

Gender Based Variations Among Code-Switching in Bangladeshi Undergraduate Students

By

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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.
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Approval

The thesis titled “Gender Based Variations Among Code-Switching in Bangladeshi Undergraduate Students” submitted by Jerin Tashnim Nishu, ID:21303011 of Spring, 2025, has been accepted as satisfactory in partial fulfillment of the requirement for the degree of BA in English on [Date-of-Defense].

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Ethics Statement

This study follows significant ethical guidelines to ensure that all participants were treated fairly and with respect. Before collecting the data, the participants were asked about their permission regarding their consent to give their natural speech recordings. They were informed about the purpose of the study, were aware of what this paper is about, what they will be asked to do, that their participation is voluntary, and that they can stop at any time without any problem. To ensure confidentiality and anonymity, participants' real names and identifying details will not be used in any transcripts, analysis, or reporting of results. All data, including audio recordings, will be securely stored. The recordings will be used only for academic purposes, and participants will be informed of how their speech data will be used, stored, and ultimately deleted after the research is complete. This shall also ensure that the study will be done considering the participants are from the required age and gender group, particularly if participants are from the same academic institution. Special attention will be given to avoid any form of discrimination or bias, especially regarding the gender-based focus of the study. Moreover, Respect for cultural and linguistic sensitivity will guide the research process at every stage.

Abstract

The Code-switching practice between the languages English and Bangla is a prevalent linguistic feature among Bangladeshi undergraduate students, which reflects their language usage and bilingual language practices. This research examines gender-based variations for the practice of code-switching among Bangladeshi university students, by focusing on the aspects of frequency and types of code-switching, variations according to topic-based patterns among both genders, and focusing on differences in frequency and types of switching, topic-based patterns, and the students' grammatical and lexical choice and reflecting on existing theoretical backgrounds that highlight the differences for this practice used by male and female speakers. Using a qualitative research approach, this research has analyzed the natural speech recordings from ten male and ten female undergraduate students. By analyzing the recordings of the participants in this study, the frequency of code switching, the dominant type of code-switching among the participants, the grammatical structures and lexical choice differences, and relevance to existing models to navigate gender-based differences for the practice have been examined from the participants' spontaneous speech patterns. From the findings suggest that, that intra-sentential code-switching was the most frequent form among the participants on whom the study was conducted. Though the female participants show a greater syntactic and lexical variation, the male participants, on the contrary, have used switching more for structural or topic-based patterns. Moreover, the topic-based variations from the participants further showed that the male participants opted for this practice during analytical or factual discussions, while the female participants tended to use this practice more while talking about reflective or expressive topics.

Keywords: Code switching; practice, gender-based variations; tag-switching, inter-sentential switching; intra-sentential switching; types; patterns; frequency; lexical choices; topic variations; undergraduates; sentence structures; vocabulary choices; topic influence; variations, community; participants; speech.

Dedication

I dedicate my thesis work to my father. His personality really inspires me to never give up, even when I am feeling under the weather on the hardest days. To my mother, who always motivates me to keep going and fight against the prevailing injustices of society. Moreover, to my supervisor, ma'am, for guiding me through every step in writing this research paper. Lastly, to all of the martyrs of the July movement for standing against injustice and fighting for their rights unitedly.

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List of Acronyms

CS	Code -Switching
ELT	English Language Teaching
ESL	English as a Second Language
NS	Native Speaker
CM	Code-Mixing
IS	Intra-Sentential Switching
IES	Inter-Sentential Switching
TS	Tag Switching
INT	Interview Transcriptions
WM	Word Mixing
GS	Gender Studies
SA	Speech Act
TA	Thematic Analysis
ECS	English Code-Switching
BCS	Bengali Code-Switching
CSF	Code-Switching Frequency

Chapter 1

Introduction

1.1 Background

Language is a medium of communication and a prominent tool through which people express their identities, cultural affiliations, and social pragmatic behavior. In today's world, multilingualism has become a common prevailing factor as language is used for various purposes in the social discourse, especially in countries like Bangladesh. In Bangladesh, people speak multiple languages in different domains of life for various purposes. In Bangladesh, English is highly valued, as English-speaking individuals are highly regarded in almost every profession. Most of the educational institutes and multinational companies give priority first and foremost to English Fluency. Although the official language of Bangladesh is Bengali, English is widely used in various contexts throughout the country. As such, importance is placed on the usage of English; the code switching often occurs inclusively between these languages.

On top of that, English is considered the second language of Bangladesh. Therefore, code switching is frequently used among these languages when communicating. Gumperz (1982) defines “code-switching- as " a juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or subsystems.” In Bangladesh, the use of different languages in communication is prominent. Often, in the same sentence, words and phrases are exchanged between languages, such as English words in a Bangla sentence or Bangla words in an English sentence, by a native Bengali speaker for several reasons. Mostly the speaker wants to clearly state the meaning, make the sentences grammatically correct, or, for lack of appropriate English words or Bengali words, or phrases to represent the context in which the speaker wants to familiarize. Therefore, Code switching refers to the practice of

alternating languages in different socio-pragmatic situations. “Code in sociolinguistics simply refers to a language or a language variety.” (Khullar, 2018). The practice of this linguistic phenomenon occurs in a variety of contexts, such as informal conversations, academic discussions, and the consumption of media in the country by the speakers.

Code-switching has been studied extensively in sociolinguistics, and scholars have identified several types depending on where and how the language alternation occurs.

For the undergraduate student community, this practice has become a norm of daily communication. This process is often influenced by certain social, specific cultural, and a number of linguistic factors, with the language usage usually depending on the context of use, targeted audience, and speaker's intentions to convey meaning and seek validation. There are certain variations in the practice of code switching. Researchers involved in this field have identified several types of code-switching, which are dependent on how, in what context, and where the adjustments in speech patterns occur. As Poplack (1980) states, “Languages may, in principle, be combined at any level of linguistic structure, but community studies reveal that three are favored. These display varying degrees of syntactic involvement of the languages involved, and therefore require differing degrees of bilingual proficiency to achieve a ‘felicitous’ outcome.” According to the classification that she has segmented, there are three major types involved in the process of code switching such as tag-switching, inter-sentential switching, and intra-sentential switching.

Firstly, if tag switching is the practice of code switching, which has a relation to tags or small words, or “phrases “used in sentences. This category or type of code switching takes place or occurs in speech delivery or reproduction when a short phrase or tag from another language is incorporated or added at the start or end of a sentence. For instance, “Tumi asbe tomorrow, right?”.

In the above example, the main sentence is in Bangla, but the phrase or tag from another language, which is English “right,” has been added at the end of the sentence. So this practice of mixing a hint of English expression or few phrases of English expression or few phrases of English or other languages for other contexts, is basically tag switching. This expression makes the sentence sound natural or friendly.

Secondly, another category or type is inter-sentential switching, which is the practice of code switching that occurs when a person switches languages between sentences. For instance, “Ami ajk class e jabona. I'm feeling really tired today.” The first sentence is in Bangla, and the second sentence here is in English. This type of switching happens after one sentence ends and at the start of another sentence.

Thirdly, comes Intra-sentential switching, which is mixing both languages. For example: “Ajk amar anek mood ta off, so I don't feel like doing anything, especially cooking.”

For this example, there is a mix and balance of usage of both languages alongside each other. This type of code-switching or shifting between languages occurs when both languages are mixed within the same sentence. This practice of switching requires more language proficiency and knowledge about grammar and vocabulary structures.

These three categories show how speakers alternate between languages in different ways depending on the context and their level of bilingual ability. Tag-switching is the specific category of the practice of code-switching that incorporates the addition of short phrases like “right?” or “you know?” to make speech and sentences sound more natural and to convey meaning. Simultaneously, Inter-sentential switching occurs when a speech is being conveyed by a person, and that individual changes the language after they have finishes speaking one sentence and starting another one when, then it happens that the person changes the language after finishing one sentence and starting another. In the case of Intra-sentential code

switching, it incorporates a mix of both languages within the same sentence, which requires a more advanced language acquisition and usage to show fluency and to maintain correct grammar and convey the right intended meaning. In Bangladesh, all three categories are commonly used in daily communication, especially among undergraduate students who are habituated in the use of both languages, which are Bengali and English. Language is a medium of communication and a prominent tool through which people express their identities, cultural affiliations, and social pragmatic behavior. In today's world, multilingualism has become a common prevailing factor as language is used for various purposes in the social discourse, especially in countries like Bangladesh. In Bangladesh, people speak multiple languages in different domains of life for various purposes. In Bangladesh, English is very popular as English-speaking people are given importance in almost every profession. Most of the institutions and companies of the country give priority to English fluency. Though Bangla is the official language of Bangladesh, English is functionally and frequently used as a second language in the country. Due to the importance of the English language and its importance in usage of the Language, the practice of code switching usually and frequently occurs between these two languages.

On top of that, English is considered the second language of Bangladesh. Therefore, code switching is frequently used among these languages when communicating. Bangladesh's language community is a multilingual speech community; thus, the practice of code switching or alternation of languages is a common language practice, especially among the university student community. However, despite the prevalence of code switching, gender-based variations and differences for this language practice remain much underexplored and need to be shed light on in the context of Bangladesh. Moreover, the issue that code switching can be different among different genders and in the use of their languages in different linguistic discourses, which shall be portrayed in the paper.

1.2 Problem Statement

University students in Bangladesh frequently engage in code-switching in their speech in social settings where both Bengali and English are spoken simultaneously. According to Banu and Sussex (2001), the practice of code switching and code mixing is commonly seen in spoken language in Bangladesh. Students of private universities show a positive attitude towards code Switching and code Mixing, and they are ready to accept any change in the Bangla language for the sake of code Switching and code Mixing (Mamun, 2012). Though there are structural characteristics and educational impacts that can be associated with this phenomenon and practice, in consideration of the university context, it has been the objective of many studies. Moreover, how gender differences influence this behavioral pattern of speech or language use has received less attention. Undergraduate students of both genders frequently have different social standards, certain cultural expectations, and variations in communication methods, which may have a distinct impact on how they switch codes during language use for different purposes.

However, existing studies on code switching give less exposure to gender-based variations. “Many studies on code-switching pay little attention to gender as a confounding variable and ignore gender differences either directly or after a simple screening. While these researchers denied the existence of significant gender differences.” (Huang et al.,2020). There are a lot of differences in the speech of men and women, which should be explored while addressing studies regarding code switching. “Therefore, it is necessary for future studies on code-switching to ‘look locally into gender’” (Huang et al., 2020).

In Bangladesh, different gender roles still shape their social, cultural, and educational expectations for the genders. These differences can have an impact on how, when, and why a

person belonging to a gender does code switching, though academic research in this field remains comparatively unexplored in the Bangladeshi context.

However, the existing research in Bangladesh is inadvertently providing insufficient data or analysis about how gender influences language changes. This creates a knowledge gap, particularly in understanding how language use connects with gender identity in the Bangladeshi context.

1.3 Research objectives

The research objectives of this paper are as follows:

- To examine the frequency and types of code switching among male and female undergraduate students.
- To identify and look into how the topic of discussion from students impacts the patterns and frequency of code switching in students' spontaneous speech.
- To examine the grammatical structures and vocabulary choices involved in code-switching among male and female undergraduate students.
- To interpret the relevance of existing models regarding male and female language differences to the differences of gender- based code-switching practice.

1.4 Research Questions

The research questions of this paper are as follows:

- How does the frequency and type of code switching differ between male and female undergraduate students?
- How does the topic of discussion influence the way male and female undergraduate students use code-switching in their natural speech?
- How do male and female undergraduate students differ in their use of grammatical structures and vocabulary during code-switching?
- How are gender-based differences in code-switching relevant to existing models regarding male and female language differences?

1.5 Significance of the study:

The purpose of the study is significant as it is an attempt to address the gap in sociolinguistic research by examining how gender-based speech patterns influence language practices among Bangladeshi university students. While code switching has been a subject of study and has a lot of variations, very little exposure has been given to gender- based variations involved in this practice. By focusing on a certain age group of male and female undergraduate students from different educational institutions, this study aims to provide a nuanced understanding of how social norms and individual linguistic preferences affect gender-based language usage in speech patterns. The findings shall contribute to an inclusive language usage, topic-based differences, and put an effort to signify future research in gender-based language use in the multilingual speech community of Bangladesh.

Chapter 2

Literature Review

2. 1 Code Switching, Language, and Community

In communities where multiple languages are used, code switching during conversations and other forms of spoken discourse is a common practice. Code switching can be defined as the use of two or more languages in the same conversation or utterance. This is a common occurrence in many parts of the world in situations of native bi- or multilingualism, immigration, and regional minorities (Chorlos,1997). Additionally, she states that, “Code switching is far from a homogenous phenomenon and the actual behavior involved varies depending on the sociolinguistic circumstances as well as actual behavior involved varied depending on the sociolinguistics circumstances as well as the language combination concerned.” (Chorlos,1997). As several contexts influence language shifts, the purpose of this paper is to look into how gender roles influence code switching among Bangladeshi university students and what linguistic and social factors contribute to these variations, shedding light on the gaps existing in this research. Moreover, by synthesizing relevant prevailing studies from the context of Bangladesh, this paper provides a ground for further research based on the particular issue. In *Discourse Strategies* (1982), Gumperz introduced the concept of “contextualization cues”, explaining that speakers use linguistic features that are included in code switching. Moreover, “Contextualization cue” seems to be the one notion that has been unanimously accepted in recent literature on the pragmatic motivations of code-switching (Brain, 2004).

