Crossing the Boundaries of Languages: Code-Switching and Code-Mixing Tendencies in the Young Generation in Bangladesh

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Abstract

The daily practice of mixing the mother tongue and other languages in social communication, known as code-switching or code-mixing, is gradually becoming more apparent in Bangladesh. This study explored the medium, reasons, and effects of the code-switching and code-mixing of Bengali, English, and other foreign languages in one hundred and one students of a college and a university in the capital city of this country, Dhaka, which is the fourth most populous city in the world, by applying the qualitative data collection tools of focus group discussions, interviews, participant observation, audio recording, photographs, and field notes. The findings of the research indicate that translanguaging pedagogy, the foreign entertainment media of different popular cultures, and online social media are the three most important factors that influence young people to adopt foreign words, resulting in code-switching and code-mixing in daily communication where the English and Hindi languages are frequently mixed with native Bengali language.

Introduction

Though Bangladesh has a British colonial history and a bilingual education system with both Bengali and English languages as the medium of academic instruction, Bengali is the only predominantly used first language spoken by over one hundred and seventy million people in the country. However, it appears that the linguistic landscape has been

changing fast during the last one and a half decades in Bangladesh, especially in the daily lives of its younger generations. In the modern changing world, the common people adopt the popular cultures of other languages gradually (Al Helal, 2013; Hossin & Mohiuddin, 2015; Islam, 2013; Rahman, 2014; Rahman & Rahman, 2020; Razu, Yeasmin, & Islam, 2018). Bangladesh is also no exception to that condition. Depending on the environment, situation, and place, the common people not only switch between English and Bengali languages frequently but also mix words or expressions from foreign languages in daily communication (Ahmad, 2017). The tendency to mix the words or expressions of different languages has become very common among Bangladeshis for several reasons, including easy access to online entertainment media in languages other than Bengali and English, which is known as code-switching or code-mixing. Code-switching and code-mixing are studies in the interdisciplinary field of sociolinguistics that study languages in social contexts (Schendl, 2012; Wardhaugh, 2010). The sociolinguistic discussions on this issue are related to the notions of 'translanguaging,' 'the politics of language,' 'linguistic imperialism,' and 'cultural imperialism,' 'globalization,' etc. (Block, 2018; Canagarajah, 2013; Mirrlees, 2013; Pennycook, 2019, 2020; Phillipson, 1992, 2012; Rahman, 2014).

Because of globalization, people worldwide are getting closer and can freely speak in multiple languages. It has become easy to learn other languages due to the availability of free online resources to learn foreign languages. People use the foreign languages according to their own needs. So, it is not unusual to hear people using two or even three languages. Speakers frequently mix and switch between languages on purpose. Nowadays, code-switching and code-mixing are prevalent phenomena across the world, mainly in bilingual and multilingual countries, including the South Asian nation of Bangladesh.

Literature Review
Language, Culture, And Linguistic Boundaries

As languages are social phenomena, their boundaries or peripheries often overlap with each other due to several sociolinguistic factors. People come in contact with speakers of different languages easily due to the easy access to online communication modes, globalized economic, educational, and multicultural communicaitons, and movements in the fast-changing world. That is why the fixed approach of studying a language, being governed by the books of grammar, has been challenged in many ways by the fluid approach of linguistic studies. In consequence, the attempts to define languages in "discrete, bounded, impermeable, autonomous systems" have failed in the twenty-first century (Creese & Blackledge, 2015, p.25), which has caused the replacement of the word 'languages' with the word 'languaging' in the more updated linguistic discussions (Creese & Blackledge, 2015; Pennycook & Makoni, 2019; Wei, 2018). Likewise, Garcia (2009, pp.32–33) states, "What we have learned to call dialects, pidgins, creoles, and academic

language are instances of languaging: social practices that we." This central concept of crossing the boundaries of languages is related to several other ideas, such as 'sociolinguistic repertoire' (Fishman, 1970), 'metrolingualism' (Otsuji & Pennycook, 2010), 'discourse analysis' (Myslín & Levy, 2015), 'translanguaging' (Baker, 2011; Canagarajah, 2013; García, Lin, May, & Hornberger, 2017; Bonacina-Pugh, da Costa Cabral, & Huang, 2021).

