

**Code-switching and Code-mixing between Bangla and English:  
Undergraduate Private University Students**

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**2011-3-92-013**

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Thesis submitted in partial fulfillment of the requirement for Degree of  
Masters of Arts in English Language Teaching

Department of English

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*To my father, Rear Admiral (Retd.) AZMA Moquit*

*&*

*To my mother, Shajeda Moquit*

## **Abstract**

This report focuses on code-switching and code-mixing by undergraduate students of private universities in informal setting in Bangladesh. It examines the types of code-switching and code-mixing between Bangla and English that are taking place among these students of undergraduate level. It also examines the reasons behind different types of code-switching and code-mixing among them. The attitude of the students towards code-switching and code-mixing has also been considered. The study reveals an ambivalent attitude of the participants in their using of code-switching and code-mixing between Bangla and English. On the one hand they are actively doing code-switching and code-mixing due to the ideology shaped by globalizing forces and on the other hand they are showing negative attitude towards its use due to the ideology shaped by the identity of being a Bangladeshi. Overall, the study sheds light on how code-switching and code-mixing between Bangla and English has become part of everyday life of undergraduate private university students and how different ideologies can cause ambivalent attitude regarding the use of code-switching and code-mixing.

Key words: *code-switching, code-mixing, ambivalence*

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## **Declaration**

I hereby declared that this thesis is based on my original work except for quotations, and citations, which have been duly acknowledged. I also declare that it has not been previously or concurrently submitted at other institutions.

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## Chapter I

### 1.1 Introduction

It is not uncommon for people in Bangladesh to mix and switch between English and Bengali in informal settings. This mixing and switching can be found in the speech of educated and uneducated people living in rural and urban areas of Bangladesh. According to Hudson (1996) code-switching<sup>1</sup> (hereafter CS) refers to a situation when a bilingual speaker chooses to speak certain languages according to the circumstances. Kachru (1983) says code-mixing<sup>2</sup> (hereafter CM) refers to the transfer of linguistic units from one language into another and the units may be morphemes, words, phrases, clauses or sentences (as cited in Abbas, Aslam & Rana, 2011).

Tertiary level education in Bangladesh is traditionally English medium (Banu and Sussex, 2001). English is the medium of instruction in most of the private universities and also provide at least two basic English language courses to the students (Rahman, 2005). According to Basu (2009) the English-medium-educated urban and upper class youth and those acquiring their tertiary level education from private universities of Dhaka city, are among those who tend to CS and CM between Bangla and English. This study aims to find forms and functions of CS and CM in private university students' conversation in informal settings.

According to Banu and Sussex (2001) the practice of CS and CM is commonly seen in spoken language in Bangladesh. Students of private university show positive attitude towards CS and CM and they are ready to accept any change in Bangla language for the sake of CS and CM (Mamun, 2012). It is important to identify the attitude of the students towards CS and CM between Bangla and English which is another issue addressed by this study.

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<sup>1</sup> In this report the term code-switching is used to describe switching between Bangla and English that takes place within and across sentences.

<sup>2</sup> The term code-mixing is used to describe the mixing of Bangla and English within a word boundary. It is also used to describe words in Bangla or English that have a unique pronunciation resulting from the use of pronunciation from English or Bangla.

## 1.2 Problem statement

According to the National web portal of Bangladesh (2012), the education system of Bangladesh has three stages and these are primary, secondary and tertiary levels. According to a UGC report (2012), primary education is a 5-year cycle while secondary education is a 7-year one with three sub-stages: 3 years of junior secondary, 2 years of secondary and 2 years of higher secondary. The tertiary education (3-5 years) is provided through universities and colleges under supervision of University Grants Commission. At university levels there is a scope to choose the Bangla or English as the medium of instruction as medium of instruction in public universities is Bangla and in private universities the medium of instruction is English (Alam, 2006). In Bangladesh English is taught, in primary, secondary, higher secondary and tertiary levels, in all three categories of education system: Bangla Medium, English Medium and Madrasa system (Alam, 2006). The students who pass from these institutions join either public or private universities for higher education. According to Alam (2006) in private universities the medium of instruction is English. So it is natural that students from all these categories have varied ranges of proficiency in English (Alam, 2006). Basu's (2009) study focusing on English medium educated urban youth show that they tend to use a mixed-code speech style or 'Banglish'<sup>3</sup> which is the result of CS and CM between Bangla and English.

According to Bhatia and Ritchie (2004) CM refers to the mixing of various linguistic units (morphemes, words, modifiers, phrases, clauses and sentences) from two grammatical systems within a sentence. On the other hand, Grosjean (1982) puts forward some reasons for CS for example, mixing two languages when there is no proper words or expressions or when there is no appropriate translation for the language being used. Grosjean (1982) also adds that CS can be used for many other reasons, such as quoting what someone has said, specifying the addressee, qualifying what has been said, or talking about past events. According to Kim (2006), the interlocutors, situations, messages, attitudes, and emotions generate CM. This study addresses these issues and tries to find out the forms and functions of CS and CM that occurs in informal speech of private university students to understand its use appropriately.

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<sup>3</sup> Banglish is used in this report to describe the mixed-code speech style that is the result of the mixing of Bangla and English within words, phrase and sentence level.

### **1.3 Purpose of the study**

The purpose of this study is to find out the forms and functions of CS and CM between Bangla and English in the conversation of students of private universities in Bangladesh in an informal setting. Another purpose of this study is to look at the views of participants regarding the use of CS and CM and find out whether it is received positively or negatively.

### **1.4 Central research questions:**

This research attempts to answer the following research questions:-

1. What are the reasons behind the occurrence of CS and CM in the conversation of informal settings of private university students of Dhaka city?
2. What are the forms and functions of CS and CM in these conversations?
3. What attitude do the students hold towards CS and CM between Bangla and English?

### **1.5 Significance of the study**

The occurrence of CS and CM in the conversation of the private and public university students of Bangladesh is not a new issue. This study specifically focuses only on private universities in Dhaka city. Nevertheless, till now no research has been conducted in this area. The study will enrich the theory regarding CS and CM between Bangla and English. Besides, those who hold negative/positive attitude towards CS and CM between Bangla and English will be able to understand the underlying causes that forces private university students for using CS and CM in informal setting.

### **1.6 Delimitation**

This study delimits itself to the private universities in Dhaka. Four private universities were surveyed to collect data. These are East West University, North South University,

American International University, Bangladesh and Brac University. Only the undergraduate students of second and third year were interviewed to collect data.

## **1.7 Limitation**

Since there are few studies on the issue of CS and CM at the educational institutions in Bangladeshi context, till writing this dissertation, hardly any research was conducted on the CS and CM between Bangla and English in the informal speech of private university students of Bangladesh. This study was conducted on four private universities of Dhaka. These universities are East West University, North South University, American International University and Brac University. The scenario of public in both Dhaka and outside Dhaka and private universities outside Dhaka might be different.

## **1.7 Operational definitions**

### **1.7.1 Code-switching**

According to Hudson (1996) CS refers to a condition when a bilingual speaker chooses to speak certain language according to the circumstances. Paplock (2000) defines CS as the alternation of two languages within a single discourse, sentence or constituent (as cited in Abbas et al.). Valdes Fallis (1976) referred to CS as “the alternation of two languages at the word, phrase, clause, and sentence levels” (as cited in Abalhassan and Alshalawi, 2000).

### **1.7.2 Code-mixing**

Code-mixing is a condition where a fluent bilingual talking to another fluent bilingual changes language without any change at all in the situation (Hudson, 1996). According to Kachru (1983) CM refers to the transfer of linguistic units from one language into another and the units may be morphemes, words, phrases, clauses or sentences (as cited in Abbas, Aslam & Rana, 2011). Muysken (2000) defines CM as cases where lexical items and grammatical features from two languages appear in one sentence.

### **1.7.3 Banglish**

According to Basu (2009) the term ‘Banglish’ has been used variously in the literature. He defines three types of Banglish: The first one is the English with Bangla accent. This type of Banglish can be seen among the educated Bangladeshis who speak English with Bangla accent which is visible in radio talk shows, movies, popular drama series etc. The second one is the Bangla spoken with English intonation pitch pattern. This type of Banglish is visible among upper class youth who goes to English medium educational institutions. The third one is the speech style which has a mixture of Bangla and English through code-switching and code-mixing. This type of Banglish can also be found among Upper class youth who attend English medium educational institution.

## Chapter II

### Literature Review

#### 2.1 Code-switching and code-mixing

According to Hudson (1996) CS refers to a situation when a bilingual speaker chooses to speak certain language according to the circumstances. Hudson (1996) also says CS refers to a situation when a bilingual speaker chooses to speak certain language according to the circumstances. Paplock (2000) defines code-switching as the alternation of two languages within a single discourse, sentence or constituent (as cited in Abbas et al.). Hoffman (1991) describes code-switching as the switching from one language to another language between sentences and it can take place during a conversation (as cited in Chakrawarti, 2010). An example by Holmes (2001) of CS

“People here get divorced too easily. Like exchanging faulty goods. In China it’s not the same. *Jia gou sui gou, jia ji sui ji*” (If you have married a dog, you follow a dog, if you’ve married a chicken, you follow a chicken) (as cited in Chakrawarti, 2010).

On the other hand, Muysken (2000) defines CM as cases where lexical items and grammatical features from two languages appear in one sentence. Hudson (1996) states that CM is a condition where a fluent bilingual talking to another fluent bilingual changes language without any change at all in the situation. According to Hoffman (1991) CM takes place within a sentence (as cited in Chakrawarti, 2010). An example of mixing by Stockwell (2002) shows mixing between Malay and English:

“This morning I *hanter* my baby *tu dekat babysitter tu lah*” (This morning I took my baby to the babysitter) (as cited in Chakrawarti, 2010).

According to Grosjean (1982) Some people face difficulty in distinguishing between CS and CM. CM transfer elements of all linguistic levels and units ranging from a lexical item to a sentence, so that it is not always easy to distinguish CS from CM (Grosjean, 1982). But according to the definitions of CS and CM it is easy to distinguish between CS and CM. CS takes place between sentences and the speaker switches from one language to another based on

the situation. CM occurs within a sentence and the speaker mixes two or more languages without depending on the situation.

## **2.2 Code-switching and code-mixing in Bangladesh**

Banu and Sussex (2001) deals with the linguistic background of Bangladesh to find out the causes behind CS that occur in the society of this country. According to them, due to British colonization Bangladesh was influenced by English and then Pakistani rule introduced Urdu which influenced Bangla. They also added that English gradually lost the place of the language of colonizers and became the favored foreign language with holding the prestige of the international language among the people of Bangladesh. English began to become a part in the field of administration, education, law and media as the dominating language (Banu and Sussex, 2001). English has not only gained a status in Bangladesh it has also influenced the vocabulary and phonetics of Bangla. Banu and Sussex (2001) found that Bangla language policy have not yet been responding quickly due to incompetence in implementation. They also found that Bangla was not used in domains like administration, education, law and media due to lack of proper registers. Finally, they found that, a group of generation found English as the distant foreign language due to change in the role of English from the language of colonizer to international language among the people. Banu and Sussex (2001) felt that even with best effort it was proved difficult to develop new lexis, register and texts in Bangla. As the English dominant generations are moving towards retirement, they thought that pressure is being created on emphasizing international English.

Rahman (2005) says that English has the status of international language in Bangladesh and it is now becoming lingua franca. According to him since independence Bangla got overwhelming importance which limited the use of English in the socio-cultural domain. But now, he says, as the use of English is increasing slowly and there is a significant evidence of using English with Bangla as code-switching and code-mixing. He claims that previously English was introduced as a compulsory subject from primary to higher secondary level. In addition, at the tertiary level, English was introduced as a compulsory subject in many disciplines. According to him, due to political ideologies, the government tried to assign new



roles of Bangla in public life and this was one of the reasons of downfall of English. Rahman (2005) says that the emergence of private universities in Bangladesh and use of English in those private universities has given English an extra emphasis in the private university education system. The syllabuses in the private universities are designed not only to improve the deteriorating English standards, but also to allow the students to compete in the job markets.

According to Basu (2009) this variety became popular among young generation but in the local newspapers there was criticism against Banglish or the mixed-code speech style. He finds that FM Banglish is in contrast to regular mainstream Banglish. FM Banglish sounded more artificial due to intentional exaggeration. According to him, the participants in the study claimed that FM Banglish is an extension of a colloquial variety that already existed among upper class youth and this variety helps to create a bond between RJs and the audience. Basu (2009) also finds that there is an influence of international FM culture on FM Banglish which is the result of training of RJs. In the study, some of the participants criticized Banglish and also felt that it is a threat to Bangla due to its artificialness and unnaturalness. Basu (2009) claims that there is a decline in the use of Banglish in the FM radio because they needed to accommodate wider audience.

### **2.3 Different types of code-switching and code-mixing**

According to Wardhaugh (1992), there are two types of code switching. He identifies one as situational code-switching and another as metaphorical code switching; Social norms control the situational code-switching and it changes from situation to situation. Wardhaugh (1992) says that situational code-switching occurs when the languages change according to the situations where the speakers are in. He also claims that the topic does not change in this type of CS. According to Hudson (1996) situational CS occurs due to the switches that always correspond with changes from one external situation to another. The choice of language is controlled by rules that are learned by the community members through their experience (Hudson, 1996). Metaphorical code-switching occurs when the topic is needed to be changed in the language used (Wardhaugh, 1992). Hudson (1996) says that in some cases the choice of language determines the situation rather than situation determining the choice which is known as metaphorical code-

switching. He also says that in metaphorical code-switching the situation is less clear either because the speech is ambiguous or because the speaker decides to ignore observable external situation and focuses on less observable characteristics of the people concerned. Blom and Gumperz (1972) have done a research at Hemnesberget in Norway and found situational and metaphorical code choices. As an example of situational code-switching they observed that teachers deliver formal lectures in the standard dialect (Bokmal), but if they want encourage open discussion, they shift to the local dialect (Ranamal). Here the code choice depends on the situation. As an example of metaphorical code-switching they observed that in clerk-resident exchange at the community administration office, greetings and inquiries about families took place in Ranamal but conversation about business transaction took place in Bokmal.

