

**The Influence of Social Classes on Language Variations: A Study on the people
of Dhaka city**

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This paper is dedicated to my parents for their valuable
Encouragement in my academic life.

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Abstract

This research compares the relationship of people's language feature and their social classes in Dhaka city. Different views on how people use language in different social circumstances as well as in different situations have been identified and analyzed with sociolinguistic theories. The researcher has observed five authentic situations and combinedly analyzed them with people's opinion from different classes through questionnaire session. Very few reasons that conduct language differences and bring variations on the same language have been pointed out and the role of social classes has also been recognized in this regard. Moreover, this research will help to understand how language and social class system are closely related to each other.

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Chapter 1

Introduction

“The world is a complicated place, and there’s a lot of division between people. The performing arts tend to unify people in a way nothing else does.”

-David Rubenstein (American financier and philanthropist)

Diversity among the people in terms of their position, status, abilities is a very common phenomenon in this world. Age, gender, nationality, ethnicity, power, economy are a few influencing factors which are promoting divisions among the group. The dominance of powerful group on distinctively less powerful groups is almost customary practice. Grouping people together according to their social rank or economic condition is the general notion of social class system. People of these classes are distinctive not only in their possession of wealthier assets, power, favorable regard, educational qualification or status, but also in their speaking manner, style or linguistic features. A professor from a well-known collage is not expected to speak like a person who works in a garment factory. A businessman can never use a beggar’s accent while talking with his partner. We can easily identify who belongs to which level. From their professions we can infer their economic conditions and thus their belonging social classes can also be identified. So a clear distinction of using semantics, syntax, phonology, phonetics, vocabulary or style helps us to distinguish any particular person and their position in the society.

Every society is stratified in different classes and they are mainly measured through economic conditions. Thus different groups set up in the same society where the members of the each group habitually differs from those of the other groups. However, this paper will only focus on language differentiations of different classes. People's social identity acts as influencing factor to determine his/her speaking variety. The more heterogeneous a society is, the more heterogeneous is its language. A person who lies in the higher position of the social hierarchy, talks in appropriate manner and that obviously differ from the person who lies in the bottom position of the same hierarchy. Such variations of the same language among the social classes produce "sociolects". But it is also notable that any person from particular class may speak differently from others within the same class because of his aspiring tendency to upper like. As Trudgill (2000) mentioned "Many linguists concentrated on the idiolect- the speech of one person at one time in one style- which was thought to be more regular than the speech of the community as a whole. But it is not possible to select individual speakers and to generalize from them to the rest of the speakers in their social class group. The speech of single speaker (their idiolects) may differ considerably from those of others like them" (p.27). In Bangladesh context, people who got a good command in standard Bangla and have a good communication skill are usually in an advantaged position in the society especially who lives in city areas. So it becomes very challenging for those who newly migrated in Dhaka cities or shifted their classes as a consequence of social mobility. A teenage boy from Barishal migrate in Dhaka for sake of getting better higher education since he did very impressive result in his secondary level. As he used to speak in Barishal dialect, he will initially face much difficulty while interacting with city dwellers. A girl from a lower class after married off in a higher class family will not only encounter with a new environment but will also immerses in new communicative style and registers. Though initially it will be very hard for

them to shift from their regular variety, with the influence of his/her surrounding context that particular speech code will become their permanent variety and thus their linguistic feature will gradually change as a result of their socio-economic change.

People's linguistic feature and contribution in diversities are greatly influenced due to social class, along with social networks and mobility. However, the purpose of this thesis is to find out how these social classes are influencing the language variations and promoting inequalities in the same society. People of the Dhaka city have been focused and with their participation, the researcher also tried to find out their feelings, expectancies and presumptions to this diverse situation of the society.

Chapter 2

Literature Review

2.0. Introduction: This chapter deals with identifying different varieties and speaking variations of the Bangla and influence of social inequality in terms of creating linguistic inequality in the society.

2.1. Language Variations in Bangladesh: In bilingual or multilingual countries, there is usually more diversity in the language varieties than in monolingual countries. However, sometimes the same language can have multiple varieties in a predominantly monolingual situation. As a result, people of the same country may use different varieties of the same language. Hudson (1996) has defined the language variety as “a set of linguistics items with similar social distribution.” More specific definition has been drawn by Herk (2012) who identified varieties as “different ways of saying the same thing”. However, Varieties and variations are two different concepts in Sociolinguistics field which sometimes use as synonymic of each other. Variation is recognized as different “ways of speaking” of the same language where Variety is known as a particular “way of speaking”. (Rochmawati 2009). Thus variations can be found within the same speech community because of having uttering differences among the individuals. And variety can be identified as a particular code or dialect, variation can refer as different styles and accents of expressing that code or dialect. Bangla language has got several varieties with particular speech communities which are usually known as dialects. However, Standard Colloquial Bangla can also be considered as a variety. But people’s way of speaking that same variety differs from class to class and thus the term variation arise. Gender, social class, regional differences are a few determining factors of a person’s language variation. An adult woman never speaks like a school-going child. A school teacher will speak in more polite and humble manner than a rickshaw puller. Speech utterance style of the people from northern part can easily be differentiated from the southern part dialects. Thus situations have produced linguistic inequalities among the country and socio-economic class another major notional factor regarding the matter. Though

many researchers do not consider these effects straightforward but social class indeed plays a very important role in creating language variations (Milroy and Gordon 2003). By observing their use of language, people can easily be categorized into their respective social classes or regions that they belong to.

After independence war of 1971, Bangladesh was born as a free country with Bangla as its only national and official language. Though Bangladesh government has not accepted English as its second language, in some highly formal situations English language is recommended. The sub-divisions of Bangla have evolved several varieties and thus the country turns into beyond monolingual situation. From each region to region the varieties of Bangla can be identified with different vernaculars, semantic and syntactic structure. People with a fluency of such varieties need to learn or be expert on the original or appropriate Bangla for the demand of formal communication. In this matter, Faquire (2010) has observed the diglossic situation in Bangladesh where people use High variety of Bangla in formal communications and prefer Low variety for their casual talks.

The power of making High variety and Low variety lie upon a particular speech community who are holding prestigious position in the society. They are popularly known as educated elite society and they mainly decide that which language will possess the status of high variety or low variety and will play dominant role or weaker role in the society. For example, a group of people who is the native speakers of a certain language holds important positions and is politically very powerful in the society, with the major portion of the total population belongs to this group. So their language might get the status of High-Variety and

the other sub-divisions or the language of minor speakers will get the status of Low-Variety. Thus, High variety of Bangla is chosen over Low variety since it is the mother tongue of native elites. However, different varieties of the main Bangla according to their status and acceptance in the society have different grammar system, morphology, phonology, syntax, semantics, vocabulary etc.

2.1.1. Standard language: In every languages of the world there is a standard form which is considered the original variety for that particular speech community. This variety is more popularly known as the language of educated, noble or elite class's language. With the preferable decision of socio-economically powerful portion of the society, a variety is considered as the standard and highly prestigious one but to be labeled as standard, it has to be written and go through some degree of regularization such as "Selection", "Codification", "Elaboration of function" , and "Acceptance." (Hudson 1996, Holmes 2008). To establish any language in the society as standard one, a well organized planning is recommended. Linguist Kaplan and Baldauf (1997) think that status planning (undertaken by politicians), corpus planning (undertaken by great linguists of society) and acquisition planning (undertaken by government) are three major systems of planning a standard language in society.

However, Bangladesh government has not taken any certain language policy to undertake the language and mostly planned in informal manner but the standardization of Bengali mainly occurred during the late 18th and early 19th century by culturally elite society of West Bengal (especially from Kolkata) (Kumar 2012, Faquire 2012).

2.1.2. Non-Standard language: Many people accept standard variety of the society as "good, pure, clear and rule-governed, a real language" where the other varieties of the same society remain as "broken, chaotic, limited or impermanent" (Herk 2012). Non-standard languages are those varieties of language which is less prestigious, mostly spoken in informal

situations and usually not accepted by educated native speakers of the language. The non-standard form of language differs from pronunciation or vocabularies from the standard variety of the language. Standard Bangla is not much familiar or spoken by the people of different regions. So the same language get affected by the local people and got several subdivisions. All the slangs and taboo words are also considered as non-standard. This variety syntactically and morphologically differs from standard colloquial Bangla.

