

RJ Style of Speaking: Is It Creating A Sub-Culture
of Bangladeshi Youth?

A Thesis
Submitted to the Department of English and Humanities

Of

BRAC University

by

Farhana Zamil Tinny

Student ID: 07263013

In Partial Fulfillment of the
Requirements for the Degree

Of

Bachelor of Arts in English



BRAC University
December 2010

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Abstract

Nowadays the young generation of Dhaka-the capital Bangladesh's speaks in a style which is combination of both English and Bangla accent and pronunciation. Though previously this new style was being used casually among their friends in get together, university campuses or any another places where young people gathered mostly. But today, it is being used formally in almost every gathering and the media, specially the FM radio is greatly influenced by it. It is said that, these FM channels are promoting this new style of speaking and spreading widely among the young generation. This research studies opinions and general views of the tertiary-level students from 3 public and 5 private universities of Bangladesh on this issue. It also analyses the information collected from seven RJs of four FM radio channels to achieve triangulation of results. Research findings indicate that not only the FM radio channels but also an increasing gap between English medium students versus Bengali medium students is responsible for promoting this new style . On the other hand, the young generation have a natural attraction towards new things—whether it is a new style or fashion of clothing, food or way of speaking—they try to adopt them mostly unconsciously and sometimes consciously for being a part of a particular overwhelmed popular group around them. As a result, youths, who are following the new style consciously are being the popular icon to others and the rest is also imitating their style to be just alike them. Eventually, this new style of speaking is creating a new sub culture among the youth by taking over the natural existing way of spoken language in Bangladesh.

Declaration

I certify that the work presented in this thesis is, to the best of my knowledge and belief original. Wherever contributions of other sources and information have been used, they have been acknowledged. I hereby declare that I have not submitted this material, either in a whole or part, for a degree or award to this or any other institution.

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Dedication

This thesis is dedicated to my Parents who have never failed to give me financial and moral support, for providing all my needs during the time of writing this thesis and for teaching me that even the largest task can be accomplished if it is done one step at a time.

Acknowledgement

I am heartily thankful to my thesis supervisor, Sabreena Ahmed, whose encouragement, guidance and support from the initial to the final level enabled me to develop an understanding of the subject. She has been the ideal thesis supervisor to me with her wise advice, insightful criticisms, and patient encouragement during the writing of this thesis in countless ways.

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Chapter One

Introduction

"A boy's will is the wind's will,
And the thoughts of youth are long, long thoughts."

- "My Lost Youth"

by Henry Wadsworth Longfellow

This is how one of the most famous poets, Henry Wadsworth Longfellow has portrayed his lost youth and its glorifying moments. Not only him, but also every individual misses this young stage of his entire life cycle. Youth has its own spark to overcome every obstacle, to fight against every barrier and to enjoy life. They are known as the leaders of tomorrow who makes a difference today. Youths are the change makers of a nation, leading a positive change in the world. They inspire people to take new challenges; they develop new ideas and connect the existing technologies with the new ones. As a news channel of Bangladesh, 24 hours BD news, promoting their slogan as, 'shob kisu bodle dite nei' indicates that every new thing has some shortcomings as well. If anyone wants to adopt a new fashion in his/her life style, he or she has to leave their existing style. They add something and at the same time deduct something else from their life style.

This empirical research shows whether the new style of speaking of Bangladeshi youth is being influenced by the RJs (radio jockeys) or it is just a subculture phenomenon that is being created by the youth. Factors behind adopting this style have been investigated by interviewing the young generation and the radio jockeys.

1.1 Background of the research

years back. They are adopting every new thing in their etiquettes, in their life, whether it is a new fashion, style, technology or anything else. Moreover, being flattered by the western culture, they are adding up an extra intonation in their style of speaking which is apparently changing our actual language—Bangla—achieved by the sacrifice of the martyrs of 1952 language movement.

Our young generation is attracted to new ideologies in their style of speaking. As a result, our very own style of spoken Bangla is getting a new face or in another word it is fading away. Today, the so called informal term ‘Banglish’ is getting a formal identity among the youths and becoming the most popular craze to follow with (Basu 4). The term “Banglish” has been variously used in the literature. Banu and Sussex (2001) have used the term to mean “Bangladeshi English”. In a report titled ‘English Language Teaching Profile: Bangladesh’, published by the British Council, London. The term “Banglishi” is used to refer to mixtures of English and Bengali as one can see when a lecturer at university moves “without warning from Bangla to English to *Banglishi*” (qtd.in Basu).

They are not just switching the codes from Bangla to English or Hindi; they are mixing all these languages together. To make this language more interesting than ever the young people are bringing a variation in the actual Bangla accent and uttering it just as like a English or Hindi word. Eventually they sound none of any particular languages mentioned above. While mimicking others' tones and accents they are forgetting their own. This phenomenon has spread vastly among the youths and almost everyone has a tendency to follow this new trends. But are they following this “new” trend consciously or unconsciously? Are these young people aware of the new style of speaking taking over the existing one? Do they really want to establish it as a new language or do they just want to

This paper will find out answers to all these questions and that has become a very debating issue at present in Bangladesh.

1.2 FM Radio Culture in Bangladesh

Although, FM radio has been immensely popular in a number of countries for more than a decade, Bangladesh has just stepped into this world of entertainment a few years back. The FM radio channels have certainly managed to capture the attention of the people all over Dhaka and Chittagong cities and have succeeded to spread thrill and excitement into their daily lives (Ishfaq). “The concept of FM channels has always fascinated me. I always wondered why no one started a radio station. The FM stations are doing a great job in providing entertainment to the masses and it has certainly brought a change in my lifestyle” says Prio, a student of BBA in UIU (Ishfaq).

Radio Today FM 89.6’ started its 24 hour broadcast on September 15 of 2006. The station turned out to be a massive success among people. It started with a motive of being able to act as a reliable friend for their listeners and satisfy them with programs that can entertain them during their highs and lows (Ishfaq). Radio Foorti launched its first commercial broadcast on January 1, 2007 and has managed to affirm a strong grip among the radio lovers. The aim of Radio Foorti is to entertain the listeners through foorti (fun). Radio Foorti is trying to boost the life of their listeners and animate them through their service and play list. Radio Amar, the newest FM station, launched its first commercial broadcast on December 11, 2007 and is planning on opening a station in Chittagong in the future.

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ABC is a bit exceptional from other radio stations. Their concern is to promote Bangla and spread every possible Bangla words among their audience (Ali).

The sudden entrance of these private radio channels has changed the entertainment scene overnight. Various programs of three of these radio channels inspire people to listen to radio in a new way. Nowadays, everyone checks now whether it has a built in FM radio while shopping for cell phones. Radio is in the buses, private cars and tea stalls. Traffic updates are the most popular programs in all these radio channels as traffic woes grows in the mega city Dhaka. Besides, there are various kinds of special programs to celebrate major occasions (Siraji). These days' radio stations are very popular among youths as there are shows in which they can participate instantly by sending SMS. Radio is replacing the trend of listening to songs on cassettes and CDs in the car. Radio has become a part of the daily life of the Bengalis. FM radio in Bangladesh has created a significant impact on the face of media and has introduced a brand new face of popular culture. The coverage areas of these radio channels are limited to only the major cities like Dhaka, Chittagong, Sylhet and Barishal (Siraji).

Chapter Two

Literature Review

Language is the tool through which people communicate, exchange thoughts and ideas, share feelings in a proper way with others. It allows us to know what is happening around the world. Language accumulates a series of sentences and the streams of words called “sentences” are not just memory prods, reminding one of a man and man’s best friend and let fill in the rest; they tell who in fact did what to whom (Pinker 74).

A.P. Herbert in *Linguistics* writes, “Worry about words, Bobby, Your grandmother is right. For, whatever else you may do, you will be using words always. All day, and every day, words matter. Though you live in a barrel and speak to nobody but yourself. Words matter. For words are the tools of thought” (qtd. in Aitchison 1). So it is pretty clear that thoughts transform into language while communicating with each other. With the alternation of time, language is also changing continually even though this gradual alternation is almost unnoticed by the speakers of the languages. Ages before, language change was considered to be a mysterious, unobservable phenomenon, whereas today, with the advancement of sociolinguistics, a growing understanding of the mechanism behind both the spread of change from person to person, and its dissemination through language is being observed and uncovered (Aitchison 138).