2.2 Theoretical Background on Language Variation and Code Switching

Firstly, one of the prominent features in the language of multilingual societies is the variety in speech according to the contexts in which people use language. One of the core features of language use in multilingual societies is the variation of speech according to context.

Sociolinguists suggest that individuals shift between different varieties of language depending on the situation and demands. In other words, in every community, there is a range of varieties from which people select according to the context in which they are communicating (Holmes, 2013). This phenomenon is particularly prevalent in the university environment, where students interact within a range of diverse social, academic, and digital spaces. Certain contextual factors are further influenced by gender, where male and female speakers may select different tones and vocabularies even while speaking in the same language for the same situation. The existing studies suggest that women and men often differ in their language choices due to distinct socialization patterns, cultural expectations, and communicative goals (Holmes, 2013). Women usually use language in situations where they have been observed to use language to build solidarity, maintain social relationships, and express their emotions, while men use language more in terms of asserting their authority, to convey information, or in order to achieve a competitive advantage.

Moreover, while observing these variations in language, gender is an essential aspect that has to be taken into consideration. Women used more words related to psychological and social processes. Men referred more to object properties and impersonal topics. (Mathew et al., 2008). Studies show distinct patterns in the kinds of words used by men and women. From research, it can be seen that gender is a key factor in shaping language use. (Mathew et al., 2008) suggests that “women use more words related to psychological and social processes,” while “men referred more to object properties and impersonal topics.” These distinctions

reflect broader gendered socialization tendencies, in which women may be encouraged to convey emotions and relationships while males are more likely to employ impersonal or task-oriented language. These patterns or inclinations can be seen in university students' daily speech, manifesting themselves as language choices, topics of speech from participants and discussion, and the way of expression of speech. Hence, this practice among undergraduate students' speech of both genders is influenced by a variety of social, academic, and conceptual contexts.

Moreover, the theories that are centered on language and gender portray a framework of the linguistic features in the language based on gender differences. Robin Lakoff proposed that women are more likely than men to use tentative speech forms (e.g., hedges, quantifiers/disclaimers, tag question intensifiers). (Cambel and Rachael, 2011). Moreover, Lakoff identifies nine linguistic features that comprise a style of language which she labels 'women's language', as this style dominates the language of most women. Examples of these features are hedges, empty adjectives, intensifiers, and tag questions, all of which are problematized as they contribute to the oppression of the 'woman's identity, by denying her the means of expressing herself strongly.' (Amalie, 2019). Lakoff argued that women's language is shaped by their socially subordinate roles and showcases certain different features from men's language use. Robin Lakoff (1975) introduced the concept of "women's language", arguing that women are more likely to use tentative speech forms such as hedges, intensifiers, tag questions, and disclaimers. Campbell and Rachel (2011) support this view by noting that these create a tone of uncertainty or politeness. Amalie (2019) further critiques this by stating that these linguistic habits contribute to the oppression of women's identity as they deny women the means of strong self-expression. Lakoff's theory reflects the broader idea that women's speech reflects their lower position in the social hierarchies, an idea that remains influential in gender and language studies.

Therefore, according to Lakoff's studies on women's language, there are certain patterns and features in the language of women when they speak. So variations in speech of both genders are bound to have certain differences while using language in different contexts.

Additionally, studies also show that gender dominance can shape language shifts. Studies on gender dominance have found some discourse features of dominance in conversation, such as overlapping, interruption, topic shift, turn length, and distribution of a number of turns (Maryam and Arezoo, 2018). The studies of Zimmerman and West (1975) are mentioned while narrating on gender dominance, which interprets linguistic differences in women's and men's speech as a reflection of men's dominance and women's subordination. In the case where the host had a lower social status than the male guest, it was found that the woman interrupted more often than the man. The result in the last case does not support the dominance approach, which points out that men dominate women in conversation (Sapabsri et al., 2018). Men's speech often reflects dominance, while women's speech may be more passive or interrupted.

The dominance approach, by Zimmerman and West (1975), suggests that men dominate conversations by interrupting more often and controlling the topic. Their findings interpret men's frequent interruptions as a reflection of societal dominance over women. Additionally, studies by Maryam and Arezoo (2018) expand on this by identifying features like overlapping, topic shifts, and unequal turn distribution as indications of dominance. However, Sapabsri et al. (2018) challenge this view by noting that in contexts where women possessed lower social statuses, they sometimes interrupt more, contradicting the traditional dominance perspective. These findings suggest that language dominance may also be situational or culturally dependent. The linguistic dominance and features based on the previously

mentioned study show that men are dominant in terms of gender roles in terms of social conditions, which are evident in their speech in daily conversation in different discourses.

Therefore, according to theories, it can be said that there is a linguistic difference between the speech of men and women. As stated by Sherazum, Amzad, and Meherun (2020), women exercised some linguistic features that are believed to be used more by females than men, such as gradual topic development, frequent and minimal answers (Fishman, 1980). This paper shows the differences in linguistic features of both genders and mentions the theoretical studies of Fishman as gender-based studies in this regard. Women often do more interactional work in conversations, including topic management and listener support.

Fishman (1980) observed that women engage in more interactional labor during conversations. They tend to follow the usage of gradual topic development, give frequent backchannel responses (like “uh-huh” or “yes”), and contribute minimal responses to keep interactions convenient and easy. Sherazum et al (2020) also state that such features are more common among women than men. These strategies, while interacting, suggest that women's speech is more oriented or engaged toward maintaining dialogue and social cohesion, reflecting their social roles and expectations in communication.

Moreover, according to Deborah Tannen's model, there is a contrast between the language use of men and women. Tannen (1990) proposed that women and men speak with different communicative styles and that these styles result in fundamental misunderstandings between women and men. That is, women and men use different language codes and draw different inferences from messages. At the core of her argument is the notion that women focus on inclusion and support from others (solidarity), whereas men focus on levels of dominance and control (power) in social interaction (Renee and Mark, 2004). Her theory shows the characteristics of language differences between the genders while using language for

communication. Tannen proposes that men and women have different but equal communication styles rooted in social goals.

In contrast to the deficit or dominance approaches, Deborah Tannen (1990) introduced the difference model, which sees male and female speech as reflecting different communication goals rather than power imbalance. According to her, men usually value independence and status, which causes them to adopt a direct and assertive style, while women give priority to connection and solidarity, often using supportive and inclusive speech. Renee and Mark (2011) state this by highlighting that, “women focus on inclusion and support from others, whereas men focus on levels of dominance and control.” Tannen's work suggests that misunderstandings between genders arise not from inferiority or dominance but from differences in conversational styles or speaking patterns.

Furthermore, the existing theoretical framework on gender studies proves that both men and women have differences in their speech and language use, and several factors influence the differences in patterns and nature of language use in different contexts by men and women. Theoretical frameworks collectively show that gendered language use is complex and contextually driven.

Each theory is considered irrespective of whether it emphasizes power dynamics, social roles, or communicative goals contribute to a more comprehensive understanding of gender-based language patterns. While Lakoff focuses on subordination, Zimmerman and West's studies provide an assertion on dominance, and Tannen emphasizes difference. All these theoretical frameworks portray that men and women do not speak similarly, and their language usage reflects corresponding social, cultural, and institutional factors. These insights are essential for analyzing code switching and other linguistic phenomena among university undergraduate

students as they influence not only just on what is said but also why and how speech is conveyed.

2.3 Existing Code-Switching Studies in the Bangladeshi Context

The existing studies on code-switching variations among Bangladeshi students also showed how this practice has become a norm in the daily use of language. Several studies have explored the nature and extent of code switching among Bangladeshi students. For instance, a study at North South University portrays the nature of code-switching prevailing among students. In a percentage total of 85% of the English version, students use code-switching in their conversation. In comparison to males and females, 69% of females use code-switching, and 16% of males use code-switching in their conversation. (Ashek and Tania, 2021). This suggests a significant prevalence of code switching among female students in comparison with male students. Moreover, a large number of students shift their languages very frequently. Students, who are used to following the medium of instruction in Bangla, shift their language less frequently.

Again, from this study, the nature of code switching can also be observed among university students. Intra-sentential code switching occurs frequently in the classroom, and it is the dominant pattern in terms of frequency of occurrence. Inter-sentential code switching seems to transpire occasionally, and tag switching is the least used code switching, as it occurs rarely (Rashid, 2014). Moreover, from a study conducted on a private university in Dhaka, the students reveal why they use code switching in their language. 70% of the students switch codes to communicate better, which means they prefer code-switching to express their ideas in a smooth and comprehensive way. Thus, they agree that code-switching establishes more effortless communication (Tanvir et.al, 2022). Moreover, according to research on

Dhaka University students who are hall residents, the reasons for code switching in their speech have been analyzed and found. 18% of the total participants think that code-switching (CS) increases their smartness. According to them, when they mix English or Hindi with Bangla, it makes them smarter than those who cannot do so. The result may suggest that young people are accepting English as the way to be smart. 7% use code-switching to avoid misunderstanding while having their conversation (Sadequl, 2018). Moreover, in a research study, students' opinions on the effectiveness of code switching were also portrayed. total(66.67%) agree with the concept that codeswitching helps communicate the exact meaning. Among them, 66.67% of 15 female students and 66.67%) of 15 male students say yes, it is effective. But 33.33% say no, it is ineffective from the viewpoint of accuracy. This table also shows that (33.33%) of 15 female and (33.33%) of 15 male students do not agree that code switching is effective (Ruhul, 2020). Additionally, the motivations behind code-switching among university students have also been found. Students claimed to switch codes to communicate With their peers, and a much smaller percentage claimed to do so to express their cultural identity and to fill lexical gaps (Maida et .al, 2022).

2.4 Research Gap

Despite the growing research on code switching among university students in Bangladesh, notable gaps remain, especially about gender specific matters.

While some research has explored the reasons behind code-switching in educational settings (Viralan, 2023), the influence of gender on the frequency and preferences of code-switching remains an underexplored area (Akbar et. al, 2024). There are many studies on code

switching, though the gender-based variations on code switching are not fully addressed, as most of the studies focus on other factors rather than concentrating on gender-based factors. Further research is needed in this regard. Further research is needed to explore if male students use code switching differently than females, potentially using it to establish or demonstrate knowledge in a particular subject (Akbar, Fadhila, and Safnil, 2024). Insufficiently researched are the differences based on gender, the motivational factors behind code-mixing, and whether these motivational factors differ due to the gender of the speakers (Buriro and Buriro, 2018). Several studies have been conducted on code switching, but the focus on the motivational factors of code switching has not been properly explored. Again, how genders have different variations, reasons, and motivations behind code switching has received less focus. Therefore, the limited exploration of gender-specific motivations behind code switching is the research background.

Again, due to code switching, the language use patterns are continuously changing as a result of new variations in the same language being seen in the new generation, which is not much explored. Nonetheless, there is a lack of robust research on the emergence of a New English for code-switching (Arony et. al, 2022). Additionally, the number of studies on the Bangladeshi background is comparatively limited, as the studies are mostly focused on Western settings. Therefore, collecting data is a challenge in the Bangladeshi context or background. Again, there is insufficient analysis on the academic implications of gender-based variations of code switching. Moreover, the data for this practice should be compared between both genders across different departments of an institution, which is also not prevalent in the existing studies. Again, the sample size from the studies is relatively small. Therefore, it does not address the variations properly, as there might be other types of

changes on a larger scale. Therefore, addressing these research gaps is crucial not only for understanding gender-specific language practices but also for developing more efficient pedagogical approaches within the context of Bangladesh.

Chapter 3

Methodology

3.1 Nature of Research

Qualitative research methodology is used for this research paper to gain a detailed understanding and explore gender-based variations in code-switching practices through the analysis of naturally occurring speech among Bangladeshi undergraduate students.

According to Bustin et al. (1998), the key characteristic of qualitative research is that it facilitates the researcher's understanding of the assigned phenomena by those being studied.

The direction of the research is guided by the research subjects to a much greater extent than is usual with quantitative strategies. According to Greenhalgh and Rod (1997), qualitative research is generally used to make sense of or interpret phenomena in terms of the meaning people bring to them. This paper shall use qualitative research methodology to analyze the differences in code switching among both genders in language switching and in variations of language usage in various social discourses. Moreover, the findings of the paper have been extracted from both qualitative and Quantitative data from the participants.

3.2 Method of Data Collection

The design of this research includes several steps from collecting data to analyzing it, and the necessary instruments as well, which shall be elaborated in the following subsections. The

method of data collection was gathered in such a manner that discusses and analyzes the findings in the form of both qualitative and quantitative data.