Translanguaging

'Translanguaging,' which has drawn a lot of attention from linguists recently, deals with the practice of mixing the linguistic resources of two or more languages. While mixing different languages, the speaker may not consider the linguistic boundaries of the syntactic, morphological, or phonological rules of the used languages. We may "receive information through the medium of one language and use it through the medium of the other language" (Williams, 2006, p. 64). This practice of bilingual speakers can be found in daily life or in planned bilingual educational contexts (Bonacina-Pugh, da Costa Cabral, & Huang, 2021). In addition, Sultana and Dovchin (2016) highlighted the contribution of Blommaert (2013), Canagarajah (2013), García (2014), Lee (2014), and Pennycook (2008) in the "paradigmatic shift toward the 'translinguistics' movement" and quoted Pennycook (2007) in this respect, "Language is only one semiotic resource among many, and meanings in language occur across symbols, icons, images, and modalities, including oral, written, and visual modes. In addition, they show the significance of popular culture in applied linguistics research" (Pennycook, 200, as cited in Sultana & Dovchin, 2016, p. 2).

Code-Switching and Code-Mixing

Code-switching means using more than one language or two or more varieties of a language in a single occasion, communication event, or discourse. According to Takeuchi (2023), "code-switching refers to the use of two or more languages in a single interaction or conversation" (p. 250). Code-mixing is a similar process, though it makes less specific claims about the actual procesing mechanism involved. As Muysken (2011) distinguished the two terms, code-switching refers to "alternation between larger units, like clauses," and code-mixing discusses "alternation internal to the utterance or clause" (pp. 302-304).

Code-switching refers to using elements of more than one language or language varieties during conversation consistent with the syntax, morphology, and phonology of each language or dialect, alternating between two or more languages or language varieties in the context of a single conversation (Kester, 2023). Here, 'code' is a sign that describes the language system's meaning in society, and in sociolinguistics, it includes language, code-switching, code-mixing, etc. (Ningsih, 2021, p.15). People use codes while talking.

They may use the codes from a single language only or shift to the codes of another language in the same conversion, or they may even mix codes from different languages in the same sentence in bilingual and multilingual contexts. (Wardhaugh, 2010). Bilingualism is defined as "a speaker's ability to use two languages for communication" (Verplaetse & Schmitt, 2010). To define multilingualism, the European Commission (2007, as cited in Cenoz & Gorter, 2023, p.188) stated, "the ability of societies, institutions, groups, and individuals to engage, on a regular basis, with more than one language in their day-to-day lives." Nowadays, multilingualism "has spread in the educational context because of historical, social, political, and economic reasons" (Cenoz &Gorter, 2023, p.188). The choice of codes rests upon the 'purposiveness,' 'fluidity,' 'immediate needs,' 'expressiveness,' 'colorfulness,' and 'economy' (Kachru, 2011, p. 256; Muysken, 2011, p. 262-263).

Different types of intra-sentential, intra-sentential, and tag switches may take place in conversation. The inter-sentential and tag switches are recognized as instances of code-switching. Mahootian (2006, as cited in Yuana, 2022, p. 2) describes, "Inter-sentential means switching between languages at sentence or clause boundaries. And tag switches are switching of either a tag phrase or a word, or both, from one language to another".

But intra-sentential code switches can be code-switching or code-mixing. Muysken (2011) defines two types of intra-sentential code-switches, insertion and alternation, as code-switching and the third type of intra-sential code-switch, congruent lexicalization, as code-mixing. When a speaker inserts a few elements or constituents from the other language into a single matrix or base language "without affecting the overall structure of the base," this type of code-switching is termed as insertion, whereas "a complete switch from one language to the other" in code-switching is termed alteration (Muysken, 2011, p. 308).

On the other hand, the *congruent lexicalization* is often analyzed as an example of code-mixing, in which "the basic structure of the overall clause is more or less shared by both languages and individual elements from either language are inserted … where the languages are quite similar" (Muysken, 2011, p. 308). People in bilingual or even multilingual contexts are found to utilize "the codes available in the repertoire" (Kachru, 2011, p. 264).