2.1. Theories of Sociolinguistics

2.1.1 Bilingualism

Being a bilingual or multilingual means the ability to speak in more than one language.

rather monolingual individuals lack important skill in the society. People who are bilinguals or multilingual do not necessarily have exactly the same perfection in both the languages. People, who are competent in different languages, use it for different purposes, in different situations and with different speakers. One's language choices are part of his or her social identity that they claim for themselves. Bilingualism or multilingualism is highly required to interact with the speakers of other languages. People, who are bilingual or multilingual, can shift from one language to another without any hesitation and can access into wider social or political organizations very easily. They need not be highly proficient in all languages that they are able to speak. Bilingual speakers often switch codes or varieties within a language and thus they acquire a command of different types of languages (Wardhaugh101).

2.1.2. Code-Switching/ Code-mixing

Code switching or language mixing occurs when a word or a phrase in one language substitutes for a word or phrase in a second language (Li 201). So, it is mixing of more than one language between both speakers in a conversation. Usually it occurs when both speakers know the same two (or more) languages and switch from one language to another. On the other hand, using two or more languages in the same conversation is known as code-switching. For instance, Wardhaugh uses example of Thai speakers. According to him a Thai speaker will switch to English while talking to other native speakers and immediately will shift to Thai language again when he will meet any native speaker of his own. The particular dialect or language that a person chooses to use on any

obligations” (247). A speaker switches from one language to another as a signal of group membership and shared ethnicity with an addressee. Even speakers who are not very proficient in a second language may use brief phrases and words for this purpose. Apparently many speakers are not aware that they have used one particular variety of a language rather than another or sometimes even that they have switched languages either between or within utterances (Holmes 25). Holmes talks about two types of code-switching that is usually found in among the speakers. One is *situational code-switching* which occurs because of the variety of situations of the speakers and the other one is *metaphorical code-switching* that occurs because of a change of topic is needed while communication with the other speakers. Usually, code switching can occur both between two sentences and within a single sentence. Four major forms of code-switching are identified by the scholars- tag switching, intra word switching, inter-word switching and intra-sentential switching (Hammink 10-12).

- Tag switching- in which tags and set or fixed phrases in one language are added to another language at the end of sentences. Usually less proficient users do this type of switching. For example- it’s a nice day, hay na?
- Intra word switching- when this switch occurs with a word boundary, like English *Shop* with *Punjabi plural* turns into *Shoppa*.
- Inter sentential switching-it occurs when the change takes place at the end of a clause or sentence or between sentences. For example- ami takey bollam je ami ekhon jabo na. He got crazy for it.

Code-switching is very common among the bilingual speakers. It is a learned skill which demands a high level of proficiency in both the languages the speaker knows. People who are bilinguals or multilinguals do not necessarily have exactly the same perfection in both the languages. People, who are competent in different languages, use it for different purposes, in different situations and with different speakers. (Wardhaugh 101)

2.1.3 Taboo words

Language is used to express thoughts through words. At the same time, certain terms and words are unacceptable in the society which are avoided or not expressed in public directly. Certain things are not said because they are believed to be harmful to its society members. There are certain things that cause anxiety, embarrassment or shame for people in the society and those are known as taboo. Of course, there are always those who are prepared to break the taboos in an attempt to show their own freedom from such social constraints or to express the taboos as irrational or unjustified, as in certain movements for 'free speech'. Taboo subjects vary widely. It may involve sex, death, bodily functions, religious matters, politics etc (Wardhaugh 234). Every region has some taboo language and the native speakers are aware of it and they tend not to pronounce them in public Haas (1951) pointed out certain taboo words that seem to arise from bilingual situations (qtd. in Wardhaugh 235). Thai speakers often find it difficult to say the English words *yet* and *key* because they sound very much like the Thai words *jed*, a vulgar word for 'to have intercourse' and *khii* 'excrement' (Wardhaugh 234). A similar avoidance can be noticed among Indian and Bangladeshi culture while using the word *baal*, 'hair' in Hindi and 'a vulgar slang' in Bangla.

Wardhaugh (1986) has noticed a remarkable change in the linguistic taboo and an effort to

taboo-in English speaking world at least-as certain social constraints have loosened" (235). Some expressions allow people to talk about unpleasant things and neutralize the unpleasantness in a very attractive way. According to Wardhaugh, "we are constantly renaming things and repackaging them to make them sound 'better'; we must remember that Orwell's version of the future relied heavily on characterizing the inhabitants of that future world"(Wardhaugh 235). Consciously or unconsciously, taboo affects us all. Certainly, still there are few things that we refuse to talk about directly. Though we know those words, we hardly use them while talking to others.

Taboo languages can also refer as vernacular languages or non official languages. It is the most informal register of a particular speaker (Labov 1972). According to him, taboo words are mostly found in adolescent peer groups in the age range of 9 to 18 years. Labov has concentrated mainly on young speakers, and most of them are male which clearly says that these taboo words are largely used by males. On the contrary, female speakers are more conservative and more conscious about their language.

2.1.4. Slang words:

College slangs had been an object of study for more than a century. Dundes and Schonhorn played a vital role in the research of this significant college slangs through the famous article, 'Kansas University Slang'. (qtd. in Hummon 75). Later on, Hummon (1994) reanalyzed college slangs, specially the undergraduate slang that students use mostly to characterize peers. Based on the results of a study on this college slangs, he came to a conclusion that undergraduates pick these slangs from both of the culture in

subculture essence in the contemporary undergraduate life. Hummon finds these informal discourses highly expressive and at same time lacking dignity (Hummon 76) .

College slangs mostly come in oral form, in informal settings and it is created and used primarily by students as part of undergraduate life. College slang is used to signify recognition with other undergraduates and to represent a subculture group within. With its informal style and student orientation, college slang has become the most expressive medium of student life which is often unknown and sometimes offensive to those who are not part of this subculture group (Hummon 77).

Contemporary undergraduates of Bangladesh spend most of their time talking informally and hanging out with their peers. They love having 'friendly fun' and enjoy 'verbal teasing' while they are with the friends and in the university campus. Some of these slangs are used to mock someone to as- "nerd", e.g. "aatel", "porua" or "study-holic". Some slang words are related to some for social competences such as "khat", "unsocial", "unsmart". Some words stand for unfriendliness, e.g. "vabs", "faul" or "faltu". Names of some western clothing style are like- "punk", "gay", "homo", "jocker" etc. While some distinct words are used to separate racial class, e.g. "spics", "nigger", "sambo"; some other words represent women as sex-objects "chicks", "maal", "slut" etc.

2.1.5 Social cognitive theory

Albert Bandura, the Canadian psychologist has developed a theory based on observational learning—the social cognitive theory—which can be identified for influencing the development of an individual (Boeree 2). Social cognitive theory has been developed on

may change by observing others' behavior and the environment the person is raised in may also influence their later behavior.

Albert Bandura conducted an experiment (1963) named "Bobo Doll Behavior: A Study of Aggression" to show that people actually learn from watching others. In this experiment, Bandura made a video of one of his students (a young woman) that was beating up a Bobo doll. She was kicking the doll, hitting it with a little hammer and shouting 'sockeroo' and many other aggressive phrases. It was very much clear that this video contained violent and aggressive actions. Bandura showed the video to a group of children and afterwards they were let out to play to observe their reaction. Very expectedly, a lot of kids were seen beating up the Bobo doll punching and shouting 'sockeroo'. Through this experiment, Bandura proved how people reform behaviors they see in the media or in their surroundings (Boeree 3).

Bandura included various differences in this experiment. Sometimes, the model was rewarded or punished and sometimes the model was changed into less or more attractive or prestigious to observe the change in behavior of the observer. On the basis of this study, he came out with certain steps involved in the modeling progression.

- i. **Attention-** People cannot learn anything without paying attention and to grab their attention, the model needs to be attractive, colorful, and prestigious. The model gets more attention when the observer can connect more with themselves.
- ii. **Retention-** people store the images and languages that they have observed in their model so that they can 'bring up' those behaviors that they have seen

reproduction ability to bring the behavior into practice and practice improves the ability to imitate the model better.

- iv. **Motivation-** People are not going to imitate anything unless they are not motivated to do it or until they have any reason for doing so (qtd. in Boeree³ and⁴).

