and TV programmes. The topics on which they did their researches were "Code-Mixing in Kantipur and Classic FM Radio programmes, in Annapurna FM, and in TV programmes" respectively. Their major and common findings were that simple words and simple sentences are maximally used in the electronic media (radio, TV, FM, etc). Besides, they found that English code-mixing in Nepali language took place while expressing social functions (such as greeting, taking leave) seeking for information, expressing emotions and while focusing on special topics. Their next common finding was that interlocutors mix code depending upon the situation, mode of the speakers and their performance level and so on.

Bhattarai (2003), Poudel (2005), Lamichhane (2006) and Regmi (2006) have conducted research studies in "Code-mixing at the tourist spots of Kathmandu,

in T.U. premises, in the supermarkets and in public speaking respectively. They have concluded that English expressions are used according to the context and performance level of the participants. In addition, the words of day to day communication were mixed in Nepali expressions. In public places like supermarket and T.U. premises use of adjectives was found more than nouns.

One more interesting finding concluded by Bhattarai (2003) was that some cases of Nepali code-mixing in the English Language were found when the guide, tourist and the hawkers talked to each other.

No doubt, all aforementioned research studies conducted so far are related to mass media which have thrown some light on the language used in print media and electronic media. In addition, these studies directly and/or indirectly have significance in relation to teaching and/or learning activities. The conclusions drawn so far, of course, have been playing a pivotal role in making the people aware of the nature of language, style of language, reasons for code mixing and many more aspects of language used in mass media. A number of research studies have been conducted in English code-mixing in Nepalese dailies. But no research study has been carried out on Nepali-Code-mixing in Nepalese English dailies. In this context, it seems quite essential for us to know the nature and forms of the Nepali language mixed in different areas. For this, the researcher has aimed at finding out the nature of Nepali code-mixing in Nepalese English dailies.

Objectives of the Study

The general objective of the study was to find out the mixed Nepali expressions in Nepalese English dailies. The specific objectives of the study were as follows:

1. To identify and analyze mixed Nepali expressions at word, phrases, clause and sentence levels.
2. To list some pedagogical implications on the basis of the findings of the study.

Significance of the Study

This study is expected to be significant to all those who are directly and/or indirectly interested in mass media. More specifically, the study will be very useful in that it will provide the essential information in planning and designing the syllabus of mass communication and journalism. In addition, the study will work as a valuable asset for those language teachers and students who want to use English differently in different context like in ours. More importantly, this study will be beneficial to the persons who are interested in applied linguistics including translators, socio-linguistics as it will provide to some extent the different nature and form of the English language. Finally, this research will be equally fruitful to the prospective researchers who want to carry out research on applied linguistics especially on code-mixing and code-switching.

CHAPTER TWO

METHODOLOGY

The following methodology was adopted to achieve the intended objectives:

Sources of Data

The researcher collected the required data from secondary sources only.

Secondary Sources

The main secondary sources of data were the English newspapers daily, viz. 'The Rising Nepal', 'The Kathmandu Post' and 'The Himalayan Times'. In addition, the materials which were available in print media directly and/or indirectly related to the study were consulted. Similarly, to facilitate the research study previously carried out research works, articles, journals and various books on this field were consulted. The following books and articles were consulted for the study.

Schramm (1964), Wardhaugh (1998), Narula (1994), Brett (1999), Hudson (1996).

Sampling Procedure

For this study, the researcher adopted judgemental sampling, which is one of the useful non-probability sampling designs. That is, the researcher selected sample which he thought would provide the required data. For this, the researcher collected and went through the selected dailies namely 'The Rising Nepal', 'The Kathmandu Post' and 'The Himalayan Times' for 10 days from July 10 to July 19, 2008.

Tools for Data Collection

The researcher made use of observation schedules as a main tool for data collection. Observation schedules were used to collect data from the sampled population, i.e., 'The Kathmandu Post', 'The Rising Nepal' and 'The Himalayan Times' and then data were recorded in the dairy.

Process of Data Collection

First of all, the researcher collected the selected newspapers and read them intensively from the beginning to the end time and again. He read the selected dailies to find out the required information. On the basis of research tool he listed down the mixed Nepali expressions on those prepared sheets and analyzed them in terms of word classes, phrases, sentence types. Finally, the researcher again checked the data collected to be certain whether the data were sufficient or not.