Code-mixing, according to Kachru (2011), is "a matter of communicative choices on the parts of conversational participants who have more than one language available to them. … … The expressive use of two languages from a repertoire is exploited in popular media such as newspapers, songs, and films" (pp. 264-265). Language being medium of communication, the interlocutors may use the most suitable words from a popular music or movie to express powerful feelings of love or sorrows.

Again, language is also related to social power-relations, inclusion, or exclusion (Kim & Angouri, 2022; Moody, 2019). Takeuchi (2023) argues, "Researchers examining code-switching in interactions with bi- or multilingual participants find that it can be used

to index language preference, identity orientation, and linguistic competence" (p. 251). Girsang (2015, p.4) presents the Hoffman Theory (1991) to analyze the reasons behind code-switching and code-mixing: "talking about a particular topic, quoting somebody else, being emphatic about something (express solidarity), interjection (inserting sentence fillers or sentence connectors), repetition used for clarification, the intention of clarifying the speech content for the interlocutor, expressing group identity." Code-switching is related to speech community identities. Hence, speakers may shift between ingroup and outgroup language varieties to emphasize identities and relationships (Hall & Nilep, 2015). Sometimes, a speaker uses both languages that he is fluent in to convey the same idea more clearly for the audience's benefit. Academics communicate differently within their professional groups than they do with other groups who are not part of their academic society (Girsang, 2015, p. 4). The dominant countries also try to spread their culture and language in the neighboring countries, which is connected to the concept of linguistic imperialism (Phillipson, 1992). Some studies have found the influence of neighboring Indian Hindi culture on Bangladeshi people (Helal, 2014; Hossin, & Mohiuddin, 2015; Islam, 2013; Rahman, 2014; Rahman, & Rahman, 2020; Razu, Yeasmin, & Islam, 2018).

Research Objectives

Though few studies found the impact of a particular neighbouring country's dominant entertainment media on the Bangladeshi people in general, no recent influential research has been found on the effects of other Asian or Western languages and culture on the young generation of Bangladesh. There was a necessity for research on both the changing linguistic repertoire in the form of code-switching and code-mixing and the reasons behind the changes. As Muysken (2011) sees 'linguistic repertoire' to be "the total range of speech styles and varieties which speakers, monolingual and bilingual, control" and "code-switching can … be viewed as bilingual style-shifting" (p. 312), a study of this type would serve both the purposes.

Hence, this research aimed to investigate the tendencies of using code-switching and code-mixing among the young generation in Dhaka. This cosmopolitan capital city of Bangladesh, with a population of more than 22 million, is the 4th most populous city on the earth ("Dhaka now 4th", 2022). In this regard, the study was designed to find out the answers to the following research questions:

1) How are code-switching and code-mixing spreading among the young generation in Dhaka?
2) What are the most popular foreign languages among the young people in Dhaka that are used in code-switching and code-mixing?

Research Methodology

The study applied qualitative methods of data collection and analysis (Creswell, 2014). The social interpretivist paradigm matched well with the study.

Data Collection Tools

The tools used in the data collection included semi-guided interviews (audio recording), Focus Group Discussions (FGDs), photography, field notes, transcripts of the tapes, etc. The selected institutions were extensively visited to collect qualitative data. Both fixed and semi-guided interviews of selected subjects were recorded in suitable places and conditions. The participants were interviewed in Bengali, which is their mother tongue.
Six Focus Group Discussions (FGDs) were carried out. Formal and informal discussions were also conducted in Bengali to extract necessary information. There were three research associates from the institutions, who helped the researchers in collecting data. The participants' uses of the English language and other foreign languages were extensively observed. The effects of foreign culture and language on the participants also were observed, noted in the field notes, and analyzed.

Data Analysis Procedure

For data analysis, the study applied the five steps of the coding process used by Ahmad and Rahman (2021), which was a modified form of Creswell's (2014) qualitative data analysis procedure: transcribing the data from the audio recordings, searching the codes, pattern coding, finding major themes, and thematic analysis. The qualitative data, collected through the Focus Group Discussions (FGDs), field notes, video and audio recordings, and transcriptions of recordings, were analyzed to find out the answers to the selected two research questions. Moreover, their writings on social media, their environment sources, and their way of talking formally and informally were observed. First, the qualitative data findings are presented here in two parts, and then the overall analysis is done in the Discussions section.