2.1.6 Style Shift

A speaker can be identified as a member of a particular group—social class, age group, ethnic group etc—by their accent or style of speaking. Speakers from different age group, different social context or from any other group have different style of speaking or communicating within themselves. There is a very strong relation between accent of a speaker or his/her existing social group (Graddol, Leith and Swann 276). Speakers' choice of words, way of expression, pronunciation, grammatical structure differs according to many factors like—who are they talking to, what they are talking about or which place they are in on that situation. Different speakers change their style of speaking in different contexts. For example, a RJ will change his/her style of speaking when they are on air, but at the same time their style of speaking will change automatically when they will be in any formal environment. Often RJs need to change or shift their speaking style according to the target audience and the type of the show they are hosting. Through their research, linguists have come to a conclusion that speakers use more “prestigious” features in formal context and more “vernacular” or “non-official” in more informal contexts (Graddol, Leith and Swann 303).

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person have the greatest effect on the type of speaking style or language that the speaker is using. Bell studies (1970) on different radio news readers of New Zealand whose style of speaking and pronunciations differ from one station to another. Bell discovered that the tone of accent differs from more “educated” or “professional” audience than to general audiences and especially least in rock music stations (Bell 171). The RJs’ style of speaking changes according to station’s ideology because they represent those stations. They also bring changes according to their audience that they are targeting to. Howard Giles and his associate (1970) has developed another theory on style shift named accommodation theory which suggests that, speakers will adopt the speech style of their addressee to show the unity within and avoid the style of their addressee to increase social distance (qtd. in Graddol, Leith and Swann 323). For example, some RJs of different radio stations adopt or shift the style of their speaking into the new style that their target audience (youth) prefers most. So, it is quite clear that RJs follow this style to make the young people feel the essence of unity

2.1.7. Language change

William Labov, an American sociolinguist, was one of the first examiners (1963) to observe the language change and its spread through population. He found a new pronunciation creeping in very slowly among the permanent inhabitants on the island of

groups, which were not a totally new invention but some simple exaggeration of existing vowels. This new changes were observed in those fishermen who were typified the old values of the island. The adopted sounds changed with the existing standard ones and very slowly the new ones took over. Thus the change began to spread to others who came into contact with the second group, and so on.

Language change is one of the most inevitable issues in the universe and it has been discussed and studied by so many people especially by the linguistics. It transforms gradually over the centuries as the famous Swiss linguist Ferdinand de Saussure said that time changes everything and there is no reason that language should escape from the universal law (Saussure 77).

Aitchison (1995) talked about two different ways how a language can change – “from above” or “from above the level of consciousness” refers to the state when people imitate the accent of others consciously. And the other one is “from below” or “from below the level of consciousness”- that people remain unaware of the parts of theirs speech getting changed by the influence of other speech varieties. For example, if anyone consciously prefers American English or Indian English and imitates their accent, speaking style and other features, leaving his/ her existing one; that will be known as changes “from above”. On the other hand, “from below” refers to the unconscious state of mind where the speaker, picks up any new accent or style of speaking from his/her. It does not matter what kind of change it is, whether it is “from above” or “from below”, change is inevitable and it involves speech variation. Gradually, language transforms itself over the centuries. Famous Swiss linguist Ferdinand de Saussure has depicted the change of language as a natural phenomenon of time. According to him, as time changes everything, language is no exceptional in this “everything” and language change with the alternation of time

shows the universal law of change (qtd. in Aitchison 4). Often language can be changed because of the influence of other languages.

2.2 Theories of Culture Studies

Certain aspects of a situation differ from place to place and culture to culture. Some languages or subjects are taboo in some societies but the same things can be a spontaneous response in to another culture or state. This section of the research will discuss the aspects of culture that influences the youth.

2.2.1 Culture

Raymond Williams defines culture as, “a general state or habit of mind, a general process of intellectual and aesthetic development, a particular way of life, whether of a people, a period or a group, the works and practice of intellectual and especially artistic activity” (qtd. in Storey 2). So, generally culture is people’s way of life, the way they do things. Every group of people has a particular way of life, a separate culture. Culture also includes the way people think about and understand the world and their own lives. It is reflected in their language, literature, religion, music, dress, cooking etc. For example, the celebration of any religious festival specially Eid in our country, celebration of “pohela boishakh”, “pohela falgun” etc differs a lot from the celebration of “Dewali”, “Puja”, “Raksha bandhan”, “X-mas day”, “Easter Sunday”, “Thanksgiving”, “Halloween” etc. these are usually referred to as cultural practices. Culture is something that makes a country, a group or a person unique. For instance, there are some individual norms, values and lifestyle that make each place unique. Not only the festival but also language differs from

Culture can also differ within a region or society within different sub groups. The way of living life and looking at the same things will not be the same between the people of Chittagong and Sylhet. A family has specific sets of values, morals or beliefs that differ from other families of the same ethnic background. In the same way, a workplace may have specific norms that make it unique from similar workplaces. These differences stand for individual identity of each culture involved in different activities. Similarly Radio channels of our country are also a product of the modern culture, which is heavily influenced by western and Indian cultures. When a RJ (radio jockey) presents a program on air, we see the reflection of his or her culture in their accent. We can easily distinguish between the RJ's coming from English medium background or Bengali medium. Even these different accents and styles of speaking or body languages also differ from one private/public University to another one. Some of these attitudes or styles become popular in among the general people as they become popular to them.

2.2.2 Popular culture

Popular culture, commonly known as pop culture, is simply culture which is widely accepted or well liked by a large number of people. Popular culture includes quantitative dimension and can be studied by scrutinizing market research figures on audience preferences for different television programs, sales of any books or CD's or any style or fashion that is going on or very well welcomed by others (Storey 6). The term "popular" has different meaning in different context, so it is quite difficult to define it in terms of culture. However, Williams has suggested four meanings of popular: well like by many people, inferior kind of work, work that is deliberately set out to win peoples attraction and the culture made by people for their own requirement. The most lived culture or cultural practice is also known as popular culture. Pop culture also refers to the latest

trends and styles that the teenagers or other people follow in their daily life style. Pop culture includes cloths, movies, music or anything else that is related with the daily life.

2.2.4 Influence of Ideology:

Sometimes, some ideas seem to be more common than others. It can occur within a society, within a group, within countries even within two people. Totally different people from different environments can find things in common and this is why people can have relationship with each other. This similarity of looking at things in the same way is known as ideology (Storey 2). Each and every society has an ideology that forms the basis of its public opinion, but in most cases this “ideology” does not work as a neutral factor. Rather than forming the basis of public opinion, ideology remains invisible to most people within the society. It appears as “dominant” and “unchallenged” besides being “neutral”. While defining ‘ideology’ Karl Marx focuses on the ruling class and addresses them as the superstructure of the society. According to him,

“As the ruling class is in power, they are determining the ideologies according to their interest, and thus the ideologies determined by dominant groups can create a false consciousness in common people (Storey 5)”.

2.2.3. Subculture

A subculture is a group of people within a society that shares a set of ideas and ways of doing things that differs from the ways of dominant society. It refers to a culture-within-a-culture; the somewhat distinct norms, values and behavior of particular groups located

Hebdige, members of a subculture often show their membership through a distinctive and symbolic use of style, which includes fashions, gestures, and sometimes slangs as well. It may be difficult to identify certain subcultures because their style may be adopted by mass culture for commercial purposes (Hebdige 35). This is why, when a member of a subculture get attached to any music, movie or any model characters, he/ she creates a context of imaginary within themselves and try to establish a connection with them. For example, there is a Hindi movie names 'Kal Ho Na Ho' by famous actor Shahrukh Khan, who used to cross his fingers while lying to others. And immediately after that, many of the young people started imitating the finger crossing things in their daily life style.

2.2.5. Influence of Hegemony:

In every sphere of our life, we see the existence of two separate groups, the "self" and the "other" or the dominant and the dominated one. When a person, a social group or a country acts as "self" or "dominant" group, they always try to impose their thoughts, style and ideology on the "other" or the "dominated" group. Thereby the dominant group becomes successful in imposing their ideologies on the dominated group and makes them look at thing from their perspective. In this situation, the dominated group feels an urge of being like the dominant group or to follow their ideologies instead of their own native ideologies. So the concept, "hegemony" is used to describe the false desire of the dominated group who are adopting the ideologies of dominant group leaving their one. And when this hegemony is seen to be reflected in any culture, we call them cultural hegemony.

