

# Language in Food Vlogging: A Critical Discourse Analysis of Bangladeshi Fuchka Vlogs

By

Jannatul Ferdoushi Shuchi  
20103038

A thesis submitted to the Department of English and Humanities in partial fulfillment  
of the requirements for the degree of  
Bachelor of Arts in English

Department of English and Humanities  
BRAC University  
October 2024

© 2024. Brac University  
All rights reserved.

## **Declaration**

It is hereby declared that

1. The thesis submitted is my/our own original work while completing degree at Brac University.
2. The thesis does not contain material previously published or written by a third party, except where this is appropriately cited through full and accurate referencing.
3. The thesis does not contain material which has been accepted, or submitted, for any other degree or diploma at a university or other institution.
4. I/We have acknowledged all main sources of help.

**Student's Full Name & Signature:**

---

**Jannatul Ferdoushi Shuchi**  
20103038

## Approval

The thesis/project titled “Language in Food Vlogging: A Critical Discourse Analysis of Bangladeshi Fuchka Vlogs” submitted by Jannatul Ferdoushi Shuchi (20103038) of Spring 2020 has been accepted as satisfactory in partial fulfillment of the requirement for the degree of Bachelor of Arts in English.

### Examining Committee:

Supervisor:

(Member)

---

Nazah Farhat

Senior Lecturer, Department of English and Humanities

BRAC University

Departmental Head:

(Chair)

---

Professor Firdous Azim

Chairperson, Department of English and Humanities

BRAC University

## **Abstract**

Street foods, mainly made and sold by vendors in public spaces such as streets and campus premises, continue to grow in popularity due to their variety, affordability, and easy accessibility. In Bangladesh, vloggers are following this trend by creating review videos of various street foods, not only to promote the vendors but also to present information about the foods to their audience. Thus, this qualitative discourse analysis examined some review videos to identify the different linguistic features used by street food vloggers in their content. Moreover, it examined the propaganda techniques they use and the messages those techniques convey to their target audience. Using Fairclough's 3D model of critical discourse analysis (CDA) as the theoretical framework, the textual analysis reveals that vloggers use deictic expressions, speech acts, references, violate and flout maxims, and code-switch. It is observed that Fuchka, being a popular local street food in Bangladesh, serves as propaganda when vloggers culturally present it to persuade their target audience and get them to agree with their opinion. Such a presentation is concerning because it manipulates the audience - controlling or overpowering them - and may lead them to pursue those foods without considering their health.

**Keywords:** Food Vlogging, Street Food, Critical Discourse Analysis, Social Media

Discourse, Digital Communication

## **Dedication**

I dedicate this thesis to my parents and friends, whose support and encouragement have guided me throughout my undergraduate journey.

## Acknowledgement

First, I would like to thank Almighty Allah, whose guidance and blessings have been my strength throughout this journey.

To my supervisor, Nazah Farhat Ma'am, I am sincerely grateful to you. Your guidance, dedication, and expertise have been invaluable throughout my Bracu journey. Your ability to simplify a complex topic and make difficult concepts accessible has had a profound impact on my understanding and growth. Your supportive approach and constant encouragement kept me motivated and focused, even during the most challenging phases of this research. This work would not have been possible without your exceptional mentorship and I am truly fortunate to have your guidance along the way.

To my parents, your love, support, and constant belief in me have been the foundation of all my achievements. Your encouragement and sacrifices have provided me with the strength and determination to pursue my dreams. Whenever I felt frustrated or overwhelmed by academic challenges, both of your motivation helped me to regain my focus and start afresh. Your presence in my life has been a constant source of comfort and inspiration that guides me through every obstacle with patience and wisdom. I am truly blessed to have you both by my side.

To my friends, I am really grateful to all of my friends, whose support and companionship have made my undergraduate journey memorable. First, I want to thank Hassan, who is not just a friend to me but a true brother. Your support and constant presence whenever I need you has been a pillar of strength. I will never forget our late-night study sessions before exams and how you always helped me to stay focused whenever any deadlines came. Together, we shared our challenges to find solutions as a team. I cannot thank you enough for everything you have done for me. I am truly blessed to have you in my life. I am equally thankful to Shaily and Rubi, who have been by my side through every challenge. Your constant companionship through all the ups and downs of my academic life have meant a lot to me.

# Table of Contents

<b>Declaration</b> .....	<b>ii</b>
<b>Approval</b> .....	<b>iii</b>
<b>Abstract</b> .....	<b>iv</b>
<b>Dedication</b> .....	<b>v</b>
<b>Acknowledgement</b> .....	<b>vi</b>
<b>Table of Contents</b> .....	<b>vii</b>
<b>Chapter 1</b> .....	<b>1</b>
<b>Introduction</b> .....	<b>1</b>
1.1. Introduction.....	1
1.2. Objective and significance of the study.....	2
<b>Chapter 2</b> .....	<b>4</b>
<b>Literature Review</b> .....	<b>4</b>
2.1. Introduction.....	4
2.2. Food Vlogging.....	4
2.3. Language in Digital Communication.....	5
2.4. Food Culture In Bangladesh.....	7
2.5. Theoretical Framework.....	8
2.5.1. Critical Discourse Analysis.....	8
2.5.2. Speech Act.....	8
<b>Chapter 3</b> .....	<b>10</b>
<b>Methodology</b> .....	<b>10</b>
3.1. Introduction.....	10
3.2. Research Design.....	10
3.3. Research Questions.....	11
3.4. Data Collection Procedure.....	11
3.5. Data Analysis Procedure.....	12
3.6. Ethical Consideration.....	12
<b>Chapter 4</b> .....	<b>13</b>
<b>Data Analysis and Discussion</b> .....	<b>13</b>
4.1. Introduction.....	13
4.2. Textual analysis.....	13
4.2.1. Deictic expression.....	14
4.2.1.1. <i>Person Deixis</i> .....	14
4.2.1.2. <i>Spatial Deixis</i> .....	15

4.2.1.3. <i>Temporal Deixis</i> .....	15
4.2.2. Speech Act.....	15
4.2.2.1. <i>Representative Speech Act</i> .....	16
4.2.2.2. <i>Directive Speech Act</i> .....	16
4.2.2.3. <i>Commissive Speech Act</i> .....	17
4.2.2.4. <i>Expressive Speech Act</i> .....	17
4.2.3. Reference.....	17
4.2.4. Maxims.....	18
4.2.5. Code-Switching and Code-Mixing.....	19
4.2.6. Non-Linguistic Elements Analysis.....	20
4.3. Discursive Practice.....	24
4.3.1. Target Audience.....	24
4.3.2. Producer Identity.....	24
4.3.3. Producer - Audience Relationship.....	25
4.3.4. Language and Theme.....	25
4.4. Social Practice Analysis.....	26
4.5. The Use of Propaganda in Street Food Vlogs.....	29
4.6. Overlooking Health Concerns in Street Food Vlogs.....	30
<b>Chapter 5.....</b>	<b>31</b>
<b>Conclusion.....</b>	<b>31</b>
5.1. Summary.....	31
5.2. Implications.....	32
5.3. Limitations and Recommendations.....	32
<b>References.....</b>	<b>33</b>
<b>List of Appendix.....</b>	<b>41</b>
Data Transcription.....	41



# Chapter 1

## Introduction

### 1.1. Introduction

In the age of modern communication, the Internet has become an essential part of daily life that helps solve a wide range of problems, including what to eat and where to eat. Vlogging is one of the most straightforward solutions to the problem by regularly updating where people share their views. Every sector, from business to culture and social, reflects the vlogger's personality, interests and perspectives. Food vlogs have gained particular popularity on social media platforms such as Facebook, Instagram and YouTube. Vloggers can express their opinions and interact with viewers on a more personal level.

Food vlogging has emerged as a significant trend within the country, and vloggers create their content by reviewing restaurants, street food, and various cooking experiences. They provide a detailed perception of the dishes, from the ingredients used to the overall taste. Moreover, they even point out flaws too. By doing so, they help their audience make decisions about where to eat and what to eat. For this reason, restaurant owners and street food vendors try to reach out to vloggers for promotional purposes, admitting their ability to influence consumer behaviour. In a region with a diverse and vibrant street food scene like Bangladesh, food vloggers play an essential role in showing both locals and tourists the food options available and making the process of choosing a food more accessible and informed. In vlogs, the combination of visual content and personal interaction has made them a powerful tool in shaping public perceptions of food and dining experiences.

Street food in Bangladesh is an essential part of the country's social structure. Street food is food and drinks prepared and sold by vendors in public places and streets so that

people can eat food immediately or later without additional preparation (Oliveira & José, 2019). From crowded city areas to rural corners, street food vendors are present everywhere, offering diverse dishes and reflecting the rich cooking tradition of the region. These foods are not only affordable and available but also a notable source of income for many people. However, street food is not just about nourishment; it carries with it a complex social, cultural, and economic connection. According to Santana and Santos (2019), street food has gone beyond simple urban commerce in every part of modern times. It has become essential to the survival of individuals and communities that reflect the history, local identity, and economic and cultural changes of different societies. In recent years, the picture of Bangladeshi street food has increasingly moved from physical spaces to digital platforms, especially YouTube. According to Briliana et al. (2020), Food vloggers' reviews on YouTube can go viral, influencing consumer behaviour more than traditional advertising. This shift opens up a new area for understanding how street food is represented and perceived in modern society. Mobile app usability positively impacts customer behaviour after viewing an online food vlogger review that describes how food and beverage ordering and digital payments are easily made at the customer's location (Briliana et al., 2020).

## **1.2. Objective and significance of the study**

The research aims to explore the food vlogger's use of language on various social media platforms like YouTube through a Critical Discourse Analysis (CDA). This study will examine the characteristics of language to understand how language is used to convey meaning and reflect social and cultural identities on various social media platforms. Moreover, it explores how discursive strategies work to portray street food by considering wider social, cultural and economic contexts. Additionally, it will investigate how street food contributes to the construction of national identity and cultural heritage in Bangladesh. By

analysing the social practices, the research seeks to uncover the dynamics of authenticity and commercialisation. In the end, this study will provide a brief understanding of how Bangladeshi street food is shaped by its surrounding environment.

## **Chapter 2**

### **Literature Review**

#### **2.1. Introduction**

This chapter reviews the literature on food vlogging and its language usage within the social and cultural context. Here, I examine past studies on food vlogging to understand how language and digital communication patterns in food reviews influence the viewers' perceptions and behaviour. Moreover, the chapter contextualises this study by looking into past studies on Bangladesh's food culture. This literature review helps to understand existing research and combine these findings with the current study to advance the field of social media discourse.

#### **2.2. Food Vlogging**

In this modern era, people have easy access to the Internet; they can record videos with their devices and upload them on the internet, which allows them to easily connect with their audience (Shahbaznezhad et al., 2021). According to Alelaimat et al. (2023), Vlogging is a type of online blogging that helps people effectively share their thoughts, feelings, and stories by creating and sharing videos. Also, he adds that the practice of sharing and creating vlogs on various websites is mainly increasing among young people. Vlogging has generally gained much attention and has become accessible to people because of video-sharing platforms like YouTube (Lacsina, N.E. 2023). Lacsina further mentions that food vlogging has become an evolving passion and trend for the new generation in recent years. According to YouTube data, food-related videos are now the most popular content, and around 92% of millennial consumers are more interested in reviews or recommendations from vloggers or influencers (Dewanthi, 2024). such vloggers are what Luong et al. (2023) call food

influencers, which they describe as celebrities who attract wider audiences and gain popularity by talking about food on their social media pages or channels.

Furthermore, Corazon et al. (2024) note that various online reviews, including food vlogs, are now part of Internet commerce, and these days, they are the most significant trend among content creators and their consumers. In Bangladesh, the number of social media users increased by 9.7% in 2020 compared to 2019, and those users are counting on social media reviews before visiting restaurants (Popy et al., 2020). This indirectly reinforces the idea of making more videos about restaurants (Popy et al., 2020), and restaurant owners collaborate with vloggers to offer authentic information about their business (Corazon, 2024). Corazon adds that this promotes their business, especially the street food business. In Bangladesh, Immel et al. (2021) mention that there are social media groups where people evaluate and discuss food quality, restaurant services, staff behaviour and so on. Food videos attract more viewers than written blogs because they show images, motion, and text together, creating a more engaging and immersive experience (Schlussel & Frosh, 2023). In addition, Nguyen et al. (2024) mention that consumers acquire more information about foods by engaging in discussions with food vloggers, such as asking questions in the comment section, and as a result, will better evaluate recommended food.

### **2.3. Language in Digital Communication**

Technological innovations, including social media platforms, shape today's communities' life events, beliefs, values, and culture (Bergula, 2023). As more people embrace modern technology and social media, Praise et al. (2015) assert that they are less concerned about formal forms of communication. People now use informal language on social media, which is not usually found in textbooks or traditional language learning materials (Bergula, 2023). During the COVID-19 pandemic, people shifted to digital platforms, and

online interactive tools experienced explosive growth (Han, 2024). As Al-Quran (2022) puts it, people embrace social media because it helps them share information, ideas, interests, personal messages, and content, including written and videos. Thus, he defines social media as an interactive technology that allows individuals to create online communities and communicate with them using electronic devices like smartphones and tablets. The findings by Seemann et al. (2023) further reinforce the reason why people embraced social media during the pandemic. They state that people had to stay at home, which caused social media usage to increase by 13.2% from 2020 to 2021.

As social media has become the most powerful source of information and news updates (Al-Quran, 2022), translanguaging has also become a trend many people use daily to describe their activities (Shalihah, 2024). She notes three components of translanguaging: code-switching, translating, and language-brokering. According to Tarihoran et al. (2022), it is very common in today's socio-communicative environment to see young people code-mix English and their mother tongues, which impacts social media communication. A study by Aorny et al. (2022) finds that about 55% of their participants are comfortable with code-switching on social media, while 43% assert that they prefer monolingualism. This kind of communication extends to vlogging, especially on video-sharing platforms like YouTube, which has been crucial to developing and spreading vlogging as a cultural phenomenon (Mazman & Usluel, 2010). According to Burgess and Green (2018), vlogging may be as simple as vlogging about one's life or as complex as doing an in-depth examination of a specific subject. However, Lin et al. (2016) assert that vlogging is more of a personal expression, and it can be appealing to the audience because of its fluid and ever-changing format.