The collected data was explored in search of the answers to the selected research questions (Creswell & Creswell, 2018). The field notes and photographs were used to enrich the data collection. The FGD was summarized, and the main and important issues were found.

Participants and Sampling

A total of one hundred and one participants from the selected two educational

institutions (two different levels) were visited to collect relevant data. Fifty-three of them were female, and forty-eight were male participants. A purposive sampling of the participants was done to represent people from different social classes. Sixty-six students (of class XI and XII) of a selected Bengali medium college, Modern College Dhaka (pseudonym) (henceforth, MC), and thirty-five students (of classes of Honors 1st year and 2nd year) of a selected university, Appex University (henceforth, AU) (pseudonym) (where English is the medium of instruction) participated in the study.

Table 1:Profile of the participants

Pseudonym	Age	Gender	Class
1. Alisha	16	Female	XI
2. Tinny	17	Female	XI
3. Tania	16	Female	XI
4. Maria	16	Female	XI
5. Rita	16	Female	XI
6. Moni	18	Female	XI
7. Ayesha	18	Female	XI
8. Jannat	17	Female	XI
9. Sumi	17	Female	XI
10. Tuli	17	Female	XI
11. Mitu	16	Female	XI
12. Mina	16	Female	XI
13. Helena	16	Female	XI
14. Rani	16	Female	XI
15. Popy	17	Female	XI
16. Runa	17	Female	XI
17. Ruma	18	Female	XI
18. Mimi	17	Female	XII
19. Nira	18	Female	XII
20. Mini	18	Female	XII
21. Rina	17	Female	XII

22. Payel	17	Female	XII
23. Munni	18	Female	XII
24. Moyna	18	Female	XII
25. Rubel	18	Male	XII
26. Shoeb	19	Male	XII
27. Rabin	18	Male	XII
28. Badol	18	Male	XII
29. Miraz	17	Male	XII
30. Don	19	Male	XII
31. Rahul	17	Male	XII
32. Kofil	18	Male	XII
33. Munna	19	Male	XII
34. Dipak	18	Male	XII
35. Dipti	18	Female	XII
36. Konok	17	Female	XII
37. Shiuli	17	Female	XII
38. Kona	17	Female	XII
39. Nishu	18	Female	XII
40. Nilu	17	Female	XII
41. Sara	17	Female	XII
42. Lamiya	18	Female	XII
43. Mim	16	Female	XII
44. Hiya	18	Female	XII
45. Maya	18	Female	XII
46. Nipa	16	Female	XII
47. Hasna	16	Female	XII

48. Rabeya	17	Female	XII
49. Maisha	17	Female	XII
50. Priya	16	Female	XII
51. Riad	18	Male	XII
52. Musab	19	Male	XII
53. Fayaz	19	Male	XII
54. Ali	18	Male	XII
55. Rabbi	18	Male	XII
56. Meshkat	17	Male	XII
57. Tamim	18	Male	XII
58. Addin	17	Male	XII
59. Rahim	17	Male	XII
60. Karim	17	Male	XII
61. Nur	17	Male	XII
62. Tasin	17	Male	XII
63. Tarek	18	Male	XII
64. Abir	18	Male	XII
65. Rashed	18	Male	XII
66. Dipu	19	Male	XII
67. Dipti	18	Female	Hons. 1st year
68. Rubel	22	Male	Hons. 2nd year
69. Rasheda	19	Female	Hons. 1st year
70. Tamim	22	Male	Hons. 2nd year
71. Sagor	18	Male	Hons. 1st year
72. Shayan	19	Male	Hons. 1st year
73. Sharin	20	Female	Hons. 2nd year