Gramsci has explained hegemony as process of intellectual and moral leadership through

2.2.6. Language as a symbolic power

Utterances are not only the signs to be understood and deciphered; they are also *signs of wealth*, intended to be evaluated and appreciated, and *signs of authority*, to be believed and obeyed by others (Bourdieu 502). According to Bourdieu, languages not only functions as the instrument of communication but also implies unconscious pursuit of symbolic profit. Linguistic practice communicates information about different manner of communication; for instance, the expressive style of language, how it is perceived and appreciated in the society or market measures a social value and symbolic competence. He discusses about the symbolic power of language in this article, "Language and Symbolic Power". He talks about the linguistic exchange referring to a relation between a sender and a receiver implementing a code or a general linguistic competence. It can also be referred as an economic exchange established to show a symbolic relation of power between a producer who speaks or follows the prestigious language and a consumer who adopts that prestigious language. It produces a certain material or symbolic power. Speakers' linguistic competence and the capacity to produce or appreciate the language are required to justify the value or to evaluate the power of any overwhelmed utterance. And to some extent, it depends on the capacity of some particular agents, who impose the standards of appreciation most favorable to their own products or utterance. This capacity is not determined in linguistic term alone but how the society classifies the characteristics of linguistic competence to determine the law of price formation that obtains a particular class in the society (Bourdieu 502-503). In case of RJ style of speaking, some youngsters imitate the style and speak the RJ's language. Other young people try to follow them and speak this new language and thus the first group exerts power over the latter.

Chapter Three

Research Design

3.1 Objective of the research:

To find out whether the Bangladeshi youth prefer RJ style of speaking to replace their existing style that gives them a feeling of belonging to a subculture of their generation.

3.2 Research questions:

- i. Are youths adopting this new style of speaking just because it is an 'in' fashion or trend?
- ii. To what extent does the RJ style of FM radio stations influence youth to adopt this new style of speaking as a part of their subculture?
- iii. What factors motivate the youth to speak in the RJ style?
- iv. What new slang words and coinages are being formed by the youth?

3.3. Significance of the research

Young people always have a different style and look than the members of other ages in any country. As a result they end up representing a subculture and try to establish their own style of speaking, clothing, lifestyle etc. Sometimes this subculture notion increase in such a way that they forget or tend to forget their own existing culture unintentionally. This research will scrutinize youths' perspective to have an understanding of the new sub culture emerging from adopting the RJ style of speaking by the youth.

3.4. Methodology

3.4.1 The Instrument

i. Questionnaire for tertiary students

All the questionnaires were distributed among both 3 public and 5 private university students (see appendix-1). Tertiary level students were the target students as they get more influenced than other people. The questionnaire (see appendix-2) includes 16 questions and 5 of them are multiple choices including 7 Yes-No and 4 open-ended questions to justify their different views on different enquiries.

ii. Questionnaire for RJ's in Bangladesh

A set of questionnaire (see appendix-2) was prepared for the RJ's as well since they were presumed to be the promoter of this new style of speaking among youth. There were only 12 questions in the questionnaire, designed for the RJ's. All of them were open ended questions. The questionnaires were not distributed to them rather it was more like interview sessions.

participants were informed about the subject matter of the paper first before handing over the questionnaires to them. It was a very informal and friendly talk so that they don't feel like being accused for the depicted issue. The questionnaire was structured in such way so that it can bring out the real response behind adopting this new style of speaking. It starts with a very general question regarding students' awareness of this new style of speaking and gradually tries to discover their conscious or unconscious attempt to follow this.

- b. RJ's- Since there are only 4 FM radio stations in Bangladesh, the number of available RJ's were quite less than the students. It was possible to get interview form 7 RJ's from all the 4 radio station as it was very difficult to get time slots from them.

3.4.3. The Procedure

Major portion of data was collected from students' responses by distributing questionnaires (see appendix-1) to them. Mixed method was used for collecting the data that combines both quantitative method and qualitative components in the questionnaires. Another set of questionnaire (see appendix-2) was designed for the RJs to get their response. Trigulation was achieved by collecting from both the youths and the RJs.

3.4.4 Method of Analysis

Microsoft Excel was used to organize the raw data and graphs of the research. Percentage of the students' response was calculated by using the same software.

3.5. Limitations

This research was conducted among the city based universities only as FM radio stations broadcast in Dhaka and some of the big cities. Only one or two radio stations have their wings outside Dhaka and those are also in Chittagong and Sylhet. Moreover, the research was limited to very few institutions due to time constraints. Even it was almost impossible to get in and reach the students of some universities because of the strict security system, so, it was quite difficult to generalize the impact of RJ style among all the youths of Bangladesh. There were only four open-ended questions in the questionnaire that was designed for the students. A very small number of participants did answer of those open-ended questions. They were very fast to answer the multiple or yes-no questions but seemed very lazy to those descriptive answers.

Chapter Four

Research Findings and Analysis

Both qualitative and quantitative methods were used to conduct this research. This chapter consists of the data obtained from students and their analysis. The interview section of RJ's (radio jockey) will also be reviewed and discussed here. Around 110 students and seven RJ's from different four FM radio stations are involved in this survey.

4.1. Analysis of students' questionnaire

This study is mainly based on the data collected from the tertiary level students of both public and private universities of Dhaka because FM radio stations are relayed only in Dhaka. 69 of the students are from private university and the rest, 41 students are from public universities. The following pie chart shows the ratio of participation of the public and private university students in this research.

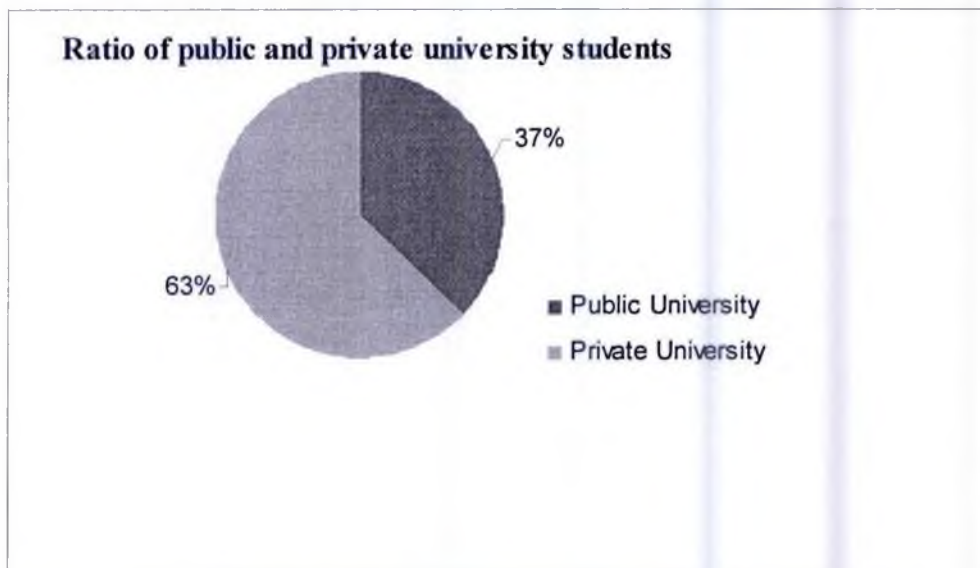


Figure 1: Ratio of public and private university students in the study

As per the pie chart (Figure 1), 63% of the participants are from private university and 37% of the participants are from public university.

There were 16 questions in the questionnaire that were given to the university students. At first, the students were asked if they are familiar with the new style of speaking that our young generation are using nowadays.

Table1
Familiarity with the new style of speaking and accent

Ans. Type	No. of students'	%
Yes	93	84.5
No	17	15.5
No comments	0	0

The result of this question was quite expected. 84.5% of the participants agreed that they were aware of this new style of speaking and only 15.5% of them said they are really not familiar with it. This result proves that this new style of speaking is very popular among the youth .The questionnaire had an option for 'no comment' but none of the participants chose that.