2.1.3. Dialect: Regionally affected languages are considered as dialects. Bengali language is spoken by the people from sixty four different districts of Bangladesh. So naturally it is affected by these different regions and got different varieties. However, every language in the world got many or few dialects which are differ in terms of vocabulary, accent or pronunciation from the original language. They are less prestigious, shorter than the main language. Sometimes people from one area totally lack in understanding the dialects of other areas. Linguists believe that regional dialects have very little differences from their immediate next region and have greater differences from far away areas (Spolsky 1998). As a result, understanding difficulties are seen among many peoples. For example, according to Einar Haugen (1966) the dialects of England were borrowed by the Renaissance from the Greek culture which has created much puzzlement as a result of vagueness (as cited in Hudson 1996). Although Bangladesh has not any written form of dialects but throughout the world, many countries exist whose regional dialects have fixed written form. Dialects, which do not have any written form, are called Patois (Hudson 1996).

However, Morshed (2006) has referred dialects as substandard variety because of its tending to coexist along with the standard language. Bangladesh has a great number of dialects over sixty four districts and they can be categorized into four groups which include:

North Bengal dialects: The varieties of Dinajpur, Rajshahi, Bogra, Pabna etc.

West Bengal dialects: Rajbangshi, the dialects of Rangpur.

East Bengal dialects: a) dialects of Dhaka, Mymensingh, Tripura, Sylhet as well as

b) Faridpur, Jessore and Khulna

South Bengal dialects: The dialects of Chittagong, Noakhali and the varieties of the people from Chittagong Hill Tracts such as Chakma, Murong, Hajong and some other communities.

(As cited in Faquire, 2012 p.136)

2.2. Code switching: Any particular language of a country or state is known as code. Wardaugh (2006) found out that any language and its other varieties will also be considered as code as well. So in this condition, all the sub languages of Bangla such as regional dialects, standard colloquial, non standard variety or registers are the codes of Bangladesh. However, Due to cultural and globalization effect, English became a dominant foreign code of this country. Though the government of Bangladesh has not announced English as second language of the country yet, educated and elite society are seen to use this language more frequently than any other foreign languages. However, code switching means using alternate codes or shifting to other code in same discourse. A person, who has command on more than one variety, is habitually or sometimes intentionally does code switching (Meyerhoff 2006). In Bangladesh society, code switching varies from class to class. People who migrated from rural to urban areas are sometimes seen to switch on their local dialects while talking in their newly adapted standard variety. Moreover, the influence of English on Bangla language has become so intense that they are creating new trendy lexicons. Especially the “chic young generation” has created new “Banglish” language at this regard where Bangla is “peppered” with a range of accented English (Lehung & Miggitt 2009). Moreover, the advent of many social networking sites via internet has promoted such Banglish words so widely that a few words became common vernacular in regular communication.

2.3. Social Stratification and Social Mobility: Grouping people together according to their status and economic condition is a general notion of social class and produces a stratified

society. The sociologists and modern thinkers are trying to identify what makes a particular social class but usually inequalities in Power, Wealth and Status of the individuals determine different groups in social hierarchy. From Karl Marx's view on social stratification, each class has been distinguished to the other classes from the mode of production; where one class controls and directs the process of production while another class is, or other classes are, the direct producers and providers of services to the dominant class in the society.

A person's class has always been influenced by the class where they were born into but there is a chance of shifting up or down of the classes. After having better education, well-paid job or through some other factors, a person's economic condition can be changed in a better position and he might shift his class to "middle income" or "upper middle income" from the "lower-middle income". Such situation is known as social mobility.

In modern era, the theory of social classes often assume in three general categories which include the upper class, the middle class and the lower class. From Karl Marx's perspective, people of upper class are those who control the mode of production. Khandaker (2004) found all the elite class societies such as political elites, senior civil and military bureaucrats, Big-business class and industrialists, Retired civil servants and military officers in this category of social class. He also thinks that mostly this class people are not only conscious and respective in society but also the dominant class of Bangladesh in present (p.28). Their language is also distinguishable from the other two classes of the society.

Among the three divisions of social hierarchy, people from the middle class are lying in the second position. Comparatively people from this class are more conscious than the other classes. Thus the social mobility occurs in this section most. However Khandaker (2004) has categorized teachers, semi employed, government workers, small time businessmen in this class.

Lastly, people with lowest social rank, who are standing due to low income with, lack of skills or education, are considered as the people of lower class in social hierarchy. In urban areas, workers of industries or garments, rickshapullers and in rural areas peasants, landless agricultural farmers, fishermen are considered as this category people (Khondoker 2004).

The unequal opportunities to access state resources have stratified the same society (Rahman 2007). A person's speech variation along with some other non-linguistic features such as dress codes, body language, power etc also get effected by different social dimensions and social mobility.

2.4. Social Network and Social Distance: “Social network theory is often used to investigate why people who might share the same social characteristics (such as class or region) nevertheless behave differently linguistically, especially with respect to participation in language change. What the Milroys found was that new language features are much slower to take root in dense and multiplex social networks those where a few people interact with each other often (the dense part) and in multiple ways” (Herk 2012 p.18). People of a different groups who has interacted with each other over the years, are their social networks. The frequency of contacts with the surrounding interlocutors reinforces particular sociolinguistic norms. If someone's neighbor and co-workers are also their friends, than their speech codes will influence each other more frequently than their other relatives who may live in distant places. Social distance between the interlocutors is one major effective factor to determine the intelligibility of their discourse. Speech appropriacy is one very influential factor between the interlocutors. If a person is in office and having chit-chat with one of his/her colleagues, who also belongs to same region, than it is more likely to happen that he is going to carry out the conversation with that colleague in regional dialect by breaking the rule of idle conversation. It is obvious that having a chit-chat in one's regional dialect with a partner who belongs to the same region of the speaker creates a deeper feeling of integrity.

2.5. The Influence of Social Class on Language Use:

2.5.1. Attitudes: While giving the explanation of psychological and socio cultural factors of language contact, Weinreich (1968) brought out “attitude toward each language” as an important “extra linguistic” matter upon with a few other issues. Each speaker has their own “idiosyncratic” interest on any particular language. His attitude might get “stereotype” effect as well. Attitudes toward particular culture or community also influence certain language as well (p. 2-3). In Bangladesh, there is a particular group of people who are ashamed of having regional accents on their spoken variety. Than the other group think that using their native accent is very important for preserving their regional identity. These attitudes of the speakers are exhibited through one’s behavior (Language Attitudes, 2014). In old town area of the capital city, people are seen to less determine to abolish their “Dhakaiyan” tone even while they come across to any formal situations. Again, Slangs are kind of a few words which are marked as inappropriate in formal discourse. But young generation considers this as code to assert “solidarity” in their communication (Spolsky 1998). So their attitude regarding the use of such words differs from the other group of the society.

2.5.2. Education: In Bangladesh, education is one very important issue which is creating language variations among different classes. This class issue also played a signification role during the second half of the nineteenth century when educational development occurred by the Bengal renaissance. The education through English medium spread fast over the Bengal in compare to other parts of India. But because of high expense, Bengali elite society or Babus were benefitted by the system and rural people with lower income were totally deprived of this opportunity (Shukla & Kaul 1998 p.26-29). This inappropriate balance in education system among the classes is still remained in the society. This education variation is creating language variations as well. Most people from upper society sends their children to private schools where they can acquire education and can differentiate standard accents.

There they get good opportunity to practice standard language which later on sustain in their nature. If someone who is not that much rich but have a well paid job, can afford to send their children to any public schools where they may not receive standard accent but they will be knowledgeable and have an educated breadth of vocabulary. On the other hand, poor children who belong to working class sector need to support their family by providing their income. So they prefer to involve themselves in working sector more than getting formal education. Parents with low income are mostly less worried about their children's education. They have no knowledge about educational scholarships as well and hesitate to send their children in any formal educational institutions for lack of money (Lott 2012 p.652). So parents social class decides where their children should admit off and children's educational environment decide what language user they will be. Government of Bangladesh has established "Karigori Shikkha" for the benefit of working sector children but there they get less opportunity to pick up standard language or practice it from their social environment since to evaluate their working skills are more preferred perception there.