3.3.1 Sampling

The sample is the group of participants whom the researcher actually examines in an empirical investigation (Dörnyei, 2007). For this research, responses from 20 participants, both male and female, undergraduate students from different universities in Bangladesh, have been selected, and their responses have been collected. Thus, the targeted participant group of this study is first-year, second-year, third-year year and fourth-year students. In this paper, a purposive sampling method has been used to select participants who are bilingual and use both the language such as Bangla and English and regularly engage in regular speech interactions. Purposive sampling is an effective method in the context of this study. In a qualitative evidence synthesis, too much data due to a large number of studies can undermine our ability to perform a thorough analysis. Purposive sampling of primary studies for inclusion in the synthesis is one way of achieving a manageable amount of data (Ames et al., 2019, p.2). In the context of creating a sample, when researchers gather findings from multiple qualitative studies, the amount of information used in the paper can become overwhelming and difficult to analyze properly. By using the purposive sampling method, the number of data can be narrowed down, intentionally selecting only those studies that are most relevant and useful to their research aims. This analyzes the data more focused, organized, and manageable, while still capturing the key insights needed for synthesizing the data. The sample consisted of 20 undergraduate students from both genders from four universities in Dhaka, including both private and public institutions. The Participants' age range was from 18 to 24, and all of them had prior experience with both academic and social use of English. Additionally, the targeted sample group enabled a focused exploration of gender-based

variation in code-switching practices. Separate tables are provided below that provide information and context of the participants of this study from both gender groups.

Participant ID	Age	University	Department	Year
F1	20	Brac University	English and humanities	2nd year
F2	23	Brac University	English and humanities	3rd year
F3	24	Brac University	English and humanities	4th Year
F4	23	Brac University	English and humanities	3rd year
F5	19	Brac University	English and humanities	1st Year
F6	23	East-West University	BBA	4th year
F7	24	Brac University	English and humanities	4th year

F8	22	East-West University	BBA	3rd year
F9	21	Brac University	LLB	2nd year
F10	18	Brac University	English and humanities	1st year

Table1. Information of the female participants: age, department, and institution.

Participant ID	Age	University	Department	Year
M11	18	IUT	Civil	1st year
M12	24	Brac University	English and Humanities	4thyear
M13	23	Brac University	CSE	3rd year
M14	24	Brac University	English and Humanities	4th year

M15	20	Brac University	CSE	2nd year
M16	23	Brac University	CSE	4thyear
M17	22	East West	BBA	3rd year
M18	24	Dhaka college	English and humanities	4th year
M19	22	Brac University	English and humanities	3rd year
M20	19	Dhaka college	History	2nd year

Table 2: Information of the male participants: age, department, and institution.

Tables 1 and 2 portray the description of male and female participants who have been selected for this paper. A total of 20 undergraduate students (10 male and 10 female) who belong to the age group of 18 and 24 are the participants who made an effort to participate in the research work of this paper, as they participated in interviews. The participants come

from a variety of departments that have been shown in the table above across four universities in Dhaka, which consist of both public and private institutions. The purposive sampling technique was used to select participants who are bilingual speakers of Bangla and English and regularly engage in informal speech interactions in a variety of contexts. This gender based and balanced sample allows for a comparative analysis of code-switching practices between male and female students and speakers.

3.4 Research Instruments

The primary instruments for data collection include Audio recordings of spontaneous natural speech from participants in informal university settings like cafeterias, common rooms. Notes taken during observation of participants' communication behavior. Semi-structured interviews with participants to understand their perceptions, usage, context, and frequency of usage of the practice of code-switching.

3.5 Data Analysis Procedure

After data collection, thematic analysis will be followed to analyze the received data.

According to Barun and Clarke (2012), “Thematic analysis is a method for systematically identifying, organizing, and offering insight into patterns of meaning (themes) across a dataset. Through focusing on meaning across datasets, thematic analysis allows the researcher to see and make sense of collective or shared meanings and experiences.”

The data was collected from spontaneous conversations, ensuring that language use is observed in its authentic social context. The data obtained from participants shall be analyzed using thematic analysis. All recorded conversations were transcribed with special attention to

instances of code switching. Naturalistic inquiry has guided the research process, focusing on the participants' everyday linguistic behavior. The primary method of data collection involves audio recording of casual discussions and participant observation. The findings discussed have been obtained from both in the form of qualitative and quantitative data. The sampling method used here was purposive sampling targeting undergraduate students from different departments of both genders to observe code-switching instances across genders. The collected speech has been transcribed and subjected to thematic analysis, with attention to patterns, functions, and gender-based differences in code-switching behavior.

3.6 Ethical Consideration

This study follows significant ethical rules to make sure that all participants are treated fairly and with respect. Before collecting the data, I will ask for each participant's permission that whether they consent to give their natural speech recordings. They will be told what this study is about, what they will be asked to do, that their participation is voluntary, and that they can stop at any time without any problem. To ensure confidentiality and anonymity, participants' real names and identifying details will not be used in any transcripts, analysis, or reporting of results. All data, including audio recordings, will be securely stored. The recordings will be used only for academic purposes, and participants will be informed of how their speech data will be used, stored, and ultimately deleted after the research is complete. This shall also ensure that is study will be done considering the participants are from the required age and gender group, particularly if participants are from the same academic institution. Special attention will be given to avoid any form of discrimination or bias, especially for the gender-based focus of the study. Respect for cultural and linguistic sensitivity will guide the research process at every stage.

Chapter 4

Findings and Discussion

The findings for this paper have been extracted from 20 participants, both male and female. The objective of this segment of the paper is to portray and shed light on the findings from the study on the gender-based variations in code-switching among Bangladeshi undergraduate students. The analysis that has been done based on the obtained data from 20 participants, consisting of 10 male and 10 female participants who are undergraduate students and belong to the age group of (18- 24), through their natural speech recordings and observations from their natural speech align with theories. Code-switching, by definition, describes a sociolinguistic phenomenon that relates to language switches, dialectal variations, and stylistic, pragmatic alterations and syntactic or structural variations at the word, phrase, or sentence levels. (Almelhi,2020)

As it can be stated, code-switching is a linguistic and social phenomenon. Therefore, the findings that shall be narrated in this segment are organized thematically, which correspond with the research objectives and the research questions that have been portrayed previously in the paper. The themes by which the findings shall be synthesized are: the frequency and the types of code-switching, the topic-related patterns in code-switching, and the differences in the grammatical and lexical usage during the practice. This chapter also discusses the findings in the form of both qualitative and quantitative data for providing a comprehensive analysis of the practice of code switching. The findings from the chapter of the paper are interpreted to show the gender differences in these practices.

Overall, this chapter is an attempt to portray the empirical core of the paper, which examines the significance of the ways in which the male and female Bangladeshi undergraduate

students negotiate bilingual communication through this practice. Through a combination of statistical patterns along with qualitative examples, the findings of the paper are an attempt to show both the similarities and the differences across gender, while relating the patterns to the relevant sociolinguistic theoretical framework. The following section of this paper is organized around the key research questions and research objectives: frequency and the types of code-switching among the genders, the impact of topic variations in their natural speech, the grammatical and lexical choices, and the relevance of existing models regarding male and female differences to the differences of gender-based differences for code-switching. Each part offers an understanding approach by illustrations of the data, as it climaxes with a discussion of how the findings increase our knowledge of code-switching among undergraduate students and higher education in Bangladesh.

4.1.1 Frequency and Types of Code-Switching

To look into the frequency patterns and types of code switching among participants, this study employs Poplack's (1980) code-switching typology. She segmented the practice of code-switching into three categories or types, such as: Tag-switching, inter-sentential switching, and intra-sentential switching. This theoretical framework is suitable for gaining a comprehensive understanding of how Bangla and English are switched in participants' spontaneous speech production. Thus, by implementing Poplack's Model, this analysis is an effort to identify the forms of this practice of code switching that are most frequent among both male and female undergraduate students.

4.1.2 Frequency and Types of Code Switching Among Male Participants

In the segment of this paper, the findings from the frequency and types that code-switching are categorized, which can be identified and observed according to the types of code-switching practice observed among male participants (11- 20), through

spontaneous speech recordings. The findings highlight and portray that all male participants engage in diverse and different scales of the practice of code switching between the languages of Bangla and English. In which intra-sentential switching is the most dominant aspect of the practice of code switching.

Here, the identification of the frequency and the categories or types of code switching done by the **male participants M (11–20)** based on the transcriptions from their natural speech has been done individually for each participant. This shall shed light and look into how often or frequently they use the code-switching practice and what type it classifies and falls under.

Firstly, for participant **M11 - Wasif**, the observation from the natural speech recording dictated as follows:

Frequency: High

Type: Mostly intra-sentential (Mixing among the languages English and Bangla within the same sentence) and a few instances of inter-sentential switching.

Examples from the transcription of a natural speech recording are stated below:

- “Robotics is not just a subject of science, eta ekhon amder life er ekta real part hoye gese.” → *intra-sentential*
- “Dhoro ekta car factory te worker ra jekhane 10 ghonta kaj kore shekhane robot 24 hours nonstop kaj korte pare.” → *intra-sentential*

- “Bangladesher farmers ekdin AI driven robots use kore fields manage korbe.” →
intra-sentential
- “Robotics is not only about opportunities eta niye onek ethical questions o ase.”
→*intra-sentential*
- “Robots are not replacing humanity. Tara actually amader shathe ekta partnership
build korche.”→*inter-sentential*

For participant M12, the observation from the natural speech recording is as follows:

Frequency: Moderate to High

Type or category: Dominance in Intra-sentential, with some instances of inter-sentential code-switching.

Examples from the transcription of a natural speech recording have been stated below:

- “World War 2 ashole ditiyo bisso juddho akta fascinating topic...” →
intra-sentential

- “Example if I am talking about the Atlantic theatre as you know there were two theatres in World War 2 akta theather chilo pacific theater akta japan r Americar moddhe hoyeche...” → *intra-sentential*
- “Prothome kintu natzi Germany anek effective chilo, natzi je armed forces chilo...” → *inter-sentential*

For participant M13 - Ayon, the observation from the natural speech recording dictated to as follows:

Frequency: High

Type: Mostly intra-sentential, frequent alternation between languages, with some inter-sentential switching.

Examples from the transcription of a natural speech recording are stated below:

- “Amar kache bektigoto vabe mone hoi ei jinish ta niye manusj bisesh kore students ra anek beshi suffer kore...” → *intra-sentential*
- “I really want to pursue a career in the Technological segment. Jehetu ami cse student amar kache art view instance valo lage...” → *intra-sentential*

- “Without proper skills, it is impossible to sustain in a competitive job market.

Another important thing is passion, amar moner moddhe akta strong believe

ache...”→*intra-sentential*

For participant M 14 – Rifaet, the observation from the natural speech recording dictated to as follows:

Frequency: Very

High

Type: Mostly *intra-sentential*; occasional *inter-sentential* and one or two tag switching.

Examples: Examples from the transcription of a natural speech recording have been stated below:

- “So the topic is code switching, I’m really happy that, but you give me a chance to talk about this topic jeta bolte chai je ei bisoy ta ki je amar jana mote duita basha mixed match kore...” →*intra-sentential*
- “My favourite anime is One Piece karon choto bela theke anime dekhe obboshtho...”→*intra-sentential*
- “So thank you, Jerin Tashnim, for giving me the opportunity...” →
inter-sentential

For participant M 15 – Samir, the observation from the natural speech recording dictated to as follows:

Frequency:High

Type: Mostly *intra-sentential*; a few *inter-sentential* switches.

Examples: Examples from the transcription of a natural speech recording have been stated below:

- “Bike riding sudhu akta vehicle na it's a feeling of freedom...” → *intra-sentential*
- “Dhaka sohor e je poriman traffic jam, eita niye easily jekono jaigai move kora jai.” → *inter-sentential*
- “Because bike er speed joto tuku nijer pokkhe control kora possible oto tutu porjonto uthano tai best...” → *intra-sentential*

For participant M 16 – Walid, the observation from the natural speech recording dictated to as follows:

Frequency:Moderate

Type: Intra-sentential switching primarily, with some inter-sentential examples.

Examples: Examples from the transcription of a natural speech recording have been stated below:

- “Ami ebong amar mot 4 jon friends decide korlam je amra savor e biruliya te golab gram dekhte jabo.” → *intra-sentential*
- “First of all, amra shobai pouchalam share noitar shomoi Mirpur Diyabari Ghate.”
→ *intra-sentential*
- “Then we got on a boat, and after 15 minutes the boat started. As you know, ekhon borshakal so nodite prochur pani.” → *inter-sentential*

For Participant M 17 – Muntakim, the observation from the natural speech recording dictated to as follows:

Frequency: Moderate

Type: *Intra-sentential* with some *inter-sentential* examples.