Table 2
Preference of using the new style of speaking

Ans. Type	No. of students'	%
Yes	59	54
No	39	35.5
No comments	12	10.5

Results of Table 2 show that, more than half, (54%) of the participants admitted that they prefer using this new style of speaking in their every day talk. Around one third, 35.5% of the participants said they have not adapted this new style of speaking yet and only 10.5%

of them did not want to comment anything about this issue. It definitely reflects that this new style of speaking has become a part of Bangladeshi popular culture. Even though, some of the youths do not adopt this style, majority of them are familiar with it (see Table 1).

Table 3

Reason behind adopting this new style- is just to keep pace with the trend or not

Ans. Type	No. of students'	%
Yes	29	26
No	46	42
No comments	35	32

Since this new style has become an 'in' fashion between the students, especially in tertiary level, the next question was to discover the reason behind using it. At this age, they have a tendency to follow the contemporary or most popular trends in their life style including clothing, food habit and mostly in their way of communication with others. Apparently, none of the participants agree that they are adapting this new style of speaking just to keep pace with the trend. Less than 30 percent, only 26% of the students admitted that they are following the 'in' fashion while speaking or in their conversation. But most of them that are about 42% of the students say that they are not following it. And 32% of the participants have not commented anything about it.

Table 4

New style catches others' attention easily

Ans. Type	No. of students'	%
Yes	39	35
To some extent	25	23
		42

As a link to the previous question, the participants were asked whether this style of speaking was in use to getting others' attention easily or not.

Results summarized in table 4, shows a slight intention in the participants to become the center point of the crowd by catching the attention of others. Around 35% of the students honestly admitted that they use this new style of speaking as because they think it is fashionable and it attracts others attention very easily. At the tertiary level, students grow a tendency to become "the center" of the campus or in their friend circle. They want to look like the superstars in their surroundings and sound just like them. Among 110 participants, 23% have said that they do not adopt this style of speaking completely but "to some extent." which proves again their inclination towards attracting others' attention by the new style of speaking. And 42% of them have refused to accept this new style as an "in" fashion phenomenon which is used as a tool to attract others attention.

Table 5
Adopting the new style-consciously or unconsciously

Ans. Type	No. of students'	%
Unconsciously	61	55
Consciously	26	24
Not influenced	23	21

Respondents were asked if they speak in the new style consciously or unconsciously. More than half of the participants (55%) confess that they follow the new style unconsciously and 24% of them have said that they follow this new style consciously as they do not want to be left out from the popular group of friends who use this style to set a trend around them. And only 21% of the participants have declared that they are not influenced by this new fashion. Banduras (1963) theory on social cognition proved that

or actions that they are exposed to. Storey (2001) says that public opinion in a society is highly influenced by the dominant ideology of the ruling class (2). In this research RJs and radio stations replace the position of the ruling class.

Table 6

Source of this new style or new words in the conversation

Ans. Type	No. of students'	%
FM Radio	20	18
Friends	45	41
Campus	17	16
TV	16	14
Any other	12	11

The next question was asked to find out the source of the new words or style used by the youths.

In this question, the participants were given five options to answer with. A large number of students (41%) pick up new words and speaking style from their friends. As at the tertiary level, the students pass a long period of time with their friends, in the campus; this new style of speaking and some new words in the conversation may easily get in unconsciously or consciously. 16% of them said that they get these new words from their campus. So it is very visible that most of them are getting this new words from their friends but it is not said from where those 'friends' are getting these. Around 18% of the students have said that they are getting these new words from FM Radio as it has become the most popular media to the students. Most of the FM radio studios are targeting the young people as their main listeners and they organize their programs according to their (young people) tastes. Some of the participants (14%) have responded that they are getting

come to know about the “in” and “out” fashion in other countries, especially in India and in the western countries. And only 11% of the participants believe that they get this new word from other places like their neighbors, cousins, face book, yahoo or hotmail messengers etc. Some have even mentioned about foreign countries in ‘any other’ option. A bar chart is given below in Figure-2 to show the source and the percentage of it where the target groups are getting their new words from.

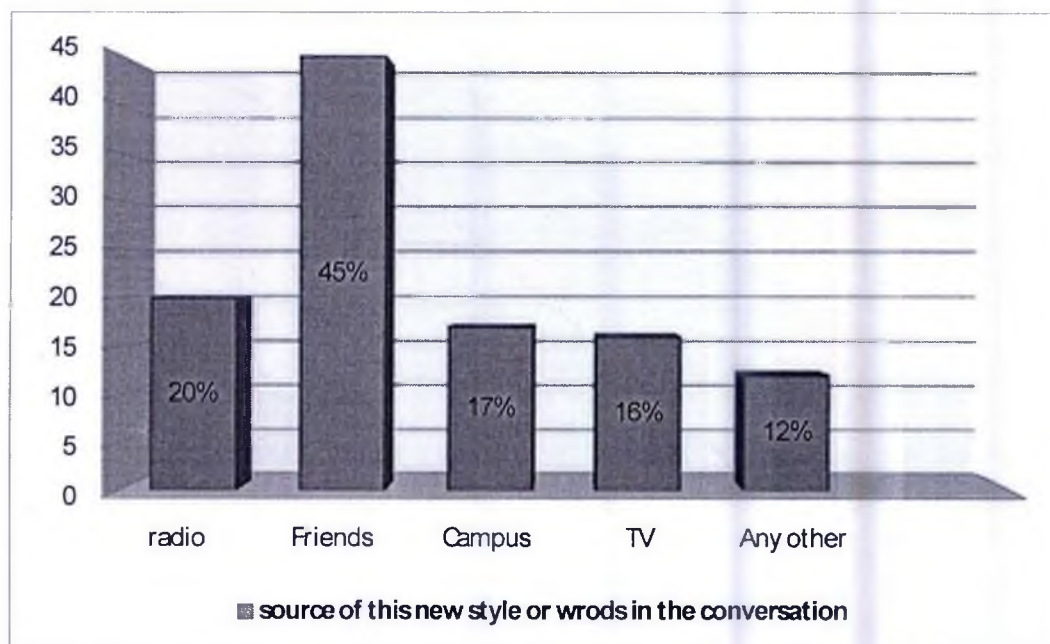


Figure 2: Source of new words in the conversation

Table 7
Youth being influenced by the new words

Ans. Type	No. of students'	%
Yes	91	83
No	8	7
No comments	11	10

Students were asked if they think the youth is being influenced by the new style of speaking. Usually young generation pick up some new words and use them in the mid

being influenced by it enormously. Only 7% of them denied it and 10% did not make any comment.

Table 8
Mixing Hindi/ English while speaking

Ans. Type	No. of students'	%
Yes	35	32
Sometimes	45	41
No	27	24.5
No comments	3	2.5

In question 8, the participants were asked to notify how often they mix Hindi/ English words in their conversation while speaking. As code mixing or code switching in the conversation is a very common phenomenon among bilinguals, the response to the question was quite spontaneous. A large number of students (32%), have said 'yes' and 41% have said 'sometimes'. Less than one fourth of the participants have said that they do not switch codes in the conversation and only 2.5% did not want to make any comment on it.

Table 9
The place of using or mixing Hindi/English in speaking

Ans. Type	No. of students'	%
In adda (gathering)	60	55
In normal conversation	40	36
Happens Spontaneously	6	5
Any other context	4	4

Question 9 was asked to know the usual place where the students use or mix the codes in

their adda or gathering with friends and a good number of the participants, 36% have said that it occurs spontaneously in their regular conversation. They not only mix codes in their friend circle but also everywhere they go. 5% participants have admitted that it happens spontaneously and they do not really remember in which places they use it. On the other hand, only 4% of the participants have said that they use or mix code in other contexts although they have not specify those places in the given questionnaire.

Table 10

Do you think this can replace our existing standard spoken language?

Ans. Type	No. of students'	%
Yes	40	36
No	45	41
No comments	25	23

Many Bangladeshi think that this new style of speaking is spreading in such a way that our very own style of speaking is somehow losing its charm. So the participants were asked if they want our own standard Bangla to replace by this new style of speaking. Noticeably, a good number of the participants (36%) think that new style can definitely replace our own standard of spoken language. According to them, language is changeable and no one can stop this change. The supporters of the opposite view are not a very few in number though. Around 41% of the students think that this new style is like a guest appearance and cannot change our real standard of spoken anyway. And 23% of them escaped the question and did not comment anything about this issue.