2.5.3. Consciousness: "Labov's (1972) terminology- "careful" versus "casual" styles- reflected the underlying theory that stylistic variation was a consequence of differential degrees of attention of speech. That is, he argued that his speakers became more aware of their own ways of speaking as the interview activities moved along a national scale towards greater formality. They are less attentive to their speech in "casual" style, more attentive in "careful" style (Coupland 2007 p.36). Language awareness among the social classes is seen to differ in many circumstances. Many linguistics norms had been specified for certain social situations. For example, people from upper class take non-standard languages or dialects in a formal situation as an insult. So on those situations, their language consciousness reluctance them and create awareness to their language appropriacy. In this matter Spolsky (1998) found out three domain factors in a communication and these are place, relationship and topic. A

person's designated registers and chosen variety in a certain discourse reflect his relationship with the addressee as well. The more formal the situation is, the people become more conscious in using the prestigious or standard variety (p.34). It is noticeable that middle class people are usually talk in standard language more because they have tendency to be like those people from upper class society. So they prefer standard language more during conversation. However, the language preferences among the social classes can also be characterized by focusing Fishman's (1972) intra-group and inter-group multilingualism theory. A person's speech shifting occurs less time and most of the time his variety remain unchanged, when he talks with his own community people. That is known as intra-group communication. On the other hand, while talking with the people from other group apart from their own community, they are seen to shift from their regular variety and even use particular registers to make their conversation flow smoother. That is known as inter-group communication (p.244). People especially from upper or middle class society are associated with these consciousnesses more. But people from working or lower class that are lack of sensing such social norms are usually seen less concerned and unconscious about the matter. However, Language consciousness also develops the sense of appropriate languages in right situation. For example, Bangla has few specific taboo words. Language consciousness provokes the idea among the people of using such words in a certain situation.

2.5.5. Profession: If one speaks like an educated person there is a high chance for him to get a prestigious or well paid job. So the power of holding a good job again becomes dominated by socially classified languages. Since the city areas provide better jobs, people from different regions including the remote areas have tendency to migrate and settled down in city areas. So the varieties of speeches are very common scenario in city areas which gives us a well prove of social statuses (Spolsky 1998). Here standard language speakers are rewarded with prestigious and well paid jobs. So people are seen to avoid their regional languages and

use standard varieties more. Sometimes this frequent use of standard variety makes them standard variety users permanently. As a result, their next generation also gets their languages and contributes in a same way. On the other hand, working class people do not find any extra privilege to switch or develop their languages. Sometimes for better livelihood, people from remote areas also come into city areas and because of lack in formal education they get involved in working sectors where formal languages are less important matter. People have a tendency to talk like those people with whom they regularly deal with (Spolsky 1998). Because of different social class statuses, some involved in standard job and get the opportunity to remove their dialect accents and the other remain as same language speaker even after shifting their place.

2.5.6. Convergence and divergence: Convergence and divergence are two very important processes under language accommodation theory. People belong from two different regions or have different social backgrounds, use different varieties of languages. But during their conversation we can see that “their percentage of use of some features often converge” (Spolsky 1998). On the other hand, divergence occurs when anyone decides to “move his/her speech away from the other party” (Spolsky 1998). Because of convergence theory, we can’t see the existence of any particular dialects in city areas of Bangladesh since standard language users most in there. Different regional peoples come across in city areas for sake of their education or profession. But few people also can be seen holding their regional accents in spite of living in city areas for so long. This happened because of their divergent attitudes. Soon people frequently become accustomed his speech tendency to those of his interlocutors (Labov 2010). Co-existence of several dialects in a particular area is also the result of people’s divergence attitude.

2.5.7. Linguistic Insecurity and Crossover Effects: As Hudson said, “Linguistic insecurity, a term introduced by Labov (1972: 133). At least in United States and Britain some people

who are socially sub-ordinate think that they speak badly (p.210). Linguistic Insecurity, however, is one very common fact for which people are seen producing prestigious variant of language in order to present them in desired way (Ismail 2013). In Bangladesh, it is a very common scenario in middle class educated people. Lower middle class or upper working class people have tendency to “jumps over” the next higher class while speaking for which sometimes this is specified as “lower middle class crossover effect” (Meyerhoff 2006). They often want themselves hearing not like who they are but as who they want to be. As a result sometimes they are seen to produce even better vocabularies than their next higher class. People from a particular class may speak differently from others within the same class, because they are aspiring to be in the higher class. This is referred to as “class aspiration”. “Regular and uniform shift towards a prestige norm in “careful speech” can be taken as evidence of a linguistic change in progress” (Coupland 2007). Sometimes crossover effect also occurs because of social mobility. People from urban areas are seen to change their social hierarchy with a better position. Since urban accents are less prestigious in Bangladesh, so they try to fix their language by balancing it with their position.

Chapter 3

Research Methodology

3.0. Introduction: This chapter deals with a small scale survey on the impact of social class on peoples’ speaking variety in Dhaka.

3.1. Objective of the Study: To investigate the factors which are influencing Bangla variations in different social classes of Dhaka city.

3.2. Significance of the study: This study will let the readers know how people of a certain class differ in their linguistic features from other classes in Dhaka. Moreover, the research will try to bring out a few influential factors which are promoting linguistic variations in the society as well. In addition, the research will focus on the public opinion of this diverse language issue. If they consider such variation as responsible for creating communicative difficulty or discrimination in the society, their expectancy from the authority will also arise with the matter.

3.3. Research questions:

1. What is the comparative percentage of speaking standard and non standard varieties in the city?
2. Are these creating any communicative difficulties in the society?
3. How much important for them to maintain standard variety in the city?
4. How their language becomes dominated by their social class?
5. Do their education and profession have any influence on their language?
6. Do they want to change or maintain their present spoken variety?

3.4. Data collection Procedure: Both qualitative and quantitative methods had been applied to conduct the research which includes:

- **Observation:** This is one very popular method of collecting data. Researcher observed total 15 peoples' conversation of 2 minutes where 5 people belong from each class. The settings were mostly informal and they were not been informed that their conversation was under observation. Both inter group and intra group conversations were been observed.

- **Questionnaire:** A printed form that includes several questions on which respondents' are expected to write their own thoughts and beliefs is known as questionnaire. As Griffie (2012)

stated that questionnaire is an “appropriate instrument” to get a direct idea about respondents’ personal belief, the researcher found it one best method to collect data (p. 137).

To assure questionnaire’s validity and reliability, the consultation with the supervisor and the literature review of the study were taken into consideration while designing the questions.

The questionnaire comprises nine close ended questions, one partially open and partially close ended questions and eight open ended questions where each item deals with single idea.

3.5. Instruments: Printed forms of questionnaire have been distributed among the participants and all the questions and several items were made understandable by the researcher. An audio tape was also used to record the conversation to conduct the observation part.

The survey was been conducted in three different social groups:

1. Survey for the Upper class: Monthly income 15,000 taka or below
2. Survey for the Middle class: Monthly income 16,000 to 99000 taka
3. Survey for the Lower class: Monthly income 1,00,000 taka or more.

3.6. Participants: Total 45 people from three different classes in the Dhaka city contributed the research. From each class 15 people were selected. No particular age, gender or profession got priority. But people who could at least write in Bangla were preferred while selecting from the lower class.

3.7. Methods of Analysis: Raw data have been organized by using Microsoft Excel. It is also used to make tables, graphs and calculating percentages. These tables and graphs were set in “Findings and Analysis” chapter later.

Chapter 4

Findings and Analysis

4.1. Findings of the close ended questions:

Table 1. Responses of the participants to all the close ended questions are arranged in a table given below:

Questions	Upper Class		Middle Class		Lower Class	
	Yes (%)	No (%)	Yes (%)	No (%)	Yes (%)	No (%)
1. Fluent in Standard	15(100%)	0 (0%)	14 (93%)	1 (7%)	8 (53%)	7 (47%)

Bangla						
2. Fluent in non Standard Bangla	7 (47%)	8 (53%)	11 (73%)	4 (27%)	15(100%)	0 (0%)
3. Use both varieties in daily life	9 (60%)	6 (40%)	12 (80%)	3 (20%)	8 (53%)	7 (47%)
4. Believe that social class is liable for current variety	11 (73%)	4 (37%)	9 (60%)	6 (40%)	9 (60%)	6 (40%)
5. Believe that language affects their life	10 (77%)	5 (33%)	6 (40%)	9 (60%)	7(47%)	8 (53%)
6. Switch codes while speaking with other classes	12 (80%)	3 (20%)	11 (73%)	4 (27%)	10(67%)	5 (33%)

7.Language contributed by educational institutions	11 (73%)	4 (27%)	13 (87%)	2 (13%)	11(73%)	4 (27%)
8.Language affected in job	5 (33%)	10(67%)	4 (37%)	11 (73%)	3 (20%)	12 (80%)
9.Believes that language represent their social class	12 (80%)	3 (20%)	14 (93%)	1 (7%)	13 (87%)	2 (13%)

4.2. Analysis of the close ended questions:

If the collected data are analyzed, first of all we can get a comparative percentage of standard and non standard speakers of Bangla in the society. It is notable that all the respondents from the upper society (100%) claimed that they can speak in standard Bangla fluently. On the other hand, all the people from lower background (100%) responded positively on their non standard fluency in Bangla.