## **2.4. Food Culture In Bangladesh**

Bangladesh is a densely populated country where people are passionate about local food. Consequently, industrial production of products, including food, is rapidly increasing, and food choices in every region and community are massively expanding (Bhuiyan et al., 2022). According to Muzaffar et al. (2009), in Dhaka, the term “street food” means food or drink sold primarily by small entrepreneurs in the informal sector. Street food is sold from stands or stalls, usually non-permanent structures on the pavements of busy streets in Dhaka, usually at a lower cost than fast food (Islam et al., 2017). According to the Dhaka City Corporation, there are around 90,000 street vendors in the city (Bhowmik, 2005). In their study, Farhana et al. (2020) mention that it is not uncommon to see street food sellers selling snacks like Jhalmuri, Velpuri and Fuchka on campuses in Dhaka and selling various fruits and vegetables like banana, boroi, strawberry, guava, cucumber and green coconut on streets. Moreover, they note that those street food sellers also sell cooked foods, including khichuri, halwa paratha, cakes, chicken fried rice, and other fast foods.

As mentioned above, Fuchka is among the best-selling street food on campuses; it is integral to Dhaka’s food culture, and many love it. As Al-Mamun et al. (2013) report, the most common food items sold by school-based street food vendors are Chotpoti and Fuchka, which are approximately 37.2%. Besides, drinks like lemonade, milkshakes, tea, coffee, and ice cream are available according to season (Farhana et al., 2020). These street foods’ convenience, affordability and variety have made them popular among millions of consumers (Hussain et al., 2023). However, while street food sellers provide people with their favourite foods, Farhana et al.’s (2020) study finds that their unprofessional practices increase potential life-threatening health hazards. Similarly, Islam (2024) reports that around 48% of vendors in the country have dirty stalls, and 71% use dirty fruits by washing fruits with the same water

held in a bucket and reuse for hours. He also suggests that the Bangladesh Food and Drug Authority should enforce food safety laws better and require retailers not to sell products without ISO 9001 and BSTI approval to keep pace with Dhaka's changing food habits.

## **2.5. Theoretical Framework**

### **2.5.1. Critical Discourse Analysis**

Norman Fairclough introduced a three-dimensional framework of critical discourse analysis (CDA) that provides a comprehensive approach to understanding and analysing discourse (Sabir et al., 2023). According to Jan (2022), CDA is a problem-oriented and multidisciplinary research approach entitled “the critical study of language.” He adds that it is used to examine and understand how language and symbols portray various social issues. Norman Fairclough's three-dimensional model of critical discourse analysis (CDA) involves textual, discourse practice, and sociocultural practice analysis (Gölbaş, 2017). Handayani (2018) mentions that textual analysis deals with analysing speech, writing, visual images or all of these together. In this analysis stage, he further mentions that linguistic features like vocabulary, grammar and text structure should be systematically analysed. While the discursive practice analysis of Norman Fairclough's CDA looks into the processes of text production, distribution, and consumption, considering how texts are produced and interpreted within specific social contexts (Ulinuha et al., 2013), the sociocultural practice analysis focuses on the larger social and cultural context, examining the relationship between discourse and social structures such as power dynamics and ideologies (Ahmed et al., 2024)

### **2.5.2. Speech Act**

British philosopher J.L. Austin proposed the speech act theory, which states that speech exists in every aspect of a person's daily life and plays a diminished role in



communication (Leilei et al.,2023). According to Bayat (2012), speech acts go beyond words and require an understanding of how to use language in communication. There are five types of speech acts: declarative, representative, directive, commissive, and expressive.

- I. **Representative:** Representatives are utterances used to describe states of affairs by conveying information and expressing propositions. They are used when the speakers commit to the truth of the statement they are making.
- II. **Directive:** Directive utterances are those that lead the receivers to do or refrain from doing something.
- III. **Commissive:** Commissive utterances are those that commit the speaker to take action in the future by using words.
- IV. **Expressive:** In utterance, expressive speech acts are used to express the emotional states of the speakers.
- V. **Declaration:** Declarations are utterances that can change the status of some entity through the speaker's utterances. In this case, the authority or speaker has the power to make any decision in the context.

- Wijana, (2021)

## **Chapter 3**

### **Methodology**

#### **3.1. Introduction**

This chapter includes all the important aspects of the research, such as the research design, data collection, research question, and data analysis, to explore the discourse surrounding Bangladeshi street food. It uses a qualitative approach and applies critical discourse analysis (CDA) to explore how language and communication shape and reflect the cultural, social, and economic aspects of street food in Bangladesh.

#### **3.2. Research Design**

The research design for this study is qualitative. I have chosen a qualitative research method so that I can focus on the content analysis of YouTube videos which are produced by Bangladeshi food bloggers. According to Eze (2023), qualitative research uses non-numerical data to understand ideas, opinions, or experiences, whereas quantitative research uses numerical data for statistical analysis. This research method is concerned with feelings, experience and ideas. By using this method, I can gain an in-depth understanding of the strategies and ideas engaged by bloggers to influence consumer behaviour regarding Bangladeshi street food. I have analysed the content of these videos that aim to uncover basic themes, messages, and persuasive techniques that may impact consumer perceptions and choices.

### **3.3. Research Questions**

1. What linguistic and non-linguistic features do Bangladeshi street food vloggers employ to influence their audience in their review videos?
2. How do Bangladeshi street food vloggers incorporate propaganda techniques in their content, and what specific messages are conveyed to their target audience through these techniques?
3. How do social media vloggers influence the society and how does the society influence the vloggers to make videos?

### **3.4. Data Collection Procedure**

In my research, I am focusing on the language of the Bangladeshi food blog, so I have collected and analysed data from YouTube videos that feature Bangladeshi food bloggers showcasing Bangladeshi street food. I chose the videos based on different places, popularity, food items and content styles. I chose qualitative content analysis techniques to identify themes, persuasive strategies, and key messages easily. In this study, I have also examined comments and interactions within the video's comment section to capture viewers' responses, opinions, and feedback. I watched around 10 to 12 videos and then chose 5 videos from there, each lasting 6 to 8 minutes. After listing the videos, I transcribed the data and translated them from Bangla to English so that everyone who understands English could also read my paper. To get an accurate result, I chose one specific food item, a trendy street food in Bangladesh named 'Fuchka', to compare the information.

### **3.5. Data Analysis Procedure**

The data analysis for this study involved qualitative analysis using Fairclough's 3D model of CDA to analyse the speech of social media discourse. I collected five speeches from various YouTube channels in the Bangladeshi context. The data is written in Bangla and then translated into English. I analysed the data using Fairclough's three-dimensional concepts: text analysis, discursive analysis, and social practices. Firstly, I analysed textual analysis to examine the specific linguistic features used by food vloggers in their content. Secondly, the discursive practice analysed how the content was produced and interpreted and the roles of vloggers and audiences in shaping communication. Finally, I analysed social practice to understand how the texts influence society and how society influences the texts.

### **3.6. Ethical Consideration**

Ethical considerations have been taken into account while conducting the research. For my study, I did not directly involve any human participants, but I collected already existing data from YouTube. Therefore, I did not have to obtain consent from anyone. However, I ensured that my study was fairly conducted with respect for all vloggers who were involved.

## Chapter 4

### Data Analysis and Discussion

#### 4.1. Introduction

In this chapter, I have analysed collected data using Fairclough's 3D CDA model, including textual analysis, discursive practice analysis, and social practice analysis. Moreover, this chapter also discusses the findings from the data analysis and how they connect with the existing studies.

#### 4.2. Textual analysis

The food vloggers descriptively explain everything so viewers can get all the information from the video. For example, L: 62 & 63 "10 takay noyta..uporer decoration ta j atto valo lagcy mane 10 takay atto kisu moshlapati akdom jompesh dicy" (9 fuchka in 10 taka ..I love the decoration on the top I mean in 10 taka lots of thing they have given). Moreover, in the collected videos, speakers express themselves spontaneously and casually, which shows that their speeches are not scripted. For example, from the data we can see that the speaker is saying in L: 48 & 49 "umm..moja to..upore abar sauce dise." (umm..it is tasty, they have sauce on the top), L: 57 "Onek tasty pani puri ta" (This pani puri is very tasty). We can also see the speakers are using informal language. For example, L: 14 "amar loge ashcy ami naki guest" (you have come with me and you are calling me guest?), in L: 51 "Mama, upore ki sauce disen?" (Uncle, which sauce you have given.), L:73 & 74 "ha flavour... ashtcy actually aita onk beshi vallagtacy amar... (yes, the flavour is coming from it and actually I am loving it.). Here, the words 'ashtcy', 'vallagtacy', and 'disen' are examples of informal words that speakers have used in their videos. Though the sentence structure of the videos is a mixture of simple and complex sentences, the speakers used mostly long and complex sentences in the

videos. For example, in L: 258 & 259, “Obosheshe amader Mirpur e chole ashlo shei viral panipuri ba golgappa jeta k amra normally Indian golgappa bole thaki.” (Finally, the viral pani puri or golgappa, which we call Indian golgappa, is in our Mirpur.); L: “Try kore jeta dekhlm j aitar dripping style ta kintu khub e joss karon apni ektu kore niben fuchkar moddhe aita porbe” (after trying this, I find the dripping style very amazing because you will take it a little and it will fall inside the fuchka)

#### **4.2.1. Deictic expression**

Deixis is a linguistic device. The words that we use to point at things are called deictic expressions. There are three types of deixis: person deixis, spatial deixis, and temporal deixis. In videos, vloggers have used deixis to point out a person, time, and place, which makes communication more efficient. Some examples are given below, which are taken from my collected data.

##### *4.2.1.1. Person Deixis*

Person deixis refers to pointing to a person via language. These deictic expressions have been used several times in the videos. In line no: 3 & 4, “10 takay noyta fuchka dey abong fuchkar size amra j normally pani puri khai thik oirokom” (They give 9 fuchka in 10 taka and the size of the fuchka is the same we eat). Here, the speaker has used the word ‘we’, an inclusive person deixis that includes both the speaker and the listeners or viewers in a statement. In line no:13, “tumi amar guest (you are my guest)”. Here, ‘You’ is used in an informal way as the speaker is pointing at her friend who was present with her. In lines no 276 & 277, “sheikhane gelei apni fuchka mamar dokan ta paben jetar nam hocchy sultan special golgappa” (After going there, you can find the shop of fuchka which name is sultan special golgappa). Here, ‘you’ is used in a formal way as she was pointing at the viewers. In line no: 332 & 333 “at least unara j gloves use kortese aitia onk boro bishoy” (at least they are using

gloves which is a big matter). Here, 'they' is used formally as the speaker pointed at unknown people who were not close to her.

#### *4.2.1.2. Spatial Deixis*

Spatial deixis refers to pointing at places. Here are some examples of spatial deixis used by the vloggers in their videos. In lines no 434 & 435, "Aitar moddhe lebu ektu kuchi kuchi kore dey." (They have put lemons in small pieces in this); in line no 478, "aita hocche amr school" (This is my school). Here, 'aita (this)' refers to a place close to the speaker, which is a proximal deixis. In the line no: 502 & 503, "to aikhane hocche akshathe onek gulo fuchkar stall ache choto choto" (so, here are lots of small stalls of fuchka). Here, the word 'Aikhane (here)' refers to a place close to the speaker.

#### *4.2.1.3. Temporal Deixis*

Temporal deixis refers to Pointing at times. In the videos, speakers have used temporal deixis several times. From my data collection in L: 458 "Akhon ektu faka hoise tai amra haat e khabo" (Now, it is a free little bit so that I will eat by hand), L:576 "So ajker video ta ei porjontoi" (So, that's it for today's video). Here, the words 'akhon' (now) and 'ajke' (today) are the temporal and proximal deixis, as they point to a recent time. Moreover, there are two types of temporal deixis. One is proximal and the other is distal. Proximal temporal deixis refers to the recent time such as now, today. On the other hand, distal temporal deixis refers to the time which is not recent such as, Last month, last year, next year etc. In the collected data, there is only proximal temporal deixis.

#### **4.2.2. Speech Act**

A speech act is an utterance that performs a function in communication to make a statement, ask a question, give a command, or make a promise. The theory of speech acts was

developed by philosopher of language J.L. Austin. There are five types of speech acts: declarative, representative, directive, commissive, and expressive. However, vloggers mostly used representative, directive, and expressive speech acts.

#### *4.2.2.1. Representative Speech Act*

Representative speech act refers to stating any information. The vloggers have used it several times in their videos. For example, L: 21 “9 ta fuchka dibe price matro 10 taka” (They will give 9 fuchka in only 10 taka), L: 573 & 574 “Protita fuchka er location e description e dewa thake apni jate check kore nite pare.” (Each location of fuchka places are given in the description so that you can check if you want), L 659 & 660 “Ai dokan tate zhal muri shob cheye famous ar mamader aikhne menu bivinno qualityr zhal muri, fuchka ache.” (In this shop spicy puffed rice is very famous and here in the menu, there are various type of spicy puffed rice and fuchka available). Here, speakers are giving information to the viewers.

#### *4.2.2.2. Directive Speech Act*

This refers to making someone do something. It can be by placing an order, making a request, giving advice, making suggestions, etc. These are the directive speech acts I found from the video: In lines 589 & 590, “r please please subscribe r amake janate vulben na j apnder kemon laglo video ta. (Please subscribe and don’t forget to let me know how you find the video.) Here, the speaker is requesting the audience. L: 431 & 432 “ar fuchkar shell ta onk patla hoy so shathe shathe khey fela uchit.” (And the shell of the fuchka is very thin so it is better to have it fast). L: 66 & 67 “kintu mama...apnar uchit 9 ta jehetu dicchyn apnar uchit at least bish taka rakha.” (but, uncle, as you are giving 9 fuchka, so you should keep the amount 20 taka). Here, the speaker is giving advice to the viewers.



#### 4.2.2.3. *Commissive Speech Act*

A commissive speech act refers to making any commitment, threatening or giving a warning to someone. In line 174, “Ami location ta diye dibo (I will give the location).” Here, the speaker is promising to share the location with the audience.

#### 4.2.2.4. *Expressive Speech Act*

Expressive speech act refers to expressing feelings. In the videos, vloggers have used expressive speech acts several times. For example, In line no: 198, “Ami jhal tok niyeci, amar ata khub moja lage” (I have take spicy one and I find it very testy), L:470 “khete khubbi beshi valo hoy” (It is very tasty to have), L:471 “Ar mukhe dewar por tok ta blast out kore khubbi moja hoy” (After we take it inside our mouth, the sauce just blast out which is very tasty), L: 434 “Ummmm wow.. Super tuper tasty”, L: 666 “Atto yummy j aita bolar moto na.” (I can not say how tasty it is !).