Table 11

Speakers of this new style represent certain group as snob, rich kids or spoilt brats.

Ans. Type	No. of students'	%
Agree	18	16
Agree to some extent	40	37
Disagree	35	32
No comments	17	15

Table 11 reflects the point of view of some people who think that speakers of this new style represent certain social groups like snob, rich kids etc. this question was asked to them to find out their view and experience on this matter. And surprisingly, 16% of the participants have agreed and 37% of the participants have ticked the option 'agree to some extent' on this point of view. It seems they have a negative vibe about all those who speak in this new style. And 15% of the participants have remained silent choosing the 'no comment' option in their questionnaires.

Table 12

A name to this new style of speaking; e.g. British English or American English

Ans. Type	No. of students'	%
Banglish	64	59
Benglish	16	14.5
Any other	29	26.5

Respondents were asked to give a tentative name to the new style of speaking like other countries have: British English, American English, Indian English etc. Table 12 shows the

it. 26.5% of the students have chosen the option “any other” but rarely anyone suggested a name for this new style of speaking.

4.2. Response to open ended questions

The following open ended questions were asked to the student participants (see appendix1). There were only 4 open ended questions out of 16 questions in the questionnaire.

a. Write some of the slangs you usually use (e.g. Fatafati, jotil, jhakkas etc.)

Participants found this very interesting and came up with many examples that they use in their daily life, especially in campus. All those slangs were categorized into two parts—slang and new words; and some common words which is very commonly used for long time (see appendix-4).

Slangs and new words

Some of the slang words/new words/ taboo words that are used by the youth e.g. Fatafati, jotil, jhakkas, nigga, fuck you etc (see appendix 4). It can be observed that what Hummon had said it true for Bangladeshi youth as well. These words are used in peer groups in informal places which show youths’ bad choice of words. Though it is a way to have fun with their friends for the youth, it is not acceptable to the dignified society. Some other most commonly used slangs are-sucks, ass hole, kothin mal, bokhchod, upta dimu, copa etc. which have a sexual connotation (see appendix 4).

Some common words

Young people loves to address their peers by different adjectives, some they acquire from their surroundings and some they make by themselves. Some common words have been sorted out here that is usually used by the youth like-Jotil, josh, chorom, fatafati, abbey, shala, mama, jabardast, mardanga, kahini, khaise etc. (see appendix 4).

Some new words

From the studied questionnaire, several new words have been pointed out which are directly brought from western culture, music, movie etc. those new words are like-G-wizz, Fo-Shizzle, Ma-Nizzle and Nigga (see appendix 4).

There were many more slangs, new words, code switching words in the findings. All of them have been shown systematically according to their, origin of meaning, intended meaning, literal meaning etc in Appendix 4.

b. Why do you think it is important to follow any particular trend?

In answer to this question, most of the participants said that they are following this style of speaking as because it is the most 'in fashion' or most popular trend in their surroundings. They do not want to be left out of this trend and this is why they are following it. They think that it shows their smartness and it is good to change style with the current trend. Some said that it is impossible to live in the society if they do not follow it. They want to cope up with the changing environment and want show them self just alike other group who are following this new trend. As Bell (1970) has noted that all speakers have influence on their audience, the respondents show similar kind of view. If they speak in this particular trend, they become different from the commoners and have a certain power over their audience. On the other hand, there is a negative perspective to this issue because total 58% of the respondents believe that speakers of this new style are snobs, rich kids or spoilt brats (Table 11).

c. How can this new style of speaking replace our style of speaking?

The participants had a very mix reaction on this question. Some strongly opposed on the idea of replacing their own culture and existing style of speaking and thinks this new style of speaking is quite threatening to our own language. On the contrary, some said that, language change is inevitable and no one can stop it. Youth are being used to adopting this

new style of speaking and these are spreading widely among them. As they are being habituated with this popular style of speaking, no wonder it can replace this existing style over time.

d. Comments

Students were asked to give their comment on the issue of RJs' new style of speaking and distortion of standard Bangla. One of the students from AIUB, Bipasha, said that original language stands forever. Knowledge is like a River it may change over time but the originality stands forever.

Zafroon from Stamford University, said, "We are doing it just for having fun and only with the friends. The style of speaking changes when we get into any formal situation. Farhana from BRAC University said the same thing about adopting this new style of speaking. According to her, it is just a new trend that has become popular among youth and it is just for a time being. And Sabrina from the same University referred this as an unconscious phenomenon. If people can be careful while speaking or following it, this change can be stopped. Zarif from BU, thinks that media has a great influence on this new style. They are promoting this new style and youth are being misled following it. Many of the participants said that we should take a strict attempt not to change language into a distorted form. Tasnim from Dhaka University thinks that this new style is as natural as the youth are. It is very expressive and they feel very comfortable in this new style.

So, we can see that, there are different types of point of view on this issue; ironically most of them are using this new style of speaking though.

4.3. Analysis of RJ' questionnaire

Right now in Bangladesh, FM Radio culture has become very popular among the youth. So far there are only four (4) radio stations in the country. As, a big number of students

speaking around, a set of questionnaire was prepared for them as well to find out their views on this issue. It was possible to take interview of 7 RJ's from all 4 FM Radio stations. The RJ's will be mentioned as RJ1, RJ2 and onwards. The questionnaire consisted 12 questions altogether and it was more like an interview section rather than multiple choice question-answer.

Question 1

Do you mix Bangla and English randomly while speaking on air?

In answer to this very first question all of them except for 2 RJ's from Radio ABC, admitted that they often mix English and Bangla together in their speech. They said that they rarely mix Hindi while hosting their program. Some changes are getting into them so unconsciously that they are not even aware of those changes. For instance, the word "Ajib" came from Hindi and in our country we call it "Ajob" the Bangla meaning of "Strange". Interestingly, a large number of speakers in Bangladesh—mostly the young people including some RJs as well—say "Ajib" while meaning "Ajob" to something. We can observe a huge number of code switching speeches between English and Bangla while the RJs' conduct any program on air. In Radio ABC, the RJ's are strictly prohibited to use or mix English with their own standard language, Bengali.

Question 2

Are you familiar with the new style of speaking and accent that is usually used by our youths (e.g. Speaking Bangla in English accent, uttering "r" in Bangla as if its "R" in English) ?

The RJ's were asked about the new style of speaking and accent that is usually used by the youth. Nowadays, most of the young people have a tendency to mix English and Bangla

This mix pronunciation of both Bangla and English is known as 'Banglish' as it to include all instances of code-mixing between Bengali and English (Basu 6). Sometimes, the young people add 's' or 'z' while addressing their peers name like; shuvo+z= shuvz or rumi+s= rums etc. They (RJs) agreed that this new style has taken place of the Standard English and Bangla language and they sound neither perfect Bangla nor perfect English but something in between. Six out of seven RJ's thought that students from English medium educational background are being more influenced by this new accent or style. A reason behind this thought is that the English medium youngsters have a good command over English and a very poor knack for Bangla language. When they speak Bangla, they have influence of English accent, and it shows in their speeches. On the other hand, the youngsters from Bangla medium institutions adopt this style to be popular as the speakers of this accent are highly overwhelmed in the society, by the people of their age range and to some extent to some employers as well. 3 of the RJs referred this new style as a distorted form of the real language but its extreme influence was seen while taking an interview of a RJ from Radio Today. She mentioned it as her own style and seemed quite proud of it. Her program producer was kidding her as a product of 'broiler chicken' since she studied in a private university not in a public university like him. The notion that private university students and English medium students are more prone to adopt the new style, but there is not specific evidence to support this argument.

Question 3

Do you use your natural accent/ style or any new particular style when you are on air?

Every individual has their own style to communicate with others and this particular style make them unique or different from others. Very few of the RJ's admitted that they use this new style of speaking rather than the simple, non vibrant style of speaking in Bangla as it attracts more audience. Some of the RJ's said that they are more concerned with

being themselves and they do not follow any artificial style or fashion even if they get a bit less response from the target audience. They call this new style a 'distorted' form of their own language. FM radio authorities have a big contribution in adopting or using this new style on air. Every station has its own ideologies. Some want their RJ's to follow this new trend, some want them to be as natural as they are and some want them to be just a shadow of their target audience so that they can connect more fast with their target audience, who are mostly young people. Today, FM radio has become one of the most popular medium of entertainment among the youth. They are so much attracted to this FM culture that being an RJ has become their dream and ideal job to a great extent. This young people are being hegemonized by this false notion of RJs style of speaking as they think it the most ideal way of expressing themselves. Radio abc is a bit exceptional from other radio stations. Their concern is to promote Bangla and spread every possible Bangla words among their audience. For instance, RJs of radio abc says "muthophone" instead of "cell phone", "khude barta" instead of 'SMS' and "kotha bondhu" instead of "radio jockey or RJ".