Fluency in speaking Standard and Non Standard language among the classes:

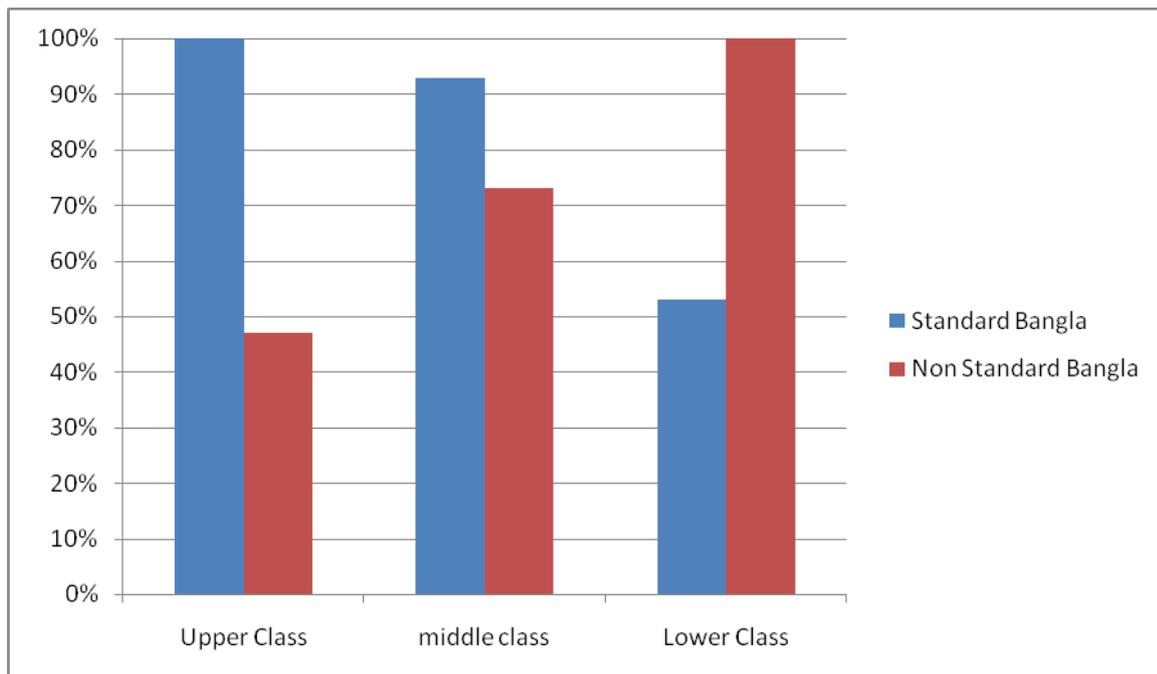


Figure 1: Standard and non standard Bangla spoken people

In figure 1, we can see the responses of the participants in which language they are more expert/fluent. 47% people from upper class are fluent in non-standard variety and 53% people from lower class are fluent in non standard variety. Where upper class is preferring standard variety more and lower class non-standard one, middle class people were supposed to be in middle position of being expert in both varieties. But instead of that, 93% said that they are fluent in standard variety and 73% claimed that they are fluent in non standard one. This indicates their admiration of the prestigious variety of the society and apparently their tendency to upward social mobility.

Fluency in both standard and non-standard variation: (Question- 3)

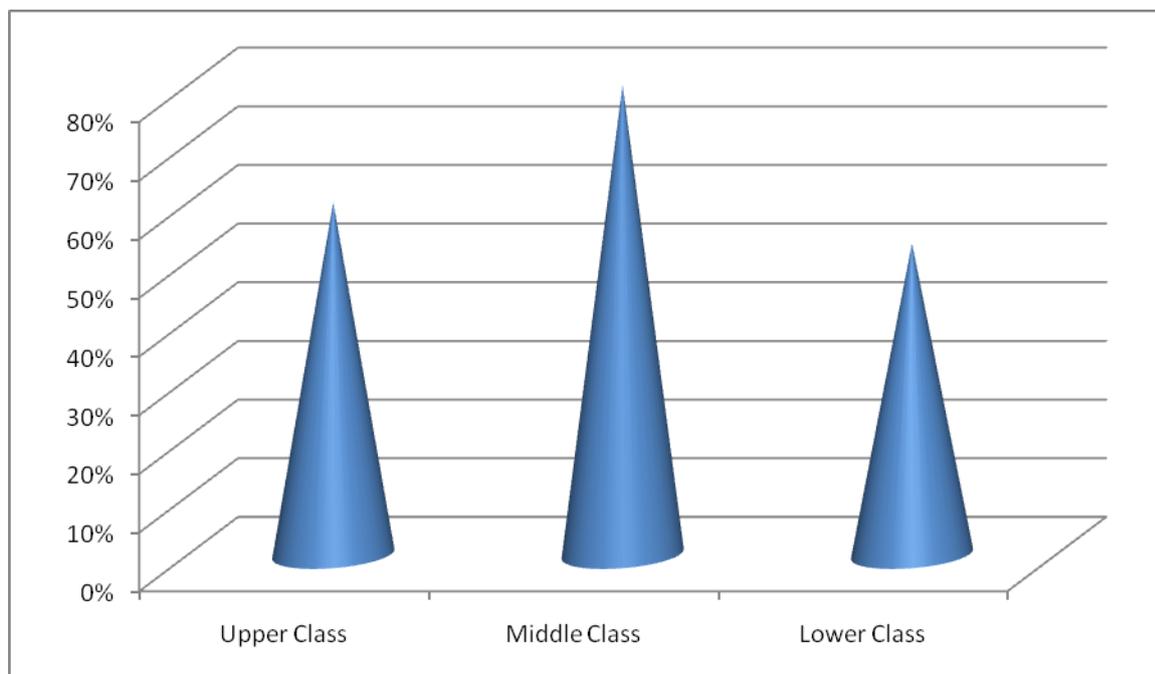


Figure 2: fluent use of both languages in regular discourse

In next question, participants were asked if they used both standard and non-standard varieties in their daily life frequently or not. Then 60% people from upper class, 80% people from the middle class and 53% people from the lower class agreed with the statement. The finding clearly shows us that people from the middle class background are in highest position in using combined varieties regularly.

Next, participants were asked if they believe that their designated social class is liable for their currently spoken variety or not.

Table 2: Responses of social class's liability on spoken variations:

Participants	Response	Number	Percentage	Total Percentage
Upper class	Yes	11	73%	64%
Middle Class		9	60%	
Lower Class		9	60%	
Upper Class	No	4	37%	34%
Middle Class		6	40%	
Lower Class		6	40%	

In table 2, we can see the responses of different people to the question if they believe that their designated social class is liable for their current spoken variety or not. 64% of the total respondents answered positively and 34% of the total respondents answered negatively to this question. Among the participants 73% from the upper class, 60% from the middle class and again 60% from the lower class agreed with the point.