#### 4.2.3. **Reference**

There are two types of reference. One is exophoric, and the other is endophoric. Exophoric refers to something used for the first time in a text, while endophoric refers to something that has been used several times in the text. Cataphoric and anaphoric are the two types of endophoric reference. If the pronoun is used first in the text before the noun, it will be a cataphoric reference. Anaphoric refers to the act of replacing a proper noun with a pronoun. There are some references in the data. In line no: 10 “Amar ta koi?” (where is my one?) Here, amar (my) is cataphoric, and L:123 “Abid tomak atto thank you” Here, Abid is exophoric because “my” is a pronoun, and it has been used in the text before the noun (Abid). So, it is a cataphoric reference. Moreover, Abid is a noun used for the first time in (L123), so this is an exophoric reference. L: 1“ ei hocchy shei balti fuchka” (this is the bucket fuchka) Here,

Fuchka is exophoric. In L: 53, participant 1 said, “ taile aita ebar amk daw” (then give it to me). Here, aita(it) is endophoric and anaphoric because it is a pronoun that also refers to the fuchka. In L:66, “ Kintu mama, apnar uchit 9 ta jehetu dicchyn apnar uchit at least 20 taka rakha.” (But uncle, as you are giving 9 fuchka, you should take at least 20 taka) Here, Mama(uncle) is a noun which is exophoric reference, and Apnar (you) is endophoric and anaphoric reference as it is a pronoun that is referring to the uncle.

#### **4.2.4. Maxims**

There are four maxims. These are the maxim of quality, the maxim of quantity, the maxim of relation and the maxim of manner. Maxims can be violated and flouted by breaking it. The data shows that some maxims have been flouted and violated. In line no 24 & 26 “ajkal kar din e 10 takay kisu pawa jay aita amar bisshash e hoy na”. (I can’t believe that nowadays it is possible to get something in 10 taka). This violates the maxim of quality because the speaker does not intentionally give the true information to make the audience feel that the fuchka is so reasonable. In lines 58 & 59, “10 taka onujayi aita shudhu worth it na...mane worth it er chaiteo beshi kisu” (according to 10 taka, this is not only worth it, more than worth it.). Here, the speaker exaggerates the sentence by saying ‘more than worth it’. So, this is flouting the maxim of quality. In line no 45 & 46 “vai camerar shamne dekhe wait kortey nahole wait korto na...” (brother, she is waiting because of standing in front of camera otherwise she couldn’t wait.), L:351 & 352 “R aikhane arekta cute little angel chilo oro khete kosto hocchilo karon fuchkata khete besh boro chilo” (and here there was a cute little angel she was also facing difficulties to have this as this fuchka was big in size). Here, the speaker is saying something irrelevant, so it is flouting the maxim of relation.

#### 4.2.5. Code-Switching and Code-Mixing

Code-switching and code-mixing are very common in Bangladesh. These two are the linguistic phenomena that occur when speakers use two or more languages in their conversation. Code-switching refers to shifting from one language to another during communication. It is found in the collected data that food vloggers are code-switching several times. For example, in L:130 & 131, “Hey guys! This is Faiza from khuda lagce. Welcome back to another brand new video.” Here, the speaker gave her introduction in English. Still, after that, she started speaking in Bangla in L: 132 & 133: “September ar dike I guess October September ar dike akta video upload korechilam that is 120 tk Cha vs 6 tk cha.” (in September, I guess in October or September I uploaded a video that is 120 taka tea versus 6 taka cha). This is how the vlogger changed her language from English to Bangla.

Moreover, code-mixing refers to blending elements such as words, phrases, and morphemes from different languages within a single sentence or utterance. In L: 327 & 328, “you can see aikhne gloves pore kintu uncle ra fuchka gulo banacchilo so aita kintu akta good part” (you can see that here they are using gloves while making the fuchka, which is a good part). Here, ‘you can see’, ‘gloves’, and ‘good part’ are the English words that have been used in the data. Code-switching and mixing are normal in digital communication. They not only use these while speaking but also during online interaction or any informal conversation. There are a few reasons that people change their language or mix their language in a conversation. Here are some reasons: sometimes, one language is not enough to express one's thoughts. So, they switch to another language to fill the gaps and make communication more precise. Then, bilinguals often find retrieving a word or phrase in one language easier. Regarding food vlogging in social media, vloggers might use both English and the mother language to reach a wider audience that both local viewers and international followers can understand.

#### 4.2.6. Non-Linguistic Elements Analysis



Figure 1: Screenshot from *How is this a bucket of fuchka for 10 taka? Street Food || Bangladeshi Food Review* (FoodAppi, 2022, 0:33).

As shown in Figure 1, the image demonstrates a ‘Balti fuchka’ which is served beautifully on a small bucket. In this picture, we can see how the vloggers showed the food so closely to showcase the audience how crispy and colourful it looks. The street food is filled with vibrant ingredients like spicy mashed potatoes, boiled chickpeas, chopped onions, tomatoes and corianders. While capturing this picture, the vlogger chose a contrasting background to the colour of the food to ensure it was well captured and easily visible to the target audience.



Figure 2: Screenshot from 200 TAKA FUCHKA!! | Is it worth it? (Khudalagse, 2020, 3:16).

In this picture, the vlogger presented the audience with the menu card of a restaurant she is reviewing. Firstly, we can see that the menu card has a black background with red and white text. At the top-centre, it has the restaurant logo and under the logo the word “Menu” appears in bold red colour which draws immediate attention of the customer. After that, the word ‘Fuchka’ is written in white colour just below the word ‘Menu’. Next, the name of the fuchka is listed one by one and the price of the dish is clearly visible beside it. Both the name and price of the food is written in red colour. Moreover, under each dish, the ingredients are also listed in white colour which really contrast the black background. Overall, the design of the menu card is very attractive, clear and well-organised that makes it easy for the customers to find what they need or want.



Figure 3 & 4: Screenshots from *You will get 10 different viral golgappa in Mirpur* (Priotee101, 2022, 1:29) and *Fuchka experienced in new food court* (Meem's Everyday, 2024, 0:46).

In figure 3, there is a presentation of the street food image, “fuchka,” which was taken inside a stall. Looking at this food, there are main ingredients in its centre and there are additional toppings and a row of golden pitchers in its surroundings. As we can see in the image, each pitcher contains a different flavour of tangy water, with a label indicating the flavour’s name. This makes it easy for customers to identify their choices. Each label is fastened by a red ribbon that adds an eye-catching touch and also it contrasts beautifully with the golden colour pitchers. The whole setup is very attractive and draws customer’s attention.

In figure 4, the vlogger showcased a food menu card to her audience. This menu card has a yellow background which gives an inviting and warm feeling to the customers. At the very top, it has a colourful design that adds a Bengali traditional touch. Below this design, the restaurant's name is written in Bengali in bold dark purple at the centre that creates a strong focal point. The food names are listed in black colour which actually makes them stand out clearly against the yellow background. Beside each food item, the number of pieces is mentioned in brackets and it is providing helpful information for customers. Moreover, it is noticeable that the use of straight lines divides the item names from their respective prices, thereby creating multiple frames in a single image. This makes it easy for customers to quickly find both the food items and their prices.



Figure 5: Screenshot from *The best five fuchka in Mirpur* ❤️ *Top Five Fuchka Place Around Mirpur* 🔥 (Priotee101, 2022, 7:38).

Lastly, figure 5 is a screenshot of a food in a restaurant where people can make their food by themselves. It has a vibrant setup where chickpeas are placed at the centre, as the star ingredient for fuchka. In the surrounding, there are other elements which are in small, clear plastic boxes and each filled with various colourful toppings: the bright green of mint chutney,

creamy white of yoghurt, deep brown of sweet sauce, and the golden crunch of chanachur and many more. This arrangement invites the viewer to explore each topping option.

### **4.3. Discursive Practice**

#### **4.3.1. Target Audience**

As Fuchka is a popular street food in Bangladesh, the target audience is mainly Bangladeshis. In the collected videos, vloggers use both Bangla and English languages, but mostly Bangla, so the producers and audience are Bengalis. To be more specific, the young generation is more active on social media, and they like street foods, so the audiences are mainly young people who have access to the internet. Vloggers are making this type of content to get more views and popularity. Also, most of the audience is female because they like fuchka more than males. In lines no 54 & 55, “no no..mane kotto khay akta manush ...mane akta meye ki porimane khaite pare (no no how much does a person eat. I mean.. how a girl can eat a lot).”

#### **4.3.2. Producer Identity**

The producers of these vlogs are mainly individual vloggers who are interested in vlogging and are highly active on social media. From the collected data, in line number 130, “Hey guys! This is Faiza from khuda lagce”. Here, at the video's start, the producer introduces herself. They have a considerable interest in promoting local cuisine and culture. The purpose of making videos is to provide information that people want. In the videos, the speakers give information about the food's quality, taste, amount, price, etc. In L:268 & 269, “Ei viral golgappa kotota mojar hoy apnader khawa worth it hobe ki hobe na aita dekhar jonno apnader full video ta dekhite hobe”. The vloggers are giving their opinion about the food and inviting the audience to have it.



### **4.3.3. Producer - Audience Relationship**

The relationship between the audience and producers is interactive, though YouTube videos are one-way media. Audiences interact through comments and likes, and producers often respond to viewer comments. In L:495 - 497, “Apnara ashle kintu aita obosshoi try korte paren ar try korle amk obosshoi comment section e janaben j apnara try korechen kina ar apndr kase kemon legeche. (You can try this fuchka and you can let me know in the comment section if you try and also about the taste)”. They take suggestions for future content and make their videos to meet the tastes and interests of their audience. This corresponding activity encourages a sense of community and trust to make the audience feel like active participants in the content creation process. The use of local dialects and regional informal language appeals directly to the Bangladeshi audience. In L 315 & 316, “but atto duree fuchka khawar jonno jabo na amr atto tel chilo na to dekhlam Mirpur e chole ashcy ami (I will not go to have fuchka which is too far..I don’t have that much interest..It is in Mirpur so I came here)”. In the collected videos, food vloggers are reviewing fuchka which is a very common street food in Bangladesh and viewers familiar with Bangladeshi culture. In L: 301, “R MashAllah mamar dokan e kintu onek vir chilo. (and MashAllah there was much crowd in the shop)” In every video, they are directly addressing the viewers and asking for likes, comments, and subscriptions that indicate a targeted approach to viewer engagement. In L: 589 & 590, “r please please subscribe r amake janate vulben na j apnder kemon laglo video ta. (Please please do subscribe and don’t forget to let me know how you find the video)”.

### **4.3.4. Language and Theme**

In street food reviews of Bangladesh, language and style are essential to bring the sensory and cultural experiences of the food. Vloggers frequently use realistic and descriptive language to express taste, smells, and texture. They use local language and taboo words to add

authenticity. The style can vary from informal and friendly to more structured and formal, depending on the platform and audience. Some figures of speech, like metaphors and similes, are frequently used to create a relatable narrative. Additionally, the language may reflect cultural pride that may highlight the unique aspects of Bangladeshi street food. There are many themes and topics, and taste is the main focus of food vloggers. They describe spices, various flavours, and the crispiness of the food. Moreover, there is another key theme: price and value. According to all fuchka reviewers, fuchka is the most affordable street food.

Furthermore, the language used in food vlogs is crucial. Vloggers in Bangladesh use a mix of Bangla and English to get local and international audiences. Using a bilingual approach, they can get the global reach of these videos. Analysing language use helps us understand how vloggers connect with diverse audiences and how they make their identities through language. In reviews of fuchka, there are several themes. Taste is a primary focus, and reviewers often describe the spicy, sour flavours and the perfect crispiness of the fuchka. The freshness of ingredients, such as the tamarind water, is mainly highlighted. Price and value for money are also key themes, as fuchka is famous for being an affordable street food. Hygiene and food safety are important concerns that reflect the broader concern about street food. Cultural significance is extensive, as fuchka is often connected with social gatherings, childhood memories, and local traditions, all of which play a vital role in Bangladeshi culinary culture.

#### **4.4. Social Practice Analysis**

In Bangladesh, both society and food vloggers are influenced by each other. Here are some examples from the collected data showing how society influences food vloggers to make or create content. L: 102 “shuno shuno...ami demrar ei viral fuchka khai” (listen listen.. let me eat this viral fhuchka), L:449 “Oi fuchka tao besh famous” (that fuchka is also famous), L:149

oita Nia Ami onek valo valo kotha shunechi j oder fuchka khub e moja, (I heard that that fuchka is very tasty). Here, the speaker mentioned words like viral and famous, indicating that people of this society already like the food. This implies that Fuchka is local to Bangladesh, and people would like to have it. The popularity of this food influenced them to make these videos. They know that if they make a video regarding this content, they can get more views, or so many people will like their videos. That's how society is influencing the vloggers to make these videos.

On the other hand, vloggers are influencing our society too. For example, L: 434 “Ummmm wow. Super tuper tasty”, L: 48 and 49, ”hummm...moja to...upore abr sauce dicy” (hmm... it's tasty ..they have also used sauce on the top). This is how they express and review the food to grab the people's attention. Moreover, they provide details of everything related to the content. For example, food's quality in L: 83 “10 takay asholeo akta oshadharon akta jinish” (this is an amazing thing that we can get in 10 taka); price of the food in L:189 “Ata hocche shei 20 takar fuchka” (this the fuchka which is only 20 taka); environment of the stalls or restaurants in L:215 “ai khane dui tin joner boshar moto sitting arrangement o ache” (here, there is a sitting arrangement for two or three people, L:602 “To aikhne interior ta khub sundor” (So, the interior of the place is very beautiful); and also sharing the locations of the stalls in L:573-575 Protita fuchka er location e description e dewa thake apni jate check kore nite pare. (Each location of fuchka places is given in the description so that you can check it out if you want.