74. Adiba	23	Female	Hons. 3rd year
75. Samin	24	Male	Hons. 3rd year
76. Nayim	23	Male	Hons. 3rd year
77. Mitu	24	Female	Hons. 3rd year
78. Nowshin	21	Female	Hons. 2nd year
79. Junayed	21	Male	Hons. 2nd year
80. Mir	20	Male	Hons. 1st year
81. Nahid	20	Male	Hons. 1st year
82. Kotha	21	Female	Hons. 2nd year
83. Faiza	21	Female	Hons. 1st year
84. Ahad	21	Male	Hons. 1st year
85. Abid	21	Male	Hons. 2nd year
86. Mishu	23	Female	Hons. 3rd year
87. Sabbir	23	Male	Hons. 3rd year
88. Jabed	22	Male	Hons. 3rd year
89. Imon	21	Male	Hons. 2nd year
90. Humayra	20	Female	Hons. 1st year
91. Hiya	21	Female	Hons. 2nd year
92. Putul	20	Female	Hons. 2nd year
93. Tutul	23	Male	Hons. 2nd year
94. Jibon	21	Male	Hons. 2nd year
95. Mili	21	Male	Hons. 1st year
96. Jobayer	19	Male	Hons. 1st year
97. Niyam	20	Male	Hons. 1st year
98. Prodip	20	Male	Hons. 1st year
99. Rupali	18	Female	Hons. 1st year
100. Srabon	22	Male	Hons. 2nd year
101. Munna	21	Male	Hons. 2nd year

Data Findings and Analysis
Sources of Foreign Codes or Words

People always have interests in foreign people, cultures, and languages. They also love to follow foreign cultures, their language, traditions, food culture, and the unique names of the foods, etc. They also love foreign media, such as news, movies, television series, etc. Grabbing foreign cultures is so easy in today's world, especially for youngsters, because they are experts in using modern technology. Regular communication with foreigners or people using foreign languages fluently is almost a common source of learning foreign words.

The most famous and interesting entertainment media is watching movies. Not only youngsters but people of all ages love watching movies and dramas. In addition, the widespread use of smartphones and available internet access have made it an easy medium of entertainment. Besides, nowadays, movies with many more genres are being created, like romantic, comedy, tragedy, thriller, horror, autobiography, animation, history, social, educational, etc. So, people can easily choose their own favorite movie genre in many languages for their entertainment. While enjoying the entertainment media, they acquire the words or codes of foreign languages unconsciously. From the media, young people learn some popular words in different languages. One of the female college-going participants said:

> "*I love watching thriller and animation movies. No matter what the languages of movies are, I watch them whenever I come to know about the names of thriller and animation movies with good quality and interesting stories. Sometimes I watch them using Bengali or English subtitles, and sometimes I also watch Bengali or English dubbing*" (Female, age 20, FGD 5).

Again, watching drama series on the internet, especially YouTube channels, is also popular among young people. Among them, the most famous drama series are in American, England, Turkish, Pakistani, and Hindi languages. They love watching English and Hindi cartoons and animation as well.

In this case, the youngsters are mostly interested in foreign music. Basically, music attracts people more than anything. Music is the most effective way to learn a language, especially the vocabulary. Most of the participants said they prefer music, mostly foreign music, for their entertainment. They agreed that their listening and speaking skills have improved due to their love for foreign music. They could also use the foreign vocabulary they learned while speaking. Among the foreign music, they mostly hear Hindi and English music.

Social media is one of the greatest sources of spreading foreign languages. They

follow many influencers on social media who switch or mix languages while speaking in their videos and during conversations.

Other important sources for learning foreign languages are content videos from YouTube, Facebook, Instagram, TikTok, and many other social platforms. Not only foreign videos, but they widely follow Bangladeshi content creators, their way of talking, movement, vocabulary, what type of foreign words they use, and how much they use them. They learn all these things consciously and unconsciously by following their favorite content creators.
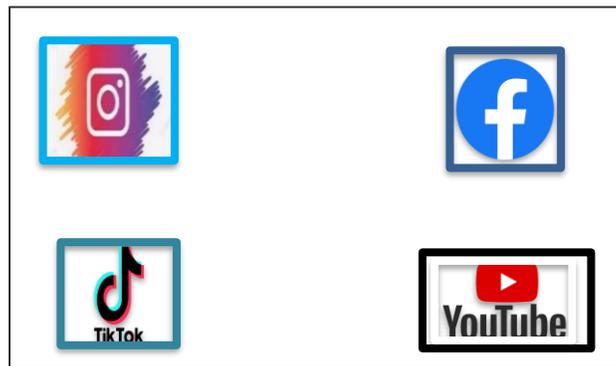
Figure 1: Sources of learning foreign languages

The tendency to switch and mix languages is mostly seen in those content creators. The social media influencers or content creators find code-switching and code-mixing as smarter and easier ways to express their feelings to the viewers. They even switch and mix languages in the name of their channels, pages, and video titles. The followers, especially the youngsters, find their favorite influencers or content creators as their models and follow their styles, ways of talking, and dressing up, and also conde-switching and code-mixing may be consciously or unconsciously.