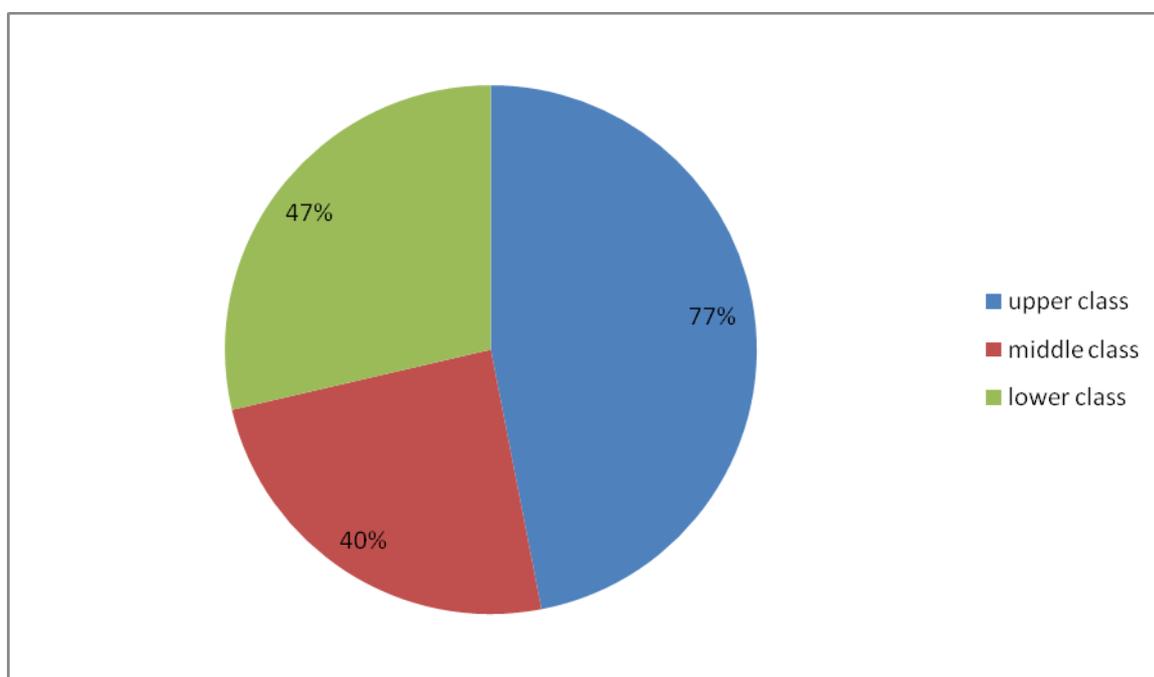


Figure 3: Effects of language in life

In figure 3, people's opinions about language effects in their lives are clearly stated which was asked as 5th question to them. 51% people agreed with this question and the remaining 33% disagreed with that. The notable responses come from upper class society. Most of them (77%) said Yes to this question. Since they experience formal situations more than other two classes, clearly their discourses vary in their life in many ways. And the remaining 33% believe that language has no impacts in their life. Then 40% people of the middle class and 47% people of the lower class said "yes" to this question. It means language is more effective to that people from lower background than those the people of middle class. Although most of the people from lower background are usually less concerned about their language in some way, they believe that language have several impacts on their life.

In next question, participants were asked if they often switch their codes while speaking with other class people to make the discourse more comfortable or not. 80% people of the upper class said that "yes" they usually do so. The other 20% said they maintain their own variety instead of switching in other people's varieties. 73% people of the middle class said "yes" to this question and other 27% said "no" to this question. On the other hand, 67% of the lower class people agreed with the statement and the other 33% disagreed on this.

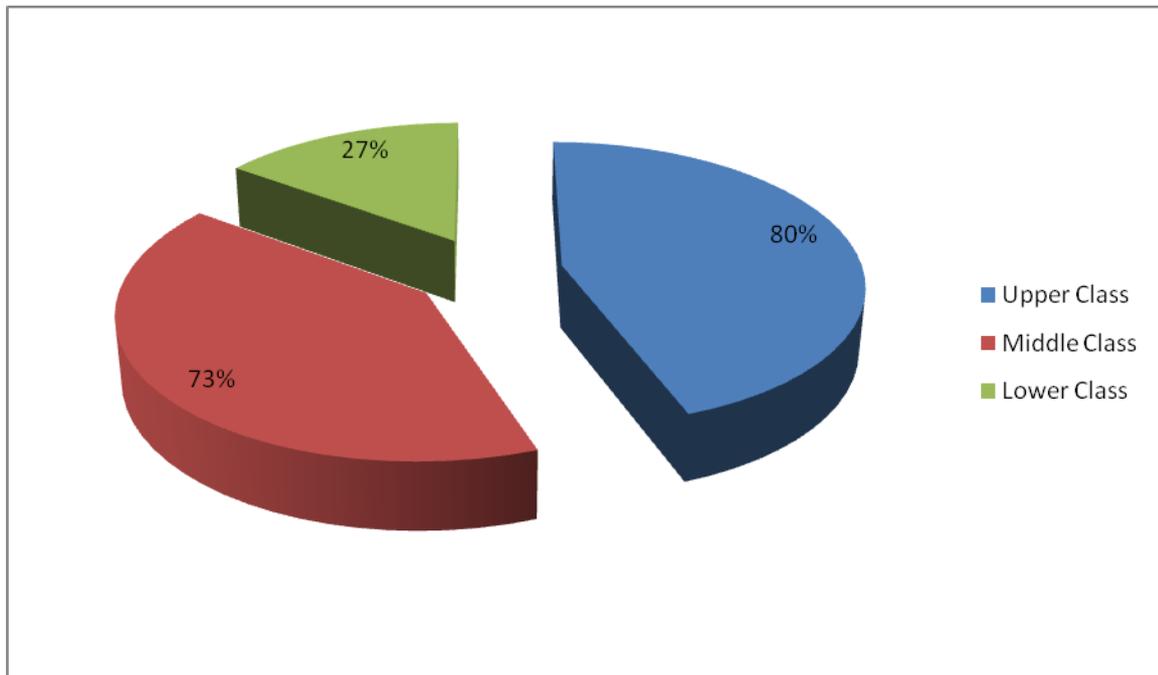


Figure 4: Code Switching in other varieties

The Fourth figure shows that how people from different classes associated with their tendency of switching codes and clearly upper class is in highest position here. Since people from upper society mostly use standard variety in their regular life, they need to switch their codes in informal situations or generally while talking with the people of lower class mostly to maintain conversational flows and make their content more intelligible.

Participants were asked if they believe that their educational institutions have contributed their speaking variety or not.

Table 3: People's improvement on spoken variety through educational institutions:

Participants	Response	Number	Percentage	Total Percentage
Upper class		11	73%	78%
Middle Class		13	87%	
		11	73%	

Lower Class	Yes			
Upper Class	No	4	27%	22%
Middle Class		2	13%	
		4	27%	
Lower Class				

According to the table above, 78% of the total participants believe that their educational institutions have improved their speaking style in some way. The remaining 22% found no such influence from their educational background. 87% people of the middle class have improved their speaking variety from educational institutions which is higher in comparison to other two classes. 73% people of the upper class have got development in their speaking from educational background. Consequently, people of the lower background also have the same percentage (73%) who said “yes” to this question. Since most of the people from upper society have

began to adapt standard variety from their dwelling places, generally they use such variety in most of their conversations. So their language gets perfection naturally and without any other influences. But from the major responses we can infer that educational institutions influence people’s speaking.

Next, they were asked if they faced any problem because of their varieties while seeking for a job. 27% participants said “yes” and other 73% said “no” to this question. Among the participants, 33% from the upper class, 37% from the middle class and 20% of the lower class agreed with this question. Since majority said “no” to this question, this can be assumed that their variations were not much effective while they applied for their job.