Limitations of the Study

The study had the following limitations:

- a. The study was confined to a small portion of applied linguistics; code-mixing.
- b. This study only attempted to show the existence of code-mixing in the three Nepalese English dailies namely, 'The Rising Nepal', 'The Kathmandu Post' and 'The Himalayan Times'.
- c. The study was limited to Nepali Code-mixing in Nepalese English dailies.
- d. The study was limited to the 'print media only. The 'electronic media was excluded.
- e. The study was further confined to the analysis of mixed Nepali expressions in terms of 'words' and 'phrases'.

CHAPTER THREE

ANALYSIS AND INTERPRETATION

This chapter incorporates analysis and interpretation of the data collected from the sampled population of the English dailies, viz. 'The Kathmandu Post', 'The Himalayan Times' and 'The Rising Nepal'. For this purpose, the data collected have been analysed and interpreted from different perspectives. More specifically, the data are analyzed under the following headings.

1. Analysis and interpretation of mixed Nepali expressions in terms of:
 - a. Holistic Analysis
 - b. Word classes
 - c. Phrases
 - d. Cultural perspectives

Analysis and Interpretation of Nepali Expressions

Under this heading, the collected data are analyzed through different angles which are presented below:

Holistic Analysis of Nepali Expressions

Here, the term refers to the analysis of the total Nepali expressions mixed in the sampled English dailies, i.e., 'The Kathmandu Post', 'The Himalayan Times' and 'The Rising Nepal'. Nepali expressions are categorized into two headings which include word and clauses. The following table illustrates the mixed Nepali expressions in the sampled population.

Table No.1

Holistic Analysis of Nepali Expression in the Sampled English Dailies

S.N.	Expression Level	Frequency	Percentage
1	Words	88	83.80
2	Phrases	17	16.20
	Total	105	100

There were 105 Nepali expressions mixed in the sampled English dailies. Among them word level carries the largest portion of mixing, i.e., 83.80% of total expressions while phrase level occupies the smallest portion of mixing, i.e., 16.20% of total expression.

Analysis of Nepali Expressions at Word Level

Broadly, words can be categorized into two groups, viz. major and minor word classes. In analyzing the mixed Nepali words, only major word class has been taken into account. From this perspective, words can be classified into four types. The following table depicts the mixed Nepali words from major word classes.

Table No. 2

Frequency of Word Class Mixed in the Sampled English Dailies

S.N.	Word Class	Frequency	Percentage
1	Nouns	85	96.59
2	Adjectives	3	3.41
3	Verbs	-	-
4	Adverbs	-	-
	Total	88	100

The table above displays that total words mixed in the sampled English dailies were 88. Of them, nouns were 85, i.e., 96.59% and adjectives were 3, i.e., 3.41% of the total expressions. So, nouns occupy the largest portion of mixing while adjectives the smallest portion of mixing of total expression. But verbs and adverbs were not mixed in the sampled English dailies.

Analysis of Nepali Nouns in the Sampled English Dailies

Nouns can be categorized into five types. They are: proper noun, common noun, material noun, collective noun and abstract noun. The following table illustrates different nouns mixed in the sampled English dailies.

Table No. 3

Nepali Nouns in the Sampled English Dailies

S.N.	Types of Noun	Frequency	Percentage
1	Proper	16	18.83
2	Common	55	64.70
3	Material	13	15.29
4	Collective	-	-
5	Abstract	1	1.18
	Total	85	100

The table above states that total mixed Nepali nouns were 85. Out of them, 16 were proper nouns, i.e., 18.83%, 55, i.e. 64.70% were common nouns; 13, i.e., 15.29% were material nouns and similarly the frequency of abstract nouns was of 1, i.e., 1.18% of the total expression. Thus, the frequency and percentage indicate that common nouns had the highest entry whereas abstract nouns had the lowest.

The following instances will exemplify the different nouns mixed in the sampled English dailies:

* Rare animals like the one-horned rhinoceros, Asiatic elephant, musk deer, and others run through our gardens and birds like *Kade Vyakur* (found only in Nepal), *Danfe*, *Kalij* are seen here.