Examples: Examples from the transcription of a natural speech recording have been stated below :

- “So usually manush tader anek dhoroner escape from reality khuje...” →
intra-sentential
- “Amar kokhono kharap lage na gari chalate. Going at the office, going to daily works...” → *inter-sentential*

- “Car rides e gele tumi brishtir dine ber hocho bahire jhum jhum brishti hoche...”
→ *intra-sentential*

For Participant M18 – Shahriar Nibir, the observation from the natural speech recording dictated to as follows:

Frequency: High

Type: Intra-sentential dominant; occasional inter-sentential.

Examples: Examples from the transcription of a natural speech recording have been stated below:

- “You know climate change akhon ar distance problem na it already affecting our daily life, especially in Bangladesh.” → *intra-sentential*
- “Honestly speaking, news pori ba social media te dekhi climate change is our buzzword.” → *intra-sentential*
- “Economically, every year Bangladesh loses so many dollars because of floods and cyclones.” → *inter-sentential*.

For Participant **M 19 – Pallab Sarker**, the observation from natural speech recording dictated as follows:

Frequency:High

Type: Mostly observed to be *intra-sentential*, with a few instances of *inter-sentential* switching.

Examples: Examples from the transcription of natural speech recording has been stated below:

- “Jodi ami boli amar priyo shongeet shelpree der moddhe 90 ba 60's er time er Lata Mangeshkar amar always favourite ekjon singer...” → *intra-sentential*
- “Onek ey amake urdu songs niye bole amake je urdu vashar jonnoi amader basha andolon er shongramee hoyechelo to ami ashole mone kori je shilpo jinish ta totally alada...” → *intra-sentential*
- “So I have to hear Pakistani songs.” → *inter-sentential*
- “Amar Rabindra Sangeet shob thake beshy favourite listed...” → *intra-sentential*

For Participant M 20 – Nayan, the observation from natural speech recording dictated as follows:

Frequency: Very high **Type:** Intra-sentential dominant, with some inter-sentential code-switching.

Examples: Examples from the transcription of the natural speech recording have been stated below:

- “Nowadays it's not just a game, eta akta emotion akta passion and sometimes eta akta national identity...” → *intra-sentential*
- “Cricket was introduced to the Indian subcontinent by the British. Bangladesh ee prothom ee cricket choto choto level ee khel hoto...” → *inter-sentential*
- “Ami along amar friends ra onek cheerful chelam oidin. We are so happy on that moment...” → *intra-sentential*
- “Cricket is the heart of our emotion. So really love this game.” → *inter-sentential*

A table portraying the participants' M(11-20), frequency, dominant category or type of code switching, and examples from the transcription to show the findings is shown below

Participant	Frequency	Dominance of category or type	Example from speech

Wasif, M11	High	Intra-sentential	“Robotics is not just a subject of science, eta ekhon amder life er ekta real part hoye gese.
Dider, M12	Moderate to high	Intra-sentential	“World War 2 ashole ditiyo bisso juddho akta fascinating topic.”
Ayon, M13	High	Intra-sentential	“Jehetu ami CSE student amar kache data science valo lage.
Rifeat, M14	Very high	Intra-sentential	“My favourite anime is One Piece karon choto bela theke anime dekhe obboshtho.”
Samir, M15	High	Intra-sentential	“Bike riding sudhu akta vehicle na it’s a feeling of freedom.
Walid, M16	Moderate	Intra-sentential	“As you know ekhon borshakal so nodite prochur pani.”

Muntakim, M17	Moderate	Intra-sentential	“So usually manush tader anek dhoroner escape from reality khuje.”
Nibir, M18	High	Intra-sentential	“Climate change akhon ar distance problem na it already affecting to our daily life.”
Pallab, M19	High	Intra-sentential	“Jodi ami boli amar priyo shongeet shelpree der moddhe 90 ba 60’s er time er Lata Mangeshkar”
Nayan, M20	Very High	Intra-sentential	“Nowadays it’s not just a game, eta akta emotion akta passion”

Table 3: Instances of male participants in code switching in terms of frequency, dominant category, and example.

4.1.3 Summary of the findings

In this segment, a summary of the obtained findings from the previous reflection shall be narrated below in various segments, such as:

- **Frequency:**

All of the male participants show moderate to high levels of code-switching in their

natural speech patterns. Participants M14(Rifaet) and M20(Nayan) showed the highest frequency, while M16(Walid) and M17(Muntakim) showed relatively moderate levels.

- **Dominant type:**

Intra-sentential switching is overwhelmingly dominant across participants, showing natural bilingual integration in spoken discourse. *Inter-sentential* switching appears occasionally, often marking topic shifts or emphasis.

Now, here is a representation of the types and frequency of the code-switching practice in the form of a graph chart narrated below:

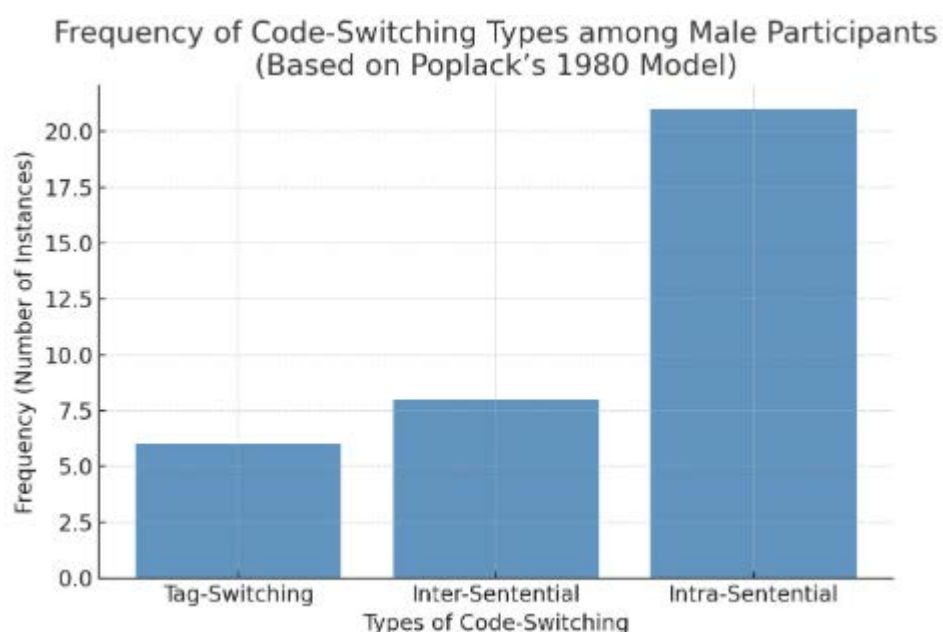


Fig1. Graph of male participants' instances, frequency, and types under the assumption of 20 instances.

4.1.4 Frequency and Types of Code Switching Among Female Participants

Here, the identification of the frequency and the categories or types of code switching done by the **Female participants F (1-10)** based on the transcriptions from their natural speech has been done individually for each participant. This shall shed light and look into how often or frequently they use the code-switching practice and what type (intra-sentential, inter-sentential, and tag switching) it classifies and falls under.

For Participant **F1 – Tasfia**, the observation from the natural speech recording dictated to as follows:

Frequency:

High

Type: Mostly *intra-sentential* (mixing Bangla and English within the same sentence) and a few *inter-sentential* instances.

Examples from transcription:

- “Ajke amar topic holo social media and students’ life.” → *Intra-sentential*

- “Think about this — amra jokhon ghum theke uthi, first kaj ta ki kori?” → *Intra-sentential*
- “This become our first thoughts. Eta clearly dekhay je social media has become deeply integrated into our lifestyle.” → *Inter-sentential*
- “Group projects or study sessions-er jonno ekta WhatsApp or Messenger group onek helpful hoy.” → *Intra-sentential*
- “So, how can students use social media wisely? Amar mone hoy kichu practical steps follow kora uchit.” → *Inter-sentential*

For Participant **F2 – Raha**, the observation from the natural speech recording is as follows:

Frequency: Moderate to high

Type: *Intra-sentential* dominant, few *tag-switching* (e.g., using short English expressions), and some *inter-sentential* cases.

Examples:

- “Thanks for selecting me as a participant. This is Raha.” → *Inter-sentential*

- “Ami bolbo je online shopping anek famous — shudhu Bangladesh-e na, whole world-e eta anek famous.” → *Intra-sentential*
- “So, ami first-e advantages gulo niye boli.” → *Tag-switching (“so”)*
- “Jodi ekta product valo na lage, tahole onno ekta page-e giye amra jiggesh korte pari je offer ache naki.” → *Intra-sentential*
- “So, amar mone hoy je shob jinis-er moto, online shopping-er-o advantages and disadvantages ache.” → *Tag-switching*

For Participant F3 – Nahin, the observation from the natural speech recording dictated to as follows:

Frequency: High

Type: Predominantly *intra-sentential*, with minimal *inter-sentential* occurrences.

Examples:

- “So, I was working on a project for one of my courses, and I was working on crochet art, jetake Banglate kushi katar kaj bola hoi.” → *Intra-sentential*

- “Like, I have seen my grandmother, my aunts, to do this type of work.” →
Inter-sentential
- “Tara bikal-e boshe boshe erokom kushi katar kaj korto, kintu ami eta serokom vabe dekhi nai.” → *Intra-sentential*
- “So, I researched a bit about this, and then I acknowledge that akono ei art form ta tmn stage painai jotota take pawa uchit chilo.” → *Intra-sentential*
- “Ei type-r akta motivation chilo amar.” → *Intra-sentential*

For Participant **F4 – Sumaiya** the observation from the natural speech recording is as follows:

Frequency:

Moderate

Type: Mostly *inter-sentential* and *intra-sentential*, with some *tag-switching* for transition.

Examples:

- “Hello, my name is Sumaiya Safnin. Thank you for choosing me as a participant.”
→ *Inter-sentential*

- “To cooking — bisoy ta ashole hocche je cooking bolte amra shavabik vashay jeta bhujhi seta holo bujhi ranna kora.” → *Intra-sentential*
- “I used to watch YouTube channels and try different types of recipes.” → *Inter-sentential*
- “For me, cooking je sudhu akta ranna r kaj seta mone hoina — it’s my hobby and passion o bola jai.” → *Intra-sentential*
- “Cooking has no gender division.” → *Inter-sentential*

For Participant **F5 – Ikra**, the observation from the natural speech recording is as follows:

Frequency:

Moderate

Type: *Intra-sentential* dominant with occasional *inter-sentential* switching.

Examples:

- “So first of all, thank you so much for choosing me as a participant for your work.” → *Inter-sentential*

- “It was between May to July, oi mash gular moddhe.” → *Intra-sentential*
- “But the good thing is, amar basha amon akta jaygay situated je, oikhan theke na, shamne-pichone, pashe shob khula.” → *Intra-sentential*
- “So finally, ekdin amar mone ase, bikal bela ami chaad-e gesi.” → *Tag-switching*
(“so”)
- “It keeps food exciting — not just the same sada bhat ar macher jhol.” →
Intra-sentential

For Participant **F6 – Labiba**, the observation from the natural speech recording is as follows:

Frequency:

High

Type: Mostly intra-sentential (mixing English and Bangla within the same sentence) with a few instances of inter-sentential switching.

Examples from the transcription of natural speech recording:

1. “Shopping mane sudhu market e giye product kena becha kora na. Eita akta experience. It’s a lifestyle, an experience, a culture, and a way to connect with society.” → intra-sentential

2. “Prothome hoto bazar r hat jekhane, people directly exchange products in local haatbazaars.”→intra-sentential

3. “Even today, in Bangladesh, akono amra dekhi traditional markets jekhane giye amra vegetables, fish, slices, meat khacha bazar r ki jeta amra niye thaki..” →
intra-sentential

4. “So the biggest is like Jamuna Future Park, which represents our modern shopping culture korche r ki.”→intra-sentential

5. “Ok ami manush r ta jani na but amar perspective e shopping is a refreshment.” →
intra-sentential

6. “Like online and offline shopping. Today, there’s a big debate between the two. I prefer offline shopping — going to stores, trying clothes, bargaining, and choosing products, myself.”→inter-sentential

For Participant **F7 – Proma**, the observation from the natural speech recording is as follows:

Frequency:

High

Type: Mostly intra-sentential (mixing English and Bangla within the same sentence) with occasional inter-sentential switching.

Examples from the transcription of a natural speech recording:

1. “Ajke ami akta khub common topic niye kotha bolbo — jeta holo university struggles.”→intra-sentential
2. “Honestly, university life dekhte onek colourful lage, but jekhon amra actually eitar moddhe thaki, tokhon realize kori je eitar struggle ta kotota painful.” → intra-sentential
3. “Then comes the assignments. Teachers ra bole, ‘It’s just a small task,’ but amar kache eita ekdom heavy lage.” → inter-sentential
4. “Sometimes eitake manage korte students ra unnecessary extra spend kore, just to fit in.” → intra-sentential
5. “So actually, we can learn from each other if we respect each other’s position. Eta ekta strength hote pare.” → intra-sentential

For Participant **F8 – Maisha**, the observation from the natural speech recording is as follows:

Frequency:High

Type: Mostly intra-sentential (mixing English and Bangla within the same sentence) with occasional inter-sentential switching.