Hoffman (1991) shows many types of code-switching and code-mixing based on the juncture or the scope of switching where languages take place (as cited in Chakrawarti, 2010). These are:

### **Types of code-switching**

**Inter-sentential switching:** This type of CS is described as switching between clause and sentence boundary. Hoffman (1991) provides an example by showing that when an adult Spanish-English bilingual says: “*Tenia zapatos blancos, un poco*, they were off-white, you know” (as cited in Chaktawarti, 2011).

**Intra-sentential switching:** This type of CS is described as switching between two languages within a sentence. An example is from Wardaugh (1986) “*Estaba training para pelar*”: “He was training to fight” (as cited in Chaktawarti, 2011).

**Emblematic switching:** This kind of CS takes place when tags, exclamation and certain set phrases in one language are inserted into utterance of another language. An example by Hoffman (1991), when an adult Spanish- American English uses Spanish exclamation in an English utterance: “Oh! Ay! It was embarrassing! It was very nice, though, but I was embarrassed!” (as cited in Chakrawarti, 2010).

**Establishing continuity with the previous speaker:** This form of CS takes place to continue the utterance of the previous speaker. Chakrawarti (2011) provides an example when an

Indonesian speaker speaks in English and then the other speaker tries to reply him in English. For instance:

Speaker 1: I can't get leave him 'coz I love him so much...

Speaker 2: Correct! You got the point! *Kata 'banget' itulah letak permasalahanmu sekarang ini*

### **Types of code-mixing**

**Intra-lexical code-mixing:** This type of code-mixing occurs within a word boundary. Chakrawarti (2011) gives an example of the word *kuenjoy* (English word enjoy with the Swahili prefix *ku*, meaning 'to')

**Involving a change of pronunciation:** This kind of code-mixing takes place at the phonological level. For example, the word 'strawberry' is said to be 'stroberi' by Indonesian people (Chakrawarti, 2010).

Alam (2006) provides with different types of CM based on her work on code-mixing in Bangladesh. According to her, following types of CM are found in Bangla language:

**Intra word (within word) code-mixing:** This kind of CM occurs within the sentence. It usually occurs as root word from one language and suffix from the other. For example, in Bangla language there are two types of intra word CM takes place. These are:

English root word and Bangla suffix: 'concept-*ta*' (article), 'friendship-*er*' (possessive) and 'assignment-*gula*' (plural). These examples show that the Bangla suffixes are used with English root words. Concept, friendship and assignment are English root word and *-ta*, *-er* and *-gula* are Bangla suffixes.

Bangla root word and English suffix: "*Bhab-ist*" (it means moody). This example shows that the English suffix is used with Bangla root word. *Bhab* is a Bangla word and *-ist* is a suffix in English.

**Intra-word mixing:** In this type of CM English words and phrases are inserted into Bangla sentence or utterances. For example, "*Amra kono ashanurup response pachhina*". (We are not getting any positive response). Here the speaker uses CM by using an English word within a Bangla sentence.

These scholars have shown that there can be various types of CS and CM. these includes situational CS, metaphorical CS, inter-sentential switching, intra-sentential switching, emblematic CS, establishing continuity with previous speaker, intra-lexical CM, involving a change of pronunciation, intra word CM, inter word CM. These types show how CS and CM take place within a conversation. Their occurrence within sentences and utterances are based on the reasons. The reasons behind CS and CM are discussed below in the next section.

## **2.4 Reasons behind code-switching and code-mixing**

Hoffman (1991) provides some reasons for which a speaker switches or mixes codes (as cited in Chakrawarti, 2010). These are:

### **Talking about a specific topic**

Sometimes, people prefer to talk about a particular topic in one language rather than in another. An example can be found in Singapore where English language is used to talk about trade or a business matter, Tamil as the language of one of the important ethnic groups in the republic , Malay as the language of the region and Mandarin for international “Chinese” language.

### **Quoting somebody else**

A speaker switches code to quote any expression, proverb, or saying of some famous person. This kind of switch contains the words that the speaker is claiming the quoted person said. For example:

A: *Bolehkah saya tahu nama anda, Pak?* (May I know your name, Sir?)

B: What is a name.

In this interaction, B uses famous proverb ‘what is a name’ to answer A by switching from Indonesian to English.

### **Being emphatic about something (express solidarity)**

When someone who is talking in a language that is not his native language wants to be emphatic about something, he will switch from his second language to his first language. On the

other hand, he might switch from his second language to his first language because he feels more comfortable to be emphatic in his second language rather than in his first language.

### **Interjection (inserting sentence fillers or sentence connectors)**

Interjections are inserted into a sentence to convey surprise, strong emotion, or to gain attention. Interjection is a short exclamation like: Hey!, Well!, Look!, etc. They have no grammatical value and are usually used in spoken language rather than in written. This kind of interjections results in CS and CM while speakers are in a conversation. An example is given by Chakrawarti (2011) where Chicano professionals, after having been introduced by a third speaker, saying goodbye by talking briefly:

A : Well, I'm glad to meet you.

B : *Andale pues* (O.K.Swell). And do come again. Mm?

### **Repetition used for clarification**

When someone wants to clarify his speech so that it could be understood better by his listener, he sometimes uses both of the languages to say the same message. An example by Grumpez (1982) on which a speaker is using both Hindi and English to clarify his message (as cited in Chakrawarti, 2010):

Father asking his small son while walking through a train compartment, "Keep straight. *Sidha jao*" (keep straight).

Saville-Troike (1986) also gives some more reasons for switching or mixing languages (as cited in Chakrawarti, 2010). These are:

### **To soften or strengthen request or command**

CS and CM can strengthen a command as the speaker can feel more powerful than the listener because he can use a language that everyone cannot. According to Chakrawarti (2011) Indonesian people switches from Indonesian to English to request for something because English is not their native tongue so it sounds less direct than Indonesian.

### **Because of real lexical need**

Lack of equivalent lexicon in the languages speakers tend to switch and mix languages in their conversation. When a speaker tries to convey a message through a word which is not available in his first language then he will switch to his second language to express his message. Vice versa when he fails to find a word in his second language to express his message then he will switch to his first language.

Alam's (2006) research on code-mixing in Bangladesh done on white collar service holders and professionals provides some reasons behind CM and these are as follows:

### **Spontaneous shift**

Almost all the speakers claimed that their mixing was due to spontaneous shift. Speakers claimed that as they know a separate language and do not want to confine themselves to one language. They feel that they can express their emotion better by mixing languages.

### **To draw attention**

English helps people to draw attention of others. 45% of CM occurred in the speech of people due to this reason. The speakers used English in an educated environment which separates them from others in the surroundings.

### **To show off status**

People insert English words in their Bangla conversation to show off their status. Bangladeshis take it for granted that the ability to use English in their conversation is the evidence of better background, education and social status.

### **To impress for professional purpose**

The target audience said that English helped to impress their clients and customers. 92% of the mixing was triggered by this reason. According to them mixing Bangla and English is not a matter of happiness but a matter of convenience. It allows them to convey their message easily.

### **To impress the opposite sex**

The study showed that 21% of mixing occurred for the purpose of attracting opposite sex. English helps the speaker to enhance their smartness and image which helps them to get boy or girl friends. This reason was found mainly among young people.

### **To alienate a particular group or person from conversation**

Bangladeshi people who know English tend to switch in English from Bangla in their conversation to isolate themselves from those who do not know. This helps them to develop solidarity among themselves. Alam (2006) provides an example of an NGO worker who switches to English from Bangla while talking to her colleagues when she was talking about her two domestic helps. In this case only the words and sentences related to the situation were in English and not the whole conversation. Her colleagues did the same so that the maids could not understand their criticizing.

### **Lack of appropriate translation equivalent in Bangla**

Speakers mixed Bangla and English in their conversation because of the lack of appropriate equivalent in Bangla. There are many words in English of which Bangla does not have equivalent. As a result, the speakers tend to use that exact English word in their conversation. On the other hand, some speakers lack sufficient command over English. That is why they tend to mix codes. They start their conversation in English, but due to incompetence in English they switch back to Bangla.

### **The medium of instruction in a particular language**

The written language used in the higher education in Bangladesh is written in English and as a result people switch to English when they talk about the subjects that they thought. The majority of the professions in private sectors provide trainings that are conducted in English. The press briefing for the purpose of launching a product is also done in English. As a result people tend to use English for dealing with these situations and topics.

### **Euphemism**

English words are used for euphemistic reasons because the equivalent Bangla words sound odd or related to certain unpleasant matter about which people talk indirectly. As an example, she says that English “toilet” or “fresh room” is used instead of Bangla paykhana which has one more meaning-to excrete.

Researchers have identified some other reasons for CS and CM and these are as follows:

### **To accommodate**

Speakers design their speech style in response to their audience which involves CS and CM. Bell (1984) terms it as ‘responsive’ dimension of style. According to Bell (1984) speakers shift their style to bring his style into sync or to show dissimilarity with the person he is addressing. These are known as convergence and divergence in the speech accommodation theory. This theory suggests that the greater the desire for approval, the greater the convergence and the greater the desire for disapproval, the greater the divergence. Speakers accommodate their style to win approval or disapproval of the addressee. Thelander (1982) analyzed twelve dialects-to-standard variables of Swedish (as cited in Bell, 1984). His informants shifted to more standard variables in the interviews than in peer group.

### **To avoid taboo and slang**

According to Tinny (2010) there are certain words which are not acceptable and avoided and not expressed directly in public. She states that these words which cause anxiety, embarrassment and shame for a person in the society are known as taboo words. Wardaugh (1992) states that these words could involve death, sex, bodily functions, religious matters, politics etc. He claims that some expressions make people to talk about unpleasant things in a pleasant manner. Labov (1972) found that taboo words are mostly found in adolescent peer groups (as cited in Tinny, 2010).

Slang is considered as vulgar and offensive form of language. According to Eble (1998) slang is “customarily reported as the idiosyncratic and deviant vocabulary of quirky or suspicious groups” (as cited in Tinny, 2010). Hummon (1994) worked on the college slangs and found out that the undergraduate students use slangs to characterize peers (as cited in Tinny, 2010). He finds these college slangs as highly expressive and at the same time lacking dignity. Hummon (1977) says that college slangs are used by undergraduate students in informal settings to represent a subculture group (as cited in Tinny, 2010). Some of the slangs that are used by Bangladeshi undergraduate students use some slangs to mock someone with words like “nerd” and “aatel”, slangs related to social competence like, “khet” and “unsmart”, slangs to show unfriendliness “vebs” and “faul” some slangs related to sex like “chicks” and “slut”, some related to clothing style like “gay”, “homo” and “punk” etc. (Tinny, 2010).

### **To adopt the popular culture**

Tinny (2010) says, popular culture or pop culture is a culture which is accepted widely and well-liked by a large number of people. But according to her the term ‘popular’ has various meaning according to its contexts in which it is being used. Tinny (2010) claims that pop culture refers to the latest trends and styles that the people follow in their everyday life and it includes cloths, movies, music or anything else that is related with the everyday life (Tinny, 2010). According to Tinny (2010) RJs are influenced by western language and style and they trend to show that through mixing Bangla and English in their speech. She says this mixed language captures the attention of the listener who is mostly the youths.



## **2.5 Studies of code-switching and code-mixing between English and other languages**

There are other researchers who have done study on CS and CM between English and another language. Their study show that the reasons could vary according to the participants and their need in the conversation.

A study by Abalhassan and Alshalawi's (2000) on the behavior of Arab students studying in United States towards code-switching provides us with some reasons behind CS. These are: lack of appropriate scientific terms, terms related to the topic are known by the speakers only in English, to show off, expressing happiness, lack of appropriate words, easier to talk about the study in English, hard to remember the equivalent words of English in Arabic, to express anger, speakers are used to talk in English for certain topics, cannot say taboo words in Arabic (Abalhassan and Alshalawi, 2000).

Another study by Li's (2008) on Cantonese-English mixed code and classroom code-switching provides us with some reasons for code-switching. He claims that Chinese Hongkongers have basic literacy skill in English and therefore they use this skill when there are no known Chinese equivalent words for example, iPod, YouTube, Facebook etc. Another reason to use the English skill is when English words are more noticeable due to EMI education for example, final year project, group presentation, PowerPoint etc. They use this skill again when products and services are better known by their English brand names in adverts like, Rejoice. They also use the English language skill when the Chinese equivalents are not preferred for semantic reasons like, the Chinese word might sound funny. Another reason to use the skill is when the English terms are considered more convenient, shorter and well-known acronyms like, DNA, WTO etc. Another reason is when there is a need of negotiation of identity for example, in a Chinese conversation the snobbish shop assistant and shoppers who feel that they deserve better service uses English with native like accent. The last reason that she provides is that the English provides the hint at the speaker is a member of the elite group and better educated native speakers of English.

## **2.6 Attitudes towards code-switching and code-mixing in Bangladesh**

The attitude toward CS and CM between Bangla and English varies according to the individual. The study by Alam (2006) and Mamun (2010) provides us with some of the views that people hold towards CS and CM.