Moreover, they are influencing society by inviting or suggesting they should try fuchka. For example, L: 495-497 “Apnara ashle kintu aita obosshoi try korte paren ar try korle amk obosshoi comment section e janaben j apnara try korechen kina ar apndr kase kemon legeche.” (You can try this fuchka and you can let me know in the comment section if you try and also about the taste); L: 567 & 568 “Ami bolbo j jara ar ektu varieties type er fuchka

eksathe try korte chan eikhane kintu ashte paren.” (I would say, those who want to try various types of fuchka, they can come here). Another important thing is that they also give information about hygienic or unhygienic food, which is very important for everyone who loves to eat street foods. L: 251 “ora hocchy giye gloves tlavs pore fuchka banacche” (they are using gloves while making the fuchka), L: 324 & 325 “aita kintu besh unike akta jinish r onektai hygiene maintain kora hocchy” (This is much unique and they are maintaining hygiene). So, food vloggers influence society in these ways by providing information and recommendations.

In addition, food is important to cultural identity, representing a nation's history, values, and traditions. It plays a vital role in social rituals and communal events. According to (Azam, 2023), culture is deeply connected to human society and encompasses behaviour, clothing, and food. Food is a vital element in every culture that reflects and shapes beliefs, traditions, and social practices. Vloggers play a significant role in shaping Bangladeshi culture by creating content on street food and presenting it as a culturally rich and important part of local heritage. Santana & Santos (2019) stated that street food today is more than just a business; it responds to international, political, cultural, and economic changes that affect the well-being of people and communities. The vloggers' contents reveal that they introduce street food as a symbol of cultural pride and tradition. They connect with their audience emotionally by sharing their personal experiences in their content. This portrayal can foster a greater appreciation for street food among viewers, enhancing their understanding of its role in Bangladeshi culture. Alelaimat et al. (2023) mentioned that vlogging helps people effectively share their thoughts, feelings, and stories by creating and sharing videos, and this practice of sharing and creating vlogs on various websites is mainly increasing among young people.

#### **4.5. The Use of Propaganda in Street Food Vlogs**

Not only that, Vloggers share their personal experiences to make their content more engaging and relatable. They tell stories and use non-standard language in their videos to make viewers connect emotionally. Praise et al. (2015) and (Bergula, 2023) assert that they are less concerned about formal forms of communication and use informal language on social media, which is not usually found in textbooks or traditional language learning materials. Also, Vloggers make their videos more interesting by using visuals, music, emotional expression, and eye-catching images. They use background music to make the video feel more enjoyable. Schlüssel & Frosh, 2023 mentioned in their study that food videos attract more viewers than written blogs because vloggers use images, music, and text together to create a more engaging experience. Facial expressions such as excitement or surprise also help viewers connect with the vlogger. Altogether, these elements make the video more engaging and help viewers feel more involved in the experience.

Moreover, they use personal deixis such as 'I', 'you,' 'we,' and 'us' to make the viewers feel involved or connected with their stories and experiences. While this helps them feel connected, Vloggers often forget about discussing this street food's hygienic or unhygienic part, which may harm health. This argument takes Islam's (2024) views into consideration, which stated that around 48% of vendors in the country have dirty stalls, and 71% use dirty fruits by washing fruits with the same water held in a bucket and reuse for hours. However, food vloggers mostly showcase the positive image of street food and sometimes exaggerate to grab viewers' attention, neglecting the cons of street food. In the dataset, only one vlogger addressed hygiene issues related to Bangladeshi street food but other vloggers omitted this information. This kind of selective presentation in their videos actually represents the propaganda where vloggers intentionally highlight positive aspects and

overlook the drawbacks. By using this kind of strategy, they influence viewers' attitudes and manipulate the audience's perceptions. This selective information creates a portrayal that promotes street food as a positive and enjoyable experience to the audience.

#### **4.6. Overlooking Health Concerns in Street Food Vlogs**

Nowadays, hygiene issues are an essential concern for public health. Mainly, street foods are not hygienic because most street vendors need help with sanitation. For example, they keep the cooking surfaces unclean, do not bother about handwashing, and keep their atmosphere dirty as they do not keep waste disposal around the stalls. While street food sellers provide people with their favourite foods, Farhana et al.'s (2020) study finds that their unprofessional practices increase potential life-threatening health hazards. Addressing these issues requires better sanitation practices, vendor training, and increased health inspections. Vloggers overlook health concerns associated with street food. Given that most food vloggers earn money and gain popularity by talking about foods or promoting restaurants (Luong et al., 2023), they overlook the negative pictures and present only positive things in their videos.

Moreover, it is observed from the data collected for this study that one of the food vloggers talked about the unhygienic aspect of the street food, stating that "definitely this is not hygienic one, I will never support this by saying this is hygienic or there is magic in uncle's hands" (Lines 192 - 194), but others failed to do so. While there are social media groups in Bangladesh where people evaluate and discuss food quality, restaurant services, and staff behaviour by themselves (Immel et al., 2021), it would be more ethical if food vloggers could prioritise people's health and discuss unhygienic aspects of the foods so people would know what they are consuming. Even though their vlogs showcase the cultural and social aspects of Bangladeshi street food, they frequently omit detailed discussions about hygiene and food safety, presenting an incomplete picture that can threaten public health.

## **Chapter 5**

### **Conclusion**

#### **5.1. Summary**

In this chapter, I conclude the research and summarise the whole study. In the first chapter, I introduced the study by discussing the discourse on Bangladeshi street food. After that, I presented a review of relevant literature on food vlogging, language in digital communication, and food culture in Bangladesh and a discussion of the theoretical frameworks used for this study. I presented the research methodology in chapter three, followed by data analysis and discussion in chapter four. Finally, this chapter summarises the overall study, its implications, limitations, and recommendations for future studies.

The data analysis found that vloggers are using both the Bangla and English language in their content instead of using a standard Bengali language and are switching and mixing language from Bangla to English in the social media platform. Most of their utterances are expressive and representative speech acts as they provide information to the viewers. In the collected data, there was no declarative speech act. Their conversation was not scripted, but it was natural and spontaneous. They have provided important information related to food, such as the price of the food, time, location, taste of food, the entire ambience and so on. They have used background music and effects to make their videos more attractive. In analysing Deixis, we saw where speakers use informal and formal conversations.

#### **5.2. Implications**

The findings in the study have enhanced the understanding of how language and digital communication patterns in food reviews influence the viewers' perceptions and

behaviour. Through this study, various sectors and individuals can understand how street food is portrayed in media and everyday discourse and how vendors and consumers are represented. Additionally, it exposes the impact of globalisation, particularly media, on local food practices, using vlogging to shape and influence the commodification of street food culture. Lastly, it reveals how language constructs perceptions of health and hygiene and could inform more equitable and culturally sensitive food policies. Government bodies responsible for media practices and public health and content creators like vloggers can benefit from this study by understanding this and developing more respectful and honest approaches to content creation that highlight street food's cultural and social significance rather than reducing it to mere commercial value.

### **5.3. Limitations and Recommendations**

There are several limitations in the research which must be acknowledged. First, the study mainly focused on media representations of Bangladeshi street food. Still, there are some other things that need to be included, such as street food vendors, consumers, and public health. For these limitations, it is an incomplete picture of how street food is experienced and understood in everyday life. Moreover, the study focused on language analysis; given that vloggers are paid vloggers who make content to promote restaurants and ignore hygiene issues, it is recommended that future researchers consider exploring factors like public health and environmental contexts while analysing food vlogging. Moreover, it is recommended that future studies include the voices of street food vendors, consumers, and public health officials to gain a more precise understanding of the street food experience in Bangladesh. Future studies should also consider exploring this topic with both qualitative and quantitative; this helps avoid biases in data analysis and get more authentic information.



## References

- Ahmed, T., Khan, S. K., Hussain, M. S., Altaf, F., & Tariq, M. (2024). Critical Discourse Analysis (CDA) As A Fast-Emerging Research Paradigm: A Bibliometric Study On CDA Publication Productivity. *Migration Letters*, 21(S8), 385–396. <https://migrationletters.com/index.php/ml/article/view/9306/6053>
- Al-Quran, M. W. M. (2022). Traditional media versus social media: challenges and opportunities. *Technium Romanian Journal of Applied Sciences and Technology*, 4(10), 145–160. <https://doi.org/10.47577/technium.v4i10.8012>
- Alalaimat, A. M., Baibers, H. S., & Khasawneh, M. a. S. (2023). Examining the impact of YouTube vlogging on communication skills in teens with speech and language disorders. *International Journal of Data and Network Science*, 7(4), 2077–2082. <https://doi.org/10.5267/j.ijdns.2023.10.100>
- Alyousef, H. S. (2016). A multimodal discourse analysis of the textual and logical relations in marketing texts written by international undergraduate students. *Functional Linguistics*, 3(3). <https://doi.org/10.1186/s40554-016-0025-1>
- Aorny, K. A., Haque, M. N., & Hossain, M. M. (2022). Code-Switching and social media in Bangladesh: Emergence of a new English. *Linguistics Initiative*, 2(2), 93–106. <https://doi.org/10.53696/27753719.2247>
- Bayat, N. (2013). A Study on the use of Speech Acts. *Procedia - Social and Behavioral Sciences*, 70, 213–221. <https://doi.org/10.1016/j.sbspro.2013.01.057>
- Bergula, J. D., Cabrana, J. S., Denalo, M. R., Macapanas, L. P., Ocop, A. B., Sanchez-Danday, A. S. Q., & Danday, B. A. (2023). Social media exposure and

- grammar proficiency of Elementary-Intermediate students. *East Asian Journal of Multidisciplinary Research*, 2(6), 2565–2580.  
<https://doi.org/10.55927/eajmr.v2i6.4446>
- Bhowmik, S. (2005). Street Vendors in Asia: A Review. *Economic and Political Weekly*, 40(22), 2256–2264.  
<https://www.wiego.org/sites/default/files/migrated/publications/files/Bhowmik-Street-Vendors-Asia.pdf>
- Bhuiyan, M. H. R., Hossain, M. A., & Yeasmen, N. (2022). Local-traditional foods of Bangladesh: A treasure to be preserved. *International Journal of Gastronomy and Food Science*, 30. <https://doi.org/10.1016/j.ijgfs.2022.100602>
- Briliana, V., Ruswidiono, W., & Deitiana, T. (2020). How Social Media are Successfully Transforming the Marketing of Local Street Food to Better Serve the Constantly-Connected Digital Consumer. *Advances in Economics, Business and Management Research/Advances in Economics, Business and Management Research*, 174. <https://doi.org/10.2991/aebmr.k.210507.049>
- Tatiana, C., & Celik, C. C. (2019). Vlogs, Video Publishing, and Informal Language Learning. In *The Handbook of Informal Language* (pp. 153–168). Wiley.  
<https://doi.org/10.1002/9781119472384.ch10>
- Dewanthi, D. S. (2024). The Effectiveness of Food Vlogger Review on purchase intention toward food Product (Study on Mega Influencer). *Business Economic Communication and Social Sciences (BECOSS) Journal*, 6(1), 41–53.  
<https://doi.org/10.21512/becossjournal.v6i1.10483>

- De Santana, G. R., & Amparo-Santos, L. (2019). Institutionalization of Street Food in the Modern Urban Space: Conformations, Tensions and Conflicts. *Journal of Food and Nutrition Research*, 7(6), 465–475. <https://doi.org/10.12691/jfnr-7-6-9>
- De Souza Couto Oliveira, J., & De São José, J. F. B. (2019). Food Handling Practices and Microbial Quality in Street Food. *Journal of Food and Nutrition Research*, 7(4), 319–324. <https://doi.org/10.12691/jfnr-7-4-9>
- Esteron, M. a. S. (2021). Different language usage on social media. *International Journal of Advanced Engineering Management and Science*, 7(3), 093–104. <https://doi.org/10.22161/ijaems.73.12>
- Farhana, Z., Sutradhar, N., Mustafa, T., & Naser, M. N. (2020). Food Safety and Environmental Awareness of Street Food Vendors of the Dhaka University Campus, Bangladesh. *Bangladesh Journal of Zoology*, 48(1), 181–188. <https://doi.org/10.3329/bjz.v48i1.47886>
- Gao, W., Tian, Y., Huang, T., & Yang, Q. (2010b). Vlogging: A survey of videoblogging technology on the web. *ACM Computing Surveys*, 42(4), 1–57. <https://doi.org/10.1145/1749603.1749606>
- Gölbaşı, Ş. (2017). Critical Approach In Social Research: Fairclough's Critical Discourse Analysis. *The Online Journal of Communication and Media*, 3(4), 5–18. <https://tojam.net/journals/tojam/articles/v03i04/v03i04-02.pdf>
- Hadriyan, F., Mujiyanto, J. M., & Rukmini, D. (2022). The use of multimodal discourse analysis to study the relationship between visual, lingual, and written text of artificial intelligence in TED (Technology, Entertainment, and Design) Talks YouTube channel. *English Education Journal*, 12(4), 638–654. <https://doi.org/10.15294/eej.v12i4.68908>

- Handayani, D., Heriyanto, H., & Soemantri, Y. S. (2018). Fairclough's Three Dimension Framework Used On Trump's Political Speech: A Critical Discourse Analysis (A Case Study Of Historic Speech Related To Jerusalem As Israel's Capital). *Aicll Annual International Conference On Language And Literature*, 1(1), 336–343. <https://doi.org/10.30743/aicll.v1i1.42>
- Han, Y. (2024). The impact of digital media on language styles and communication methods based on text, image, and video forms. *Lecture Notes in Education Psychology and Public Media*, 40(1), 210–218. <https://doi.org/10.54254/2753-7048/40/20240754>
- Hassan, W., Rehman, A. U., Zafar, A., Akbar, F., & Masood, S. (2019). An Application of Fairclough's Three Dimensional CDA Approach to Fraser Anning's Speech in Australian Senate. *Linguistic Forum - A Journal Of Linguistics*, 1(1), 32–35. <https://linguisticforum.com/index.php/ling/article/view/5/5>
- Hossain, A., & Habib, A. (2023). Hygiene awareness among fuchka vendors and consumers in Bangladesh: A Study on Social Determinants of Health. *Technium Social Sciences Journal*, 51, 270–281. <https://doi.org/10.47577/tssj.v51i1.9697>
- Immel, A., Sipos, Y., Khan, A., & Errett, N. (2021). Getting the food out: A content analysis of the online communication of Seattle food banks during the initial response to COVID-19. *Journal of Agriculture Food Systems and Community Development*, 10(4), 267–282. <https://doi.org/10.5304/jafscd.2021.104.009>
- Islam, N. R., Banik, N. A., Anjum, N. H., Hossain, N. M. I., & Abir, N. R. (2024). Microbial characterization of street food collected from Dhaka city, Bangladesh. *GSC Biological and Pharmaceutical Sciences*, 26(1), 107–113. <https://doi.org/10.30574/gscbps.2024.26.1.0538>