Examples from the transcription of a natural speech recording:

1. “Ajke ami kotha bolbo makeup niye. Makeup sudhu rong er ekta khela noy — eta ekta art form, and it’s also about confidence.” → intra-sentential

1. “Prothome amra foundation use kori, but the thing is — amra ki jani, makeup use korar age foundation use korar age ki ki use kora lage?” → intra-sentential

2. “Then comes primer. Primer actually creates a smooth canvas, pores gulo ke blur kore dey, and skin ke matte kore dey.” → intra-sentential

3. “Eyeliner diye eyes define kora jay — liquid liner, pencil liner, gel liner — all have different effects.” → intra-sentential

4. “And yes — so many products exist, but remember: expensive doesn’t always mean better. Drugstore products are often very good too.” → inter-sentential

For Participant **F9 – Zumaiya Jahan**, the observation from the natural speech recording is as follows:

Frequency: High

Type: Mostly intra-sentential (mixing English and Bangla within the same sentence) with a few inter-sentential switches.

Examples from the transcription of the natural speech recording:

1. “Akhon amar biral ta onek shomoy ekla thakte pochondo kore. She likes her own company, but majhe majhe khub affectionate hoy — pashe boshe thake, adorney.”→intra-sentential
2. “Jokhon or khuda lage, tokhon onek daak deya shuru kore — you know how cats are!”→intra-sentential
3. “She has many funny activities — sleeping in random spots, suddenly jumping here and there, throwing things off tables.” → inter-sentential
4. “If I compare my two cats, my first cat (Tultul) is very calm and grumpy, but Tuli is the opposite — she loves running, jumping, and playing around.” → intra-sentential
5. “She communicates with me through meowing and by looking into my eyes — mit mit kore takiye.” → intra-sentential

For Participant **F10 – Sumaya Tahzabib**, the observation from the natural speech recording is as follows:

Frequency:High

Type: Mostly intra-sentential (mixing English and Bangla within the same sentence) with occasional inter-sentential switching.

Examples from the transcription of the natural speech recording:

1. “We all know that in Bangladesh, when we look at restaurant menus, we often see both Bangla and English used together.” → intra-sentential
2. ““Chicken biriyani served with salad and raita,”” → inter-sentential
3. “The dish names are usually in Bangla words like teheri sukuti and kacchi biryani are deeply connected to our tradition. If u try to translate them fully in english.”
→ intra-sentential
4. “But the descriptions often use English words such as spicy, hot, crispy, home-style — which make the menu look more modern and professional.” →
intra-sentential

5. “Amader doinondin conversation eo to emon hoy — like: ‘Ajke cholo amra park e jai,’ or ‘Amar biriyani khayte ichhe kortese today.’” → intra-sentential

A table portraying the participants' F(1-10), frequency, dominant category or type of code switching, and examples from the transcription to show the findings is shown below:

Participant	Frequency	Dominance of category or type	Example from speech
Tasfia, F1	High	Intra-sentential	“Honestly, ami always chesta kori English e fluently bolte.”
Raha, F2	Moderate to high	Intra-sentential	“Ami choto belai storytelling pochondo kortam.
Nahin, F3	High	Intra-sentential	“Online class e sobai onek shy chilo, but now everyone is quite interactive.”
Sumaiya, F4	Very high	Intra-sentential	“Cooking amar jonne ekta challenge, but I really enjoy it.”

Ikra, F5	Moderate	Intra-sentential	“Ami regular English vlog dekhi because it helps me with pronunciation.”
Labiba, F6	Low	Intra-sentential	“Shopping mane sudhu market e giye product kena becha kora na. Eita akta experience. It’s a lifestyle, an experience, a culture, and a way to connect with society.
Proma, F7	High	Intra-sentential	“Honestly, university life dekhte onek colourful lage, but jekhona amra actually eitar moddhe thaki, tokhona realize kori je eitar struggle ta kotota painful.”
Maisha, F8	High	Intra-sentential	“Ajke ami kotha bolbo makeup niye. Makeup sudhu rong er ekta khela noy — eta ekta art form, and it’s also about confidence.”

Zumaiya, F9	High	Intra-sentential	“Akhon amar biral ta onek shomoy ekla thakte pochondo kore. She likes her own company, but majhe majhe khub affectionate hoy — pashe boshe thake, ador ney.”
Sumaiya Tahzabib, F10	High	Intra-sentential	“Amader doinondin conversation eo to emon hoy — like: ‘Ajke cholo amra park e jai,’ or ‘Amar biriyani khayte ichhe kortese today.’”

Table 4: Instances of female participants in code switching in terms of frequency, dominant category, and example.

4.1.5 Summary of Findings

In this segment, a summary of the obtained findings from the previous reflection shall be narrated below:

Frequency: The analysis of natural speech recordings from ten undergraduate participants reveals that code-switching between Bangla and English is frequent and purposeful in their communication. Overall, the frequency of code-switching is high, with participants like

Sumaiya (4) and Labiba (6) exhibiting very frequent mixing, while others such as Ikra (5) and Raha (2) show moderate to high levels.

Dominant type:

The dominant category of code-switching is intra-sentential. For example, from the transcripts, Labiba uses English to describe aspects of modern shopping culture, while Maisha incorporates English terms to explain makeup techniques. Instances of inter-sentential switching are occurring here less frequently.

Now, here is a representation of the types and frequency of the code-switching practice in the form of a graph chart narrated below:

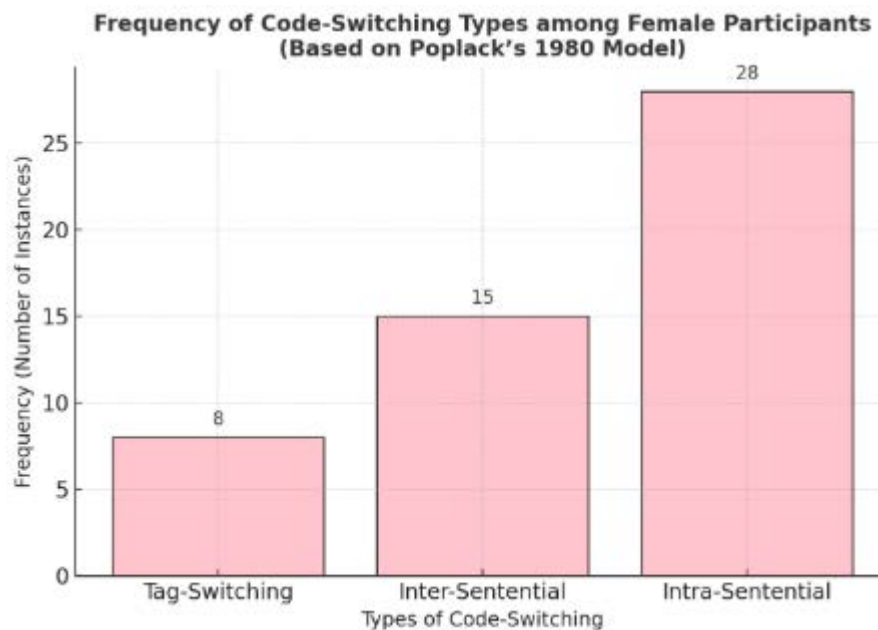


Fig 2: Graph of Female participants' instances, frequency, and types under the assumption of 20 instances.

4.1.6 Contrast and Comparison

In this segment, a comparison of the findings from the frequency, types of code switching among men and female participants shall be drawn. There are several differences in the frequency and types of code switching among participants of both genders to portray Firstly, a graph is depicted to shed light on the aspect of comparison, and later an explanation has been provided from the findings:

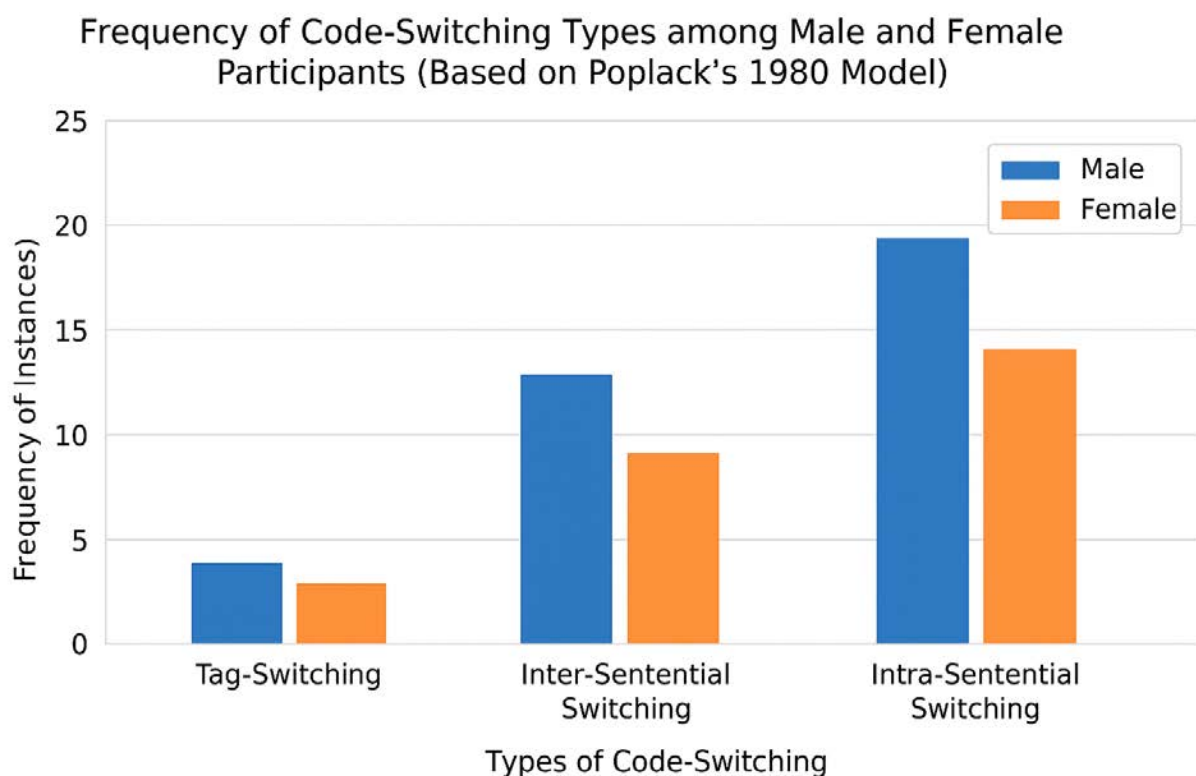


Fig 3: Comparison of frequency and code-switching type among participants

This graph depicts the frequency of the types of code-switching among male and female participants, based on Poplack's 1980 model. This model has segmented the practice of code-switching into three types: Tag-Switching, Inter-Sentential Switching, and Intra-Sentential Switching. There are two Axes of the graph, the X-axis shows the three categories of code-switching following the model. Meanwhile, the Y-axis represents the frequency of instances on the assumption of 20 instances, on how frequently the participants use the types of code switching. The blue bars are a representation of male participants, and the Orange bars represent female participants. The findings that can be drawn from the graph are segmented below based on the categories of this practice.

4.1.7 Discussion on the obtained findings

Tag-Switching: From the observation of their natural speech recordings transcripts, both the male participants and the female participants have low frequency, with males slightly higher (around 4 instances) than females (around 3 instances). This project, that inserting short tags or words from another language, is a less common practice for the participants of both genders.

Inter-Sentential Switching: From the observation of their natural speech recordings transcripts, this type of code switching has occurred less among the genders. Males used this more frequently (~13 instances) than females (~9 instances); this suggests male participants are more likely to switch languages.

Intra-Sentential Switching: From the observation of their natural speech recordings transcripts, this is the most frequent type for both genders, with males (~19 instances) using it more than females (~14 instances). This dictates that languages within a single sentence are

the dominant pattern, particularly among male participants and also among female participants.

Overall, it can be said that males tend to code-switch more frequently. This happens across all of the types and categories. Additionally, intra-sentential is the most common type, which is followed by the usage of inter-sentential, and finally, Tag switching for both genders of participants.

To sum up, the graph is an effort to portray that male participants are more frequent code-switchers than females, with complex intra-sentential switches dominating the speech patterns of both groups.

The analysis of code-switching frequency among the male and the female participants on the basis of Poplack's (1980) model shows differences across the three categories of code-switching practice among participants of both genders. In this regard, Intra-sentential switching has emerged as the most frequent type of this practice for both genders. Firstly, with male participants, this type is showing a superiority in usage (~19 instances) in comparison to female participants (~14 instances). Additionally, the practice of Inter-sentential switching that happens between sentences is also a more common usage category among male participants (~13 instances) than the female participants (~9 instances). Tag-switching included the addition of words or phrases from another language, which was the least frequent practice, with the least between the male participants (~4 instances) and the female participants (~3 instances).