The Factors Behind the Spread of Foreign Languages among the Young People

Due to the availability of internet access and smartphones and computers, it has become easy for the young generation of Dhaka to learn or know about different languages. But most of them use mainly English and Hindi words while speaking.

A large number of the participants from the four FGDs mentioned that they watched foreign programs or media, that were dubbed in English or Bengali languages. If they watch the programs in their original languages, they watch them with English subtitles. Mostly, those who had good educational backgrounds had a good command of English reading and writing skills. But all of them did not have very good proficiency in

English speaking skills. All the participants from an English medium academic background, and only some of the respondents from a Bengali medium background were fluent in English speaking.

The factors behind the popularity of English include the study of English as a compulsory academic subject from grade one to grade twelve in Bangladesh. A historical reason behind the spread of English in Dhaka is the British colonial history of a little less than two centuries. It is one of the root causes behind the spread of English in the monolingual setting of Bangladesh.

Another reason is the impact of globalization on the young generation, who have easy internet access through smartphones or computers. The influence of English entertainment media and social media like Facebook, in which they use English to search for something, is very deep on them. A participant stated, "When I watch English movies with English subtitles, I not only enjoy it but also improve my English listening and speaking skills" (Male, age 22, FGD 6).

The third reason for switching or mixing English and Bengali languages is the 'translanguaging in education.' It is a widespread practice in Bangladesh to use both languages, Bengali and English, in teaching and learning activities in schools, colleges, and universities. From teachers' classroom lectures to study materials, Bengali and English languages are mixed everywhere. In FGD 4, a male and a female respondent stressed that they could not even think of understanding science subjects without translanguaging practices in education. No participant disagreed with this view in Dhaka.

The fifth reason is that the use of English is associated with higher social status in Bangladesh. That is why an English ungraduated student commented, "I have studied in English medium schools, and my parents want me to speak English smartly to maintain our family status in social gatherings" (Female, age 23, FGD 6).

Here is an example of insertion code-switching: in an English conversion in the bilingual context of Bangladesh, the speaker shifts to Bengali while speaking English to quote a Bengali song based on the circumstance or purpose, "*In this rainy weather mon mor meghero shongee hote chai,*" (Female, age 17, FGD 2) where '*mon mor meghero shongee*' is the title of a famous Bengali song on rain meaning that 'my mind is the friend of the cloud' and 'hote chai' means 'want to be' in the Bangal language. The meaning of the complete expression is, 'In this rainy weather, my mind wants to be the friend of the cloud.'

Again, an example of alteration code-switching is "Thank you very much, আমরা আপনাদের থেকে নতুন দুটো শব্দ শিখলাম " (Male, age 18, FGD 1). Here, the Bengali quotation, 'amra apnader theke notun duto shobdo shikhlam', means 'we have learned two new words from you', where two independent clauses are added together in a single sentence.
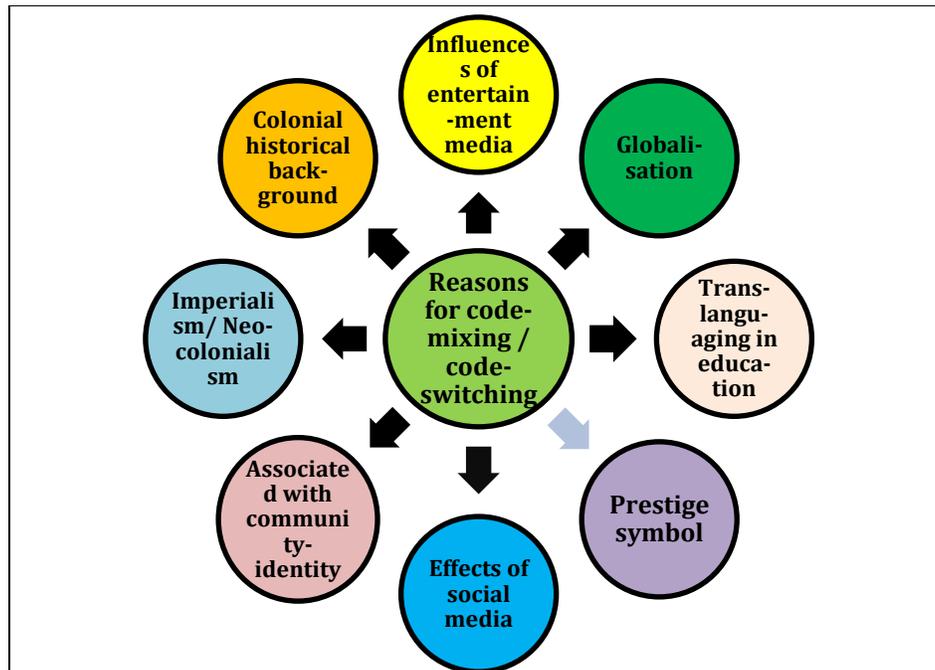
Figure 2: The reasons for mixing different languages while code-switching and code-mixing