- Lacsina, N. E. (2023). Unveiling the Art of Food Vlogging: A Multimodal Discourse Analysis of food review vlogs. *International Journal of Linguistics and Translation Studies*, 4(2), 11–25. <https://doi.org/10.36892/ijlts.v4i2.319>
- Luca, I. (2021). A Multimodal Discourse Analysis in Media. *Romanian Journal of English Studies*, 17(1), 74–80. <https://doi.org/10.1515/rjes-2020-0009>
- Luong, T., & Ho, C. (2023). The influence of food vloggers on social media users: A study from Vietnam. *Heliyon*, 9(7), 1–12. <https://doi.org/10.1016/j.heliyon.2023.e18259>
- Mamun, M. A., Rahman, S. M. M., & Turin, T. C. (2013). Knowledge and Awareness of children's food safety among School-Based Street food vendors in Dhaka, Bangladesh. *Foodborne Pathogens and Disease*, 10(4). <https://doi.org/10.1089/fpd.2012.1283>
- Muzaffar, A. T., Huq, I., & Mallik, B. A. (2009). Entrepreneurs of the Streets: an Analytical Work on the Street Food Vendors of Dhaka City. *International Journal of Business and Management*, 4(2), 80–88. <https://doi.org/10.5539/ijbm.v4n2p80>
- Nguyen, T. M. N., Le, B. N., Leenders, M. A., & Poolsawat, P. (2024). Food vloggers and their content: understanding pathways to consumer impact and purchase intentions. *Emerald Insight*, 12(2). <https://doi.org/10.1108/jts-01-2024-0005>
- Nugraha, A., & Setyanto, R. P. (2018). The Effects of Vlogger Credibility as Marketing Media on Brand Awareness to Customer Purchase Intention. *Journal Of Research In Management*, 1(2), 1–10. <https://doi.org/10.32424/jorim.v1i2.20>
- Oprea, D. (2019). Discourse Analysis In Social Media. *International Multidisciplinary Scientific Conference on the Dialogue Between Sciences & Arts Religion & Education*, 3(1), 315–320. <https://doi.org/10.26520/mcdsare.2019.3.315-320>

- Popy, N. N., & Bappy, T. A. (2020). Attitude toward social media reviews and restaurant visit intention: A Bangladeshi perspective. *South Asian Journal of Business Studies*, 11(1), 20–44. <https://doi.org/10.1108/sajbs-03-2020-0077>
- Praise, S., & Meenakshi, K. (2014). Importance of grammar in communication. *International Journal of Research Studies in Language Learning*, 4(1). <https://doi.org/10.5861/ijrsl.2014.789>
- Razak, N. I. A., Zulkifly, M. I., Shahril, Z., Arsat, A., & Yusrini, L. (2023). The Effects of Food Vlog Attributes on Customers' Recommendation Adoption. *International Journal of Academic Research in Business and Social Sciences*, 13(5), 358–376. <https://doi.org/10.6007/ijarbss/v13-i5/17026>
- Jan, R. (2022). Critical Discourse Analysis: A Retrospective Approach to Examining Social Issues and Challenges. *International Journal of Early Childhood Special Education*, 14(5), 6273–6280. [https://www.int-jecse.net/media/article\\_pdfs/6273-6280.pdf](https://www.int-jecse.net/media/article_pdfs/6273-6280.pdf)
- Schlussel, H., & Frosh, P. (2023). The taste of video: Facebook videos as multi-sensory experiences. *Convergence the International Journal of Research Into New Media Technologies*, 29(4), 980–996. <https://doi.org/10.1177/13548565231179958>
- Seemann, N., Lee, Y. S., Höllig, J., & Geierhos, M. (2023). The problem of varying annotations to identify abusive language in social media content. *Natural Language Engineering*, 29(6), 1561–1585. <https://doi.org/10.1017/s1351324923000098>
- Shahbaznezhad, H., Dolan, R., & Rashidirad, M. (2022). The Role of Social Media Content Format and Platform in Users' Engagement Behavior. *Journal of Interactive Marketing*, 53(1). <https://doi.org/10.1016/j.intmar.2020.05.001>

- Shalihah, M. (2024). Translanguaging in social media: a case study of Puri Viera's YouTube channel. *International Journal of Social Science and Human Research*, 7(01), 790–798. <https://doi.org/10.47191/ijsshr/v7-i01-103>
- Shirolkar, S., Peshave, J., & Kolapkar, A. (2022). A Study Of Food Blogs- A Newer Trend That Customers Follow While Choosing Restaurants. *Journal of Emerging Technologies and Innovative Research*, 9(6), 156–168. [https://www.bvuniversity.edu.in/ihmct/pdf/A\\_STUDY\\_OF\\_FOOD\\_BLOGS-A\\_NEW\\_ER\\_290822.pdf](https://www.bvuniversity.edu.in/ihmct/pdf/A_STUDY_OF_FOOD_BLOGS-A_NEW_ER_290822.pdf)
- Tarihoran, N., Fachriyah, E., Tressyalina, N., & Sumirat, I. R. (2022). The Impact of Social Media on the Use of Code Mixing by Generation Z. *International Journal of Interactive Mobile Technologies (iJIM)*, 16(07). <https://doi.org/10.3991/ijim.v16i07.27659>
- Van Dijk, T. A. (2012). Ideology and discourse: A Multidisciplinary Introduction. In *Oxford University Press eBooks*.
- Veum, A., Burgess, M. Ø., & Mills, K. A. (2023). Adolescents' critical, multimodal analysis of social media self-representation. *Language and Education*, 38(3), 1–20. <https://doi.org/10.1080/09500782.2023.2287508>
- Villanueva, M. C. C., Alejandro, A. F., & Regala, G. D. (2024). Effect of food vlogging on attitudes and purchase intention of diners' restaurant selection. *International Journal of Research and Innovation in Social Science*, VIII(IV), 1673–1684. <https://doi.org/10.47772/ijriss.2024.804120>
- Walkington, C., Nathan, M. J., Huang, W., Hunnicutt, J., & Washington, J. (2023). Multimodal analysis of interaction data from embodied education technologies.

*Educational Technology Research and Development.*

<https://doi.org/10.1007/s11423-023-10254-9>

Wijana, I. D. P. (2021). On speech acts. *Journal of Pragmatics Research*, 3(1), 14–27.

<https://doi.org/10.18326/jopr.v3i1.14-27>

Zou, N. L., & Wu, N. C. (2023). A Literature Review on the Research Progress of Speech Act

Theory and Its Applications. *International Journal of Linguistics Literature &*

*Translation*, 6(1), 26–32. <https://doi.org/10.32996/ijllt.2023.6.1.4>

Sabir, M. (2023). Norman Fairclough’s Model as a Research Tool in the Critical Discourse

Analysis of Poem ‘If You Want to Know Me.’ *REPERTUS: Journal of Linguistics,*

*Language Planning and Policy*, 2(1), 1–12.

<https://rjllp.muet.edu.pk/index.php/repertus/article/view/>



## List of Appendix

### Data Transcription

1 P1: ei hocchy shei balti fuchka...jeta demrar moddhe atto beshi  
2 hype.(this is the balti fuchka which is very famous in Demra).  
3 10 takay noyta fuchka dey abong fuchkar size amra j normally  
4 pani puri khai thik oirokom. (They give 9 fuchka in 10 taka and  
5 the size of the fuchka is same like we eat.)  
6 P2: Shonirakhra te j panipuri khaici oitar chaite ghugni dey  
7 beshi aita te(they give ghugni more than we ate in Shonirakhra)  
8 p1: ha ha thik bolso..amr ta ready( Yes yes you are right ..my  
9 one is ready.)  
10 p2: amar ta koi ( Where is my one?)  
11 p1: nao tumi nao. (Take this one?)  
12 p2: na na (No.. No)  
13 p1: tumi amar guest ( you are my guest)  
14 p2: amar loge ashcy ami naki guest ( you have come with me and  
15 you are calling me guest?)  
16 p1: khub shundor akta lebur ghran ashtcy na? (there is a  
17 beautiful smell of lemon, isn't it?)  
18 ei hocchy shei balti fuchka..jeta demrar moddhe atto beshi hype  
19 ei rokom baltir moddhe kore serve korbe so, this is the balti  
20 fuchka which is very famous in Demra...they serve it in this kind  
21 of buckets) . 9 ta fuchka dibe price matro 10 taka ( They will  
22 give 9 fuchka in only 10 taka). joss na bepar ta? ( Isn't it  
23 amazing?)  
24 ajkal kar din e 10 takay kisu pawa jay aita amar bisshash e hoy  
25 nh.( Nowadays, I cannot believe that it is possible to find  
26 anything within 10 taka..)  
27 p2: kintu akta jinish lokkho korar moto amra j shonir akhra te  
28 pani purir video korci tara shei fuchkar moddhe jei porinam e  
29 ghugni dicy..tar chaite onk beshi dichy...aitay ( but there is  
30 one thing to notice there is more ghugni then that we made a  
31 video in shonirakhra of fuchka.)  
32 p1: haa (yes)  
33 p2: onek beshi (lots of)  
34 p1: koto shundor kore chashni pata theke shuru kore dhoniya  
35 pata kacha morich tarpore  
36 e (how beautifully they use Chashni leaf, coriander leaf, green  
37 chilli then..)  
38 p2: umm ..khai? ( umm..may I eat?)  
39 p1: ha .. khaw khaw khaw um..(eat eat eat) aa bombay morich.aa  
40 (Bombay chilli ).

41 p2: chele ra bole khaite pare na..( boys are not able to eat)  
42 p1: ha khaw khaw khaw tmi khaite thako..( yes..eat eat eat,  
43 you keep eating) ha shob kisu dewa hoise ( yes, everything  
44 has given there)  
45 p2: vai camerar shamne dekhe wait kortcy nahole wait korto  
46 na...( brother, she is waiting because of standing in front of  
47 camera otherwise she couldn't wait.)  
48 p1: hummm...moja to....upore abr sauce dicy ( hmm..it's testy  
49 ..they have also use sauce on the top)  
50 p2: upore abr sauce dewa..( they gave sauce on the top)  
51 p1: mama upore ki sauce disen? ( uncle, did you give sauce?)  
52 p2: amr ta chole ashcy ( Here is my one)  
53 p1: taile aita ebar amak daw..( Then give it to me)  
54 p2: no no..mane kotto khay akta manush ...mane akta meye ki  
55 porimane khaite pare ( no no how much does a person eat. I  
56 mean.. how a girl can eat a lot)  
57 p1: onek tasty pani puri ta...( this panipuri is so tasty..)  
58 p2: 10 taka onujayi aita shudhu worth it na...mane worth it er  
59 chaiteo beshi kisu ( according to 10 taka this is not only  
60 worth it, more than worth it.)  
61 p1: beshi kisu. ( More than)  
62 p2: 10 takay noyta..uporer decoration ta j atto valo lagcy mane  
63 10 takay atto kisu...moshlapati akdom jompesh dicy. ( 9 fuchka  
64 in 10 taka ..I love the decoration on the top I mean in 10 taka  
65 lots of thing.. that they give.)  
66 p1: kintu mama...apnr uchit 9 ta jehetu dicchyn apnar uchit at  
67 least bish taka rakha..( but , uncle, as you are giving 9  
68 fuchka so you should keep the amount 20 taka)  
69 p2: upore bombay morich dewate...jhal ta ( Because of giving  
70 Bombay chilli ..the spicy is..)  
71 p1: bombay morich er naga flavor..( the flavor of Bombay chilli  
72 )  
73 p2: ha flavor..ashtcy actually aita onk beshi vallagtacy  
74 amar..( yes, the flavor is coming from it actually I am loving  
75 it a lot)  
76 p1: ummmm...tok er test ta hocchy...tok jhal abong misti  
77 (umm..the test of the tok is sour, spicy and sweet.)  
78 p2: misti.(sweet).  
79 p1: abong nagar flavor ase shathe ( along with the flavor of  
80 naga)...lebur tok tok flavor.( sour sour flavor of lemon) .mama  
81 kintu bati teo Serve kore..boro bati , choto bati tarpor  
82 balti..(uncle also serve these on bowl..big bowl, small bowl  
83 then bucket) 10 takay asholeo akta oshadharon akta jinish (   
84 this is an amazing thing that we can get in 10 taka) ...apnara

85 nirdidhay eshe chaile khaite paren ( you people can come here  
86 feel free to eat)...r khawar por e ami guarantee dea bolbo  
87 ...kharap lagbe na.( I will give you guarantee that you won't  
88 feel bad after eating this) tobe mama aitar jodi test ba  
89 quality down kore shei khetre vai dosh amr na dosh mamar shob (  
90 but if the test or quality become down in that case it will be  
91 not my fault..all fault will be uncles'.)  
92 p2: amar mone hoy na 10 takay aita niye kew complain korte  
93 parbe...( I don't think anyone can complain as we can get this  
94 in only 10 taka)  
95 p1. haaa...10 takay noyta fuchka tao abar atto kisu  
96 dicy...moshla theke shuru kore...mane ja ja dey upore shob kisu  
97 dicy...dewar moddhe kono kriponota nai ( yes..nine fuchka in  
98 only 10 taka even they put lots of thing on it..starting with  
99 the blend of spices..i mean they give everything in it which is  
100 needed..)  
101 p2: akdom e na akdom e na(they didn't,they didn't)  
102 p1: shuno shuno...ami demrar ei viral fuchka khai..er moddhe  
103 tumi ektu address ta bolo ami tomak arekta fuchka khawabo..  
104 please ( listen listen.. let me eat this viral fhuchka of Demra  
105 till you tell the address..I will make you eat another  
106 fuchka..)  
107 p2: hayree...ami khawabo shob gula .( ahha I will make you eat)  
108 .accha apnr ei viral fuchka ta hocchy...balti fuchka ta demrar  
109 haji uddin school er thik pashei ( okey, this viral fuchka is  
110 actually .. the bucket fuchka is right next to the Demra Haji  
111 Uddin school.) and aita hocchy hajii uddin school..r er pashei  
112 hocchy shobuj mamar balti fuchka . ( and this is the haji Uddin  
113 school and next to it the bucket fuchka stall of shobuj  
114 uncle's)  
115 p1: jholtcy bombe morij er karon e mama thot to jolaye dichen.  
116 ( it is burning because of lots of chilli ..Uncle you burn my  
117 lips) ..atto bombai morich kew dey? Does anybody give that  
118 much bumbay chilli ?)aaaaa... moja lagtcy ami iccha moto  
119 khaitesi (aaaa...its so tasty, I eat as much as I want) jhal  
120 lagle mojar bepar ki jano..khabar jodi mojar hoy na, barbar  
121 khete iccha kore..( you know what the interesting thing when it  
122 is so spicy and tasty it feels like to eat again and again)  
123 Abid tomak atto thank you.balti fuchka khawanor jonno ( abid I  
124 want to thank you to make me eat this bucket fuchka)  
125 p2: always....  
126 p1:r apnr jodi eikhane ashen chesta korben 4 tar por aisha  
127 serial dewar .. nahole...hhhh . Allah hafez.. ( if you guys

128 come here try to give the serial after 4 pm otherwise  
129 ahhh...Allah hafez!)