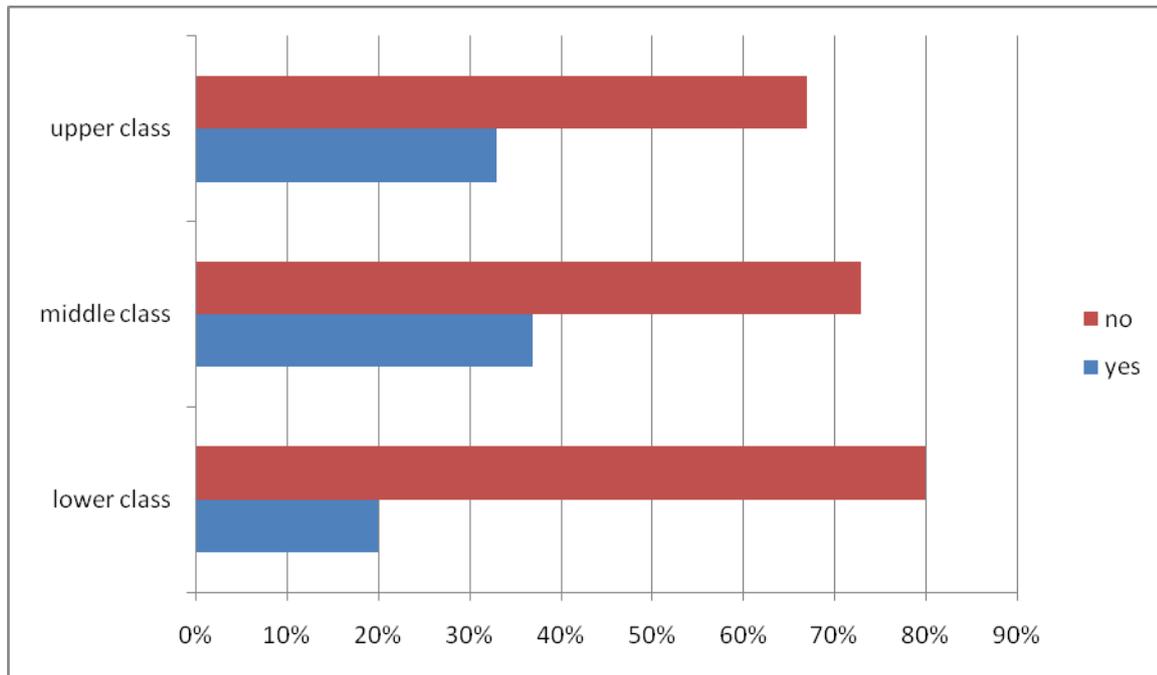


Figure 5: Language effects while seeking for job

Participants were asked next if they think that their spoken varieties represent their social background or not. The extensive part (86%) said “yes” to this question and others (13%) marked “no”. Among them 80% of the upper class, 93% of the middle class and 87% of the lower class people agreed with the statement. From this major response, it can be concluded that language is one very important media to acknowledge one’s social background or measure his class level.

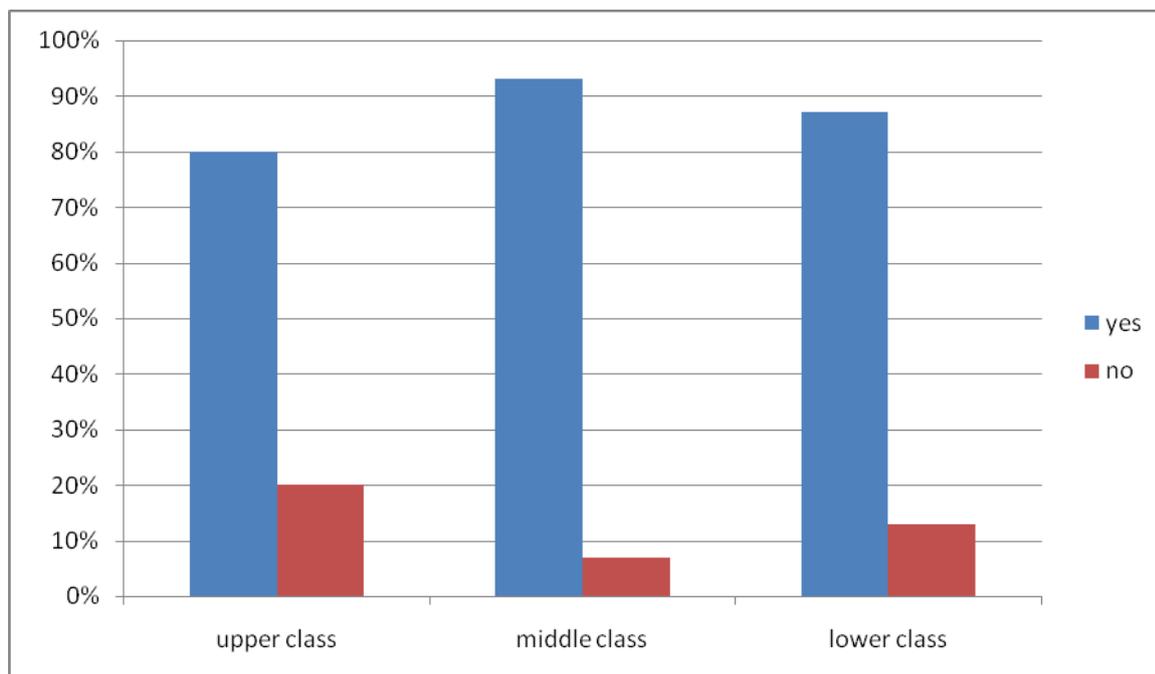


Figure 6: Believers of language as social class representatives

4.3. Analysis of the open ended questions:

Question 10: Do you want your next generation to use your spoken variety? Why?

The purpose of asking this question is to find out linguistic insecurity among the people. Total 67% people said “yes” and other 33% said “no” to this question. Among them, 93% people of the upper society responded affirmatively to this question because they think their varieties are perfect and highly acceptable in the society. Some of them also think that their language is intelligible to everyone and no other alteration is needed here. However, the remaining 7% think that they should give their children liberty to choose their own language and so they said no to this question.

73% of the middle class people agreed to see their generation with their spoken variety because most of them want to preserve their dialect. Besides, they also claimed that they think their language is beautiful, easy to adapt and want their children to be like them. Other 27% think their children should speak in more improved language and their language is imperfect in this regard. So they say no this question.

Most of the lower class people (60%) don't want to see their next generation with their spoken variety because of their low prestige variety. It is notable that though they are less concerned about their language but totally not unaware about their linguistic feature and in somewhere they also want to develop their practice. As a reason of their negative response, they also stated that more improved variety will enhance their job opportunities; their own language is inappropriate and unsuitable in the society and so on. However, the remaining 40% said "yes" to this question because they want their children to be like them and also want to keep their regional varieties alive through their generations.

Question 11:

Do you think that speakers of standard variety are privileged in the society? Please justify your answer.

This question was asked to check people's general feelings of the standard variety of Bangla.

78% of the total participants said "yes" to this question and their stated reasons are:

- They always get good jobs because of their accepted spoken variety
- They can organize and express their feelings in an appropriate manner which is admired by everyone and also intelligible for everyone.
- They represent the upper society and qualified educated citizen of the country and so people respect them and consider them as gentlemen.
- Everyone of the country likes to hear the standard variety.
- Since non-standard varieties are not always understandable to everyone, they can communicate better than any other people.

However, other 22% said no to this question because-

- Educational qualification or political power is more important
- Not always they are intelligible to everyone because native villagers are totally deprived of such standard language.

It is noteworthy that among the participants 86% from the upper class, 53% from the middle class and 100% from the lower class background responded affirmatively to this question. So it can infer that it is a common perception of all the non-standard users that standard speakers are more advantaged in the society.

Question 12:

Are you ashamed/proud of your variation? Why?

The purpose of asking this question was to check the respondents' acceptance of their own variety; perhaps, to find out either they are obliged or embarrassed for their variations. 78% of the total respondents stated that they are proud of their variations and the reasons which they gave to support such positive notion are almost the same. These include:

- To pay respect their mother tongue.
- Nice, intelligible and represent their national identity.
- At least can be expressive through their designated variety.
- Love to preserve their regional identity and own variation is one such media to keep such identity alive.

However, other 15% said that they are ashamed of their spoken variations. Though they are covering less proportion, their stated reasons for being ashamed of their variations differ from class to class. For instance, people of the lower class have declared that:

- They can't talk in a proper manner with their variety
- They want to be gentlemanlike but their variations are big barriers in such circumstance
- It clearly reflects their illiteracy level and makes them valueless and less prestigious to others.

Besides, people from upper class and middle class who accepted that they are ashamed of their language have given almost same reasons to support their opinions which are:

- They still need some improvement to exclude their regional tones totally.
- They are not able to talk in standard Bangla fluently.

It is notable that people from the upper society who are mostly associated with standard variety are more likely to be proud of their variations. Among the participants 87% people from this class are proud of this variation. Similarly, non-standard users of Bangla express their ashamedness to their variety and since people of the lower background are holding the major proportion, their percentage is higher than the people of other two classes in this manner. So this can clear that people from the upper society or standard and “perfect” Bangla users are proud of their variety and most of those non-standard speakers are ashamed of their variety.

However, two of the total participants said that they are neither proud nor ashamed of their language. Since they found no particular issues regarding their variations, they choose neutral position on this question.

Question no. 13:

Do you like to speak with other people in their variety or like to maintain your own variety?