(proper nouns; The Himalayan Times, July 10, p. 10)

* Oat flour and clay powder plus *ashwagandha*, Corriander, cummin, fenugreek, ginger (*aduwa*), neem and pinch of turmeric (*haldi/besar*), all mixed with yoghurt (*dahai*).

(material nouns; The Himalayan Times, July, 12, p. 7)

* The physical postures, or *asanas*, most people think of as Yoga are just one segment.

* *Tatwa* can be seen.

(Common nouns; The Rising Nepal, July 13, p. 3)

* Call it a complex mixture of tenacity, resilience, tolerance, flexibility laced with "*Bibek*", but cannot define it specifically.

(Abstract noun; The Kathmandu Post, July 11, p. 5)

Analysis of Nepali Adjectives in the Sampled English Dailies

Adjectives are words that describe persons or things, for example big, red and clever in a big house, red wine and a clever idea. Adjectives can be classified into different groups. The adjectives mixed in the sampled English dailies are given in the table as follows:

Table No. 4

Nepali Adjectives in the Sampled English Dailies

S.N.	Types of Adjectives	Frequency	Percentage
1	Adj. of quality	3	100
2	Adj. of quantity	-	-
3	Adj. of number	-	-
4	Possessive adj.	-	-
5	Interrogative adj.	-	-
	Total	3	100

This table illustrates that only 3 Nepali adjectives were mixed in the sampled English dailies. In addition, adjectives mixed were of adjectives of quality only. Other types of adjectives were not mixed in the sampled English dailies.

Some examples of adjectives of quality mixed in the sampled population are given below:

* He is also working on his next *adhunik* album even as he divides his time between his job at Nepal Airlines Corporation and his music.

(adj of quality; The Kathmandu Post, July 11, p. 4)

* There are hundreds of thousands of *Pahari* like myself, whose family have been living in the tarai for more than eleven generations.

(adj of quality: The Kathmandu Post, July 15, p. 4)

Analysis of Nepali Phrases in the Sampled English Dailies

Phrases are a group of words without a finite verb, especially the ones that form part of a sentence. 'the green car' and 'on Friday morning' are phrases. Phrases can be classified into different types, such as noun phrase, verb phrase, adjective phrase, etc. Among the different phrases, only noun phrases were found in the sampled English dailies. The following table displays the nature of phrases mixed in the sampled population.

Table No. 5
Nepali Phrases in the Sampled English Dailies

S.N.	Types of Phrases	Frequency	Percentage
1	Noun Phrase	17	100
2	Verb Phrase	-	-
3	Adjective Phrase	-	-
4	Adverb Phrase	-	-
	Total	17	100

The table above clearly discloses the fact that only noun phrase is found in the sampled English dailies. Needless to say, it occupies the highest frequency in mixing, i.e., 100% of the total expression at phrase level.

Some instances of Nepali phrases are given below:

* Lumbini, the birthplace of Lord Buddha is held high among the *Char Dhams* (four greatest, pilgrimage sites) for Buddhist.

(Noun Phrase; The Kathmandu Post, City Post, July 14, p. 3)

* General Manager of *Saajha Prakashan*, which owned responsibility to sell and distribute school textbooks said that the books available in the recent days are not of quality.

(Noun phrase, The Rising Nepal, July 11, p. 3)

* *Haliya Pratha* is a kind of bonded labour just like the Kamaiya system that was abolished by the government some eight years ago.

(Noun phrase; The Himalayan Times, July 16, p. 3)

* They had not forgotten Momo out of the menu and *Kuriloko Jhol* (Asparagus soup) was also incorporated within it.

(Noun Phrase: The Kathmandu Post, City Post, July 11, p. 4)

Analysis and Interpretation of Nepali words/Phrases from Cultural Perspectives

Nepali words and phrases have been analysed and interpreted from linguistic point of view. It also seems appropriate to deal with such words and phrases from the point of view of culture. So, this section is specially concerned with the classification of the very words and phrases in terms of foods, traditions, festivals, etc.