130 P1: Hey guys! This is Faiza from khuda lagce. Welcome back to  
131 another brand new video. September ar dike I guess October  
132 September ar dike akta video upload korechilam that this 120 tk  
133 Cha vs 6 tk cha. (in September, I guess in October or September  
134 I uploaded a video that is 120 taka tea versus 6 taka cha). so  
135 oi khane MashAllah Ami onk Gali Khaici, (so, that time  
136 MashAllah I heard so many swear words) then I realize  
137 Bangladesh a onk brolok manush ache (then I realize in  
138 Bangladesh there are many rich people), so Ajk Ami abr Gali  
139 khete chole aseci, Ajk Ami Kono mane dam Nia kicu comparison  
140 krbo na, Ami Ajk dekhbo difference ki, (so, today I came here  
141 again to hear swear words, today I am not going to compare the  
142 rates, Today I will show you the differences). Ajk Ami jeta  
143 khabo seta hoscce cha,sry Cha na, ( Today I will have something  
144 which is tea..sorry not tea)  
145 Ajk Ami jeta khabo seta hoscce fuchka ( today I will have  
146 fuchka), ak dui mash ba Tin mash already hye gece akta dokan  
147 hoyeche banani te fuchkawali (It is already One, two or three  
148 month there has a shop in Banani named "Fuchkawali") oita Nia  
149 Ami onk vlo vlo kotha shunechi j oder fuchka khub e moja,( I  
150 heard that that fuchka is very testy) to oder price ta Start  
151 hyece 100 tk theke.(their fuchka's price has started from 100  
152 taka) 100 tk theke 220 tk porjonto fuchka ache, ( they have  
153 fuchka from 100 taka to 220 taka). Ami vablam j let's see  
154 what's the difference, (I thought, let's see what is the  
155 differences) amra aa 20 tk fuchka khabo Ajk r hocche er por  
156 giye 100 tk ba hoyto aktu dam diyei khabo ( today we will have  
157 fuchka which is 20 taka then after that 100 taka or more  
158 expensive fuchka we will have). Aaa.. Dekhi ai khane difference  
159 ta ki, definitely oder onk charges ache, I know that ( let's  
160 see what is the differences, definitely they have other  
161 charges.. I know that.) j oder, mamar jemon Kono bill dite  
162 hocche na rastay daraya khawacchy fuchka oder hocche giye dam  
163 oi rokom, ( uncle are not paying any bill and people are having  
164 fuchka standing on the roads, they have that type of price).  
165 amr dam niye Kono shomossha nai, (I have no issues regarding  
166 the price) Ami just amr thumbnail oi ta dei Karon amr views  
167 lagbe,( I just give thumbnail because I need views) mane manush  
168 kno bujhe na ata, ( I mean, why people understand it) akhn amra  
169 khabo 20 takar fuchka. ( now we will have fuchka which is 20  
170 taka)  
171 P2: kothay achi? (where are we?)  
172 P1: Oh ha sorry.. amra akhon banani te achi ata hoscce banani  
173 aaa ha samne oi khane caf cafe ace akta university ache. Ami

174 location ta diye dibo ( oh yes..sorry. we are now in Banani in  
175 front of caf café..there has a university ..I will give the  
176 location). Ami er age fuchka ai mamar Khai nai aaa ( I didn't  
177 try this uncle's fuchka before),, Dekhi Ajk kheyeye . (let's see  
178 trying today) let's go, so ai khane hoscece mamar velpuri ace  
179 fuchka ace, ( let's go..so, here this uncle has velpuri,  
180 fuchka).onake Ami jiggasha korlam j fuchkar price koto, uni  
181 bollo Choto fuchka 20 tk ( there I asked what is the price of  
182 fuchka , he replied that small fuchka is 20 taka) to ai gula  
183 akdom stall type ar na akdm street fuchka, legit street fushka,(  
184 these are not stall type's fuchka these are street fuchka)  
185 to Dekhi mamar banano ta,( let's see how uncle make these  
186 fuchkas) mama amke choto fuchka akta diben. (mama you will give  
187 me one small fuchka) Mamar fuchka gula atatuk atatuk size kintu  
188 uni 10 piece kore dicche,( uncle's fuchkas are this size but he  
189 is giving 10 pieces) Ata hoscece shei 20 takar fuchka,( this the  
190 fuchka which is only 20 taka)  
191 definitely ata hygienic na Ami kokhon o support krbo na j ata  
192 onk hygienic ba oi j mamar hate jadu ace.. to,( definitely this  
193 is not hygienic one, I will never support this by saying this  
194 is hygienic or there is magic in uncle's hands). Dekhi aktu  
195 kheyeye dekhi,( let's see by having this) accha onar aikhane  
196 Misti tok, jhal tok duita thekei nite parba velpuri o nite  
197 parba,( ok, you can take spicy tok and sweet tok both from him)  
198 Ami jhal tok niyeci, amr ata khub moja lage,( I have take spicy  
199 one and I find it very testy) hoyto ata kheyeye amr basay giye  
200 pet kharap hobe but ai Khane fuchka kheyeye Ami j Shanti Pai,  
201 (maybe after having this I might have stomach problem but I  
202 feel good to have fuchka from this place). Amr hoscece ai size  
203 ai type ar fuchka khub mja lage,( I love this size and this  
204 type of fuchka)  
205 a gula ami onk Dami jaygay fuchka Khai nai bt still amr ata  
206 kheyeye khub moja lagtece,( I didn't try these in an expensive  
207 place but still I am enjoying this fuchka more). Ami khub mane  
208 ashabadi oi fuchka ta niye j oi ta khub different akta flavor  
209 pabo ba kicu bt ata uffs, ( I am very optimistic to have that  
210 fuchka ..I may get different flavor or something else uffs..).  
211 amr ai khane fuchka khaoya shesh so now let's go to banani ll  
212 at fuchka wali. ( Here I am done having fuchka ..now let's go  
213 to banani) to right now Ami akhn fuchka wali te eshe porechi, (  
214 so, right now I am in fuchka wali) ai ta hocche oder kitchen,(  
215 this is their kitchen) ai khane dui tin joner boshar moto  
216 sitting arrangement o ache ( here, there is a sitting  
217 arrangement for two or three people) upore boshar jayga ase (

218 also there is also sitting arrangement upstairs) .ami first e  
219 vabcilam j eikhane dui tin e bosha jay.( On the first day, I  
220 thought only two or three people can sit here) to tomra chaile  
221 upore giye o boshte paro( so, if you wish , you can sit  
222 upstairs as well) ..ata hocche oder menu lst a fuchkar dam gula  
223 dekhi ( this is there menu, at first let's see the price of the  
224 fuchka) akhne Dhakaiya jeta, seta hoscce seta hoscce 100 taka 8  
225 pieces thakbe mane ata hoscce akta basic fuchka jeta seta.  
226 (Here, this is Dhakaiyan which 100 taka for 8 pieces..I mean  
227 this is the basic fuchka) Mumbaioian ache akta,peshwari  
228 ache..aikhne plater o ache aitate assorted thakbe ei 4 tar jeta  
229 flavor mane char tar duita kore piece thakbe (there is  
230 Mumbaioian, Peshwari and there is a plater in assorted four  
231 flavor I mean two pieces of each flavor).I think... 2 pieces  
232 from each of the four signature fuchkas . aita try kora jay  
233 aita nile ami shob gulor test ashole bujhte parbo.( It can be  
234 tried so that I can understand the test of all flavors) aikhane  
235 chotpoti ache 100 takar lacchi ache.( here, there is chotpoti  
236 and lacchi which is 100 taka) bah even aikhane dessert o ase.(  
237 wow, here they has dessert also) r ami oder dessert niye onek  
238 valo valo kotha shunci.( And I heard that their desserts are so  
239 good) jehetu mousse cake 75 tk .i guess ami aita try korbo age  
240 fuchka ta khai ( As the price of Mousse cake is 75 taka I guess  
241 I will try that one as well before that I will have  
242 fuchka)..jodi taka thake tarpor.. ami aikhne platter ta nibo  
243 aikhne e 4 tar e items thakbe ( I will take the platter where  
244 will be four items) ki ki thkby bole dei (I am going to tell  
245 what will be there) ..dhakaiyan thakbe,peshwari thakbe,  
246 bolognese thakbe r mumbaiyan thakbe. ( There will be Dhakaiyan,  
247 peshwari , Bolognese , Mumbaiyan). ami platter ta nibo, hobe  
248 akhon? (I will take this platter is it available?)Vat tat kisu  
249 ase? ( is there rice or something)one thing I must mention oder  
250 kitchen ta onek porishkar.( one thing I must mention that their  
251 kitchen is very clean) ora hocchy giye gloves tlavs pore fuchka  
252 banacche.( they are using gloves while making the fuchka) to  
253 jara amader hygiene shomossha onker to aigulo khaile instant  
254 reaction hoye jay..i think tara aikhne eshe vlo vabe fuchka  
255 khete parbe.( those who have problems regarding hygiene issues  
256 and have instant reaction I think they can have fuchka here  
257 well)

258 Obosheshe amader Mirpur e chole ashlo shei viral panipuri ba  
259 golgappa jeta k amra normally Indian golgappa bole thaki.  
260 (Finally, the viral panipuri or golgappa which we call Indian  
261 golgappa is in our Mirpur.) Jekhane verities dhoroner toker  
262 sathe apnara iccha moto fuchka hatee khete parben.( where you  
263 can have fuchka with various types of tok by your hands)  
264 So jehetu Mirpur e chole ashci ar amar bashar kache tai ami  
265 kono opekkha na kore amar bandhobider niye chole gelam shei  
266 fuchka ta try korar jonno. ( As it is came to Mirpur and nearby  
267 my home so I did not late to come here along with my friends)  
268 Ei viral golgappa kotota mojar hoy apnader khawa worth it hobe  
269 ki hobe na aita dekhar jonno apnader full video ta dekhte hobe.  
270 ( To know the test and to know It is worth it or not to have  
271 this viral golgappa you have to watch the full video) So, first  
272 ei ei fuchka ta try korar jonno kintu apnader chole jete hobe  
273 mirpur10 number e j ideal school ache sheikhane,( At first to  
274 try this fuchka you have to go Mirpur 10 where, there is an  
275 ideal school.  
276 sheikhane gelei apni fuchka mamar dokan ta paben jetar nam  
277 hocchy sultan special golgappa.( after going there you can find  
278 the shop of fuchka which name is sultan special golgappa) R  
279 eikhne apnara dekhtei pacchen koto joss joss dhoroner tok ache  
280 jeigulo ashole apnader life e kokhono hoyto try kora hobe na.(  
281 here you can see some amazing flavor of tok which you have  
282 never tried in your life)  
283 amar kase shob cheye beshi unique legeche kacha amm er tok,  
284 lebur tok, kashondir pani,( I find really unique which are raw  
285 mango's tok, lemon tok, kashondi's water) r ami personally kom  
286 beshi ei dhoroner different khabar khete khubee beshi posondo  
287 kori.( I love to try different types of food) Jehetu ami  
288 dekhlam eikhane verities dhoroner tok ase eijonno ami try korte  
289 chole jai.(as I saw there are different kinds of tok so I come  
290 here to try this out) and apnara dekhtei pacchen aikhane dui ta  
291 sweet sweet dhoroner duita apu ashechilo fuchka khawar jonno r  
292 tara onek beshi friendly chilo. ( here you can see there are  
293 two sweet sister who came here to have fuchka, they were very  
294 friendly).r aikhane dekhtei pacchen lebur pani, dhoniyar pani (  
295 here you can see lemon water, coriander water) so jehetu ami  
296 hocchy amar bandhobider niye giyechi ora ashar agg porjnto ami  
297 hocchy khai nai ami ektu oder jonno wait kortechilam to  
298 totokhon dekhlam bakira khacchy.( so, as I came here with my  
299 friends, before they came I did not eat, I was waiting for them  
300 and other people were eating)



301 R MashAllah mamar dokan e kintu onek vir chilo.( and MashAllah  
302 there was much crowd in the shop) Karon ashole jinish ta testy  
303 ashe pashe jara jacchy apnader kintu ei shob ta ami blbo j  
304 apnader k obosshoi attract korbe attota shundor. (because, this  
305 is very testy, I will tell you everything that will attract  
306 you, this is that much beautiful.)  
307 And you can see the decoration as well r aikhne jini chilo mama  
308 r akjon aunty chilo tader k kintu behaviour otantto valo  
309 chilo.( so you can see the decoration as well and there was an  
310 uncle and aunty, their behavior was so amazing)  
311 Ai fuchka jokhon shonir akhra r lalbag e viral hoy ami kintu  
312 jeye ashole khai nai ami khbar khete posondo kori ( this fuchka  
313 was viral in Shonirakhra and Lalbag but I did not go there to  
314 eat though I love to eat)  
315 but atto duree fuchka khawar jonno jabo na amr atto tel chilo  
316 na to dekhlm Mirpur e chole ashcy ami (I will not go to have  
317 fuchka which is too far..I don't have that much oil..It is in  
318 Mirpur so I came here)  
319 try kore jeta dekhlm j aitar dripping style ta kintu khub e  
320 joss karon apni ektu kore niben fuchkar moddhe aita porbe  
321 (after trying this I find the dripping style very amazing  
322 because you will take it a little and it will fall inside the  
323 fuchka)  
324 aita kintu besh uniqe akta jinish r onektai hygiene maintain  
325 kora hocchy (This is much unique and they are maintaining  
326 hygiene)  
327 you can see aikhne gloves pore kintu uncle ra fuchka gulo  
328 banacchilo so aita kintu akta good part.(you can see that here  
329 they are using gloves while making the fuchka which is a good  
330 part)  
331 Jodio aita akta open place fuchkatar shamne dea hoyto dhula  
332 bali jeteo pare karon gari jacchy but at least unara j gloves  
333 use kortese aitia onk boro bishoy.( though this is an open  
334 place and dust can go inside the fuchka as cars are moving but  
335 at least they are using gloves which is a big matter)  
336 Tarpur ami jeta dekhlm j fuchkar j main dablee ta ache aitar  
337 moddhe dhoniya pata dewa ache (then I saw that coriander inside  
338 the fuchka)  
339 tarpur amr shamnei badam r jhuri vaja add korechilo r ami blbo  
340 j moshla kintu khub beshi use kora hoy nai but loboner poriman  
341 ta perfect chilo halka moshla dewa chilo.( then they put some  
342 almonds and jhuri fries in front of me, they did not use so  
343 much masala but the amount of salt was perfect, there was some  
344 amount of masala)