Alam (2006) found that Bangladeshi people have a complicated attitude towards code-mixing. According to her, some claim that English should not be used in the conversation that takes place between Bangladeshis in any kind of environment and there is a group of people who sees mixing of two languages as humiliating. She also says that some people are ready to accept mixing of Bangla and English only in the office. She also says that majority of the intellectuals are against code-mixing because it will reduce the use of Bangla. On the other hand there is another type of people who feel comfortable in mixing both languages (Alam, 2006).

According to Mamun (2012), majority of the people in his study showed positive attitude towards CS and girls are more in favor of CS than boys. But more than half of the participants felt that CS does affect Bangla negatively. Mamun (2012) says that this contradiction shows that people are aware and conscious about the negative affect of switching between Bangla and English but they are practicing it with positive attitude. He claims that this result means people are accepting the destruction of their mother tongue in a conscious mind.

## **Chapter III**

### **Methodology**

#### **3.1 Introduction**

This chapter deals with the theory and methods applied in this study. The research design, theoretical framework, data collection method, data analysis procedure and the problems of data collection are discussed in this chapter.

#### **3.2 Research Design**

This research is qualitative and analytical. Only linguistic data was collected for this paper. The data was collected from four universities of Dhaka city and these are East West University, North South University, American International University and Brac University. Total 7 conversations were collected in order to find the answers of the research questions.

#### **3.3 Theoretical framework**

This study has employed Hoffman's (1991) different types of CS and CM as theory. It has been used to analyze different types of CS and CM. The study has also employed Hoffman's (1991) and Alam's (2006) different reasons of doing CS and CM as theory to analyze the reasons behind CS and CM. It has also employed Bell's (1984) accommodation theory to identify the reasons behind CS and CM. The data was also explained by the local customs and norms of Bangladeshi context.

### **3.4 Data collection method**

The data was collected in two steps. In first step, the data was secretly recorded by a cell phone from various private university areas. The main reason for secret recording was to capture the natural conversation. The participants were informed later about the recordings for their approval to use them for research. Most of the data was collected in day time. Total 7 conversations were recorded and from those, two conversations from East West University, two conversations were from North South University, two conversations from American International University Bangladesh and one conversation from Brac University. In the second step the participants were interviewed based on the three questions from the questionnaire. Collected data is analyzed based on the central research questions.

### **3.5 Data analysis procedure**

As mentioned in the theoretical framework section, the data was analyzed by Hoffman's (1991) different types of CS and CM. The data was also analyzed by Hoffman's (1991) and Alam's (2006) different reasons of CS and CM. The data was analyzed according to the central research questions. The analyzed data was presented in findings section and finally the central research questions were answered.

### **3.6 Obstacles encountered**

A number of obstacles were encountered during the study. Firstly, many of the participants did not agreed to participate or their responses were limited to yes, no answers only. Secondly, the researcher faced difficulty in getting appointments from the participants because they are either busy with their class or study. Thirdly, after the conversation was taped, when it was disclosed that conversation of the participants has been recorded, the participants did not felt positive about letting the conversation to use for the study. Fourthly, the data were collected from natural distance from the participants that is why the sounds of those recording were not very clear.

## Chapter IV

### Finding and Discussion

In this section data is critically analyzed to understand CS and CM in informal settings among undergraduate private university students in Bangladesh. The conversation will be analyzed in the first part based on types of CS and CM. Then conversation will then be analyzed to identify the reasons behind doing CS and CM. Then the interviews will be analyzed to identify the reasons that they think are behind their use of Banglish. The last part deals with the interviews of the participants to understand their attitude towards CS and CM in Bangladesh.

#### 4.1 Types of CS and CM

Different types of CS and CM have been found in every recorded conversation. These include inter-sentential CS, intra-sentential CS, emblematic CS, establishing continuity with previous speaker and intra-lexical CM.

##### Inter-sentential code-switching

Inter-sentential CS is a type of switching that took place in almost every conversation. There are no fixed places where they can occur within a turn. Inter-sentential CS can occur at the beginning, middle or end of a turn.

Inter-sentential CS or switching between sentences was found at the beginning of a turn when switching occurs at the beginning. For example:

A2: Hard to believe. তাই না? আরে, সমস্যা নাই।

T5: Hard to believe. Isn't it? Hey, no problem.

B4: Nothing at all, baby... উফুফ! শীশা খাওয়ার ইয়ে তে... শীশাতে না ?

T21: Nothing at all, baby... uff! Shisha smoking at...at Shisha?

In both of these examples the speakers start their conversation in English and then switch to Bangla. The speakers use English for first sentences and then use Bangla for the rest of the sentences within the turn.

Inter-sentential CS also occurred in the middle of a turn when switching occurs at the middle. For example,

A2: আমি জীবনেও ভাবি নাই online-এ মালদীপের কারো সাথে দেখা হবে। He was pretty good. সে আবার কম্পিউটারের কিছু একটা করত। এটা অনেক আগের। একদিন BFC-তে গিয়েছিলাম, তখনকার।

T28: I never thought that I will meet someone from Maldives through online. He was pretty good. He used to do something related to computer. It was long time ago. It was from that time when once we went to BFC.

A5: এটা কি চলবে? মানে এই দুইটা ভালো মতন চলবে? I mean how is the battery? Battery কেমন?

T16: Will it work? I mean will these two work perfectly? I mean how is the battery? How is the battery?

These examples show that the speakers suddenly switch from Bangla to English within their turn and then go back to Bangla. Only one sentence is spoken in English and the rest are in Bangla within the turn.

Inter-sentential CS can take place at the end of the conversation when switching occurs at the end of a turn. For example,

B2: হ্যাঁ, এগুলো জীবিত না দেখে cute লাগছে। জীবিত হলে cute লাগত না। That is why I so like it.

T22: Yes, they are looking cute because they are not living. They would not be so cute if they were alive. That is why I so like it.

B6: আমি তো আনায় দিব না। I'll find you another one.

T12: I will not be bringing it. I'll find you another one.

These two examples from the conversation show that CS is taking place at the end of a turn. The speakers start their conversation in Bangla and then end with a sentence in English.

Inter-sentential CS can take place in multiple places in a turn. For example,

B2: I didn't say that. তোমার হাত এত মোটা ছিল? Don't say that, তোমার হাত এত মোটা ছিল!

T6: I didn't say that. Your hands were so thick? Don't say that, your hand was not so thick!

D4: ঐদিকে সে দেখছে। It doesn't matter, baby. সব সময় life-এ সব কিছুতে interest নিতে হয়। Right? আমরা life-এ কিছু পারি নাই। I wish... couldn't do anything.

T40: She is looking there. It doesn't matter baby. Should take interest in everything all the time. Right? We couldn't do anything in life. I wish... couldn't do anything.

Here the speakers use English in multiple places. In the first example, the speaker B2 uses English and then switches back to Bangla and then again goes back to English and then end her turn in Bangla. In the second example, the speaker D4 starts her turn in Bangla and then goes back to English and then again switches back to English at the end of the turn.

All these examples show that inter-sentential CS is common in the conversations and it can take place anywhere within the turn. This switches show that maybe because the speakers are incompetent in carrying the full sentence in any one language. As a result of their lack of competence in English they tend to code-switch whenever they feel like they might not be able to express anything appropriately through the use of English.

### **Intra-sentential code-switching**

Intra-sentential CS or CS that takes place within a sentence is very common in every conversation and all the speakers have used this in their conversation. There is no specific place where it can occur. Their occurrence depends on the need of the speaker. Some examples of intra-sentential CS are as follows:

A1: আমি যখন প্রথম page খুলি, তখনকার দিকের album.

T9: The first time when I opened the page, the album belongs to that time.

B2: আমি ভাবছি he is from Bangladesh and, তারপর সে মালদীপ গিয়েছে।

T27: I thought he is from Bangladesh, and then he moved to Maldives.

D3: Family থাকলে কি হয়েছে? আমার family যে university আছে তার সামনে আছে?

T29: So what if the family is there? Is my family in front of every university?

A4: নাটকে নারুকের বাবা হয়েছিল মিনাকো, পিচ্চিটা, এত cute।

T9: Naruk's father was Minako in the drama, little one, so cute. And he was sitting in front of me. I was pulling his cheek.

C5: y দিলে confusion হয়ে যাবে। আরো একটা variable আছে।

T3: Confusion will arise if y is given. There is another variable.

A6: এই mid থাকে, না হলে assignment থাকে, না হলে এটা সেটা থাকে। রোজার মাসে actually যেভাবে থাকা উচিত ঐ ভাবে থাকতে পারি নাই।

T5: There is mid, there is assignment, there is always something. Cannot stay the way I should be staying at the month of Ramadan.

A7: কিসের bar-b-q program? Chicken না beef? Chicken কইরো না। Chicken আমি খাই কম।

T9: Of what bar-b-q program? Chicken or beef? Don't do chicken. I don't eat chicken much.

These examples show that the participants use English words within the conversation through CS. There is no fixed place where the switch can occur within the sentence.

### **Emblematic switching**



In the conversations CS occurred when tag and exclamation were inserted in the conversation. Speakers used English tag or exclamation within a sentence where Bangla is the matrix language. For example,

Tag (as afterthought)

B2: মাইশার জন্য এটা বাজু হয়ে গিয়েছে, it's not a bangle.

T12: For Maesha it has become an arm band, it is not a bangle.

B4: মুঝে পিয়াছে দেখো। মুঝে পিয়ারসে দেখো হবে, maybe...

T15: *Mujhe piache dekho*. Look at me with love, maybe...

In these turns the speakers has switched from Bangla to English to express their afterthought. Speaker B2 uses sentence “it's not a bangle” as afterthought and speaker B4 uses the word “maybe” as afterthought in their respective sentences.

Some examples of exclamation from the conversation as follows:

B4: Oh! আচ্ছা, ওই সাইদ ভাইয়া?

T2: Oh! Yeah, brother Saied?

B5: Oh! এটা last one...এটাতে four marks ছিল।

T4: Oh! This one is last...it had four marks.

C5: Hey, weekends-এ যাইতে তো কোনো পেড়া নাই।

T24: Hey, going on weekends will not be a problem.

In these turns speakers uses exclamations like, “oh” and “hey”. These exclamations are used for emblematic purposes.

In Bangla conversation tag and exclamation is used to switch from Bangla to English. It is not very common and it occurs in very few of the conversations. English is used in tags and exclamation where Bangla is the matrix language.

### **Establishing continuity with the previous speaker**

In the conversations this kind of CS took place to continue the utterance of the previous speaker. The ending of the previous speaker's turn is in English and then the second speaker starts his or her turn in English and then he or she switches back to Bangla. For example,

A3: At least you know there is family.

T30: At least you know there is family.

D3: The thing is আমরা all time Muslim country-তে থাকছি। হঠাত করে হিন্দু country-তে...

T31: The thing is we are living in a Muslim country. Suddenly in a Hindu country...

CS to establish continuity can also mean that the participants suddenly switches from Bangla to English and uses entire sentence in English rather than any mixture of Bangla and English sentence. For example,

A6: কোথা থেকে?

T7: From where?

B6: United States.

T8: United States.

A6: Get me one.

T9: Get me one.

CS to establish continuity took place when a speaker used an English sentence and then the other speaker tried to answer him or her in English. Usually the first speaker uses an entire

sentence in English. The second speaker who establishes the continuity and starts his or her turn in English may or may not reply entirely in English sentence.

### **Intra-lexical code-mixing**

Intra-lexical CM takes place in every conversation. It includes English root word and Bangla suffix. But there is no Bangla root word and English Suffix in the conversations.

### **English root word Bangla suffix**

In the conversations there are words that have English root word and Bangla suffix. These suffixes can vary in type. These Bangla suffixes work with Bangla root word as article, to make any word emphatic, to make any word possessive, as preposition and to make any word plural. They are used in similar manner with English root word. For example,

English root word Bangla suffix (article): dress-টা, original-টা, album-টা, shine-টা, white টা, jersey-টা, procedure-টা etc.

English root word Bangla suffix (emphatic): white-টাও, scholarship-ও, free-ও, mark-ই etc.

English root word Bangla suffix (possessive): color-এর, cousin-এর, tuition-এর, India-এর, debate club-এর, BBA-এর, exam-এর, teacher-এর, engineering-এর etc.

English root word Bangla suffix (preposition): canvas-এ, class-এ, literature-এ, position-এ, conversation club-এ, English-এ, Thursday-তে, university-তে, country-তে, jersey-তে etc.

English root word Bangla suffix (plural): friend-রা.

English root word Bangla suffix is the commonly used in CM. In my data, every conversation included this and every speaker used Bangla suffixes with English root word. Most common suffixes are article, possessive and preposition. The least used suffixes are emphatic and plural.

### **Involving change of pronunciation**

CM has also taken place at the phonological level in the conversation. It is very rare in the conversation and is only seen in one place. Due to the change in the phonological level the English word sounds different than the original sound. For example, tutioni (tuition-ই).

## 4.2 Reasons behind code-switching and code-mixing

### Quoting someone else

In the conversations a speaker switched from Bangla to English to quote someone else. The quotations have intra-sentential CS that includes both Bangla and English. For example the speaker quotes someone who has used intra-sentential CS:

B4: "এই craziness?" তখন সে উত্তর দিয়েছে।

T30: "That craziness?" He replied then.

Here the speaker describes a previous incident and quotes a person who has used intra-sentential CS. The current speaker does not make any change in what the previous speaker has said. As a result the current speaker uses CS through quoting someone else.