Question 4

Do you think this accent has any special influence on your audience?

FM radio culture is targeting mostly the young generation and they organize their programs according to their taste. This new style of speaking is quite popular among the young and they can connect themselves more easily when they listens the RJs speaking in this new style of speaking. While answering to this question, every RJ's accepted this truth that new style has a great influence over the new generation. The young people like this new style of speaking and follow it as their ideal style. As Bandura (1963) proposed in his

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extent RJs' are being influenced ironically to adopt this new style of speaking as it is the most popular style among youth. One of the RJs from 'radio Aamar' said that this influence of new style is immense. She gets more SMS in response to her program when she uses this new style on air. She observed this many times but she prefers accurate Bangla language while speaking to the audience or to her friends.

Question 5

Do you think it's a new trend? If it is 'yes', then why do you think so?

None of the RJs had any doubt actually whether it is a new trend or not. Obviously it is a new trend and the youth are hopping on it because of its popularity and well acceptance in their generation. Youth have a tendency to grab the new fashion and style chilling around them. At this stage, they love to be in group and opt for the most 'in' fashion thing that their friends and surrounding peer are taking on. One of the RJs from 'radio abc' has named it as 'peer pressure' as it creates a kind of pressure in the youth when their other friends or surroundings use it. They do not want to be left out and immediately they adopt it consciously or unconsciously. On the other hand, RJ "X", from 'radio Aamar' blamed electronic media for this influence. Electronic media had touched every corner of the country and the life style and other cultures of foreign countries, especially western and Indian culture have influenced the youth a lot. On the other hand, one of the RJs from "Radio Foorti" has pointed the increasing English medium educational institutes' for this new trend. Students from English medium students have a common tendency to look down upon the Bangla medium students. To make them feel more inferior, they bring

students get far from the actual accent of both English and Bangla but establish it as a new trend among them. In this situation, Bangla medium students try to be like them, following this artificial style of speaking and become a part of the "wanna be group".

Question 6

Are you doing this just because you want to keep pace with the trend?

In answer to this question, no one said that they are following this new trend except RJ "X" from "Radio Aamar". She explained the unconscious influence of this new style of speaking while being on air. As most of the young people are now used to using this new style of speaking or switching codes between languages while talking to others, sometimes the RJ's do the same thing on air unconsciously. So we can say that the influence is vice versa. She did the same thing a few times but immediately she shifted to the actual language- Bangla when she discovered that she was switching codes or speaking in that new accent or style. RJ "Y" from radio ABC shared one his experiences about adopting this new style of speaking in her college life. This RJ belongs to Bangla medium education background and he had some friends who were from English medium educational background. He used to pass a long period of time with those friends as they lived just by their house. And after few months he discovered himself speaking just as like as those friends used to talk like. This happened because of the unconscious influence of their style. Surprisingly, he has got back to his natural accent and natural tone in both Bangla and English while working in radio ABC. As mentioned earlier, radio ABC strictly follow natural accent of Bangla keeping the same novelty while giving the news updates in

working in a formal environment just like the above mentioned researchers had pointed out Graddol, Leith and Swann (303) .

Question 7

Does your channel try to promote certain style to communicate with your audience? Is there any particular motto or aim of your channel in this respect (e.g. ABC radio is trying to promote pure Bangla and they call RJs KOTHABONDHU)?

As mentioned before, every individual has their own style and every organization contains some particular motto or ideologies to run their institutions.

Radio today believes in spreading information through entertainment. They have shortened this into “infotainment”. Every RJ has their own style and they are allowed to stay in their own style as long as there is nothing unusual in it.

On the other hand, ‘Radio Aamar’ encourages their RJs to be themselves and prefer accurate Bangla while communication with the audience. They emphasized on the accuracy very much.

“Radio Foorti” is also about being oneself and not to be artificial at any case. They want to be more ‘apon’ or closer to their target audience. They want to be the friend of their TG not the guardian or advisor and they tries to keep their speaking style as natural as possible. Keeping a balance of both English and Bengali languages—the RJs of Radio Foorti are asked not to mix languages in between by the authority.

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‘RJ’ while talking to others or in any everyday life. But ‘Radio ABC’ has found all these words and promoting these words through their RJs. Like other FM radio stations, youth are not the only target audience to them rather they have different time slots for the audience from every age. The broadcast programs are relevant to that age group in these slots.

Question 8

Do your colleagues and producers ask you to use this style?

None of the RJs said that they are influenced by their colleagues or producers. All of the seven RJs said that they prefer their own natural style of speaking while conducting their program on air. They discuss among themselves that how can they can do better or any other issues that they face doing the programs but at the end, they love being themselves. The competition among the radio channels and RJs, make the RJs adopting very own style and accents for them, just like signature style. On the contrary, some of them said that, people having that extra tone and accent in their style of speaking get extra attention from the employers though the employers ask them to be as natural as possible.

Question 9

Do you want to give a name to this accent like British English or American English and establish it to the world?

In response to question no 9, all of them said straight ‘no’ to give a new name of this new style of speaking. One of the program producers of ‘Radio Today’ said, language is like a

that equivalent to the usual accent of Bangla. Though he is from an English medium background he speaks natural English without stylizing any single word.

Question 10

Are you trying to introduce a new style of speaking among the youths?

Most of the RJs denied that they were introducing this new style or responsible at all to introduce this trend. Surprisingly, one of them was a bit disgusted with the total issue and said that she is not even bothered whether anyone is following her or adopting her style or not. According to her, this radio programs are just to entertain people not being concerned about the effect or result of it. Even though the RJs do not want to accept the fact that they are influencing the youth, there is a marketing strategy of the FM radio stations behind bringing in new styles, programs and offers to the target audience. These four radio stations compete with each other to be the most popular. For instance, “radio abc” is latest station that emerged as the first one to promote standard Bangla rather than the mixed style of speech of other stations. The intension behind it was to guide the youth towards practicing standard Bangla and come up with something unique that is absent in “radio today”, “radio foorti” and “radio amar.”

Question 11

Do you think it's a good sign for our existing standard language? Is it influencing our youths?

RJ "X" from 'radio Amar' thinks this new style of speaking is a huge threat to our actual language, Bangla. There is no language as sweet as Bengali And the rest of them are concerned about the accent or the new trend that youth are following. They emphasized on

just a new fashion or culture that is being popular among youth for the time being. And this phenomenon is observed only in youth so it is better to say that they are creating a sub culture among themselves rather than changing the whole way of speaking.

Question 12

Do you think this new accent could be an individual style of language in future?

There was a mixed response to this question. Some RJs pointed this new style is practiced in a particular stage by a particular age group and it gets changed with the time as they get into more formal places in the formal environment. At the same time, some thinks there might be a chance of replacing this new style to our existing one as language change is inevitable and it will keep change after every certain period of time.

Chapter Five

Conclusion

You know, if one person, just one person, does it,
They may think he's really sick...
And if two people do it...they may think that they're faggots...
And if three people do it...they may think it's an organization!..
And can you imagine fifty people a day...
Friends, they may think it's a MOVEMENT,
And that's what it is-Arlo Guthrie, Alice's restaurant (Aitchison 55).