The findings project that participants engage in one of the three types of code-switching. Though there is a difference in the frequency of each type varies notably. Intra-sentential switching has emerged as the most dominant form of code-switching practice for both male and female participants, which shows a tendency to blend languages more intricately in their

spontaneous speech. Inter-sentential switching is the second most used type of code switching; meanwhile, instances of tag-switching were comparatively less available. The evident gender based differences were also prevalent among all the categories; the male participants consistently showed a higher frequency of code-switching than females, with the most notable difference appearing for the form of intra-sentential and inter-sentential code-switching practice. On the contrary, tag-switching practices have shown a marginal difference between the participants. From findings of the paper, which are based on Poplack's (1980) model of code-switching, show clear gender-based differences in Bangladeshi undergraduate students' language usage behavior, which are relevant to theories of language and gender models. The three types of code-switching, such as intra-sentential, inter-sentential, and tag-switching, were used by both male and female participants, although their frequency variations had certain differences. The practice of code-switching was more prevalent among the male participants while talking about academic and technology-related contexts, where intra-sentential and inter-sentential codeswitching were predominantly noticeable. Moreover, the frequency of using the English language for certain pragmatic purposes like topic shifting, elaboration of a context, and clarification, which is relevant to Zimmerman and West's (1975) dominance model, which suggests that men use language to show control and uphold their conversational authority. Additionally, this pattern of code-switching practice upholds Holmes' (2013) findings that men tend to use information-driven language in their speech.

Moreover, by analysis of the findings indicates that male participants tend to exhibit a higher frequency of code-switching, especially intra-sentential switching, where Bangla and English words occur within the same sentence. For instance, Wasif (M11) stated, "*Robotics is not just a subject of science, eta ekhon amader life er ekta real part hoye gese.*" In this type of practice, male participants tend to use to English language to talk about certain technical,

academic, or factual information. Gumperz (1982) defines “code-switching- as " a juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or subsystems.”

In contrast to this, the female participants show moderate to frequent code-switching uses of code-switching practice, with an abundance of instances of inter-sentential code-switching practice and the use of tag-switching. Their English usage was often linked to emotion, politeness, or narrative flow, such as in “*Ami aj class e jabo na. I’m feeling too lazy today.*” The Female participants tend to add English words for self-expression and emphasis. This in alignment in comparison, male participants' code-switching patterns are more functionally academic and topic-driven, whereas female participants' patterns are socially expressive and relational. This practice using the code-switching practice is relevant to Lakoff’s (1975) theory of “women’s language’, which portrays that women prefer polite forms, intensifiers, and emotional expression. Similarly, Fishman’s (1980) study suggests that women perform more “interactional work” to maintain conversational flow, which is evident in how female participants' speech as they used the English language for the practice of code-switching to build rapport, agree. Tannen’s (1990) “difference approach” is also relevant to these findings, which suggests that men and women “speak different cultural dialects,” with men focusing on independence and control while women prioritize intimacy and connection.

4.2.1 Topic-Based and Related Patterns of Code-Switching

From the thematic analysis of natural speech recordings of the participants, it is evident that topic selection is a prominent factor that shapes the code-switching practice among both the male and the female participants. Moreover, among male and female participants, intra-sentential switching (mixing Bangla and English within the same sentence) is the dominant type of code-switching; simultaneously, the practice of inter-sentential code

switching and tag-switching is happening in a smaller number of instances and serves specific discourse functions evident from their speech, such as putting emphasis, stating clarification, or switching between topics.

Inter-sentential switching is the second most used type of code switching. Additionally, the practice of tag-switching is comparatively less evident. The gender based differences are visible among all the categories of code switching as the male participants consistently show a higher frequency of code-switching than the female participants. Furthermore, the most notable difference appears for the practice of intra-sentential and inter-sentential code among the participants. In contrast, the practice of tag-switching is available in a marginal amount among the students.

4.2.2 Evident Patterns Among the Female Participants

From the observation of the natural speech recording of the female participants (F1–F10) mostly talk about the topics related to daily experiences, their lifestyle practices, certain creative expressions, and social awareness factors. The detected tone that can be synthesized is conversational, reflective, and emotionally engaging

From the Personal and lifestyle-related topics, Tasfia (F1) has discussed social media and its effect on a student's life, in which she seamlessly blends English and Bangla for expressing clarity and making it relatable. Hobbies and cultural practices: Nahin (F3) and Sumaiya (F4) incorporated English terminology to describe art forms or cooking processes, showing English as a language of modern skill and knowledge, while Bangla reflected cultural intimacy and context.

Consumer and aesthetic experiences: Labiba (F6) and Maisha (F8) frequently used English to refer to products, tools, and modern trends such as “foundation,” “primer,” or “Jamuna Future Park,” while Bangla contextualized the experience within Bangladeshi lifestyle.

Academic and emotional topics: Proma (F7) and Zumaiya (F9) used English to emphasize emotion or create narrative intensity when describing university challenges or personal anecdotes, e.g., “Honestly, university life dekhete onek colourful lage, but jokhon amra actually eitar moddhe thaki, tokhon realize kori je eitar struggle ta kotota painful.”

From the thematic analysis of natural speech recordings of the participants, it is evident that topic selection is a prominent factor that shapes the code-switching practice among both the male and the female participants. Moreover, among male and female participants, intra-sentential switching (mixing Bangla and English within the same sentence) is the dominant type of code switching. Simultaneously, the practice of inter-sentential code switching and tag-switching is happening in a smaller number of instances and serves specific discourse functions evident from their speech, such as putting emphasis, stating clarification, or switching between topics.

Inter-sentential switching is the second most used type of code switching. Additionally, the practice of tag-switching is comparatively less evident. The gender based differences are visible among all the categories of code switching, as the male participants consistently show a higher frequency of code-switching than the female participants. Furthermore, the most notable difference appears for the practice of intra-sentential and inter-sentential code among the participants. In contrast, the practice of tag-switching is available in a marginal amount among the students.

4.2.3 Evident Patterns Among the Male Participants

Male participants (M11–M20) mostly focused on academic, analytical, or factual topics such as robotics, World War II, climate change, cricket, and technology. Their language choices reflect a more information-oriented and structured discourse.

Academic and technical topics: Participants like Wasif (M11) and Ayon (M13) relied on English to introduce technical concepts or specialized vocabulary while using Bangla for explanatory or reflective comments (“Robotics is not just a subject of science, eta ekhon amader life er ekta real part hoye gese”).

Descriptive or factual explanation: Participants like Nibir (M18) and Pallab (M19) used intra-sentential switching to balance factual precision with narrative clarity (“You know climate change akhon ar distance problem na, it already affects our daily life”).

Sports and culture-related discussion: Nayan (M20) integrated English for formal framing and emphasis, while Bangla conveyed emotional depth and national identity (“Nowadays it's not just a game eta akta emotion akta passion and sometimes eta akta national identity”).

Moreover, there are certain influences on the selection what topics that the participants talk about that influence the code-switching practice.

4.2.4 The Topic-Based Influence on Code-Switching Practice among Male and Female Participants

In this segment, the influence of the topic of discussion on the practice of code-switching among the male and female participants has been portrayed below in a table as follows:

Topics	Male participants (out of 10)	Female participants (out of 10)	Topic-based influence on code-switching
Robotics/ technology	3	1	The male participants frequently mix English tech terms (e.g., <i>AI</i> , <i>robot</i> , <i>machine learning</i>) and domain-specific intra-sentential switching
History/ world event	1	0	Some of the male participants switched English terms for historical concepts (<i>Atlantic theatre</i> , <i>World War 2</i>).
University life/ Academic pressure	2	2	Both genders participated in switching for academic vocabulary (<i>quiz</i> , <i>assignment</i> , <i>exam</i>) and to express stress or experience
Social media and online platforms	1	2	The Female participants mix English terms for social platforms (<i>WhatsApp</i> , <i>Messenger</i>) and digital behaviors.
Shopping/ Consumer culture	0	2	The Female participants frequently switched within sentences to English for lifestyle and consumer-related terms (<i>offline</i> , <i>online</i> , <i>platform</i>).
Makeup/ personal care	0	1	English terms for products and techniques (<i>primer</i> , <i>foundation</i> , <i>concealer</i>), mostly intra-sentential, were used by female participants.
Pets/ Animals	0	1	English used by a female participant for descriptive or storytelling purposes (<i>funny activities</i> , <i>communication</i>), mostly intra-sentential.
Sports	1	0	The male participant mixed English words for sport rules, emotion, and events (<i>national identity</i> , <i>passion</i> , <i>team spirit</i>).
Entertainment/ Anime/ pop culture	2	0	Male participants mix English phrases in intra-sentential switching for anime, media, and personal interests (<i>One Piece</i> , <i>movie scenes</i>).

Cultural / Food/restaurant	0	1	Female participant mixes Bangla-English for menu items and descriptions (<i>spicy, crispy, home-style</i>), reflecting real-life bilingual use.
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Table 5: Influence of topics for the practice of Code Switching among Male and female participants.

The table portrays the influence of code-switching among the ten male and ten female participants regarding topic-based variations. Among the male participants, certain topics such as robotics, technology, sports, and entertainment were the most prominent instances for the practice. The participants used the English language frequently for stating clarity, precision for which shows the influence of topic variation has on talking about certain topics, and the use of vocabulary for technical, factual, or for stating domain-specific vocabulary. Moreover, other topics such as history and academically related topics also emerged has also prompted their code-switching practices. On the other hand, the female participants opted for the practice of code switching more for topics that are relevant to social media, shopping, personal care, pets, or for stating their food-related experiences. The female participants frequently used English terms to portray emotions in describing their actions, or to emphasize lifestyle-related elements such as shopping. Additionally, university struggles have appeared as a common topic for both male and female participants, but in this regard, the male participants have used English to state or talk about academic terms, while the female participants have used English terms to narrate their experiences. Overall, intra-sentential code-switching practice was the dominant type of code-switching, which had a prevalence across all the topics that the students talked about. Instances of inter-sentential

communication have occurred occasionally, which were usually used to talk about topics or to put certain emphasis on key points.

4.2.5 Comparison

In this segment the depiction a comparison between the Male and the Female Participants table is shown below in terms of topic variations and other correlating factors:

Aspect	Male Participants	Female participants
Evident topics	Academic, factual, technical (robotics, climate change, cricket)	Lifestyle, creative, and experiential (social media, shopping, art, makeup)
Purpose of switching	Clarification, precision, and topic shift	Expressiveness, emotion, and social connection

Dominant type	Intra-sentential (with clear sentence boundaries)	Intra-sentential (fluid, conversational blending)
Tone and intention	Informative, formal, structured	Expressive, personal, narrative
Function of English use	Technical terminology and logical reasoning	Emotional emphasis, descriptive richness, modern reference
Function of Bangla use	Local examples and cultural grounding	The Cultural familiarity, comfort, and personal storytelling

Table 6: Depiction of comparison between the Male and the Female Participants in terms of topic variations and other correlating aspects.

4.2.6 Discussion on the obtained findings

Topic variation among the participants has emerged as a prominent instance in the practice of code-switching frequency and type. Male participants frequently switched during technical, academic, or factual discussions, such as science, technology, or global issues. English terminology was essential for expressing precise meanings—e.g., “*Artificial Intelligence ekhon sob sector e use hocche.*”

In this case, the practice of code switching is influenced by the need to fill the lexical gaps or conceptual needs rather than other factors. On the other hand, the female participants use code-switching while talking about personal and cultural aspects, such as their university experiences, fashion, or their social media habits. Their code-switching instances are a way of expressing their humor, or putting emphasis, as seen in “*Tumi ashbe tomorrow, right?*”. Therefore, as the participants from both genders are prone to code switching, the male participants use this practice for expressing conceptual clarity, and the female participants use this switching for showing effectiveness in their natural speech.

This aligns with Poplack’s (1980) theory as she states, “Languages may, in principle, be combined at any level of linguistic structure, but community studies reveal that three are favored. These display varying degrees of syntactic involvement of the languages involved, and therefore require differing degrees of bilingual proficiency to achieve a ‘felicitous’ outcome.

The findings show that the male participants primarily use code-switching for academic and technical clarity, often inserting English nouns, verbs, and adjectives within Bangla sentences to express precise concepts, such as in “*Artificial Intelligence ekhon sob sector e use hocche.*” This pattern supports Poplack’s (1980) model, where intra-sentential switching reflects higher bilingual proficiency and syntactic control. It also aligns with Holmes’ (2013) observation that men’s speech tends to be information- and task-oriented, and Zimmerman

and West's (1975) dominance theory, which links male speech to control and authority in communication. The structured and grammatically disciplined switching found in male participants' speech further reflects Tannen's (1990) difference model, suggesting that men use language for asserting status and expertise rather than building social connections. These findings are consistent with Bangladeshi studies (Rashid, 2014; Tanvir et al., 2022), where intra-sentential switching was the most frequent among students, especially in academic contexts. Overall, male participants' code-switching shows an orientation toward precision, dominance, and academic terms, which aligns both with global gendered speech theories and local bilingual practices.