The reason of asking this question was to check how often convergent and divergent situations occur among the people of different classes. 80% People of the lower background said that no matter which group they are interacting with, their language remained unchange. The others of this class said that they try to talk in an improved manner while communicating with the other classes but those are not in most occurring situations. 85% people of the upper class said that they don't mix or use other variety while talking to inter-group but some of them (10%) said they switch sometimes if they feel it's very necessary. The others accept

their convergent tendency. One participant said that he found it interesting to talk with other people in their variety. However, 62% people of the middle class said that they use their original variety and the remaining 38% said that they try to use interlocutor's variety. One participant from this class said that if his addressee uses any particular regional dialect (except his own dialect) or in English than he doesn't try to talk like them rather use his own variety. Another participant said that he only changes his variety if he sees someone talking in standard variety. He then tries to talk in a developed way. But if someone talks in a non-standard variety, he tries to avoid mixing with them. So from this situation, it can be concluded that though majority of the people from upper and lower background like to diverge in their communication, people of the middle class like more to converge.

Question 14:

How did you get your present spoken variety? Is it by birth or did you shift from some other variety?

The researcher wanted to find out the how frequent the occurrence of shifting varieties among the classes through this question. Among the all classes most of the people from lower background said that their present spoken variety is developed by practice. 12% of them said that it has developed after they settled down in town areas. Some of them also said that they used to talk in their regional dialects once but after coming to Dhaka (in search of their work) they were succeeded to remove such accents after practicing with their surrounding city dwellers. In middle class society, 84% people said that they got their spoken variety by birth. Others said since they used to live in rural regions, their language used to be dialects which later on did not sustain because of their migration in city areas. However, 34% people of the upper class said that their varieties become different than their previous one through practices and experiences. In this regard, some of them also mentioned their educational institutions

which developed their varieties in various ways. None of these participants had shifted from standard to non-standard one but all of them progressed through practice. People who claimed that their variety shifted from non-standard to standard also stated their changing economic condition in social hierarchy. So from this finding it is proved that social mobility also leads the upward shifting of the variations.

Question 15:

Do you face any difficulties while talking to people of other class who differs from your own variety? How often do you experience such situation?

The purpose of asking this question was to find out if language variations are creating any barrier or distinctions to the people of the same society. 72% of the total participants said that they understand others variations clearly. Most of the people from upper and middle class said that regional dialects are unintelligible to them. On the other hand, some of the people from lower background said that they can understand almost all the varieties (including regional dialects) except English and very standard colloquial language. These responses indicate that variations in the society are not that much problematic except a few cases.

Question 16:

Do you find it necessary that society should establish one spoken variety?

This question was asked to bring out general opinions of linguistic variations. 72% participants think that it is necessary to establish one variety. Major responses come from the lower society. 88% of them want to establish only standard variety in the society. They think that it will diminish class discriminations at least in certain ways. So it will be helpful to bring all the people of different classes together. On the other hand major respondents (78%)

of the upper class wrote that it's not necessary at all because it is almost one impossible fact. Moreover, some of them also said that though they feel it's necessary in some way but logically it can't happen. One participant from the middle class stated that since non-standard language contain many slangs and taboo words, practicing only standard version will give them chance to escape or give in such practice. So it can clearly be visualized that though society demands standard variety the only established variation, the logical facts and sense of reality reluctant them to take any further steps towards their demand.

Question 17:

Are you satisfied with these diverse linguistic situations of different classes? Alternatively do you want some changes in the situations?

The question aimed to bring out people's suggestion and expectation regarding this diverse linguistic feature of the society. While some people supported to establish only the standard variety in the society, some others opposed the fact. People who want to change this diverse situation have given almost same suggestions. These include:

- Government should take steps by providing strong laws and confirm mandatory practices of the variety.
- Local authority should take steps.
- Linguists of Bangladesh should come forward to help in such situation.
- All the teachers should be trained more to emphasize on students' linguistic development initially.
- Every conscious educated person should work together to enhance consciousness among the other people.
- Government should hire some people and divide them among the areas who will teach only the standard variation to the local people.

Thus people think that one spoken variety can be possible to establish in the society. They believe that this might be very challenging and lengthy process but not totally impossible.

Question- 18:

Do you appraise regional varieties funny/ significant in the society? Why?

The question above was asked to see participants' respect toward the traditional variations. Among all the classes, most of the participants said that regional dialects seem amusing to them. As reasons they stated that some varieties are totally incomprehensible and sounds fully ridiculous. It is also very surprising that some dialect users said that other regional dialects seem funny to them, ignorant of the fact that their dialect might seem funnier to others. Especially most of the young participants consider regional varieties very funny. Besides some think preserving them is equally very important to preserve their traditional identity. One participant answered that like standard one, these are also certain varieties and equally important and should not be underestimated. However, 2 of the participants said that they find regional varieties neither funny nor significant.

4.5. Observation: In this part, the researcher has observed five real conversation situations in different context and recorded them down in an audio tape recorder. Participants were totally unaware that their conversation was under observation and thus the authenticity of the findings was maintained. The purpose of this observation was to find out how social class affects people's speech and how a person's social identity gets dominated by spoken variety. In the first situation, a conversation over phone between an old domestic servant and her daughter was observed. The old maid was talking fluently in Barishal dialect. Though her daughter was not using Barishal dialect, she was talking in non-standard variety. After her

daughter, maid talked with her granddaughter and her dialect remained unchanged even when she talked with her teenaged granddaughter. Her school going granddaughter was also talking in non-standard variety but her style was more developed than her mother (the maid's daughter). When their phone conversation ended, that old maid talked to her master who is a middle aged person. The man, who usually talks in standard way with his near ones, used non-standard variety while talking to his maid. In their five minutes conversation, the maid maintained her dialect variety and the master talked in non-standard way which was not his actual style. So here clearly the man switched his code and tried to converge to make his notes more intelligible. But the maid who belongs to lower class was not much bother to change her code and surprisingly was understanding everyone's speeches which were neither her own dialect. The surrounding context of the maid influenced less in her speaking variety. Though she understands other varieties, she prefers to maintain her divergent attitude while speaking.

The second situation occurred in a particular department of a renowned private university of Dhaka. The lady, whose several conversations were observed, is the Head of that department. Firstly, her conversation with a assistant of the department was noticed. She was talking in standard variety. But the servant maintained his non-standard variety which was his real style. Secondly, when she talked to one of her friends she maintained the same style and talked in standard Bangla. Later on, when she talked to some of the students, she fully used English (which was recommended for the formal interaction) and all the interlocutors also conversed in English. In comparison to the previous situation, this lady was also not much bother about her language to change while interacting with the people from different classes but did not totally ignore the fact and seemed conscious about her variety in formal contexts.

The third situation occurred in a different circumstance. This time conversations of two sellers with two female customers were observed. Firstly, a lady came and bargained in local

non-standard variety and later on went away without buying anything. When the other seller tried to call that lady, the first seller stopped him saying that he understood by her spoken style that she did not come to buy anything. Then another lady came whose condition and appearance did not seem better than the previous lady, but her language was standard. This time first seller started behaving more politely than before. Though the second lady also did not buy anything, none of the sellers passed any comments regarding her intention or speech and soon became busy with other customers. Just because her spoken variety was standard, she was considered as a well off and real customer by those sellers. On the other hand, though the first customer was carrying many bags with her, she was less preferred by those sellers because of her low spoken variety.

The fourth observation was on several situations in same place. Firstly, a fisherman was seen to talk with a school child. The child was asking the fisherman about different fishes which were kept on several dishes. The fisherman was attempting to respond all her questions in standard language and at the same time he was talking to the other fishermen in non-standard variation which might be his original variety because he seemed much fluent in that variety. Beside that fish shop, there was a barber shop where a home servant brought his master's child to cut her hair. The notable point was that the servant was also trying to talk in standard language with that child but when his master arrived and he talked with him, their conversation got mixture of standard and non standard codes. The father also talked to his baby daughter in more soft and standard variety. Children are expected to learn and adapt from others' language quickly. Though people from the lower background are usually less concerned about their spoken variety, here the fisherman and the servant both seemed much careful while talking to children. Such efforts to hide their own language indicate their intention of seeing next generation as standard speakers.

Probably most significant and interesting of all the situations was the last observation. The incident was taken place in a customer service centre of a renowned Internet Service Provider of Bangladesh. Here a conversation between a lady client and the service provider was observed. The lady was wearing black long suit and her face was veiled with black scarf and only her eyes could be seen. When the lady entered, every service providers were busy and so she was told by the receptionist to wait. After a while, the lady stood up and went to the information desk and started talking with a man. She was speaking in standard variety with a very clear tone and switched her codes to English at several times. Her speaking style was so mesmerizing that everyone surrounding her were taking a glance of her and lastly the manager came and took attempt to solve her problem and within a few moments she talked about her problem with one of the service providers. The lady without even showing her face was able to grab everyone's attention only with her chosen variety to speak. She was an ordinary customer unless she talked to anyone but soon she was predicted as from higher social background through her chosen spoken variation. People without even knowing her properly, considered her from upper social class and preferred her more than any other customers.