In addition, the Hindi language is also very popular among the young people in Dhaka. Most participants could understand Hindi to a great extent and at least half could speak Hindi. Overall, one-third of the youngsters said they could speak Hindi well. However, only a few participants had Hindi reading or writing skills.

The reason behind the popularity is different from the reasons for the spread of English to a great extent. Most young minds learned the English language basically through academic studies. But they did not learn Hind through academic studies. Rather than that, it was found in all the FGDs that many of them acquired the Hindi language by watching cartoons, movies, drama serials, TV shows, or listening to songs. During their childhood, they used to watch Hindi cartoons and other entertainment media all the time. As kids, they used to imitate Hindi dialogues from those media. They acquired Hindi listening and speaking skills, being influenced by the Hindi media and Indian culture. This reason might be identified as the cultural imperialism of the neighboring dominant culture.

Hindi drama series are popular among Bangladeshi women. The participants said, "I used to watch Doraemon, Shinchan, Ninja Hatori, Parman (names of Japanese cartoons in Hindi dubbing) and many more as a kid. My mother and sisters always love to watch Hindi drama series on Indian satellite TV channels. And all the members of my family love

watching Hindi movies" (Male, 18, FGD 4).

Another important reason for the popularity of the Hindi language is the syntactic and phonological similarities between the Hindi language and the L1 Bengali language. Many Bengali and Hindi words are similar in pronunciation because these two languages are branches of the same Indo-Aryan language family (Dolamic & Savoy, 2010).

The use of foreign Hindi words embedded in local Bengali expressions can be analyzed as code-mixing. Here is an example of code-mixing: "*dil aro chai*" (Female, age 17, FGD 3) means 'the heart wants more'. Here, the words from two syntactically congruent or similar languages, Hindi and Bengali, are added together. The Hindi word '*dil*'/'दिल', which means 'heart', has become so common in Bangladesh that almost all people know its meaning.

This type of code-mixing of English and Bangla words is also very common. For instance, a college student said, "*ami free shomoye movie dekhi*" (Male, 18, FGD 3). Here, 'ami (I)', 'shomoye (time)', and 'dekhi (watch)' are three Bengali words and 'free' and 'movie' are English words. These types of code-mixing and code-switching were very common in the participants in all the FGDs.

Code-switching and code-mixing are the causes of *transliteration* as well. The young participants commented that they used it in their status updates on social media or messaging as they found transliteration easy for writing on social media. One of the participants argued, "Writing Bengali using English is easier as it is easier to type English than Bengali" (Female, 17, FGD 1).

Moreover, many words from different languages, especially from English and Hindi, have entered the Bengali language and are in vogue now, which is called the 'borrowing process' by sociolinguists. For example, 'net', 'Covid',' dil', 'surprise', 'cinema', 'noodles', 'barbecue', 'grill-chicken' are not foreign words anymore.