4.3.1 Grammatical Structures and Vocabulary Choices

4.3.2 Differences in grammatical structures and Vocabulary Selection

Among Male participants

Male participants tend to use set structural grammatical forms and clearer syntactic boundaries between English and the Bangla language. English is used mainly for nouns, verbs, and adjectives related to academic and technological domains, such as “AI-driven robots,” “climate change,” or “competitive job market.” Intra-sentential code-switching usually occurs where English words fill lexical gaps or provide conciseness. Inter-sentential switches appear strategically to summarize points or emphasize conclusions, e.g., “Robotics is not only about opportunities eta niye onek ethical questions o ase.” Male participants thus display grammatical discipline and a tendency to integrate English as a tool for academic precision and global discourse alignment.

4.3.3 Differences in grammatical structures and Vocabulary Selection

Among Female Participants

Female participants' grammatical choices reflect fluency, natural rhythm, and reflection of their certain emotional aspects. English verbs, adjectives, and phrases are blended into Bangla structures for emphasis and natural flow, e.g., “For me, cooking je sudhu akta ranna r kaj seta mone hoina — it’s my hobby and passion o bola jai.”

They frequently use tag-switching with connectors like “so,” “but,” or “honestly” to manage transitions and structure their speech. Vocabulary choices are highly descriptive and affective, focusing on aesthetics (“colorful,” “confidence,” “experience”), emotions, and daily practices. Moreover, in contrast to the male participants, females the usage of English not only for formal contexts but also for narrating diversity, which is an attempt to reflect their perception of the variation of topics.

4.3.4 Comparison

In this segment, the depiction of comparison between the Male and the Female Participants through a table is shown below, which is based on the terms of grammatical structures and vocabulary choices:

Grammatical Feature	Male Participants	Female Participants
Sentence Structure	Structure and segmented	Flexible and narrative-based
Lexical Choices	Technical, factual	Descriptive, effective,

		expressive
Switching Functions	Logical clarification, topic-based emphasis	Emotional tone, flow, conversational tone
Common Parts of speech usage for the English language	Nouns (e.g., robotics, economy), adjective (technical, effective)	Adjective (confident, creative), Verbs (enjoy, manage)

Table 7: Depiction of comparison between the Male and the Female Participants in terms of grammatical structures and vocabulary choices.

4.3.5 Discussion on the obtained findings

Based on the participants' previous choices of grammatical structures and vocabulary, it has been observed that male participants predominantly incorporated parts of speech such as English nouns, adjectives, and other technical terms into Bangla sentence structures seamlessly.

For example, “*Ei concept ta actually ekta real-world problem er sathe link kora jabe.*” Such constructions maintain Bangla syntax while incorporating English vocabulary, illustrating syntactic integration for precision and clarity. In their speech patterns and through their vocabulary choices, an academic tone and other terms related to a specific topic usage of vocabulary choices. From the observation of the findings, the male participants mostly associated English nouns, adjectives, and technical terms within Bangla sentence structures for maintaining the grammatical coherence, for instance, “*Ei concept ta actually ekta real-world problem er sathe link kora jabe.*” This is relevant to Poplack’s (1980) model, which portrays types of code switching where the practice of **intra-sentential switching**, is

done when speakers mix two languages within a sentence by maintaining grammatical accuracy.

However, the female participants prefer the use of English discourse markers, and short phrases—for example, “*You know,*” “*Oh my God,*” “*right?*”. In contrast to the male the female participants show differences in sentence structures in their speech while using the English language, while using certain terms in their speech, such as “you know,” “oh my God,” and “right?”, incorporating expressiveness in their speech. which aligns with Lakoff’s (1975) theory of *women’s language*, proposing that women’s speech reflects social subordination through linguistic features such as hedges, tag questions, intensifiers, and disclaimers. Moreover, aligning with Tannen’s (1990) model, which states that women’s language focuses on connection and solidarity. Moreover, Fishman’s (1980) notion that women perform more “interactional work” in communication also resonates here, as female participants’ switching appears to serve a social or expressive function rather than an academic or technical one, as they use certain terms such as cute, amazing, and confident, which shows the effectiveness of their speech and conversational engagement.

This is a way of using the code-switching practice rather than using grammar inclusively.

This type of usage has created an effort to show the enhancement of expressiveness in their natural speech.

In comparison, the male participants have certain preferences in terms of structural and lexical integration (accuracy related to technical terms), while the female participants favor stylistic and word integration in their speech patterns. In terms of vocabulary choices, there are also certain evident differences; the male participants tend to use some specialized terms such as system, project, and analysis. In contrast, the female participants are more likely to use effective or conversational vocabulary, such as cute, amazing, and confident. Moreover,

this also aligns with Holmes' (2013) assertion that men's speech tends to be information-oriented, focusing on accuracy and topic-related clarity rather than emotional expression. Similarly, Zimmerman and West's (1975) "dominance model" and Tannen's (1990) "difference theory" are relevant as the studies show that men usually use language to assert authority, which has been seen when the participants use certain English terms such as "system", "project", and "analysis" in their speech.

4.4.1 Relevance of Gender-Based Code-Switching to Existing Models of Language Differences

4.4. 2 Gender and Language-Based Variation

Research indicates that gender significantly influences patterns of speech. Mathew et al. (2008) stated that women tend to use more words related to psychological and social aspects. In contrast, refer more to talk about interpersonal topics. As it can be seen that these types of differences portray broader gendered socialization norms, where women often seem to express emotions and build relationships, while men are focused on factual or task-oriented communication simultaneously. Moreover, among undergraduate students, these differences are manifest in their topic selection, vocabulary choices, and choice of frequency for the practice of code switching.

4.4.3 Using Lakoff's Deficit Model

Robin Lakoff (1975) introduced the concept of "women's language," proposing that women's speech reflects social subordination through linguistic features such as hedges, tag questions, intensifiers, and disclaimers. Campbell and Rachel (2011) further explain that such features create a tone of politeness or uncertainty, reflecting women's socialized avoidance of assertiveness. If male participants used code-switching for assertive, informational, or

topic-oriented speech (e.g., “Robotics is not just a subject of science, eta amader life er ekta real part hoye gese”), it contrasts with Lakoff’s notion of “women’s language.” Female participants in your data used intra-sentential switching to express emotions (“Honestly ami always chesta kori English e fluently bolte”).

4.4.4 Using Dominance Approach: Zimmerman & West Studies

Building on this idea of power, the dominance model proposed by Zimmerman and West (1975) interprets linguistic differences as reflections of men’s conversational control. Male participants frequently controlled topic flow (e.g., discussions on robotics, war, or technology) and spoke in long, uninterrupted turns — reflecting dominance in discourse.

Examples from male participants' speech are as follows:

Wasif (M11): “Robotics is not just a subject of science, eta ekhon amader life er ekta real part hoye gese.”

→ Here, English is used for topic framing and authority, showing command over the subject matter.

Samir (M15): “Bike riding sudhu akta vehicle na, it’s a feeling of freedom.”

→ Here, English is used for clarity and emotional precision, but the tone remains declarative and confident, reflecting assertiveness.

Nibir (M18): “Climate change akhon ar distant problem na, it already affecting our daily life.”

→ The English insertion conveys factual accuracy and seriousness, rather than emotion — aligning with a more report-like style of communication.

Nayan (M20): “Nowadays it’s not just a game, eta akta emotion, akta passion.”

→ The code-switching practice serves to articulate structured reasoning, maintaining a composed, informative tone.

Female participants showed more collaborative or relational switching (e.g., using English for self-reflection or emphasis rather than control). Examples from the female participant's speech are as follows:

Tasfia (F1): “Honestly, ami always chesta kori English e fluently bolte.”

→ The use of “Honestly” acts as an intensifier, showing emotional sincerity and modesty rather than self-assertion.

Sumaiya (F4): “Cooking amar jonne ekta challenge, but ekhon I really enjoy it.”

→ The adverb “really” emphasizes feeling, showing self-expression and growing confidence — key traits of women’s expressive communication.

Labiba (F6): “Ami ekta documentary dekhsilam. It was about the history of shopping.” → English insertion of “history of shopping” shows awareness toward social issues and reflects emotional engagement with the topic.

4.4.5 Using Fishman’s Interactional Work Theory

In this theoretical framework, Women perform more “interactional work” — they maintain dialogue, show engagement, and support conversation flow through backchanneling and smooth topic transitions.

Female participants’ code-switching often facilitated engagement or clarity, making speech smoother and more interactive (“Public speaking amar jonne ekta challenge, but ekhon I really enjoy it.”).

Male participants' switching, however, often reflected individual expression or topic expansion rather than maintaining interaction ("Climate change akhon ar distant problem na, it already affecting our daily life)."

Therefore, by following the notions of the model, it can be seen that:

Females → code-switch to sustain and connect in conversation (interactional maintenance)

Males → code-switch to elaborate or demonstrate expertise (topic development).

4.4. 6 Using Tannen's Difference Model

Men and women use language differently but not hierarchically — men focus on status and independence, women on connection and solidarity.

Firstly, Female participants' switching reflected connection and inclusivity, often sharing emotions or personal experiences. The Female participants' speech portrayed several characteristics which is relevant to Lakoff's "women's language." In their code-switching practice, they frequently used English discourse markers, hedges, and emotional intensifiers, showing in what ways they used language in their speech to express feelings, empathy, or emphasis rather than asserting authority.

Examples from male participants' speech are as follows:

Tasfia (F1): "Honestly, ami always chesta kori English e fluently bolte." → The use of "Honestly" acts as an intensifier, showing emotional sincerity and modesty rather than self-assertion.

Sumaiya (F4): “Cooking amar jonne ekta challenge, but ekhon I really enjoy it.” → The adverb “really” emphasizes feeling, showing self-expression and growing confidence — key traits of women’s expressive communication.

Nahin (F3): “Online class e sobai onek shy chilo but now everyone is quite interactive.” → “Quite interactive” is a softened, hedged expression, aligning with Lakoff’s idea of polite, non-dominant speech.

Labiba (F6): “Ami ekta documentary dekhsilam. It was about the history of shopping.” → English insertion of “history of shopping” shows awareness toward social issues and reflects emotional engagement with the topic.

Overall, the female participants used English terms in their speech to soften the tone of their speech, to express sincerity, which aligns with Lakoff’s theory that women’s language has an emphasis on stating emotional connection and asserting politeness. Their use of code-switching practice added warmth or expressiveness to their speech rather than serving the purpose of asserting dominance.

In contrast, Male participants’ switching reflected status or knowledge assertion (e.g., using English to sound informed or academically competent).

The Male participants used code-switching to talk about technical terms, demonstrating their expertise; these features contrast with Lakoff’s “deficit” description of women’s language.

The male participants' use of incorporating English in their speech for the practice of code-switching tends to serve more functional purposes rather than aligning with certain emotional purposes.

Examples from male participants' speech are as follows:

Wasif (M11): “Robotics is not just a subject of science, eta ekhon amader life er ekta real part hoye gese.”

→ Here, English is used for topic framing and authority, showing command over the subject matter.

Rifaet (M14): “So the topic is code switching, I’m really happy that you gave me a chance to talk about this topic jeta bolte chai je ei bisoy ta ki...”

→ The English preface “So the topic is code switching” signals formality and organization, common in academic discourse.

Samir (M15): “Bike riding sudhu akta vehicle na, it’s a feeling of freedom.”

→ Here, English is used for clarity and emotional precision, but the tone remains declarative and confident, reflecting assertiveness.

Nibir (M18): “Climate change akhon ar distant problem na, it already affecting our daily life.”

→ The English insertion conveys factual accuracy and seriousness, rather than emotion — aligning with a more report-like style of communication.

Nayan (M20): “Nowadays it’s not just a game, eta akta emotion, akta passion.”

→ Although emotional vocabulary is present, the code-switch serves to articulate structured reasoning, maintaining a composed, informative tone.