On the other hand, in the conversation a speaker directly quotes someone who has used only English. But the quotation is placed within a Bangla sentence. As a result, inter-sentential CS is used by the current speaker. For example,

A4: আর ও বলছিল "please, let me go" ...এত cute ছিল।

T9: And he was saying "please let me go"...it was so cute.

Here the speaker quotes someone who has used only English. But the current speaker uses it as a quotation within her Bangla sentence.

These examples show that a speaker uses CS between Bangla and English through the process of quoting someone else who has used CS. A speaker might also use CS simply by incorporating English quotations within his or her Bangla speech.

### **To repeat what previous speaker has said**

Students used CS to repeat parts of what the previous speaker has said. The speakers utter the same word, phrase or sentence where CS is being used. As a result CS takes place due to repetition of CS of previous speaker. For example:

A3: যত কথাই বোলুক discrimination...

T6: Whatever is said discrimination...

D3: একটা discrimination থাকবেই।

T7: There will be discrimination.

This example shows that speaker A3 has used the word “discrimination” in his turn through CS. Speaker D3 uses the same word which causes CS in her speech too.

Another example shows that the speaker sometimes does CS because the previous speaker has introduced those English words through CS within the conversation:

A7: किसের bar-b-q program? Chicken না beef? Chicken কইরো না। Chicken আমি খাই কম।

T9: Of what bar-b-q program? Chicken or beef? Don't do chicken. I don't eat chicken much.

B7: Chicken তো safe না আর Beef তো আরো কঠিন।

T10: Chicken is not safe and beef is more difficult.

Here the speaker A7 introduces the word “chicken” and “beef” in the conversation through CS. The speaker uses the same English words in her turn through CS.

These examples show that the students repeat words that are being used by the previous speaker in English through CS. This is a spontaneous process that is being used by the speaker to establish continuity with the previous speaker by using same exact English word through CS

### **Interjection (sentence fillers or sentence connector)**

English words are used in the conversation as interjections. Interjection is used here as to convey surprise or to gain attention. These interjections do not have any grammatical value but they do play a role in CS by occurring in the speech of the participants. English sentence filler is used for CS in Bangla conversation. For example word “so” is used by the speaker in her speech,

A7: So, আর কি অবস্থা, বল?

T1: So, what is the situation?

Another example of the use of sentence filler in terms of CS is as follows:

A6: রোজার মাসে actually যেভাবে থাকা উচিত ওই ভাবে থাকতে পারি নাই।

T5: Cannot stay the way I should be staying on the month of Ramadan.

Here speaker A6 uses the word “actually” which is an example of sentence filler. This is the only word that is being used in this line in English. This shows that CS is used as sentence filler.

Sentence connectors are also used for CS. In the conversation English sentence connectors are used in Bangla conversation. An example of sentence connector from the conversation,

A6: আমি তোমাকে pay করে দিব but তুমি যদি বল যে...

T11: I will pay you but if you say...

Here the speaker uses the word “but” in this sentence which is an English sentence connector. As a result of the use of sentence connector in this line, CS is taking place between Bangla and English.

Sentence filler and sentence connector from English language is used in a speech where Bangla is the matrix language. These fillers and connectors do not play any grammatical role in the speech of the speaker but they do help the speakers to CS within a conversation.

### **Repetition used for clarification**

The participants used English in the conversation for the purpose of clarification. They used English first and then Bangla to clarify what the speaker is trying to say. For example,

A5: এটা কি চলবে? মানে এই দুইটা ভালো মতন চলবে? I mean how is the battery? Battery কেমন?

T15: Will it work? I mean will these two work perfectly? I mean how is the battery? How is the battery?

Here the participant uses English sentence to ask about the condition of the battery and then clarifies her question by using Bangla by repeating what she has said in English.

Another example shows that the speaker says the English word “boyfriend” and then repeats a word in Bangla which is close to that English word to make the meaning more specific by using a Bangla word “হবুজামাই” which means going-to-be husband.

A1: আমাকে আগে জিজ্ঞাস করবে না? এর আগেই ও ওর boyfriend, ওর হবু জামাই কে বলে, "আই দেখো, দেখো, এই জামাটা আমি কিনব"।

T11: Shouldn't have asked me earlier? Before that she told her boyfriend, her going-to-be husband, “Hey, look, I want to buy that dress.” But first I need to get the dress. Then I will be able to bring it.

This, another example, shows that the speaker uses Bangla to ask a question and then repeats the question for clarification by using only one individual English word.

B7: আর কোন মশলা লাগবে? Spice?

T18: What other spice is needed? Spice?

Here the speaker asks which other spices are required and then she repeats her question for clarification by using the English translation of the word “মশলা”. It shows that CS for clarification does not necessarily mean to translate from English to Bangla; it can also mean that the speaker can switch from Bangla to English by repeating the same word for clarification.

It can be said that CS takes place for the purposes of clarification. The repetition does not mean just simple translation of that specific phrase or word but it also means specifying the meaning by using a Bangla/English word that is close to the previous English/Bangla word.

### **To soften or strengthen request or command**

CS took place in the conversation for softening or strengthening a request or command. Speakers switch from Bangla to English to soften a request. For example,

A6: কোথা থেকে?

T7: From where?

B6: United States.

T8: United States.

A6: Get me one.

T9: Get me one.

In a turn the speaker A6 asks speaker B6 from where he got this shoes in Bangla. After the reply from speaker B6 the speaker A6 switches to English to request speaker B6 to get him a similar pair of shoe for him. Here the speaker A6 switches from Bangla to English to soften his request.



Another example of CS used for strengthening command is as follows:

A2: বড় ছিল না। কিন্তু এখন বড় হয়ে গিয়েছে।

T7: It was not thick. But now it has become thick.

B2: সায়মা, don't say that. তুমি এত মোটা কখনই ছিল না। এটা আমার এখানেই আটকায়।

T8: Saima, don't say that. You were never that fat. It gets stuck here.

Speaker B2 commands speaker A2 not to say what she is saying. She makes the command more forceful by CS. Speaker B2 uses English in this turn only to command with force to speaker A2 to stop saying what she is saying.

### **Spontaneous shift**

Spontaneous shift occurs when the speaker is not aware of the switching or mixing that occurs in his/her speech. The CS or CM takes place without any conscious attention. When there is available, well known Bangla word for any specific word or any sentence that is spoken by the speaker intentionally this is known as spontaneous shift. Spontaneous shift is very common among the participants. An example of the spontaneous shift that occurs for both CS and CM:

B1: আরে, পাগল হয়ে গিয়েছে দেখে। বলে “dress-টা অনেক সুন্দর। তুই lucky অনেক, এমন dress পেয়ে”।

T6: Hey, [she] got crazy after seeing it. [She] said “the dress is very beautiful”. “You are very lucky to have such a dress”.

A1: তোমার পরে কোনো দিন দেখলাম না ওই জামাটা।

T7: I have not seen the dress anymore after yours.

B1: ওই জামাটা এখনো পরি নাই।

T8: Did not wear that dress yet.

Here the word “dress” is being used by the speaker B1 in English in first turn. Then speaker A1 uses the Bangla translation of this word which is “জামা”. Speaker B1, on her second

turn, uses the “জামা” rather than “dress”. This shows that speaker B1 is switching from English to Bangla spontaneously.

Another example of spontaneous shift is as follows:

A4: এ আমার friend-রা ছিল।

T18: They were my friends.

In this example speaker A4 uses the word “friend” which also has a Bangla word “বন্ধু” which is being used commonly by people. The speaker spontaneously uses this word without being aware of CM between Bangla and English through this word.

Spontaneous shift can occur due to the use of both English words and its Bangla translations by the speakers within a conversation. Spontaneous shift can also occur when the Bangla word is commonly used by the speakers along with its English translation. The speaker chooses to use the English word rather than the Bangla translation without any specific reasons.

### **To draw attention**

Participants mixed and switched between Bangla and English to draw attention of others in the conversation. An example that shows that CS took place in the conversation for the purpose of attracting the attention:

B5: দুইটা লাগবে।

T21: Need two.

C5: Thousand টাকার নিচে দুইটা পাওয়া যাবে না।

T22: Will not get two in less than thousand.

Here speaker B5 tells speaker C5 that he needs two jerseys. Speaker C5 draws attention of the previous speaker by using the English word “thousand” in the Bangla sentence to put more focus on that word. It shows that CS takes place for drawing attention of the listener.

Another example shows that CM occurs for the purpose of drawing attention:

A1: নকলটা যে আবার সব জায়গায় পাওয়া যায়।

T23: The fake one is available everywhere.

C1: না, আমি original-টা পাচ্ছি না। Original-টা পাওয়া যাচ্ছে না এখন।

T24: No, I cannot find the original one. The original one is not available now.

In the example, speaker A1 inform speaker C1 that fake ones are found everywhere. Speaker C1, on her turn, says that she is not looking for anything fake. That is why she uses that word “original” and code-mixes between Bangla and English to draw attention of the speaker A1.

People use both CS and CM to draw the attention of the listeners. They switch from one language to another or they mix Bangla and English to draw attention and make the listener to focus more on that particular word which is said in English in a sentence where Bangla is the matrix language.

### **To impress or to talk about the opposite sex**

It has been seen on the conversations that a male or a female speaker tend to use a lot of CS and CM when he or she is asking or saying anything to the listener who is of opposite sex. According to Alam (2006), this CS or CM is done for enhancing smartness and to attract the opposite sex. For example,

A7: Spice কেন লাগবে? তোমার grill sauce-এ এসব থাকে। তার মধ্যে তুমি chili sauce add করবা।  
তারপর আবার soya sauce করতে হবে।

T19: Why spice? Everything is there in your grill sauce. On that you will add chili sauce. Then add soya sauce.

B7: Salt?

T20: Salt?

A7: Sauce এর মধ্যেই salt আছে।

T21: There is salt in sauce.

B7: এখানে sauce অনেক salty, বাহিরে sauce...

T22: The sauces here are too salty, sauces from outside...

In this conversation speaker A7 is a male and speaker B7 is a female. Speaker A7 in his first turn uses the word “spice” and in his second turn he uses the word “salt”. Speaker B7 uses the “salt” in her first turn and “salty” in her second turn. These words have Bangla translation and they are frequently used by many regularly. Words like “salt” and “spice” are hardly used in Bangla conversation. The speakers here has used these words to enhance their smartness and to show each other that they are smart and modern people who use these English words rather than their Bangla translation that is used by everyone.

Another example shows that the frequency of CS and CM can get higher if the person is talking about opposite sex:

C2: এটা একটা someone, someone, someone কোনো এক কালে থাকিত হচ্ছে...

T25: It's someone, someone, someone from one time...

B2: থাকিত হচ্ছে? উনি কি এখন belong করে নাকি sometime belong করত? এবার তোর history বল, sometime belong করত নাকি এখনো belong করে?

T26: From? Does he belong now or he used to belong sometime? Now tell me your history, does he belonged sometime or still belongs?

In this conversation the speakers are using English words to talk about a person who belongs to the opposite sex. Both the speakers are doing CS more frequently as they are talking about someone belonging to opposite sex.

In one hand, speakers use English words in a conversation where Bangla is the matrix language just to attract the opposite sex by showing that they are smart, modern and capable to

use English words which are hardly used by everyone. On the other hand, only female speakers use CS to talk about any male.

### **Lack of appropriate translation**

Lack of appropriate translation can mean many things. It can simply mean that the speaker does not have any translated word in Bangla for that particular English word. It can also mean that the speaker cannot express the appropriate meaning through the use of an available translation of an English word in Bangla. On the other hand it can also mean that the speakers are so used to with using some words that are related to their education and do not know the Bangla words for those English words due to their lack of availability or lack of use. Lack of translation can again mean that the speakers do not know the Bangla translation because people will not understand those terms in Bangla due to their lack of practice or because people know only these terms in English as there is no Bangla translation for these words (products or services) as they are better known as their brand names which are in English.

There are many words that are being used in the conversation which either does not have any translation at all or does not have any appropriate translation that can represent the thought that the speaker is trying to express. Some examples of the English words that does not have any Bangla translation: album, online, cute, lipstick, dial, jersey, grill, polish etc. Some example of words that does not have appropriate translation to express proper meaning in Bangla: cousin, belong, apply, shine, mark, sauce, exactly etc.

There are words that are found in the conversation that are part of the education of the participants. These words are common and well known to the students as they encounter these words almost every day in their educational institution. Participants hardly know the Bangla meaning for these words. Some examples of this kind of words are: Gen class, BBA, debate club, assignment, faculty, grade, semester, advising, CGPA etc.

In the conversation speakers used some words that are well known in English rather than their translated Bangla words due to their frequency of use in the conversation. For example, occasion, gift, university, room, mobile, farm, thank you, budget, class etc. There are also some word that means something else than their actual meaning in English and no one will understand these words if they are not said in English. As a result these words do not have any appropriate

translated words in Bangla. For example, machine (stich machine), collapse (everyone together), relax (does not like to take any pressure) etc.

Some words are used according to their brand names rather than any translated Bangla words. These words are usually used for any product, service or name of place. It can also be used for any event which was called by that particular English word by media. Some example of this type of word that are used by the participants in the conversation as follows: Mr. and Mrs., youtube, science lab, shooting club, one-eleven etc.

These examples show that the lack of translation does not mean that the English words do not have equivalent translation in Bangla. It can also mean that the translation is less familiar, the word does not have any equivalent translation because the English word is more common and appropriate, the Bangla meaning cannot express the actual meaning and the word is either a product, service or place which only has English name or known by its English name. As a result of all these reasons CS and CM takes place in the conversation.