Every individual has his own identity, own principle and they follow some particular motto to conduct their institutes or their own life according to that. Sometimes they bring changes to those principles for renewing things or to get a modernized version of it. Every new day brings a new change in our life and our surrounding is also affected by it. Our media world is updating itself comparing to the worlds race. FM radio stations are totally a new revolution in Bangladesh. They have a great influence on our youth. It was a time when radio meant to be elders' entertainment only. But the scenario has changed dramatically. Now most of our young generations are into FM radio craze. They are listening to it all day long, participating in different quizzes offered by the radio jockeys, attending chat program organized by those FM radio studios. Radio jockeys have successfully created a craze among the youths. Young people are much influenced by them that they started following their (RJ's) accent, pronunciations, style of speaking etc.

the research findings and other studies included in this paper, it can be said that there are people who are following this new style of speaking consciously and encouraging others to follow it and at the same time, there are some people who are adopting this new style of speaking quite unconsciously. A large number of people blame RJs' of FM Bangladesh for introducing this new style of speaking. But if we study it carefully, we will see that, this new style of speaking is mainly observed in young generation and most of the RJs of these radio stations are of that particular age group. This new style of speaking is the outcome of their natural way of speaking. Some reasons can be identified for which the young people adopt the new style of speaking while communicating others. Student life or the young age of the entire life has been taken as the most significant time in any one's life. This is the time, when people mostly learn new things, imply new ideas on it and tried to invent something unique out of it. At this age, people have a tendency to become the center point of their surroundings and while doing this, they add or adopt new things (especially exceptional) from different sources that are available around them. They change their life style, clothing, outing places, food behavior, gestures, choice of music and almost everything. Eventually, they want to establish something new in the society and become popular within their peer group. According to social cognitive theory by Bandura(1963), people learn things observing their surroundings or others' action and this 'wanna be' young group also learn new things from their surroundings, friends, media, superstars, models etc and shift their styles into those new adopted things. Meanwhile, they become the 'self' group and create 'other' around them. This adopted life style or new style of speaking becomes the core popular ideology to the 'other' who did not yet adopt this new style. A false desire grows in the dominated group to become as like as the dominant (self group) acts like, which is known as cultural hegemony. As, a large number of young

rest of the society is following to. Ultimately, they create a sub culture essence tagging their own unique identity in the society.

Now, as the employers of FM radio stations are mainly aiming their target audience to the young people of the society, they more those people most while hiring for their stations who seems and act more like the TGs. From the findings, we have got that RJs get more responses when they shift into the new style of speaking, so to increase their popularity, they bring changes in their style of speaking. And above all, most of the RJs of these radio stations are young and this new style leaves a great influence over them too. So it is not the RJs only who is imposing their style of speaking on the youth, rather the RJs are also a part of that group who are being influenced by others adopted style without knowing its end and create a sub culture group among themselves. It is kind of circle that never stops.

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Appendices

Appendix-1

List of Public Universities of Dhaka from where data was collected.

1. Dhaka University (DU)
2. Jogonnath University
3. Eden College

List of Public Universities of Dhaka from where data was collected.

1. BRAC University (BU)
2. North South University (NSU)
3. American International University of Bangladesh (AIUB)
4. Asian University
5. Stamford University

Appendix-2
Thesis questionnaire
(For students)

Name:
University:
YR:

Youths' language-creating a new language or re-shaping it.

1. Are you familiar with the new style of speaking and accent that is usually used by our youths?

a. Yesb. Noc. No comments
2. Do you follow or use such kind of style of speaking?

a. Yesb. Noc. No comments
3. Write some of the slangs you usually use (e.g. Fatafati, jotil, jhakkas etc.)-
.....
4. Do you often mix Hindi/ English while speaking?

a. Yesb. Noc. Sometimesd) No comments
5. If you use this new style of speaking, is it just because you want to keep pace with the trend?

a. Yesb. Noc. No

Comments
6. If your answer is yes, then why do you think it is important to follow any particular trend?
.....
.....
7. Do you think speaking in this new style is fashionable and catches others' attention easily?

a. Yesb. Not at allc. To some extent
8. Where do you usually mix Hindi/English in speaking?

9. In what way you are influenced by this new style?

- a. consciously b. unconsciously c. not influenced

10. Where do you get these new words from?

- a. TV b. Radio c. Friends d. University campus
e. any other.....

11. Do you think youths are being influenced by it?

- a. Yes b. No c. No comments

12. Do you think this can replace our existing standard spoken language?

- a. Yes b. No c. No comments

13. If the answer of no. 12 is 'Yes' then explain how it can replace?

.....
.....
.....

14. Many people think that youths who speak in this style represent certain group as snob, rich kids or spoilt brats. Do you agree with it?

- a. Agree b. Disagree c. Agree to some extent d. No comments

15. Do you want to give a name to this accent like British English or American English?

- a. Banglish b. Benglish c. Any
other.....

16. Feel free to write any other comment you have on the issue of this new style of speaking

.....
.....
.....

Appendix-3
Thesis questionnaire
(For Rj and Vj's)

Name:
Institute:

1. Do you mix Bangla and English randomly while speaking on air?
2. Are you familiar with the new style of speaking and accent that is usually used by our youths (e.g. Speaking Bangla in English accent, uttering “r” in Bangla as if its “R” in English) ?
3. Do you use your natural accent/ style or any new particular style when you are on air?
4. Do you think this accent has any special influence on your audience?
5. Do you think it's a new trend? If it is 'yes', then why do you think so?
6. Are you doing this just because you want to keep pace with the trend?
7. Does your channel try to promote certain style to communicate with your audience? Is there any particular motto or aim of your channel in this respect (e.g. ABC radio is trying to promote pure Bangla and they call RJs KOTHABONDHU)?
8. Do your colleagues and producers ask you to use this style?
9. Do you want to give a name to this accent like British English or American English and establish it to the world?
10. Are you trying to introduce a new style of speaking among the youths?

Zamil

11. Do you think it's a good sign for our existing standard language? Is it influencing our youths?

12. Do you think this new accent could be an individual style of language in future?

Thanks for your kind support.

Appendix-4

This table lists some of the new slang words that are being used by these tertiary level students. Some of them are used as adjective. Some of the new words shows elements of code switching, some proved to be taboo words in the context of our culture and use of some slang words have been noticed as well. All the words described in the above table are collected from the data gathered from the participants.

Slangs	Literal meaning	Intended meaning	Origin of words	New words	Taboo words	Code Switching	Comments
Jotil, kothin	Something complex or difficult to solve	To describe the extreme good of anything	Bangla				
josh, chorom jhakkas		To describe the positive quality of anything		Jhakkas is being transformed into jhakkus by some young people			
fatafati	To describe extreme action of fighting	To say something beautiful or wonderful	Bangla				
Abar jigay	Asking something again	To ensure something/to agree with someone	Bangla + English				Abar+Jigai=Abar jigain Abarjigai+s=Abar Jigs combination of "S" suffix in Bangla
Mama	Mothers brother	To address a member of the peer group	Bangla				
Shala	Brother in law	To address someone from the peer group	Bangla				It is used for calling someone names sometimes s used for calling someone names sometimes
dude, buddy	Friend	To address someone from the peer group	English				
pangkha	Hand fan	To cheer	Bangla				

		someone up/hooligan					
khaise	Associate with eating	Being surprised by something	Bangla				
fao	Free things	Stupid talks or thoughts	Bangla				Very popular among youth
vabs	Being moody	Moody in negative	Bangla + English	Now using as vabz			Over used by the youth
off ja,	To stop or off	To stop someone	English + Bangla			Adding bangla 'ja' with off	
Ajob	Peculiar	To explain something strange	Bangla	It is becoming ajib nowadays		Switching to Hindi from Bangla words	
jabardast, mardanga	Something very gorgeous	Something very nice	Bangla				
Nigga	To point out the black people	To look down upon someone/ something	English				Sometimes they used in terms of negative
Fo-Shizzle, Ma-Nizzle,	used by Snoop Dog hiphop musical band in some song and got popularized	To look down upon someone/ something	English	all are distorted forms of the English slangs but not originals			The participants who wrote this in the questionnaire are from abroad
G-wizz,							The participants who wrote this in the questionnaire are from abroad.
Copa/ Kopa	To chop fish or meat or something like that	Having sex with someone	Bangla		This is a taboo word in our society		
Upta dimu	Having sex with some one connotation	Bangla				Again a taboo word	These are totally taboo words in our society.
Sucks, fuck you		sexual connotation	English			Taboo words	These are randomly used by the young people now days
Bal	Hair	Used as a slang for pubic hair to say that	Hindi			Taboo in Bangladesh context	

		someone is useless					
jotil mal		To indicate sexy girls	Bangla and Hindi				
son of a bitch							
bokchod		Someone very stupid	Bangla				Randomly used by males
Abbey		To address someone in the peer group	Hindi			It is a Hindi word but randomly used in Bangla or English sentences.	