345 Ai fuchkatar main khela ba main game chilo tok ta. (The main  
346 game was the tok) not individual j dablee ta sheita. (not only  
347 dablee) R amar kase personally mone hoyeche j fuchkar size besh  
348 boro karon je kew khete gele tar mukhe dhukano khubee  
349 difficult. (I think the size of fuchka was too large and that  
350 is why anyone can face difficulties to take it in their mouth)  
351 R aikhane arekta cute little angel chilo oro khete kosto  
352 hocchilo karon fuchkata khete besh boro chilo (and here there  
353 was a cute little angel she was also facing difficulties to  
354 have this as this fuchka was big in size)  
355 tar por amr bandhobira ashte ashte eikhane onek vir hoye jay  
356 to shoabi mile khawadawa korchilo ami to dekhe loov e shamlate  
357 parchilam na.( then, there became a crowd and they altogether  
358 were eating and I could not control myself to have this)  
359 then ami boli j onek hoise ami r oder jonno wait korbo na  
360 ..akhn ami fuchka khabo. (then I said that this is enough, I  
361 will not wait for them. Now I will fuchka)  
362 So jei kotha shei kaj, ami hocchy aikhn thke choto akta bati  
363 niye nilam r mama k bollm j amk akta fuchka daw ( so, I did  
364 what I said. I took a bowl from here and asked uncle to give me  
365 a fuchka)  
366 So, first e ami j tok ta try korechi shetar nam holo kacha amm  
367 er tok.( so, at first I tried the tok which is raw mango tok)  
368 Aita hoochy first er dike chilo.( it was in the first) Dekhe to  
369 ami onk excited hoici cause kacha amm amr onek onek posondo (  
370 after seeing I became so excited because I love raw mango so  
371 much) to tarpor ami ai fuchka ta khawar try kori kintu bishal  
372 boro so khaite bohot kosto hoise and to be very honest ai  
373 fuchka 5\6 piece khan apnar pet vore jabe. (so, then I tried to  
374 have this fuchka but it was too large. That's why I felt it was  
375 difficult to have this. To be very honest, after eat 5/6 piece  
376 fuchka  
377 your stomach will be fullfill.)  
378 Karon atto boro size and tok ta atoo atoo attoo beshi mojar  
379 chilo ami ashole prank kortc na onek beshi mojar chilo ami just  
380 tok ta literally chumuk dea khaici. (because the size of the  
381 fuchka was so big and so tasty..I am not doing any prank, it  
382 was really tasty, I just sipping that)  
383 Then hocchy ami arek piece fuchka niye jeye next pani dea try  
384 kori aita shomvoboto chilo kashondir.( then I took another  
385 fuchka and try that with next water which was maybe kashondo  
386 water)  
387 Aitar test ta kintu onek different chilo.( This one's test was  
388 different) Arekta kotha bolbo ei tok gulo kintu shobar test er

389 kotha mathay rekhei banano hoyeche. ( I will tell you another  
390 thing that these tok is made keeping everyone in mind)  
391 Karon aita onek beshi zhal na , lobon na jeta hocchy flavor  
392 sheitar akta flavor apni paben kintu konota hocchy strong  
393 flavor apni paben na ( because this is not that much spiecy,  
394 salty you will get strong flavor but you will not get strong  
395 flavor)  
396 medium dhoroner flavor apni paben jate apni khete paben.( you  
397 will find medium kinds of flavor which we will able to eat) And  
398 kashondir flover kotota testy chilo aita ashole amr expression  
399 dekhei bujhte parben. (the flavor of kashondi was so tasty that  
400 you can understand by seeing my expression) karon mane amr  
401 bolar vasha chilo na atto atto beshi testy chilo. (because  
402 there was no word to express how tasty it was!)

403 Assalamualaikum Everyone, welcome back to my channel. I really  
404 hope you all are doing great. ajk khub e interesting ekta vdo  
405 korbo sheita hocche mirpurer moddhe top 5 fuchka ajk ami khey  
406 apnader ami janabo. (Today I will be doing a very interesting  
407 video where I will eat top five fuchka in Mirpur.) Jehetu  
408 fuchka ami onk posondo kori ashe pashe shob fuchkar bepar e amr  
409 beshi valo dharona ase. (As I like fuchka a lot so, I have a  
410 good idea about fuchka) Tai ami mirpurer ashe pashe best fuchka  
411 ajk ami apndr k dekhabo. (So, I will show you the best fuchka  
412 by eating near Mirpur.) Apnara j jei elakay thaken eshe try  
413 kore jete paren. ( You can try this fuchka from your areas  
414 where you live) inshaAllah apndr kase valo lagbe. (InshAllah  
415 you will love this.) So without any further delay let's get  
416 started. So basically akhn ami achi noyan mamar fuchkar shamne.  
417 (So basically I am now in front of Nayan mama's fuchka's  
418 stall) ai Adamjee shaheed anwar e jara porsen tader kase ai  
419 fuchka ta onk common and onk popular. (Those who have studied in  
420 Adamjee shaheed anwar, they are very familiar with this stall)  
421 Toh... school ba collage chutir time e aikhne onk beshi rush  
422 thake ar ami keno jani ai time ei ajk chole ashci. (during the  
423 ending time of school or college it becomes a very rush place  
424 and I don't know why I came here at this time)  
425 ar prochur vir ei jonno ami literally daraye daraye khacchi.  
426 (Because it's too crowded so I am eating while standing here)  
427 To ei fuchkatar besheshotto hocche prochondo level er zhal hoy  
428 mane insane level er zhal hoy. (so, the speciality of the  
429 fuchka is too much spicy or the insane level of spicy) Dekhte  
430 pacchen bombay moricher tukro gulo onk boro boro kote dewa (As  
431 you can see the pisces of Bombay chilli is very big) ar fuchkar  
432 shell ta onk patla hoy so shathe shathe khey fela uchit. (And  
433 the shell of the fuchkas are very thin so it is better to have  
434 it fast) Ummmm wow. Super tuper tasty. Aitar moddhe lebu ektu  
435 kuchi kuchi kore dey. (They have put lemons in small pieces in  
436 this) Lebur akta Oshadharon flavour Ashe. (There is a wonderful  
437 flavour of lemon) Ai fuchka ta mane amr atto posondo collage  
438 shesh hoye gese char bochor hoye gese tao ami eshe eshe khai.  
439 (It's been four years since I have completed my college studies  
440 but I still come here to have fuchka as I like this too much) ,  
441 Amr most favourite. (It is my most favourite) Nayan mamar  
442 fuchkar location ta ami jodi bole dei aita hocche puran  
443 kochukheter jei muslim modern e jawar jei road ta ase oikhane  
444 gelei kawak jiggesh korle apni paben. ( So, if I tell you the  
445 location of Nayan mama's stall, it is in puran Dhaka just in  
446 the way of muslim mordern, kachukhet then if you ask anyone

447 they can tell you the next) Ar ai road er akta fuchka try korbo  
448 sheita holo sultan mamar fuchka. (I am gonna try another fuchka  
449 in this road which is Sultan mama's fuchka) Oi fuchka tao besh  
450 famous. (that fuchka was also famous) So cholen. (So, let's go)  
451 Akhon amra khabo sultan mamar fuchka. (Now we will try Sultan  
452 mama's fuchka) Fuchka hocche haateo khawa jay bati teo khawa  
453 jay but aikhane ashle ami always haat e khai. (This fuchka you  
454 can have in a bowl or you can have in your hands but I always  
455 choose to have this with hands) So sheitai korbo attokhon dhore  
456 ami daraye chilam cz ai place ta vire vhora chilo. ( I will do  
457 the same..I was standing here for a long time because this  
458 place was full of crowds.) Akhon ektu faka hoise tai amra haat  
459 e khabo. (Now, it is a free little bit, so I will eat by hand)  
460 Lobon diye nilo ar koto gulo morich o my God.( Outs salts and  
461 lots of chilli O my God!) Mama piece koto kore?( Uncle, how  
462 much each piece) Mama: 2 taka 50 poysha  
463 P1. 2 ta 5 taka? (five taka for two)  
464 P2: 8 ta 20 taka. (20 taka for 8 pieces) 16 ta 40 taka. (40  
465 taka for 16 pieces)  
466 P1: ar na ar na.(no more..no more) Aitar moddhe ki poriman  
467 morich dise o my God! (how much chilli he has put on it Oh my  
468 God) Aitar o shell onk patla hoy ar prochur poriman zhal hoy. (  
469 The shell of this fuchka is also thin and it is very spicy)  
470 khete khubbi beshi valo hoy. (It is very tasty to have) Ar  
471 mukhe dewar por tok ta blast out kore khubbi moja hoy.( After  
472 we take it inside our mouth the sauce just blast out which is  
473 very tasty) Amar aro kichu posonder fuchka place ase. (I have  
474 some more favourite places of fuchka) Cholen apndr sheikhane  
475 niye jai.(Let me take you there)  
476 ami basically asi hocche green field school and college er  
477 shamne. (I am just in front of Green field school and college)  
478 aita hocche amr school (This is my school) so aikhne fuchka  
479 gulo amr onek beshi posondo (So, the fuchkas of this place is  
480 my favourite) ami school life thekei shobshomoy ai fuchkai  
481 kheyeye ashteci to ami chinta korlam j jehetu apndr top five  
482 fuchka gulo dekhacchi tai vablam aita add kore dei. (From my  
483 school life, I have been having fuchka from this place and as I  
484 am showing the top five places for fuchka so I just add this  
485 place too) Karon ai fuchkata truly khubi moja. (because this  
486 fuchka is actually very tasty) Ar aitar beshishotto hocche tok  
487 ta onk beshi ghono hoy khub tasty hoy ar shobshomoy fresh  
488 fuchka serve kora hoy. ( The speciality of this fuchka is that  
489 the sauce is very thick and tasty. Also they always serve fresh  
490 fuchka) Cholen khai. (let's eat) Ai fuchkatar taste ta onk

491 different. ( the taste of this fuchka is very different) Ar atto  
492 beshi crispy hoy khubee moja lage. (And it is very crispy to  
493 have) Tok ta ghono hoy ai karon e oshombhob tasty hoy. ( as the  
494 sauce is thick so that is why it is very tasty) I really really  
495 love this fuchka. Apnara ashle kintu aita obosshoi try korte  
496 paren ar try korle amk obosshoi comment section e janaben j  
497 apnara try korechen kina ar apndr kase kemon legeche. (You can  
498 try this fuchka and you can let me know in the comment section  
499 if you try and also about the taste) Ar akhon ami basically  
500 achi mirpur 1 number aronger j picher j goli ase sheikhane.  
501 (And now I am basically in Mirpur 1, just behind the lane of  
502 Arong) to aikhane hocche akshathe onek gulo fuchkar stall ache  
503 choto choto.( so, here are lot's of small stalls of fuchka)  
504 apnr preference unijayi khete paren. (You can eat by your own  
505 preference) Ar ai fuchkar speciality hocche haat e khete hoy  
506 ar choto choto fuchka hoy ar bombay morich dea prochondo zhal  
507 hoy. (So, the specialty of the fuchka is you have to eat by  
508 your hands and it is very small small fuchkas and it has lots  
509 of bombai chilli that makes it very spicy) so ami akhn aikhn  
510 thke khacchi so cholen. (I am eating from here...let's go) So  
511 aikhane hocche ak plate 10 taka kore 10 taka te 6 piece paben.  
512 (so, here it is per plate for 10 taka and there will be six  
513 pieces in one plate) Akhon kintu Khubbi rarely 10 tay fuchka  
514 pawa jay. (It is very rare to have fuchka in 10 taka only) To  
515 aikhane akmatro jayga ase jeikhane 10 taka theke start hoy.  
516 (Here, this is the only place where it starts from 10 taka  
517 only) Baki jaigai kintu 15/20 tk theke shuru hoy. (In other  
518 places it starts from 15 or 20 taka) Akhn hocce ami khawa start  
519 korchi. (Now, I am starting to eat) fuchkar size ta erokom hobe  
520 tok diyeterpor ghughni diye dei erokom. (The size of the fuchka  
521 will be like this and after giving sauce they will give spices  
522 on it) Bismillahir rahmair rahim. Tok e ekdon toi tumbur thake.  
523 ( It is full of sauces)mmmmm r choto choto shukna morich o  
524 thake. (And there are small sizes of dry chilli) Tou bomanai  
525 moricher shathe shukna moricher flavour taw paben. (So, you  
526 will get dry chilli flavour as well as bombay chilli flavour)  
527 Ami etokkhn apnader motamoti onk street fuchkai dekhalm.( I was  
528 showing you lots of fuchka from the first) But eita hocce  
529 motamoti bola jai j dhakar shohorer shob theke dami fuchka.  
530 (But it can be said that it is one of the most expensive  
531 fuchka) R mirpur e ei fuchka ta poawa jai. (And you can find it  
532 in Mirpur) eta amr motamoti besh pochondo Top 5 er moddhe achei  
533 bola jai. (And this is also my favourite as it is in the list  
534 of top 5) Ei fuchka tar nam hocce mainly fuchkabazi (The name