Table No. 6

Nepali Words and Phrases in the Sampled English Dailies

S.N.	Nature of words/phrases	Frequency	Percentage
1	Foods	22	31.88
2	Festivals	4	5.80
3	Dresses	7	10.14
4	Traditions	36	52.18
	Total	69	100

There were altogether 105 words/phrases mixed in the sampled English dailies. But only 69 words and phrases are taken into consideration when analyzing them from cultural perspectives. Thus, the table above shows that words and phrases that belonged to foods were 22; i.e., 31.88%. Similarly words and phrases that belonged to festivals and dresses were 4, i.e., 5.80 and 7, i.e., 10.14% respectively of the total expressions. In the same way, words and phrases belonged to tradition, were 36, i.e., 52.18% of the total expressions. Of course, the frequency and percentage of the very words and phrases reflects the fact that words/phrases that belonged to traditions have got the highest entry while words and phrases that belonged to festivals have got the lowest entry.

CHAPTER FOUR

FINDINGS AND RECOMMENDATIONS

This chapter is the final one in this thesis. It deals with the major findings based on the analysed data. In addition, some recommendations and pedagogical implications have been suggested on the basis of the findings of the study.

Findings of the Study

On the basis of the analysis and interpretation of the data, the findings of the study can be summarized as follows:

1. The mixing of Nepali words and phrases in the English dailies was a regular and natural phenomenon.
2. Word level Nepali code mixing was found in the largest number. Out of 105 expressions mixed in the sampled English dailies, 88 (83.80%) were words whereas 17 (16.20%) were phrases.
3. As far as the word level code-mixing in the sampled English dailies is concerned, nouns were mixed maximally, i.e., 96.59% of the total word level mixing. There were 85 nouns used in the sampled population. Only 3 adjectives were mixed in the sampled English dailies which is 3.41% of the total word level mixing. The mixed Nepali adjectives were; *Adhunik, Khadi, and Pahari*.
4. Regarding the nature of nouns mixed in the sampled English dailies, common nouns were mixed maximally, i.e., 64.70% of the total noun level code mixing. Similarly, the percentage of proper nouns, material nouns and abstract nouns was 18.83%, 15.29% and 1.18% respectively of the total noun level code mixing. Only one abstract noun was mixed. For example; 'bibek'.

5. Nepali adjectives mixed in the sampled English dailies were of adjective of quality only. It means other types of adjectives were not found mixed.
6. Regarding phrase level code mixing, only Nepali noun phrases were found to be mixed in the selected dailies.
7. No Nepali sentence was found to be mixed in the sampled English dailies. Similarly, abbreviated forms were also not mixed in the selected dailies.
8. Most of the words and phrases mixed in the sampled English dailies belonged to culture and tradition of the Nepali language. Out of total mixing, words and phrases belonged to traditions were 36, i.e., 52.18%. And words and phrases that belonged to foods, festivals and dresses were 22, i.e. 31.88%, 4, i.e. 5.80% and 7, i.e., 10.14% respectively.

Recommendations

On the basis of the analysis and findings of the present study, I would like to present some suggestions of the betterment of future researches of this nature.

1. In order to achieve more applicable, reliable and valid result, the study area and population of the study should be extended as much as possible.
2. Further research should try to find out the underlying factors of code-mixing.
3. Apart from the Nepali language, mixed expressions of other language can also be the topic of the research.
4. Code-mixing in clause and sentence level should be carried out.

5. Nepali code-mixing should be studied in terms of linguistic, cultural and pragmatic perspectives.
6. Nepali code-mixing in other media like electronic can be carried out.
7. How English is changing and being adapted differently in different context should be studied comprehensively.

Pedagogical Implications

Some pedagogical implications have been suggested on the basis of the findings of the study. They are as follows:

1. As the study reveals that code mixing in the language of newspaper is a natural phenomenon, the teacher should be upto date with the language of newspaper to teach mass media.
2. The study of newspaper language should be included in school as well as in campus level curriculum so that students will be acquainted with how Nepali words and phrases have been used as English words and Phrases.
3. Teachers of English may make use of some Nepali expressions because there are such Nepali words and phrases which have no English equivalent terms.
4. Words especially nouns and adjectives should be given due emphasis when teaching and learning of a language than those of phrases.
5. The frequent use of mixed Nepali words and phrases rises the awareness on the part of the learners for their betterment in reading.
6. The research has found that the English language is now not a monolithic language. Instead it has got a number of variants like,

Nenglish (Nepali English), Hinglish (Indian English) and English, etc. So, the curriculum designers/planners should take the dynamic nature of language into consideration mainly to make the students familiar with different forms of English.