Chapter 5

Discussion

Though the standard colloquial Bangla associated with prestigious position, it has not engulfed or diminished the non-standard speakers totally. Data obtained from this research clearly shows that peoples' inclination towards prestigious variety comes after their desire to be upper class like but in comparison, speakers of both varieties are almost equal in the society. All the participants from the upper society stated that they are fluent in standard language but some of them are not eloquent in their non-standard variety. However, in the lower class society where all the people are fluent in non-standard variation but almost half of them are incapable to speak effortlessly in standard variety. So the sub-variations of Bangla co-exist in the society with particular community or more specifically with the particular class in the society. But if they are really influencing or signifying any particular social class's identity or not that turned out to be questionable point. Now the researcher is going to discuss some of the significant factors of the findings which will help to conclude whether social class is really effective in promoting the language variations or not.

People's background or their culture is one very affecting factor to determine their linguistic feature. From the findings it can clearly be conceived that very few participants got the chance to change their by born variety; mostly it occurs when they shift their community or involve themselves in particular practice. For instance, if a child born in a lower class family, it will learn its parental language first which might be any dialect. When he will grow up and communicate with outer society for sake of earning, he might gradually get rid of his dialectal variety and a better variation will naturally arise in his speaking style through practice. His earning frequencies will develop his social structure also; therefore he will be upraised in lower middle class position. Thus social mobility will change his linguistic feature as well. In first incident of observation part, generation gap has brought such linguistic change as well; where the old maid was fluently using dialects but her granddaughter's speech was far

different than that. They could understand each other clearly but they did not shift variety. Her school going granddaughter's social position is also comparatively better than the maid's social identity; perhaps her dialectal language also did not sustain through her generation too. Although majority stated their respect towards their own variety (including non-standard users) by telling that they feel proud of what they use to express themselves, when the question comes in keeping their variation alive, they preferred standard variety more. It is also noteworthy that most of the people from the lower background conceived the fact that standard variety users are benefited from the society mostly. Thus their expectancy to see their next generation as standard variety users derives. Everyone has a hidden expectancy to see their next generation in a better off position in the society and since standard variety is equated with prestigious position, their desire immerse towards that very strongly. In the second observation, the fisherman and the guard's attempt to talk in standard variety mainly refers this point clearly. As children are quick learners, everyone seems very conscious in their choice of words while talking to them.

However people's choice of using words also varies from situation to situation. Sometimes they feel that its necessary to make their communication more smooth and intelligible and so they decide to converge and sometimes switch their codes. Major respondents appreciated their divergence feature by admiring the fact that they like to maintain their own variety no matter who their addressee is. In first observation, the master of the old maid shifted his regular variety in non-standard because he believed that it would make his maid more understandable. On the other hand, the lady from the third situation did not shift but used her regular variety while talking to the assistant of the department. So here a clear contradictory disposition occurred between two minds. One more notable thing is that the maid and the servant also did not change their varieties while talking to their masters. In questionnaire part, most of the people from the lower class people also stated that they don't change their own

variety while talking to the people from other varieties because they don't feel necessary for this. Their statement directly refers their callousness about their language. Besides, from the other participants' response in the questionnaire session, this can clearly be inferred that divergence is more common situation than convergence in the society.

People's choice of establishing one variety in the society also demurs from class to class. Everyone appraised the demand of standard variety but when it comes to codify standard variety legally and only establish this variety in the society, people from different classes upraised different opinions. Where in one hand educated elite people who mainly belong the upper society opposed the fact by pointing out some factual circumstances, less educated or ignorant people who mostly belong from the lower class demanded such law without accomplishing its authenticity. This clear distance of beliefs also effects on their spoken variety as well. Although total removal of any particular variety is not that much easier, ignorant of any particular variety may reduce that particular variety speaker. Where a particular educated group is feeling to preserve regional dialect to keep old traditions alive, the uneducated people are supporting to eliminate them totally to decrease social discrimination. But are they really contributing discriminations of poor and rich or educated and uneducated that remains dubious in some matter. However, the fourth and fifth situations of the observation part are two clear references of such method. People's tendency to predict any stranger or newcomer's identity and measure his/her social rank by their variety is very common tendency. This mainstream tendency to distinguish people's identity through their speech register is common in almost people from all the classes. Since standard dialect is recommended with high prestige, it seizes all people's attention soon. Seller of the fourth situation forecast his customers through their speeches and valued the higher standard users as real customer. These factors helped the salesman to classify his priority level for customer so that he could pay more attention for genuine customer. So his behavior also changed

regarding the fact. He just kept an eye on first customer and immediately came in his conclusion that such type of speaker could not able to buy that expensive product. In the fifth situation, a lady got particular identity with her used language. Her speech easily grabbed everyone's attention even in a crowded place. The manager showed very much positive attitude as her language concluded her identity that she holds an upper position in the society. This generally exposes the fact that our life is too related to class identity.

Chapter 6

Limitation

This research was only done on the limited participants of different classes who live in Dhaka city. Opinions of a few people from other cities could contribute the research as significant and more valuable but it would have become tough for the researcher to cover all other cities because of limited time. In real life observation part, five incidents were preferred which she found relevant to her research. The limited explanations are given in each of the areas. Moreover, the researcher expected to include more participants for her research. However,

the shortage of time and people's reluctance to contribute has concluded the research with forty five participants only.

Chapter 7

Conclusion

Thus it can be concluded that social inequality and linguistic inequality are two interdependent factors of the society. People's differences regarding their gender, class, culture or other features are divinely created differences which are somehow important to distinguish one individual from another. Diversity of the same language is very common in every society but to keep just standard version of it can be very tough, especially when the following practice is occurring for so many years. It is very common notion that people are thought more or less intelligent according to the way they speak. People from the upper society are associated with standard variety. Lower classes prefer non-standard variety.

People from middle class prefer standard Bangla in formal situation and sometimes choose non-standard too. A speaker uses speech as a source of social distinction. The purpose of his communication is also to let everyone know about his status and position in the society. Listeners are also very eager to infer or make value judgments of the speakers. People's preference to speak in higher class style comes from their tendency to hold the upper status of the society. Social mobility is causing the change of people's social status and their language is also shifting from one variety to another. People's expectancy to see the society with only standard variety derives from their expectancy to see the society in equal position. So it will never be wrong to say that linguistic inequality and social inequality are closely tied together. People are adapting their own variations from their surrounding context which is tied with their socio-economic position. Thus social differences are influencing to determine a person's variation and only high aspiration and strong determination of someone can change this traditional practice.

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Appendix

Age: _____ Profession _____

Class _____

1. You can speak fluently in standard variation
 - a. Yes
 - b. No.
2. You can speak fluently in non standard variation
 - a. Yes
 - b. No.
3. You use both standard and non standard variety as your regular spoken language
 - a. Yes

- b. No
- 4. Do you believe that your designated social class is liable for your current spoken variation?
 - a. Yes
 - b. No
- 5. Is your variation affecting your life in different ways?
 - a. Yes
 - b. No
- 6. Do you often switch your code while speaking with other class people to make the discourse more comfort?
 - a. Yes
 - b. No
- 7. Do you think that your educational institutions have contributed your speaking?
 - a. Yes
 - b. No.
- 8. Did you face any problem while seeking of your profession because of your variation?
 - a. Yes
 - b. No.
- 9. Do you think that your variation is representing your social class?
 - a. Yes
 - b. No.
- 10. Do you want your next generation to use your spoken variation? Why?
 - a. Yes

b. No.

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11. Do you think that speakers of standard variation are privileged in the society? Please justify your answer.

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12. Are you ashamed/ proud of your variation? Why?

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13. Do you like to speak with other people with their own variation or like to maintain your own variation ?

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14. How you got your present spoken variety? Is it by birth or you shifted from the other variety?

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15. Do you face any difficulties while talking to the people of other classes who are apart from your own language? How often do you experience such situations?

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16. Do you find this necessary that society should establish one spoken variety?

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17. Do you satisfy with this diverse linguistics situation of different classes in the same society? Or you want some changes in the situation?

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18. Do you appraise regional varieties of Bangla as funny/ significant in the society?

Why?

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