535 of the fuchka is Fuchkabazi) etar price hocce 300 taka. (The  
536 price of the fuchka is 300 taka) eikhane apni onk gulo toppings  
537 paben r eikhane 30 pcs fuchka dibe r nijer ta hocce nijeke make  
538 kore khete hobe (Here you can find lot's of toppings and they  
539 will provide you 30 pieces of fuchka and you can make it by  
540 your own) so cholen start kori fuchka ta venge nei ekhane eto  
541 gulo toppings ache j apni bibhinno dhoroner fuchka apni baniye  
542 khete parben. ( So let's go..starting with breaking the fuchka  
543 and there are lots of toppings available that you can make  
544 different kind of fuchka) Doi fuchkaw banate paren karon ekhane  
545 doi dewa ache (you can make yoghurt fuchka as there is  
546 yoghurt) Ami doi fuchkatai banabo ami ektu doi niye nibo then  
547 eita hocce green j chatni ta jeta pudina diye banano hoy etaw  
548 niye nicchi olpo. ( I will make yoghurt fuchka, i will take  
549 youghourt and then green mint chutney) Etar taste khub e valo  
550 hoy eikhan ker. (the taste is very nice) R eta hocce mishty tok  
551 etar taste onk valo hoy eta ar ektu niye nilam. (This is sweet  
552 sauce and it is very tasty so I take it more) Combination ta  
553 darun lagche dekhte and lastly doi fuchka te chanachur thake  
554 sheta ektu diye dilam( It seems a very nice combination and  
555 lastly I took chanachur and put it there) so bismillahir  
556 rahmanir rahim. Mmmmmmm basically ei fuchkar platter ter  
557 hygiene maintain er bishoy ta amr khub valo lage. (Basically I  
558 like the matter of maintaining hygiene of this platter) karon  
559 eta chaile apni parcel kore niye jete parben (Because You can  
560 take percel if you want) r prottek ter alada alada cover dewa  
561 thake so eita ashole kono tention er bishoy nah. ( Each has  
562 separete cover so it is not a matter of tension) R prochor  
563 porimane ingredients gulo dewa thake jodi apnr eigulo shesh o  
564 hoye jai apni chaile refill o kore nite parben. (There are huge  
565 amounts of ingredients but still if you need more they will  
566 refill) Ei bishoy ta amr kache besh valo lage. (I like this  
567 matter a lot) Ami bolbo j jara ar ektu varieties type er fuchka  
568 eksathe try korte chan eikhane kintu ashte paren. (I would say,  
569 those who want to try varieties types of fuchka they can come  
570 here) Eeita hocche Mirpur food company te 1 number e. (The  
571 location is in Mirpur 1 inside food company) r location kintu  
572 decriptinon e dewai thakbe. (the location will be in the  
573 description) Protita fuchka er location e description e dewa  
574 thake apni jate check kore nite pare.(Each location of fuchka  
575 places are given in the description so that you can check if  
576 you want) So ajker videota ei porjontio. (So,that's it for  
577 today's video) asha kori shob fuchka lover der ei video ta onk  
578 beshi valo lagbe.(I am expecting that all the fuchka lovers

579 will like this video) R ei fuchkar video ta personally amr onk  
580 favourite (And this video of fuchka is my favourite) r onk din  
581 dhore korte chacchilam karon ek din eto gulo fuchka khete perbo  
582 vebei ami kelk theke onk beshi excited chilam. ( I was planning  
583 to make this video for a long time and I was very excited to  
584 think that I will get to eat lot's of fuchka together ) So  
585 apnder jader ei fuchkar gular moddhe favourite fuchka pore  
586 geche tara kintu comment section e janate paren j konta apnder  
587 pochondo. ( Among the fuchka.. is there any favourite fuchka  
588 and if so which fuchka is your favourite let me know in the  
589 comment section) r please please subscribe r amake janate  
590 vulben na j apnder kemon laglo video ta. ( Please please do  
591 subscribe and don't forget to let me know that how did you find  
592 the video)



593 Assalamualaikum everyone. Welcome to my another vlog. Ajk ami  
594 tuchka te eshechi. ( Today I came to tuchka) Ashole ami bikal  
595 bela reels dekhte giye dekhlam j priyoti apur nijer akta fuchka  
596 food court opening koreche. ( Actually in the evening I was  
597 watching reels and I found that sister Priyoti had opened her  
598 own fuchka food court) To dekhe khub interesting laglo j na jai  
599 jawa jak. (While watching it I felt interested to go there) To  
600 tar jonno ami shondhay ber hoye gelam. (So, that is why I go  
601 outside) Aita Mirpur dui e. (This is in Mirpur 2) To aikhne  
602 interior ta khub shundor ( So, the interior of the place is  
603 very beautiful) even jawar por dekhi j atto manush j boshar  
604 kono jayga chilo na tar upor bristi porchilo guriguri. (After  
605 going there I saw a huge crowd that had no space to sit and  
606 it's raining slowly) Ami vitore dariyechilamm ar kichu video  
607 clip nilam. ( I was standing outside and took some videos)  
608 Aikhane tader ei kitchen ta dekha jacchilo. (Here, their  
609 kitchen was visible) K vitore kivabe kaj kortese shob kisu  
610 hygienic kina... Kivabe kaj korche shob kisu. ( Who is working  
611 how and is everything hygienic or not and everything) Ami  
612 aikhne boshe menu card dekhtesilam. ( I was looking at menu  
613 cards while sitting here) Menu card ta atto cute chilo j amr  
614 onk valo lagche. ( Menu card was so cute that I like it) Amr  
615 expectations onek high chilo j na atto shundor shob kisu milaye  
616 khub valo tahole dekha jak na ar shob gulo food shob gulo  
617 fuchka ak ak kore shuru kori. ( My expectation was so high as  
618 everything was so nice then l started tasting fuchka one by  
619 one) Ai type er street food er item shob gulo khubbi  
620 reasonable price e chilo. ( this type of street food item was  
621 very reasonable) Ar aigulo hocche giye one time plate. (These  
622 are one time plates) Jei gulo akbar e use kora hobe, second  
623 time around use kora hobe na. (Which will be used for only one  
624 time and these will not be used for second time) Then fuchka  
625 chole ashlo. (Then fuchka arrived) Ami akta doi fuchka ar akta  
626 normal fuchka order korechilam.( I ordered one yoghurt fuchka  
627 and one normal fuchka) Doi fuchka chilo 120 taka ar normal  
628 fuchka chilo 60 taka. (The price of yoghurt fuchka was 120  
629 taka and normal fuchka was only 60 taka) Doi fuchka amr shob  
630 cheye favourite.. (Yoghurt fuchka is my favourite) doi fuchka  
631 ta jokhon khelam amr expectations onek high chilo...shob reaction  
632 amr mukhe dekha jay enough poriman doi chilo na. (My  
633 expectation was so high at the time of having yoghurt fuchka  
634 but all the reaction was visible in my face. There was not  
635 enough yoghurt) Doi er poriman khub e kom chilo ar amr kase  
636 atota valo lage nai. ( The quantity of yoghurt so little and I

637 did not like it) Ami rate korbo 6 out of 10...(I will rate this 6  
638 out of 10) er por normal j fuchka ta chilo oita te ami ashole  
639 misti tok order korechilam. (For the normal fuchka I ordered  
640 sweet sauce) Kintu vaia vule zhal tok dea diyechilo. ( But  
641 brother gave me spicy sauce by mistake) Er por change kore  
642 diyechi. ( Then he changed it) Tobe amr kase zhal fuchka atota  
643 happening mone hoy nai. (But For me the spicy fuchka was not  
644 that much happening) Amr kase aitao 6 out of 10. (For me this  
645 one is also 6 out of 10) Ar tok ta j misti tok ta ashche oita  
646 ashar por asholei ektu beshi moja lagce. ( But when the sweet  
647 sauce came it was actually good) Karon misti tok ta khubbi  
648 thick ato mojar akta taste aita.( Because the sweet sauce was  
649 thick that was very tasty) So misti tok ta amr kase shob kisur  
650 moddhe valo lgeche. ( So, among all the sauces I liked the  
651 sweet one). Apur blog e fuchka gulo jotota mojar mone hocchilo  
652 totota moja amr kase lage nai.( In the blog the fuchka looks so  
653 delicious but in reality I didn't feel that much.) Tobe overall  
654 Alhamdulillah valo. ( Overall It was good ) .  
655 Er por chole gelam commerce college ( After that I decided to  
656 go commerce college)... commerce college er aikhne akta fuchkar  
657 dokan mainly aita zhal murir dokan. ( In front of commerce  
658 college we saw a fuchka shop , actually it's a spicy puffed  
659 rice shop) .Ai dokan tate zhal muri shob cheye famous ar  
660 mamader aikhne menu bivinno qualityr zhal muri fuchka ache.( In  
661 this shop spicy puffed rice is very famous and here in the menu  
662 there are various type of spicy puffed rice and fuchka  
663 available). Ami aikhne tader doi fuchka khub e posondo kori. (   
664 I like their yoghurt fuchka) Doi fuchka ta aito dekhen ato  
665 beshi quantity doi thake. (You can see that there is a  
666 sufficient quantity of yoghurt) Atto yummy j aita bolar moto  
667 na. (I can not say how tasty it is) Tai chole ashlam doi fuchka  
668 tar sthe ager doi fuchka ta compare korte. (That is why I came  
669 to compare this yoghurt fuchka and the previous yoghurt fuchka)  
670 So see atto poriman er doi jeta bolar bahire. ( so, see there  
671 is a sufficient amount of yoghurt that I can not tell you) And  
672 it's very yummy. It's 9 out of 10!!! It's worth it. Doi fuchka  
673 tar price 80 taka.(The price of yoghurt fuchka is only 80 taka)  
674 Er por ami nilam dim zhal muri aitar price 40 taka. (Then I  
675 took egg spicy puffed rice and it's price is only 40 taka) Er  
676 por chole gelam basay. (Then I went back home) So abar next  
677 blog e dekha hobe.(so, we will meet in the next vlog) Kono vul  
678 hole khoma kore diben. (If I make any mistake then forgive me)  
679 Assalamualaikum..

680 Ami aikhen akta different fuchka khete eshechi.( I came here to  
681 have different kind of fuchka) Aikhne 5 rokome tok diye dey  
682 ar shathe hocche upore shundor decorate kore fuchka serve  
683 kore.(Here we got 5 types of sauces. Also the decoration of  
684 food is nice) Aita akdom siddheshshwari school er pashe.( It's  
685 located beside the siddeshari school) Ai dokaner nam holo  
686 khatta mitha.(Name of this shop is khatta Mitha) tai na? (Isn't  
687 it)

688 P2: mama vagna.

689 P1: oh accha aita aikhne shobai khacche ar amar cousin ra  
690 boltese j aitai shob cheye beshi hyped akhon.( Everyone is  
691 having this and my cousins are saying that this is hyped now)  
692 So, hyped akta rakha uchit akhon nayto view ashe na. ( It is  
693 needed to keep a hyped one otherwise there will be no views)  
694 So ami aita akhon try korbo jodio amar kase aita atto ta  
695 interesting lage nai. ( So, I will try this one though I did  
696 not find it interesting) Karon ami atto different tok posondo  
697 kori na. ( Because I do not like these many different sauces)  
698 Aigulo shots er moto kore dise. ( They gave it just like shots)  
699 Ami age aita try kori.( I will try this one first) Vai aita  
700 khawa ta tough hobe.( Brother, it will be tough to have) Aita  
701 age khai.. ai tok ta kind of ektu misti toker moto toh amr to  
702 misti tok akdom e posondo na.( I will eat this first..so it is  
703 kind of sweet sauce and I don't like sweet sauce at all) So  
704 aita amar kase ektuo jome nai.(I did not like it at all) Aita  
705 mone hocche something with pudina.(It seems like something with  
706 mint ) Kheye dekhi.( lets try) Dhoniya pata ar morich (   
707 coriander and chili ).. moricher akta strong flavour ashtese. (   
708 There is a strong chilli flavour here) It's Very spicy!! Jader  
709 zhal posondo tara aita dea onk gulo khaite parbe.(Those who  
710 spices , Maybe it will be better for them) Amar kase aita jemon  
711 akdom e valo lge nai aita abar ektu beshi valo lagse.(Between  
712 them I loved this one) Aita mone hocche zirar...( Maybe it's a  
713 flavour of cumin) aitar moddhe mone hocche zirar flavour ta  
714 beshi ar zhal o lagtese onek. ( Here the cumin is o strong and  
715 also spicy that's it's tested good) So.. overall amar kase  
716 akhon porjnto ai duita valo lagtese ar oita akdom e valo lage  
717 nai. ( So I liked this two flavour but i don't liked this one )  
718 Aita te doi dewa so aita misti typer e hobe ( Here yoghurt  
719 have been mixed maybe it will test sweet) ... Fuchkar taste er  
720 theke beshi mone hocche fuchka dekhte beshi fancy. ( It looks  
721 so fancy than it taste) Ar aita hype create korar jonno ar ki  
722 jinish ta kora hoise.( It's have been done for creating extra  
723 hype) I really like the initiative... but koyjon er aita posondo

724 hobe ta kheyeye ta jana nai.( I don't know how many people will  
725 like this) Akdom e yummy na!! ( It is not tasty at all) Ai  
726 duita akdom baje... aita ar aita.( These two are very bad ...this  
727 one and this one) Last jeta khabo sheita hocche amr mone hocche  
728 aita zhal tok typer jeta hobe sheirokom.( the last one which I  
729 am going to try will be very spicy) Ai tok ta dekhteo  
730 interesting.( This sauce is looking interesting) Amr mone  
731 hocche aita moja hobe.( I feel like it will be tasty) Last er  
732 ta valo howa uchit.( The last one should be the good one) kheyeye  
733 dekhi.(Let's try) Ummm... aita te zira dewa na aita te dewa.(  
734 ummm...the cumin is in this one not this) But moja lagse aita  
735 aita ar aita.( But it is tasty and also this and this) Ar ai  
736 duita amar kase akdom e jome nai.( and I did not like these  
737 two) Amr kase mone hoise ora ektu beshi fancy kore felse to  
738 attract the customers rather than focusing on the taste.( They  
739 tried to make it fancy to attract the customers rather than  
740 focusing on the taste.) So... aita koydin e cholbe but aita  
741 khawar moto barbar eshe khawar moto kisui na.( It will run for  
742 a little time but this is not something to try again and again)  
743 80 takay onek beshi pricey (It is 80 taka which is pricey) ...  
744 Tooo jome nai mane ami aita recommend korbo na. (so, It is not  
745 that good so I will not recommend it)To amra hocche aikhne  
746 fuchka ta kheyeye nilam ar amar kase akdom e jome nai fuchka ta.  
747 Moja lage nai.( So, we are done to have fuchka here and I did  
748 not like it at all. It is not tasty actually)