### **To compliment or to criticize**

Speakers use CS and CM to compliment or to criticize someone. In the conversation the speakers used words, sentences or phrases in English language either to compliment or to criticize someone. For example,

A2: আমি জীবনেও ভাবি নাই online-এ মালদীপের কারো সাথে দেখা হবে। He was pretty good. সে আবার কম্পিউটারের কিছু একটা করত।

T28: I never thought that I will meet someone from Maldives through online. He was pretty good. He used to do something related to computer.

In this turn the speaker A2 is complimenting a person by saying “he was pretty good”. She switches from Bangla to English just to compliment. This shows that CS is used for complimenting someone.

C3: One-eleven-এর পর থেকে এরা পুরা...

T19: After one-eleven they are...

D3: Victim...

T20: Victim...

C3: হ্যাঁ...

T21: Yes...

D3: Dirty, dirty...

T22: Dirty, dirty...

In this conversation the speaker C3 is talking about someone who has become victim of a political event. Speaker D3 criticizes that person by using English word “dirty” through using CS.

### **To put emphasis**

CS and CM can be used to put emphasis on any particular word or phrase. Participants tend to switch from Bangla to English to show importance of that word in their speech. An example of CS for putting emphasis on the thought of the speaker is as follows:

B2: তুই কি এত দিন পরে বলছিস? আচ্ছা, সারিন আপু, তোমার কি আজ কিছু হয়েছে? You look happy today.

T2: Are you saying it after so many days? Ok, Sarin Apu, did something happen to you today? You look so happy today?

Speaker B2 starts her turn in Bangla but later switches to English. The reason for CS here is that the speaker is trying to put emphasis on what she is thinking about the person she is talking to. She first asks the listener if something is wrong to her in Bangla and then she switches to English to express her thought and put emphasis on what she is actually thinking about that person and says “you look happy today”.

### **Euphemism**

According to Oxford dictionary (2004), the word euphemism is defined as “a mild or indirect word or expression substituted for one considered to be too harsh or blunt when referring to something unpleasant or embarrassing”. There are some English words that have equivalent words in Bangla. But these words are related to certain words that might sound unpleasant to the listener. In the conversations there is a use of a word “puppy”. There is an equivalent word in Bangla called “কুকুরের বাচ্চা” which is also used for the purpose of verbal abuse. That is why the speaker switches from Bangla to English and uses the word “puppy” to make the word sound less unpleasant.

### **Taboo word**

According to Oxford dictionary (2014) the word taboo means “a social or religious custom prohibiting or restricting a particular practice or forbidding association with a particular person, place, or thing”. From this definition it can be said that taboo words are those words that are prohibited or restricted by the social or religious custom. In the conversation there is use of a taboo word:

C3: পাপিয়া পান্ডে, ওই যে bitch-টা আছে না? তার মুখ যথেষ্ট খারাপ।

T13: Papia Pande, That bitch you know? Her mouth is enough bad.

As there is restriction against the use of taboo word, the speaker switches from Bangla to English to say the word. He uses cod-mixing for the purpose of using the taboo word in his speech. The use of English made the taboo word more acceptable to the listener and none of the listener found it offensive.

### **To accommodate**

CS and CM were used by the participants either to support the idea or view of the previous speaker or to show disagreement with previous speaker. When speakers supported the idea or agreed with previous speaker on something, they used CS and CM to show their convergence towards the previous speakers. When speakers disagree with the previous speakers they show divergence from the previous speakers.

### **Convergence**



The speakers in the conversation belong to a fixed group and they are all undergraduate private university students. All the participants used CS and CM in their conversation. They are trying to win approval of their addresses and that is why their speech shows sync. This sync is made by their use of CS and CM in their conversation. An example that shows that a speaker is using CS and CM to show agreement with previous speaker:

A3: মেয়েদের সংসার দেখতে হয়। ছেলেরা তো বাহিরে সারাফণ থাকে। So, কোনো সমস্যা হয় না।

T1: Girls have to look after the family. Boys are always out. So, there is no problem.

B3: যে সব ছেলে বাহিরে full রান্না-বান্না করে but বাসায় এসে কিছু করে না... canvas-এ রং করে

T2: The boys who do cooking outside but don't do anything at home...paints on canvas.

A3: Exactly!

T3: Exactly!

C3: বাসায় বসে canvas-এ রং করে না।

T4: Doesn't paint on canvas at home.

B3: পৃথিবীতে কোনো ভালো মহিলা artist-এর নাম শুনবা? শুনবা না। Because মাত্র literature-এ একটু...

T5: Will you ever hear a name of good female artist in the world? You will not. Because just in literature...

A3: যত কথাই বোলুক discrimination...

T6: Whatever is said discrimination...

D3: একটা discrimination থাকবেই।

In this conversation all the speakers are agreeing to one single topic and that is that there is discrimination between male and female. The speakers are creating sync here by using CS and

CM in their individual turns. The convergence is taking place through the use of CS and CM between Bangla and English among the speakers.

### **Divergence**

In the recorded conversations, there are some places where the speakers tend to use some English words or phrases to show disapproval in certain topic or idea. They are showing sign of divergence through their frequent switch from Bangla to English to show disapproval to a particular idea on a particular topic. For example,

A3: তোর তো সমস্যা নাই। Family আছে।

T28: You do not have any problem. You have family.

D3: Family থাকলে কি হয়েছে? আমার family যে university আছে তার সামনে আছে?

T29: So what if the family is there? Is my family in front of every university?

A3: At least you know there is family.

T30: At least you know there is family.

Speaker A3 uses CS in his first turn and only uses an English word “family” within a Bangla sentence. But speaker A3, on his second turn, uses English sentence to show disapproval to what the speaker D3 is saying. Divergence is occurring between Speaker D3 and A3 and that is why speaker A3 decides to use an entire sentence in English which shows a difference between speaker D3 who only uses CS between Bangla and English.

### **4.3 Reasons mentioned by the speakers**

All the participants reported that they were aware of their CS and CM between Bangla and English. They provided various reasons for their CS and CM between Bangla and English like, convenience of the speakers, educational background, exposure to books and movies, due to pop culture, habit of speakers, to show-off, to have privacy.

## **Convenience**

Around 32 % speakers said that they do CS and CM between Bangla and English because they cannot find appropriate Bangla word at the right time. They also feel that by doing CS and CM they can express themselves better. One of the students named Tahzib says,

“we are not so good at Bangla and it is easy to express ourselves by adding English...”

According to him English acts like a savior that helps him to express himself clearly. He cannot express his thoughts and feelings by using only Bangla. He is weak in Bangla and that is why he needs help from English. He uses Banglish or mixed-code speech style that resulted from CS and CM between Bangla and English to express himself clearly.

They said that using some English words is more “convenient” because there are some words in Bangla which are more difficult to pronounce and remember than their English translations. One of the participants, Maesha said that she uses English words in her Bangla conversation,

“because sometimes I can’t find the appropriate Bangla word at the right time as its difficult to remember and it’s easy to use English words to fill up those spaces.”

According to her English words are easy to remember rather than Bangla words. That is why she feels more convenient to in using CS and CM in her speech.

## **Education**

25% speakers said that they use Banglish or mixed-code speech style because they have less competence in Bangla. When they have to talk in Bangla they tend to use a lot of English words and sentences. This lack of competence, according to them, is due to their English medium school background. One of students, Mohaimin said that,

“thought processing becomes easier by switching and mixing Bangla and English because we are more fluent in English than Bangla due to our schooling”.

Mohaimin thinks that he can process thought more easily and understand what someone is saying if he hears anything that anyone says by using CS and CM between Bangla and

English. He feels that others also can understand what he is saying clearly if he uses both Bangla and English to express his thought. His educational background which is English medium has made his thought processing system to be more comfortable to process information in Banglish or mixed-code speech style rather than only Bangla.

On the other hand, about 12% speakers said that due to education system of Bangla medium school they have become bilingual. Bangla is their first language and it is acquired and English is the second language and it was taught to them in their school years. One of the participants, Saima claims that:

“sub-conscious mind creates a situation to mix the two languages because we have acquired Bangla at home and we have learned English at school”.

According to her the subconscious mind forces her to mix Bangla and English. This is due to her English medium background. She has acquired Bangla from her home and learned English from her school. It has made her a bilingual. As a bilingual her mind creates a situation where she is bound to mix these two languages.

Only about 7% said that they are exposed to English through their class lectures at the university. They are also bound to communicate with the teachers in English. This is causing them to become less competent in Bangla and more fluent in English. That is why they tend to do CS and CM between Bangla and English.

### **Books and Movies**

About 7% speakers said that there is a reduced amount in reading of Bangla literature that people used to read before. This reading used to help those belonging to previous generation with their grip on Bangla language. But the reading habit has gone down and it has resulted in less competence in Bangla. Due to this less competence they have no choice but to use English words to express their feelings to others. On the other hand, about 13% participants said that they were “fascinated” by English language. That is why they have developed a reading habit of English books. This “fascination” has made them to become less competent in speaking and understanding many Bangla words. According to Antara who has fascination towards English says,

“[I] had fascination for English from childhood and it made me to use more English words...watched English movies and read English books to learn English”.

About 19% said that they like to watch English movies. Their exposure to English through the movies has allowed them to learn English vocabulary. These vocabularies sometime occur in their Bangla conversation. As a result CS and CM between Bangla and English take place.

### **Pop culture**

About 19% said that they code-switch and code-mix because it is part of the pop culture. This pop culture is seen by Morshed as a culture that has,

“integrated into our lifestyle since we hit teenage years...since then we use English in our Bangla”.

Another 19 % said that their peers use Banglish or mixed code-speech style that resulted from CS and CM between Bangla and English. They also do the same as it is, according a participant named Mahsa,

“[it is] the way we talk to communicate”.

### **Habit**

Around 13% said that they code-switch and code-mix between Bangla and English just because it is their habit. From their childhood they have seen everyone to talk like that. That is why they have developed habit of CS and CM between Bangla and English. Adnan, one of the participants says,

“[I] have been mixing [Bangla and English] from childhood...it has become a habit”.

Adnan has been using CS and CM since his childhood. As a result, he claims that it has become a habit to use English words and phrases while speaking in Bangla.

### **Show-off**

About 13% speakers said that they use English words, phrases and sentences to “show off” their status. English holds the prestige that only the educated class of people can use it and that is why according to them using English makes them feel like they belong to educated class who has the capability to use English. One of the participants, Taslima claims that,

“English makes [me] look smart and stylish...it’s just show off”.

### **To have privacy**

7% participants said that they use English words through CS and CM in their conversation so that they could have some privacy. As everyone does not know all the words in English, it gives them privacy from those around them. Aisha, a participant, says,

“Everyone does not know every English word and that is why they use some English words within their conversation”.

### **Peer influence**

Around 13% students said that they CS and CM between Bangla and English because their friends are also doing. One of the participants Ekkra says,

“I am just following what [my] friends are doing”.

Private university students of Bangladesh feels that they CS and CM between Bangla and English in an informal setting because they feel more convenient in mixing and switching. Their education is playing a major role in their use of CS and CM. Their language is also getting affected by books and movies. They also think that they use Banglish or mixed-code speech style that resulted from cod-switch and code-mix between Bangla and English to show-off their status as educated students of private universities. They also use CS and CM between Bangla and English in their informal conversation because they have developed the habit to do so, they follow their friend and to have privacy from others.

#### 4.4 Attitude towards code-switching and code-mixing

The attitude towards CS and CM between Bangla and English varies according to the speaker. Most of the participants felt that CS and CM between Bangla and English create a negative impact on the Bangla language in various ways. Some students said that maybe CS and CM between Bangla and English is causing negative impact but they are not aware of and they do not really care. But few students felt that their practice of CS and CM cannot create any impact on the Bangla language at large.

Ten of the students showed negative attitude towards the use of code-switching and code-mixing between Bangla and English. One of the students said that many Bangladeshi gave their lives for Bangla language and when they try to mix another language with it they are not justifying it right. According to one of the participants who thought that CS and CM is causing a negative impact said that,

“very essence of Bangla language is getting spoiled”.

One participant points out that there are some words that we no longer use for everyday conversation in Bangla like, Bangla translation of the word chair which is “কেদারা”. This will happen to many Bangla words like “ধন্যবাদ” and “দুঃখিত” which means “thank you” and “sorry” because people are using these words instead of their Bangla translation within their Bangla conversation.

Another student said that as we are becoming multicultural in a globalized world our language is getting adulterated due to it. This adulteration is the result of CS and CM between Bangla and English. He claims that,

“mixing Bangla and English is causing Bangla to get adulterated”.

Two students said that CS and CM are making them to forget about the proper way of using Bangla grammar and words. They no longer speak in grammatically correct Bangla language using only Bangla words. Two of the participants felt that they are forgetting very common words in Bangla as a result of CS and CM. One participant said that,

“value of Bangla is declining due to mingling of Bangla and English and people no longer finding it easy to speak in pure Bangla”.

He also said that people will make fun of anyone who would speak in pure Bangla. According to him, as Bangladeshi we should not be proud of it and we should try to avoid mixing and switching between Bangla and English. One student said CS and CM are “creating a deviated form of Bangla” and it is being widely used by those belonging to his generation and those belonging to generations after his.

Two of the participants said that they are aware of the negative impact of CS and CM between Bangla and English but they are not sure of it. They said that the real scenario might be different than what they think and there might not be any negative impact of CS and CM.

Four of the participants felt that there is no negative impact on Bangla language due to CS and CM. According to one of them Bangla is our first language and mixing English language with it will not cause any harm to the purity of Bangla She says,

“English is learned language and we acquired Bangla from our childhood. There is no way that an acquired language can be harmed by a learned one”.