7. The teacher should teach the cultural words and phrases of the Nepali language especially related to foods, festivals and traditions to the students so that they will be in touch with their own language.
8. While teaching any language words and phrases from another language can also be used to make the concepts/sense more vivid.

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APPENDIX I

Mixed Nepali Expressions at Word and Phrase Level

Roman Tansliteration	Mixed words/Phrases	Class
K	aakash	N
ac r	achar	N
dhunik	adhunik	Adj
dikabi	adikabi	N
aduw	aduwa	N
agni	agni	N
akabari khurs ni	akbare khursani	NP
l	aloo	N
aml	amla	N
sana	asana	N
a wagandha	ashwagandha	N
b je	baaje	N
banda	banda	N
bartabandha	bartabandha	N
bhailo	bhailo	N
bhajan	bhajan	N
bh t	bhat	N
bh t m s	bhatmas	N
bhutun	bhutun	N
bibek	bibek	N

buw	bua	N
cakk j m	chakkajam	N
camp	champ	N
candan	chandan	N
c rdh m	char dham	NP
cauri	chauri	N
choel	chhoela	N
ciuri	chiuri	N
cukauni	chukauni	N
d l	daal	N
dahi	dahi	N
d i	dai	N
dāi gīt □	dain-geet	NP
dalit	dalit	N
d n fe	danfe	N
daur	daura	N
d □ h k	dhaka	N
dhaniy	dhania	N
dhito phuk uni	dhito phukauna	NP
deusi	deusi	N
diyo	diyo	N
d □ oko	doko	N
ek prade	ek pradesh	NP

g ij tr	gaijatra	N
gajal	gazal	N
ghi kum ri	gheeu kumari	N
haldi	haldi	N
haliy	haliya	N
h n̄ sko choel	hansko chhoela	NP
him li chetr	himali chhetra	NP
jal	jal	N
jamar	jamara	N
jana ndolan	jana andolan	NP
janai	janai	N
janaj ti	janajati	N
jayanti	jayanti	N
jaw n	jawan	N
kad□e bhy kur	kade vayakur	N
k lij	kalij	N
kam l	kamaal	N
kamij	kamij	N
kamaiy	kamiya	N
kanyad n	kanyadan	N
karuw	karuwa	N
khād□i	khadi	Adj
kukhur ko jhol	kukhurako jhol	N

kum ri j tr	kumari jatra	N
kup m ndup	kupamandup	N
kuriloko jhol	kuriloko jhol	NP
kot□	kot	N
loktantra	loktantra	N
m dal	madal	N
madhe i r striya mukti morc	madhesi rastriya mukti morcha	NP
mahajod□i	maha jodi	NP
m h parinirvan□a	mahaparinirvana	N
m m ghar	mamaghar	N
mandir	mandir	N
mantra	mantra	N
m su	masu	N
methi	methi	N
nayā gan□atāntrik Nepāl	naya ganatantrik Nepal	NP
okhar	okhar	N
pah ri	pahari	Adj
pakod	pakoda	N
p luñ goko s g	palungoko saag	NP
p n gr	pangra	N
prachalit lipi	prachalit lipi	NP
prithivi	prithivi	N

puj	puja	N
r strakabi	rastrakabi	N
ropani	ropani	N
rot□i	roti	N
s jh prak an	saajha prakashan	NP
sant n	santaan	N
s rangi	sarangi	N
suruw l	suruwal	N
t s	taas	N
tatwa	tatwa	N
t□had□o bh k	thado bhaka	NP
tol	tola	N
t□opi	topi	N
tulsi	tulsi	N
w yu	vayu	N
yog	yoga	N
yog guru	yoga guru	NP

APPENDIX II
Some Samples of Nepalese English Dailies