The Other Common Foreign Languages

In addition to the English and Hindi languages, the young students understand a few foreign words in some other languages as they enjoy the entertainment media in those languages: Tamil, Japanese, Korean, Turkish, Urdu, and Chinese. The youngsters, who can't speak foreign languages fluently, mix only some foreign words while speaking the Bengali language, what they have learned from varied sources, especially entertainment and social media. They just mix some popular foreign words with colloquial Bengali words following the Bengali syntactic structures.
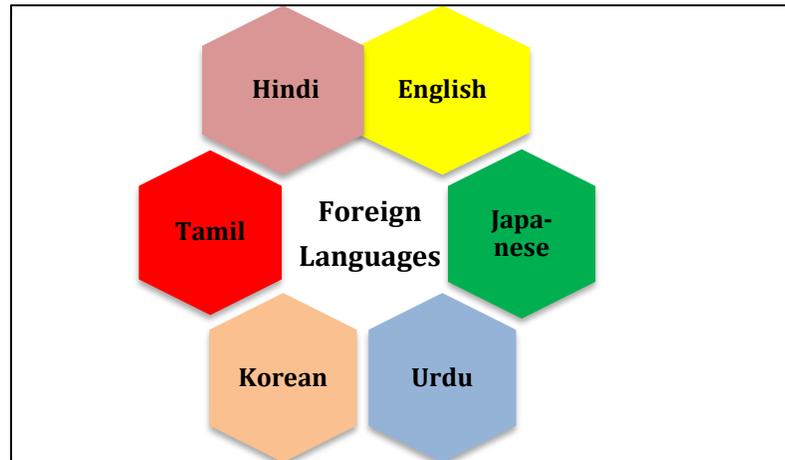
Figure 3: Common foreign words used by young people

Use of Bengali Regional Dialects

Besides foreign languages, the study found that young people use various Bengali dialects in daily spoken discourses. The Bengali dialects used in the Bangladeshi regions of Sylhet, Chattogram, Noakhali, or Kushtia are so different that the mutual intelligibility among the speakers of these regions is low in many cases. People from all regions of the country come to Dhaka, as it is Bangladesh's administrative, economic, and educational hub. To serve communicative purposes or to suit formality or contexts of occasions, they switch between colloquial Bengali dialects and the standard Bengali language. Depending on the environment, situation, and place, they use foreign languages or varieties of the Bengali language. They are from different regions with different regional Bengali dialects. They mainly use their regional dialect with not only their family members. Except in formal contexts, they prefer using the standard Bengali language rather than the regional dialects. In contrast, excessive use of code-switching and code-mixing may create communication problems as well. Hence, one of the participants argued, "We are losing the beauty of our original Bengali language for their graceless talking style" (Male, 23, FGD 5).

Limitations

There were a few limitations of the study, as a single study cannot cover all the dimensions of the multilingual aspects of the daily uses of foreign words in a mega city like Dhaka. The study was carried out in a selected area of Dhaka city. The participants included college and university students only.

Conclusion

Code-switching and code-mixing are inextricably connected to the daily communication in Dhaka. The people of different countries have become so close due to the internet and communication technologies that the barriers of geographical and linguistic boundaries are diminishing gradually in the age of globalization. The young generation in Dhaka learns foreign words from the entertainment and social media of foreign countries, especially India (in Hindi and Tamil languages), USA (in English), South Korea (in Korean), Japan (in Japanese), Pakistan (in Urdu). Using catchy foreign words has become a symbol of smartness to them while talking in their close social or online communities. Especially, the Hindi entertainment media has been profoundly influencing the young generation of Dhaka. Hence, Hindi music is widely popular which is used in social gatherings like wedding ceremonies, picnics, or get-togethers. But in the case of English, the importance of English for career growth is also an essential reason behind the use of this foreign language in both formal and non-formal contexts.

Code-switching and code-mixing are contributing to decreasing the communicative gaps among different speech communities of the world so strongly that young people even express their feelings in foreign words rather than in their own languages.

The linguistic boundaries between different languages are on the wane as many foreign words are being incorporated as new words into the first languages, like the process of accepting borrowings from the English and Hindi languages into the Bengali language. The information and communication technologies are having a profound impact on the ever-changing linguistic repertoires or stock of words in the languages. The barrier of linguistic differences among the monolingual and bilingual nations is decreasing as they are moving towards multilingualism, making the globe smaller gradually.

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The authors declare that there is no conflict of interest in this work**.**

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