Another participant said that her mixing and switching will not cause any negative impact to the Bangla language because she is switching as there is no appropriate word. She says,

“[I am] only switching to English where I cannot find any appropriate word in Bangla”.

One participant said that she cannot find any negative impact on Bangla due to CS and CM between Bangla and English because Bangla is in its pure state and used in pure form by many people. Another student said that Bangla is in its pure form in books and written official

documents at government level. It is not easy to influence a language like Bangla just by mixing some words from English with it.

Majority of the participants showed negative attitude towards CS and CM between Bangla and English. They do not support the idea of CS and CM but cannot avoid it. Some of



those who are confused about the impact seem to show their carelessness towards the issue. Only few showed positive attitude toward CS and CM between Bangla and English.

These findings show that the students expressed a certain degree of ambivalence on their use of CS and CM between Bangla and English. On the one hand they felt that mixing and switching between Bangla and English making Bangla language to lose its essence. They think that CS and CM are making Bangla to get adulterated. The participants can no longer use Bangla grammar in a correct form with only Bangla words in their spoken language. On the other hand they showed a continuous use of CS and CM in their informal conversation. They felt a certain kind of need to do CS and CM between Bangla and English in their conversation due to various reasons like lack of appropriate words, to draw attention, to soften or strengthen a command, to accommodate etc. They also have done CS and CM without any reason in a spontaneous manner. Messing (2009) claims in a bilingual society youth are in the middle of a connection of multiple ideologies of indigenusness and modernity which is influenced by globalizing forces. This multitude of ideologies causes to develop ambivalent perspectives towards their language use. The students in this study do CS and CM between Bangla and English for their ideology of modernity that is being shaped by globalizing forces. But the students show a negative attitude towards this CS and CM due to their ideology that is developed by the identity of being a Bangladeshi. As a result students show ambivalence on their use of CS and CM between Bangla and English.

## **Conclusion**

The analysis part shows that the students used different types of CS and CM between Bangla and English in their informal conversation outside the classroom in the university premises. This includes inter-sentential CS, intra-sentential CS, emblematic CS, establishing continuity with previous speaker and intra-lexical CM. They used these types of CS and CM not for any specific reason but for various reasons. But majority of the students showed negative attitude towards the use of CS and CM between Bangla and English in their speech even though they were aware of their use. This shows that the students were ambivalent regarding the use of CS and CM in their speech.

As this paper is based on limited data, some issues cannot be explained in depth. Focus group interviews of the speakers using any CS and CM for a certain speech will be helpful to understand the real situation of the students. To understand the real picture of the CS and CM between Bangla and English, further research is needed in this sector.

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## Appendix A

### Conversations

#### Sample 1

#### East West University (EWU)

Legend:

A1: Speaker 1

B1: Speaker 2

C1: Speaker 3

T: Turn

A1: যদি কেও চায়, off white color-এর yoke কিনে বসাতেই পারবে।

T1: If anyone wants, can buy and attach off white color's yoke.

B1: Yoke?

T2: Yoke?

A1: Yoke কিনতে পাওয়া যায়।

T3: Yoke is available to buy.

B1: ঠিক আছে, বলব নে।

T4: Ok, I will tell.

A1: ৩০০, ৪০০ টাকা পরবে। জামাটা কিন্তু সুন্দর। ভালো লেগেছে তোমার cousin-এর? তোমার cousin খুশিতো?

T5: It will cost 300, 400 taka. Did your cousin like it? Is your cousin happy?

B1: আরে, পাগল হয়ে গিয়েছে দেখে। বলে “dress-টা অনেক সুন্দর। তুই lucky অনেক, এমন dress পেয়ে”।

T6: Hey, [she] got crazy after seeing it. [She] said “the dress is very beautiful”. “You are very lucky to have such a dress”.

A1: তোমার পরে কোনো দিন দেখলাম না ওই জামাটা।

T7: I have not seen the dress anymore after yours.

B1: ওই জামাটা এখনো পরি নাই।

T8: Did not wear that dress yet.

A1: ওই জামাটা এখনো আসে কিনা sure না। Cos ওই album-টা অনেক পুরানো। আমি যখন প্রথম page খুলি, তখনকার দিকের album.

T9: Not sure if the dress is still available. Cos that album is very old. The first time when I opened the page, the album belongs to that time.

B1: এই blue-টা পাই না আর।

T10: Cannot find this blue one anymore.

A1: আমাকে আগে জিজ্ঞাস করবে না? এর আগেই ও ওর boyfriend, ওর হবু জামাই কে বলে, "আই দেখো, দেখো, এই জামাটা আমি কিনব"। এই জামাটা আমাকে পাওয়া লাগবে তো। তার পরে না আনব।

T11: Shouldn't have asked me earlier? Before that she told her boyfriend, her going-to-be husband, “Hey, look, I want to buy that dress”. But first I need to get the dress. Then I will be able to bring it.

B1: আমার শশুড়ি এই dress-টা দিয়েছে। Thursday-তে এটার উদ্বোধন করব। বিয়ে আছে, বিয়েতে পরতে হবে। Inaugurate করব এটাকে। এক বছর পর পরছি। আরে occasion লাগে না পরার?

T12: My mother-in-law gave me this dress. The inauguration of it will be on Thursday. There is a wedding, will have to wear it at the wedding. Hey, isn't occasion necessary to wear it?

C1: Occasion লাগে না? অবশ্যই লাগে।

T13: Occasion isn't necessary? Of course it is.

A1: না হলে পরা লাগে না।

T14: Otherwise don't need to wear it.

C1: পরেছে তো। তাহলে কেনা লাগে না। যেগুলো আছে, সেগুলো পর।

T15: [She] did wear it. Otherwise don't need to buy. Wear whatever you already have.

A1: দাওয়াতের কাপড় কেনা উচিত না। মাঝে মাঝে ঈদে বানায়...আম্মু কি করেছে, গত ঈদের গুলা রেখে, সব গুলা দিয়ে দিয়েছে। আমাকে বলল, “তুমি তো এমনে পরবা না, এর থেকে ওরা পরুক”। ওরা পাওয়ার পর আবার phone করেছে। গ্রামে পাঠিয়ে দিয়েছে। গ্রামে আবার যে family-কে দিয়েছে, ওরা পায়ে আবার phone করেছে। ওরা বলে " অনেক সুন্দর হয়েছে।" ওদের তো ঘরে ঘরে machine । তাই মাপ মত বানিয়ে নিয়েছে।

T16: Should not buy party dresses. Sometime [it's] made in Eid... What my mother did is, after keeping the last years ones [she] gave out the rest. She told me, “let them wear, you are not going to wear [those] anyway.” They even called after receiving. [Those] were sent to village. The family to whom those wear sent, they even called after receiving them. They said “it's very beautiful.” They have machine in every house. That's why changed the size according to the need.

B1: গ্রামে দিলে ভালই হয়। বুয়াদের দিলে কি হয় জানিশ? ওরা তো পরে না, ওরা বিক্রি করে পাতিল কিনে।

T17: It better to give out at village. [Do] you know what happens if [its] given to maids? They don't wear it at all, they purchase pan after selling them.

C1: তুমি যান কি হয়েছে? আমাদের গলির মাথায় একটা বুড়ি বসে ভিক্ষা করত। একই শাড়ি প্রতিদিন পরত। তখন আমি চাকুরী কিছু করতাম না। Tuition-ই করতাম। Tuition-এর টাকা দিয়ে একটা ঈদের শাড়ি কিনে দিয়েছি। বললাম, “আপনি এটা নিন, শাড়িটা পরবেন”। কিন্তু পরেও দেখি একই শাড়ি পরে আছে। পরে আমি জিজ্ঞাস করলাম “শাড়িটা পরেন নাই?” বলে , "মেয়কে দিয়ে দিয়েছি" ।

T18: Do you know what happened? An old woman used to beg at the end of our lane. She used to wear the same sari every day. At that time I was not doing any job. [I] used to give home tuitions. [I] bought her a sari from the tuition's money for Eid. [I] said, “take the sari, do wear it.” But later I saw that [she] was wearing the same sari. Later I asked her, “didn't you wear the sari?” [She] said, [I] gave it to [my] daughter.

B1: তিনটার মধ্যে যাব না shooting club-এ?

T19: Shouldn't we be leaving for shooting club within three?



A1: তুমি গেলে আমরা এক সাথে গেলাম। আমি cosmetics shopping করব। আমার তিন মাস হয়েছে কাজল নাই। মানুষ আমাকে বলে "নতুন eye liner কিনেছ"? আমি বলি, "দোস্তু, আমি কিছু লাগাই নাই"।

T20: If you go, we all will leave together. I will shop for cosmetics. I do not have Kohl for last three months. People ask me "did you buy new eye liner?" I reply, "friend, I am not wearing anything".

C1: তুমি একটু lipstick লাগাবা, কাজল লাগাবা। তোমাকে, মাশালাহ, খুব sweet লাগে।

T21: You should put a little lipstick, put kohl. You look very sweet, Mashallah.

B1: এই আমি Mr. and Mrs.-এর rolling কাজল পাই না।

T22: Hey, I cannot find rolling kohl of Mr. and Mrs.

A1: নকলটা যে আবার সব জায়গায় পাওয়া যায়।

T23: The fake one is available everywhere.

C1: না, আমি original-টা পাচ্ছি না। Original-টা পাওয়া যাচ্ছে না এখন।

T24: No, I cannot find the original one. The original one is not available now.

## Sample 2

### East West University (EWU)

Legend:

A2: Speaker 1

B2: Speaker 2

C2: Speaker 3

D2: Speaker 4

T: Turn

A2: অল্লেখ্য মনে হয় একটা মোবাইল gift পেয়েছে?

T1: Maybe Annesha got a mobile as a gift?

B2: তুই কি এত দিন পরে বলছিস? আচ্ছা, সারিন আপু, তোমার কি আজ কিছু হয়েছে? You look happy today.

T2: Are you saying it after so many days? Ok, Sarin Apu, did something happen to you today? You look so happy today?

A2: মাঝখানে আমি এত মোটা ছিলাম...

T3: I was so fat for a while...

B2: তুই এত সুন্দর ছিলা!

T4: You were so beautiful!

A2: Hard to believe. তাই না? আরে, সমস্যা নাই।

T5: Hard to believe. Isn't it? Hey, no problem.

B2: I didn't say that. তোমার হাত এত মোটা ছিল? Don't say that, তোমার হাত এত মোটা ছিল!

T6: I didn't say that. Your hands were so fat? Don't say that, your hand was not so fat!

A2: বড় ছিল না। কিন্তু এখন বড় হয়ে গিয়েছে।

T7: It was not big. But now it has become big.

B2: সায়মা, don't say that. তুমি এত মোটা কখনই ছিলা না। এটা আমার এখানেই আটকায়।

T8: Saima, don't say that. You were never that fat. It gets stuck here.

A2: আমার এই জায়গায় একটু আটকায়। আমার হাতে চুড়ি একটু ঢোলা হয়। ছোটো চুড়ি হাতে ঢুকে না তো তাই...

T9: It gets stuck here a little. Bangles are loose in my hand. Small bangles don't fit in my hand.

B2: মাইশা, তুই পর তো।

T10: Maesha, you wear [it].

C2: কোই কোই চলে যায় কে জানে!

T11: who knows it goes where!

B2: মাইশার জন্য এটা বাজু হয়ে গিয়েছে, it's not a bangle.

T12: For Maesha it has become an arm band, it is not a bangle.

D2: আমার বিয়ের কোনো কিছুই original ছিল না।

T13: There was nothing original in my wedding.

B2: সীতা ছিল না?

T14: Wasn't Sita?

D2: কিছুই ছিল না, নথ, সীতা সব।

T15: Nose ring, Sita, nothing was real.

B2: তুমি original কোনটা পরেছিলে?

T16: Which one you wore was original?

D2: হাতের চুড়ি গুলো original ছিল।

T17: Bangles on my hands were original.

B2: আমি ভাবলাম সীতাটা ইয়ে ছিল। আর মাঝ খানের টা original ছিল না। ছিঃ! তোরা কিপ্টা।

T18: I thought Sita was yay. And the middle one was not original. Bo. You are turnpenny.

D2: সবাই style করেছে কি নাকে যতই ছিদ্র না থাকুক, আমাদের ধর্ম...

T19: Every one made a style that even if you have pierce in your nose, in our religion...

B2: হ্যা, তোদের নাক টাই main, না?

T20: Yes, nose is important for you.

A2: দেখ আমার দুইটা puppy আছে। Cute, না?

T21: Look, I have two puppies. Cute, isn't they?

B2: হ্যাঁ, এগুলো জীবিত না দেখে cute লাগছে। জীবিত হলে cute লাগত না। That is why I so like it.

T22: Yes, they are looking cute because they are not living. They wouldn't be so cute if they were alive. That is why I so like it.

A2: এই টুপিটা আমি কিন্তু পরিয়েছি।

T23: I put the hat on [them].

B2: বুঝতে পেরেছি, শীতের দিনে অনেক ঠান্ডা লাগছিল, তাই... এই যে, বাহঃ! বাহঃ! সায়মা তুই তো ভালই style করতে পারিস। এটা কি রে?

T24: I understand, [they] were feeling very cold at winter, that's why...Here it is. Wow! Wow! Saima, you can style pretty good. What is this?

C2: এটা একটা someone, someone, someone কোনো এক কালে থাকিত হচ্ছে...

T25: It's someone, someone, someone from one time...

B2: থাকিত হচ্ছে? উনি কি এখন belong করে নাকি sometime belong করত? এবার তোর history বল, sometime belong করত নাকি এখনো belong করে?

T26: From? Does he belongs now or he used to belong sometime? Now tell me your history, does he belonged sometime or still belongs?

A2: মালদীপের কেও একজন।

T27: Someone from Maldives.

B2: আমি ভাবছি he is from Bangladesh and, তারপর সে মালদীপ গিয়েছে।

T27: I thought he is from Bangladesh, and then he moved to Maldives.

A2: আমি জীবনেও ভাবি নাই online-এ মালদীপের কারো সাথে দেখা হবে। He was pretty good. সে আবার কম্পিউটারের কিছু একটা করত। এটা অনেক আগের। একদিন BFC-তে গিয়েছিলাম, তখনকার।

T28: I never thought that I will meet someone from Maldives through online. He was pretty good. He used to do something related to computer. It was long time ago. It was from that time when once we went to BFC.

### Sample 3

#### American International University Bangladesh (AIUB)

Legend:

A3: Speaker 1

B3: Speaker 2

C3: Speaker 3

D3: Speaker 4

T: Turn

A3: মেয়েদের সংসার দেখতে হয়। ছেলেরা তো বাহিরে সারাক্ষণ থাকে। So, কোনো সমস্যা হয় না।

T1: Girls have to look after the family. Boys are always out. So, there is no problem.

B3: যে সব ছেলে বাহিরে full রান্না-বান্না করে but বাসায় এসে কিছু করে না... canvas-এ রং করে

T2: The boys who do cooking outside but do not do anything at home... paint on canvas.

A3: Exactly!

T3: Exactly!

C3: বাসায় বসে canvas-এ রং করে না।

T4: Doesn't paint on canvas by sitting home.

B3: পৃথিবীতে কোনো ভালো মহিলা artist-এর নাম শুনবা? শুনবা না। Because মাত্র literature-এ একটু...

T5: Will you ever hear name of good a female artist in the world? You will not. Because just in literature...

A3: যত কথাই বোলুক discrimination...

T6: Whatever is said discrimination...

D3: একটা discrimination থাকবেই।

T7: There will be discrimination.

A3: তারপরও J K Rollings is not good enough on the side of Shakespeare.

T8: Still J K Rollings is not good enough on the side of Shakespeare.

D3: হ্যাঁ, নিশ্চই।

T9: Yes, of course.

A3: সেদিন Gen class-এ এত rush ছিল...

T10: There was rush at Gen class on that day...

C3: J K Rollings কে Shakespeare-এর সাথে তুলনা করতে হবে কেন?

T11: Why J K Rollings need to be compared with Shakespeare?

A3: শুনো, Gen class-এর কথা বলছি, ভাই। Gen class-এ পড়াচ্ছে, আমাদের সংসদ এর procedure-টা কেন করা হচ্ছে বলতো?

T12: Listen, talking about Gen class, brother. In Gen class it was being thought that why the procedure in our parliament is being done?

C3: পাপিয়া পান্ডে, ওই যে bitch-টা আছে না? তার মুখ যথেষ্ট খারাপ।

T13: Papia Pande, That bitch you know? Her mouth is enough bad.

D3: তার নাম পান্ডে?

T14: Her name is Pande?

C3: তার নাম পান্ডে দিয়ে দিয়েছি। ওই যে কোন পান্ডে আছে না কথায় কথায় উল্টা পাল্টা করে।

T15: Her name has been given Pande. That Pande who is always doing at everything.

D3: ছিঃ! মুখ খারাপ মেয়টার। অসম্ভব মুখ খারাপ। পাপিয়া পান্ডে, যে সুন্দর রবীন্দ্র সংগীত গায়...Channel i-এর program-এ আসছিল।

T16: Bo! That girl has bad-mouth. Unimaginably bad. Papia Pande, who sings Rabindra sangeet...She came at a program on Channel i.

C3: পাপিয়া পান্ডে কিন্তু অনেক ভালো। রাজশাহী university-তে অনেক ভালো position-এ ছিল। But আমাদের one-eleven এর পর...

T17: Papia pande is good though. She was in a good position at Rajshahi University. But after our one-elevn...

D3: Dirty রাজনীতি।

T18: Dirty politics.

C3: One-eleven-এর পর থেকে এরা পুরা...

T19: After one-eleven they are totally...

D3: Victim...

T20: Victim...

C3: হ্যাঁ...

T21: Yes...

D3: Dirty, dirty...

T22: Dirty, dirty...

C3: দোস্ত, তুই ভালো কোনো varsity-তে পড়। তোর CGPA অনেক ভালো। তুই scholarship-ও পাবি। Free-ও পড়তে পারবি।

T23: Study in a good university, friend. Your CGPA is good. You will get scholarship. You will be able to study free too.

A3: India-তে apply কর।

T24: Apply to India.

D3: আমি আজকে India-এর university-এর খোঁজ নেওয়ার plan করেছি। Delhi University আর Orissa...

T25: Today I planned to search for Indian university. Delhi University and Orissa...

A3: India-তে খোঁজ better option না?

T26: Is a better option to search in India?

D3: আজকে আমি তিনটা university-এর plan করেছি। Delhi university plan করেছি খুঁজবো তারপর হচ্ছে Hyderabad university-টা খুঁজবো, তারপর Orissa...

T27: Today I planned to search for three universities. I planned to search for Delhi University, Hyderabad University and then Orissa...

A3: তোর তো সমস্যা নাই। Family আছে।

T28: You do not have any problem. You have family.

D3: Family থাকলে কি হয়েছে? আমার family যে university আছে তার সামনে আছে?

T29: So what if the family is there? Is my family in front of the university that is available?

A3: At least you know there is family.

T30: At least you know there is family.

D3: The thing is আমরা all time Muslim country-তে থাকছি। হঠাত করে হিন্দু country-তে...

T31: The thing is we are living in a Muslim country. Suddenly in a Hindu country...

A3: ওরা Bangladeshi মেয় কে...

T32: To Bangladeshi girl they...

B3: জি নাহ, ওটা ঠিক আছে। তোমরা সব সময় যে atmosphere পাছ India-তে atmosphere decent আছে।

T33: No, that is right. India's surrounding is more decent than the surrounding you are in all the time.

A3: হিন্দু হওয়াটা কথা না। বাংলাদেশী শুনলেই Indian লোকেরা খুব খারাপ বেবহার করে।

T34: It's not about being Hindu. The Indians behave poorly as soon as they hear about being Bangladeshi.

#### Sample 4

#### American International University Bangladesh (AIUB)

Legend:

A4: Speaker 1

B4: Speaker 2

C4: Speaker 3

D4: Speaker 4

T: Turn

A4: BBA-এর ওই ভাইয়াকে দেখেছ?

T1: Did you see that brother from BBA?

B4: Oh! আচ্ছা, ওই সাইদ ভাইয়া?

T2: Oh! Yeah, brother Saied?

A4: আমাকে বলে, "এরা কি বলে? আমি তো কিছুই বুঝছি না"।

T3: He was telling me "what are they saying? I cannot understand".

B4: Doesn't get anything that...

T4: Doesn't get anything that...

A4: এতেই নাকি অর মাথায় গন্ডগোল।

T5: Within this he was becoming crazy.

B4: Seriously? আর আমরা যখন সব গুলা একসাথে বক বক করি, তখন?

T6: Seriously? And when we all talk, then?

C4: কে?

T7: Who?

B4: সাইদ ভাইয়া, ওই যে কালকে debate club-এর যে ভাইয়াটা কালকে আসছিল।

T8: Brother Sayed, that Brother of debating club who came yesterday.

A4: নাটকে নারুকের বাবা হয়েছিল মিনাকো, পিচ্চিটা, এত cute । আর ও আমার সামনেই বসেছিল। ওর গাল টিপে দিচ্ছিলাম। আর ও বলছিল "please, let me go"...এত cute ছিল।

T9: Naruk's father was Minako in the drama, little one, so cute. And he was sitting in front of me. I was pulling his cheek. And he was saying "please let me go"...it was so cute.

B4: কোই গেল ওর ছবি?

T10: Where is his picture?

A4: দাঁড়া, বের করে দেই।

T11: Wait, let me find his picture.

A4: আমার না ওখানে গেলে মনে হয় সবাই পিচ্চি আর আমি এক মাত্র বুড়ি।

T12: Whenever I go there I feel like that I am the only aged one and everyone is young.

B4: আর আমাদের সারাঙ্কণ তোরে দেখলে মনে হয় তুই পিচ্চি আর আমরা সবাই বুড়ি।

T13: And we feel all the time that you are young and we are old.

A4: এখানে আমরা সবাই collapse করা। আর এখানে ছবি উঠিয়েছি, আর এখানে টুসি উঠিয়েছি। ও আচ্ছা, এটা পড়...



T14: Here we are all together. And here I took picture, and here Tushi took picture. Oh, read this...

B4: মুঝে পিয়াছে দেখো। মুঝে পিয়ারসে দেখো হবে, maybe...

T15: Mujhe piache dekho. Look at me with love, maybe...

A4: একটা ভালো mobile কেনা দরকার। আচ্ছা, আমাকে ভালো mobile কিনে দাও না।

T16: Should buy a good mobile. Ok, buy me a good mobile.

B4: আমাকে তুই একটা কিনে দেয়। এই ছবিটা সুন্দর এসেছে। সায়মা এরকম একটা লুক দিতে পারে?

T17: You buy me one first. This picture came out good. Can Saima give such a look?

A4: এ আমার friend-রা ছিল।

T18: They were my friends.

B4: বসুন্ধরায়?

T19: At Boshundhara?

A4: আর এটা থাক।

T20: And leave this one.

B4: Nothing at all, baby... উফুফ! শীশা খাওয়ার ইয়ে তে... শীশা তে না ?

T21: Nothing at all, baby... uff! Shisha smoking at yay...at Shisha?

A4: এদিকে দেখ, আমার না ওদের সাথে ভালো কোনো ছবি নাই। নিচের তিনটার সাথে। আমি উঠিয়েছি আমার ভাঙ্গা camera দিয়ে। পোলাপান তো গিয়েছে সেই রকম DCLR নিয়ে।

T22: Look at this; I do not have a good picture with them. With those three bellow. I took the picture with my broken Camera. People went with such DCLR.

D4: তারপর পর সে কি বলেছে?

T23: After that what he said?

B4: কে?

T24: Who?

D4: Debate club-এর ওই ভাইয়াটা।

T25: That brother from debate club.

B4: Debate club-এর ভাইয়া টা বলসে, এখানে...

T26: That brother from debate club said, here...

A4: CC camera লাগানো উচিত।

T27: CC camera should be placed.

B4: CC camera লাগানো উচিত। আমাদের ইয়া গুলো youtube-এ দিলে অনেক লাইক পাব।

T28: CC camera should be placed? A lot of likes will be given if our yay is uploaded at youtube.

A4: "এই craziness?"

T29: "That craziness?"

B4: "এই craziness?" তখন সে উত্তর দিয়েছে। এটাকে আপনি craziness বলেন? আর আমরা যখন সবাই থাকি... যখন আমরা সবাই, all of us present here, তখন কি হয়? কালকে তো একটা মানুষও ছিল না। নাবিলা অপু তো একাই একশ। সায়মা তোর এই ছবিতে অনেক সুন্দর লাগছে।

T30: "That craziness?" He replied then. You are that this is craziness? And when we all are present...when we are all, all of us are present here, then? There was no one yesterday. Nabila apu is alone enough. Saima, you look beautiful in this picture.

A4: Thank you.

T31: Thank you.

D4: হ্যাঁ, অনেক cute লাগছে।

T32: Yes, very cute.

A4: আমার চুল না নষ্ট হয়ে গিয়েছে।

T33: My hair is damaged.

B4: এখন তো সবার চুল নষ্ট হয়ে গিয়েছে।

T34: Now everyone's hair is damaged.

A4: আগে আমার চুল কত flow-ই ছিল। চুলের shine-টা দেখো। আনিকা আপু, চুলের shine-টা দেখেছিলো? কি glazy ছিল। এখন ধর edit দিলেও এমন চুল হবে না।

T35: My hair was flowing before. Look at the shine of the hair. Sister Anika, did you look at the shine of the hair? How glazy it was. The hair will not look the same even if editing is done.

B4: অসম্ভব পরিমাণে খাইতে ইচ্ছা করছে। I want... অসম্ভব পরিমাণে পানি পুরি খাইতে ইচ্ছা করছে।

T36: Feeling unimaginably hungry. I want...I want to eat Pani Puri desperately.

A4: তো যাও।

T37: Then go.

B4: হ্যাঁ, যাব এখন। অনেক দিন ধরে খাইতে ইচ্ছা করছে। চুরা লিয়া হেই তুমনে জো... কি হয়েছে তসলিমা আপু?

T38: Yes, I will. Wanted to eat for such a long time. Stole my heart...what happen Sister Taslima?

A4: ঐখানে আরে দেখো না।

T39: Do not look at that.

D4: ঐদিকে সে দেখছে। It doesn't matter, baby. সব সময় life-এ সব কিছুতে interest নিতে হয়। Right?

আমরা life-এ কিছু পারি নাই। I wish... couldn't do anything.

T40: She is looking there. It doesn't matter baby. Should take interest in everything all the time. Right? We couldn't do anything in life. I wish... couldn't do anything.

A4: আমি life-এ যা করেছি...

T41: Whatever I have done in my life...

B4: আজকে না conversation club-এর program? আমাদের খায়াবে না?

T41: There is a program of conversation club today? Won't give us treat?

D4: Conversation club-এ কোন দিন খাইয়েছে?

T42: Did we eat anything ever from conversation club?

B4: আমাদের না একটা budget আছে? They should.

T43: Isn't there is a budget for us? They should.

### Sample 5

#### North South University (NSU)

Legend:

A5: Speaker 1

B5: Speaker 2

C5: Speaker 3

T: Turn

A5: তারপর y দিলে, its done।

T1: After y is given, it's done.

B5: Oh! Ok.

T2: Oh! Ok.

C5: y দিলে confusion হয়ে যাবে। আরো একটা variable আছে। y দিও না মোর্শেদ।

T3: Confusion will arise if y is given. There is another variable. Don't give y Morshed.

B5: Oh! এটা last one...এটাতে four marks ছিল।

T4: Oh! This one is last...it had four marks.

A5: এটা দেখো, b equals to এটা লিখবা। এটা হবে y, 0.51। এটা আর এটা b-এর value। b-এর value এটা provision। এটা n 3, এটা n 1, missing দেখে zero।

T5: Look at this, write b equals to this. It will be y, 0.51. This and this are b's value. B's value this one is provision.

B5: আমি এটা উল্টা লিখেছি। কি হবে?

T6: I wrote it wrong. Now what?

C5: যা হওয়ার হবে।

T7: Now whatever.

A5: Exactly!

T8: Exactly!

C5: শিখসস কিছু?

T9: Did you learn anything?

B5: ঘড়িটা জস, কিন্তু Pink color -এর।

T10: The watch is cool, but pink color.

A5: Pink না, but খারাপ না। আক্সু ওটা পরে। ওটা তো মেয়েদের। আমার খুব ভালো লাগে...বাঁকা dial, বড় dial। আবার white টাও ভালো লাগে।

T11: Not pink, but not that bad. Father wears it. It's for women. I like it a lot...curved dial, big dial. [I] even like the white one.

C5: White-টা?

T12: White one?

B5: আমার এই দুটা ভালো লাগে।

T13: I like these two.

C5: Color আছে?

T14: Has colors?

A5: এটা কি চলবে? মানে এই দুইটা ভালো মতন চলবে? I mean how is the battery? Battery কেমন?

T15: Will it work? I mean will these two work perfectly? I mean how is the battery? How is the battery?

C5: Battery problem হলে change করা যাবে।

T16: If there is battery problem it can be changed.

A5: এটা কখন করানো হলো?

T17: When was it done?

C5: আসে পাশে থেকে করলে অনেক দাম নিবে। Weekends-এ একদিন exam-এর পর যাও, অনেক সম্ভাতে পাবা। Argentina-এর jersey কিনস, মিয়া।

T18: If it's done from somewhere around, it will cost a lot. Go during the weekends after exam, you will get it in cheap. Mister, you bought Argentina's jersey.

B5: তোরটা কত নিয়েছে? Thousand bucks-এর নিচে হইলে তো করা যায়।

T19: How much was yours? If it's less than thousand bucks, it can be done.

C5: পুরা jersey-টা? নাম সহ? হ্যাঁ, করে দেয়া যাবে। তুমি science lab-এ গেলে thousand টাকার নিচে easily করে দিয়া যাবে। তোমার quantity?

T20: The whole jersey? With name? Yes, can be done. It can be done in less than thousand taka if you go to science lab. What is your quantity?

B5: দুইটা লাগবে।

T21: Need two.

C5: Thousand টাকার নিচে দুইটা পাওয়া যাবে না।

T22: Will not get two in less than thousand.

B5: দেব হাজার টাকার নিচে দুইটা হবে? মানে আসে পাশে?

T23: Can two be done under fifteen hundred? I mean from somewhere around?

C5: আসে পাশে নাম লেখাতে গেলে একটু ঝামেলা। Hey, weekends-এ যাইতে তো কোনো পেড়া নাই।

T24: There will be trouble if the name being written from somewhere around. Hey, going on weekends will not be a problem.

A5: কোই?

T25: Where?

C5: Science lab, jersey-তে নাম লেখাতে। কথা হচ্ছে, ও relax, পেড়া নেয় না। ও পারে, সব পারে।

T26: Science lab, to write name on jersey. The thing is, he is relaxed, doesn't take any stress. He can do everything.

A5: হ্যাঁ, ও নিজেই বলেছে ও সব পারে।

T27: Yes, he himself said that.

### Sample 6

#### North South University (NSU)

Legend:

A6: Speaker 1

B6: Speaker 2

C6: Speaker 3

T: Turn

A6: কেমন যাচ্ছে রোজার মাস?

T1: How is your month of Ramadan going?

B6: Better than before. তোমার কি অবস্থা?

T2: Better than before. What about you?

A6: আরে মিশ্রা, North South-এ ঢুকার পর একটা রোজাও ঠিক মত করতে পারি নাই।

T3: Hey mister, I could not keep any of my fast properly after I entered North South.

B6: কেন?

T4: Why?

A6: এই mid থাকে, না হলে assignment থাকে, না হলে এটা সেটা থাকে। রোজার মাসে actually যেভাবে থাকা উচিত ঐ ভাবে থাকতে পারি নাই। এটা কোথা থেকে নিয়েছস।

T5: There is mid, there is assignment, there is always something. Cannot stay the way I should be staying on the month of Ramadan. Where did you get this from?

B6: আমার ভাইয়ের, বাহিরে থেকে আনা।

T6: It's my brother's, got it from abroad.

A6: কোথা থেকে?

T7: From where?

B6: United States.

T8: United States.

A6: Get me one.

T9: Get me one.

B6: এটা চাও? বলব নে।

T10: You want this? I will tell him.

A6: আমি তোমাকে pay করে দিব but তুমি যদি বল যে...

T11: I will pay you but if you say...

B6: আমি তো আনায় দিব না। I'll find you another one.

T12: I will not be bringing it. I'll find you another one.

A6: ঠিক আছে। জুতাটা আমার কাছে খুব ভালো লেগেছে। যত যাই হোক Brand কিনবোই, মানে কিছু না হোক Brand কিনবোই।

T13: Ok. I like the shoe a lot. Whatever happens I will buy brand, I mean no matter what I will buy brand.

C6: আমার একটা value এদিক ওদিক হলে পুরা zero দিয়ে দিত। এটার জন্য আমি A পাই নাই।

T14: If any of my values were wrong then zero would have been given. For this I did not get A.

A6: কত কি নিয়া লাফা লাফি। আমি তো C পাইসি, মিঁয়া।

T15: They are jumping around with fun for so many things. Mister, I got C.

B6: ওরে বল। এই ইকরা, তামিম কিছু বলতে চাচ্ছে।

T16: Tell her. Hey Ekkra, Tamim wants to tell you something.

A6: এই, তোমার ইয়ের grade কত?

T17: Hey, what is your grade in yay?

C6: একটা তে A- আর দুইটা তে A পাইসি।

T18: A- in one and got A in two.

A6: আর কোনটা তে?

T19: And in which one?

C6: English.

T20: English.

A6: Faculty কে ছিল?

T21: Who was the faculty?

C6: FZA.

T22: FZA

A6: আমার কাছে ভালো লাগে না।

T23: I do not like her.

B6: নাম কি তাঁর?

T24: What is her name?

A6: ফারাহ জামান

T25: Farah Zaman.

B6: ভালই তো।

T26: She's good.

A6: আছে। ভালো লাগে না। কেন যেন।

T27: Ok. But do not like her. Do not know why.

B6: কেন?

T28: Why?

A6: কেমন যেন। ভালো মত পড়াতে পারে না।

T29: Kind of strange. [She] cannot teach properly.

B6: তোমাদের এই একটা teacher-এর সাথে Engineering-এর কি problem?

T30: What is the problem with Engineering and this teacher?

C6: না, তেমন কোনো problem নাই।

T31: No, there is no problem.

B6: আমিও English-এ A পাইলাম।

T32: I also got A in English.

C6: শুনো, ও যে রকম বলছে, এমন কিছু না। অনেক ভালো mark-ই দিয়েছে।



T33: Listen, there is nothing like that the way he is saying. [She] gave good marks.

**Sample 7**  
**Brac University**

Legend:

A7: Speaker 1

B7: Speaker 2

C7: Speaker 3

T: Turn

A7: So, আর কি অবস্থা, বল?

T1: So, what is the situation?

B7: আছে...

T2: There is something...

A7: কি আছে?

T3: What?

C7: আর কি নাই, শেষ.

T4: What is not, end.

B7: আবার, কি অবস্থা? তোর bar-b-q program কবে করছিস?

T5: Again, what is the situation? When are you doing your bar-b-q program?

C7: আছে, ঈদের পর।

T6: After Eid.

B7: ঈদের পরে তো পাই না Time...

T7: [I] don't get time after Eid...

C7: Class-এর জন্য আর কখন করব?

T8: When else can we do for class?

A7: কিসের bar-b-q program? Chicken না beef? Chicken কইরো না। Chicken আমি খাই কম।

T9: Of what bar-b-q program? Chicken or beef? Don't do chicken. I don't eat chicken much.

B7: Chicken তো safe না আর Beef তো আরো কঠিন।

T10: Chicken is not safe and beef is more difficult.

A7: Chicken আমরা একবার করেছিলাম। Chicken কাঁচা থেকে গিয়েছিল।

T11: We once did chicken. Chicken was raw.

B7: কি একটা নিয়ম আছে না, butter দিয়ে polish করতে হয়।

T12: There is a way, have to polish with butter.

A7: আমরা জানতাম না এগুলো কিছু। আমরা চারজন পুরাই inexperienced ছিলাম। So, জানতাম না কিছুই।

T13: We did not know any of these. We four were totally inexperienced. So, we didn't know anything.

B7: তাহলে করব আমরা, ইনশাআল্লাহ। আমরা net-এ দেখব কিভাবে হয়। First-এ কি material লাগবে...

T14: Then we will do it, inshallah. We will check it on net on how to do it. At first what material we need...

A7: শুনো, একটা grill machine লাগবে, ঠিক আছে? এটা আছে কারো কাছে তোমাদের?

T15: Listen, a grill machine is necessary. Ok? Is it available to anyone?

B7: আছে।

T16: Yes.

A7: তাহলে এটা আছে। Sauce লাগবে, soya sauce লাগবে, chili sauce লাগবে। আর কি আছে? Grill-এর সাথে কিছু করতে চাও? নান রুটি, সালাদ...

T17: Then it is there. Need sauce, need soya sauce, need chili sauce. What else? Do you want to make anything with grill? Naan roti, salad...

B7: আর কোন মশলা লাগবে? Spice?

T18: What other spices is needed? Spice?

A7: Spice কেন লাগবে? তোমার grill sauce-এ এসব থাকে। তার মধ্যে তুমি chili sauce add করবা।  
তারপর আবার soya sauce করতে হবে।

T19: Why spice? Everything is there in your grill sauce. On that you will add chili sauce. Then add soya sauce.

B7: Salt?

T20: Salt?

A7: Sauce এর মধ্যেই salt আছে।

T21: There is salt in sauce.

B7: এখানে sauce অনেক salty, বাহিরে sauce...

T22: The sauces here are too salty, sauces from outside...

A7: শুনো, আমি বলি কি করতে হবে। First of all, farm-এর মুরগি আনবা। বড় বড় মুরগি আনবা। তারপর piece গুলাকে পিটিয়ে পিটিয়ে হান্ডি বের করে ফেলবা।

T23: Listen, let me tell what you need to do. First of all, bring big farm chicken. Bring big ones. Then hit the pieces till bones are out.

B7: আমি তো কিছুই করব না।

T24: I will not do anything.

A7: কে করবে এগুলো? আমি করব?

T25: Who will do these? Me?

B7: হ্যাঁ।

T26: Yes.

C7: হ্যাঁ, আপনি ছাড়া কেও পারবে না।

T27: Yes, without you no one will be able to do it.

A7: আমি মেয় যে আমি পারব?

T28: Am I a girl that I will be able to do it?

A7: মোইন নাকি semester drop দিবে?

T29: Moin will drop the semester.

B7: কেন?

T30: Why?

A7: কাল দেখি যে advising-এর form নিয়ে ঢুকছে। আমি বললাম কি হয়েছে...

T31: Yesterday I saw him coming in with advising form. I asked what happen...

B7: আমার দেওয়ার ইচ্ছা।

T32: I want to do too.

A7: দিও না।

T33: Do not do it.

B7: দিলে আর কি হবে?

T34: If I do it what else will happen?

A7: Semester drop দিলে Brac-এ পুরা একা হয়ে যাইতাম। এই Movie দেখতে যাবা, ঈদের তিন দিন?

T35: I would have been totally alone if I had dropped the semester. Hey, will you go to watch movie, on Eid's third day?

B7: ঈদের কি?

T36: Eid's what?

A7: ঈদের third day-তে...

T37: On Eid's third day...

B7: আচ্ছা, ভাইয়া ঈদের দিন আসবে। আমার niece-এর আন্না।

T38: Ok, Brother will come on Eid's day. Father of my niece.

C7: যমুনার food court-এ KFC, Pizza hut, Tabaq আছে।

T39: Jamuna's food court has KFC, Pizza hut, Tabaq.

A7: ঐখানে যাবা?

T40: Will you go there?

B7: অনেক দূর তো।

T41: It's too far.

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## **Appendix B**

### **Interview Questions**

1. Do you do code-switching and code-mixing between Bangla and English in your conversation in an informal setting?
2. Can you mention some of the reasons behind your use of code-switching and code-mixing between Bangla and English?
3. Do you take the use of code-switching and code-mixing between Bangla and English positively or negatively? Why?

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