Therefore, by following the notions of the model, it can be seen that:

Males → code-switch for power, authority, or information display

Females → code-switch for emotional connection, inclusion, or empathy

Below, a table is presented to show the integrated summary, which is done based on the notions of the theoretical framework that has been reflected previously:

Theory	Male participant	Female participants	Connection to Theory
Lakoff (1975) – Deficit Model	Assertive, direct tone; few hedges; focused on facts or opinions	Polite, emotionally expressive; used intra-sentential mixing for emphasis	Females align with Lakoff’s “women’s language”; males deviate toward assertiveness
Zimmerman & West (1975) – Dominance	Controlled topics (robotics, war, sports); frequent long turns	Supportive, reflective, fewer topic shifts	Male dominance in discourse; female supportive engagement
Tannen (1990) – Difference Model	Code-switching for independence, status, and expertise	Code-switching for solidarity, self-expression, and emotional connection	Distinct communicative goals rather than inequality

Table 8: Reflection of the findings integrated in a summary in relation to theories

4.4.7 Discussion on the obtained findings

The obtained findings align with the theoretical models and existing literature on gender and language variation. As observed among the participants, male and female undergraduate students exhibited distinct patterns of code-switching that reflect their socialized communication styles, interactional goals, and linguistic preferences. This supports the argument by Holmes (2013) that “men and women often differ in their language choices due to distinct socialization patterns, cultural expectations, and communicative goals.” While male participants in this study tended to use English for factual precision and authority—particularly in academic or technical contexts—female participants demonstrated greater emotional and interpersonal engagement in their speech, often using English markers or phrases to emphasize tone, politeness, or affective meaning. These findings align with Mathew et al. (2008), who suggested that “women use more words related to psychological and social processes,” whereas “men refer more to object properties and impersonal topics.” In relation to Lakoff’s (1975) Deficit Model, the female participants’ language behavior in this study reflects the notion of “women’s language,” characterized by politeness, emotional expressiveness, and the use of hedges and intensifiers. Their intra-sentential code-switching, for example, “Honestly ami always chesta kori English e fluently bolte” shows attempts to express emotion or emphasis rather than assert dominance. This corresponds to Campbell and Rachel (2011), who explained that women’s linguistic forms often reflect social conditioning that encourages politeness and empathy. In contrast, male participants’ assertive, information-focused code-switching patterns (e.g., “Robotics is not just a subject of science, eta amader life er ekta real part hoye gese”) deviate from Lakoff’s model, emphasizing clarity and authority instead of uncertainty. Similarly, the male participants’ conversational control and topic dominance support Zimmerman and West’s (1975) Dominance Approach, which interprets men’s conversational styles as reflections of power and control. Male participants were observed to take longer turns, initiate new topics, and use English for elaboration or

authority—particularly in technical and global discussions. Female participants, however, used English for cooperation and engagement, showing supportive conversational behavior. This finding also resonates with Maryam and Arezoo’s (2018) expansion on the dominance theory, noting that men often control conversation flow while women use language to maintain social harmony. The data also align with Fishman’s (1980) Interactional Work Theory, which posits that women perform more conversational labor by maintaining dialogue and supporting interaction and emotional expressions, for example, “Cooking amar jonne ekta challenge, but ekhon I really enjoy it”, which portrays their role in sustaining engagement and ensuring conversational flow. In contrast, male participants’ switching mainly served topic expansion or intellectual emphasis rather than interactional support. This is relevant with Sherazum et al. (2020), in which it has been stated that women’s speech usually involves gradual topic development and reflects relational communication styles. Finally, the findings align with Tannen’s (1990) Difference Model, Men and women use language differently but not hierarchically — men focus on status and independence, women on connection and solidarity. The male participants’ code-switching for academic authority and expertise (e.g., using English to appear informed or globally aware) mirrors Tannen’s claim that men use language to establish control or competence. Conversely, the female participants’ code-switching for emotional connection and expressiveness reflects their orientation toward relationship-building and inclusivity. As Renee and Mark (2011) note, “women focus on inclusion and support from others, whereas men focus on levels of dominance and control.” Overall, the gendered patterns of code-switching observed in this study are consistent with both classical and modern linguistic theories. The Male participants’ code-switching practice is more dominance-oriented. The findings from the speech of the male participants show how the participants maintain topic control or project authority. on the other hand, the female participants use code-switching practice to maintain emotional

engagement. Therefore, the findings not only align with (Lakoff, Tannen, Zimmerman & West, Fishman) but are also relevant to existing Bangladeshi studies (Rashid, 2014; Ashek & Tania, 2021; Tanvir et al., 2022), which suggests that the code-switching practice among the participants of both genders reflects their socio-cultural influences.

Chapter 5

Conclusion

5.1 Summary of the Research

To sum up, this paper is an effort to explore and look into gender-based variations in code-switching practices among Bangladeshi undergraduate students by focusing on the frequency and types of code-switching, topic-based and related Patterns of code-switching, and the grammatical and lexical choices. Through analyzing the findings from the interviews of twenty participants, both male and female who are from the undergraduate student community, this paper is an effort that provides a comprehensive understanding of how gender influences real life. The findings extracted from the participants show that code-switching is a very crucial and multifaceted linguistic phenomenon that plays a key role in shaping our social factors, cognitive factors, and contextual factors, as well as having a deep, intertwined connection with our identity, our interpersonal relationships, and the cultural practices that we adhere to.

Additionally, the analysis found that the findings have revealed that the female students generally engage in code-switching more frequently in comparison with the male students, especially as this practice varies in the formal and informal settings. Mostly, the female participants often use intra-sentential code-switching by inserting English words, phrases, or

use of certain technical terms into Bengali sentences. This practice demonstrates the ability to express their complex ideas, emotions, and integrate cultural relevance and enhancement of bilingual competence. For example, participants like Ikra and Maisha effortlessly combined English expressions into Bengali cultural narratives while reflecting and talking about their personal experiences, pop culture, or makeup. This illustrated that to them, code-switching served not only as a linguistic tool but also as a medium of their self-expression, their identity construction, and their efforts on social engagement along with the practice. In contrast to the female participants the male students showed a preference towards inter-sentential code-switching, while they are switching between entire sentences in Bengali to English rather than mixing languages within the same sentence. Their code-switching appears to be relatively selective and more context-driven. Moreover, their speech patterns while code switching appear in the technical or in academic discussions, where certain aspects of clarity in speaking, their precision, and their formal accuracy were prioritized relatively more than the female participants. The male participants' pattern in code switching derived from their natural speech suggests code-switching to be a strategic and task-related tool that they use in conveying meaning. Moreover, this practice is employed to narrate information effectively and helps build individual rapport. The findings are related to previous research that indicates that women often code-switch to facilitate social interaction and relational goals, while men use it strategically for emphasis or technical precision (Myers-Scotton, 2002; Poplack, 1980).

Moreover, from the contextual analysis, the findings have revealed that code-switching practices can vary according to the setting and the purpose in which code-switching is being done. In academic contexts, female students frequently do code switching to clarify their concepts, participate in discussions, and ensure their collaboration in group tasks. Male students usually also engaged in this practice academically, but their usage is different from females, and it is more instrumental. The way of the male students' code switching primarily

involves vocabulary changes related to technical terms or for mentioning course materials.

During their speech in the social and in informal contexts, female participants are more likely to blend English phrases and words while code switching in Bengali conversations when they were talking about social media, their hobbies, individual shopping experiences, or things or aspects related to entertainment. Meanwhile, the male students in their practices of code switching were more task-oriented, mostly in terms of the informal settings. Mostly, the male students switch to the English language when discussing career-related segments and frequently code-switch when using technical terms. These patterns in their speech showcase the roles of the social positions and motivations related to maintaining social relationships among female students, while they code-switch in comparison with the functional usage among the male students.

This paper also portrayed the gender-based differences in their grammatical structures in their speech and sentence formation, and their choice of vocabulary. While the Female students showed a flexible pattern while mixing and matching the syntactic structures, which often retained the Bengali sentence patterns in their speech despite inserting English nouns during speaking, as well as in the case of verbs and adverbs. This type of intra-sentential code-switching shows how much they are linguistically competent and comfortable in using both languages, which enables them to express and communicate effectively and simultaneously in both languages. In contrast, the male students most likely adhered more to English grammatical rules more rigidly when they are switching, particularly in the instances of the academic contexts, which reflects a strong preference for grammatical accuracy and selective lexical selection during speech. Therefore, the difference suggests and shows that the female students give priority in expressive communication, in relational communication, while the male students give priority in terms of clarity, precision, and using speech correctly in technical terms and aspects.

Moreover, the gathered findings show how significantly gender influences code-switching practices among the Bangladeshi undergraduate students. The female students are usually involved in intra-sentential code switching while balancing English vocabulary in their speech, which shows how social roles influence their language usage factors. In contrast, the male students use selective, inter-sentential code switching, and they likely follow grammatical rules more rigidly, which shows their nature of using this practice in speech as pragmatic, task-oriented, or goal-based. Again, these patterns and differences adhere to existing research on gender-based language usage and further emphasize the fact that this practice is not only a linguistic phenomenon but it also serves as a social and culturally related practice which significantly influences individual identity, the context of language use, and in ensuring communication objectives.

The findings and the implications of these findings are related to language pedagogy. Moreover, the recognition of student engagement in code-switching practice in relation to both social roles and practical functional usage practices and purposes can help teachers design more effective strategies for teaching. For instance, they can include bilingual materials in the group discussions in class, encourage peer engagement across the language boundaries, and help to give opportunities for the students to express ideas effectively in both languages. The understanding of gender-based patterns can also assist them in classroom management of the medium of communication which can ensure the best output during their lessons and ensuring that the students have certain language preferences which can enhance their learning outputs without reinforcing extra social pressure or providing excess academic stress. Furthermore, the acknowledgement of the factor that code-switching is a effective linguistic practice which is necessary. This positive attitude towards the practice can boost effective bilingual competence in language usage and speech, boosting confidence and enhancing creativity among the students' language use and acquisition. Usually, the female

students, due to their social roles and other motivations, show how code switching can strengthen social relationships and enhance self-expression, in contrast with the nature of the male students. By taking the initiative to make an environment that helps in facilitating both types of language usage, educational institutions can assist students to boost their bilingual abilities efficiently.

In conclusion, this paper is an initiative to portray how the practice of code-switching among Bangladeshi undergraduates is profoundly gender based, context driven and socially meaningful. The language shifting practice among the female students show a connection to expressing patterns of their gender, factors related to their relational roles and their linguistic motivations while the male students reveal a more strategic, more task based and goal and precision facilitated language use which contrasts between the genders. Moreover, developing a clear understanding of these patterns enhances our knowledge about the bilingual effective communication, showcases the interplay of language and gender and offers ground for fostering effective communication for a variety of social purposes. Therefore, Code switching should be considered as a important communication tool which not only reflects on the language competence but also helps foster social awareness and necessary cultural adaptations. Further research on this issue can create a ground to enhance the findings by incorporating larger sample sizes, longitudinal studies and other additional variables such as the social economic aspects, the regional influences or the field of conducting the study which can help provide a greater effective understanding of gender-based variations in code switching in the context of Bangladesh and other bilingual contexts.

5.2 Limitations of the study

Though this research paper is an effort to look into gender-based variations in code switching among Bangladeshi undergraduate students and delve into the aspects of the practice, there are a number of limitations to it. Firstly, the sample size for the research and participants for progressing to delve into findings, which is obtained from this study, has certain limitations. Moreover, due to the time constraints and constraints in resources, this paper involves or contains a relatively small number of participants from certain universities, which limits the potential to represent the broader scenario of the wider student population of undergraduate students of Bangladesh. Moreover, the sampling method that is used lacks diversity of certain factors and contexts, such as socioeconomic, regional, and academic backgrounds from which the participants belong from and whether they have a certain level of fluency or not, which could influence the prevailing code-switching practices. Another limitation lies in when the data is collected from natural speech recordings from the participants. While these methods help analyze data but this process might cause certain alterations in the participants' natural speech delivery, as they are aware of the factor that they are being recorded for research purposes, which influences the authenticity of the collected data. Moreover, there are language proficiency differences for English among participants, which can also be a limiting factor in achieving findings for this paper. Variations in the participants' English fluency and the differences in confidence level of the students may affect how often and in what contexts students apply this practice. Additionally, as this paper is being conducted with participants who belong to a university background or university students, the findings that are obtained from this paper are not very applicable to other age groups, such as school-going adolescents or adults beyond the mentioned age group for this paper. Moreover, there are certain cultural differences which is varied for the environment of different institutions, which might further contribute to students' code-switching, yet these variables might not be fully examined within

the context of the study. English medium university students show different tendencies towards the practice, which differ from Bangla medium university students.

However, due to limited institutional access, the paper is unable to include this full range of variety in the context of academic environments. Finally, limitations of time, duration of the recordings, and other contextual constraints limit the depth of fieldwork of the data collection, such as the length and sound quality of the speech recordings from the participants. As a result, important aspects in the language usage process have a chance to go unnoticed or remain underexplored. However, despite the limitations, the study is an effort to shed light on valuable findings that can create scope for more comprehensive and multifaceted research in this area.

5.3 Implications for future research

The findings of this portray several important aspects for future research on gender-based code-switching among Bangladeshi undergraduate students. Although previous studies have explored code-switching in educational contexts, the role of gender in shaping the frequency, patterns, and functions of code-switching remains underexamined (Akbar, Fadhilah, & Safnil, 2024). Future research for this field of research could be done on whether male and female students differ in how they use the practice of code switching as a strategy to show their proficiency for a certain language and other correlating factors that influence their perceptions on code-switching practice, or the gender-based variations in academic discourse for this practice. Additionally, the motivating factors for the practice of code-switching need to be studied more relevantly in the context of Bangladesh. Moreover, understanding how these certain motivations differ by gender is a way that can provide valuable insights into how and why students choose to code-switch in specific contexts. The reflection on the

students' broader academic and social choices can also be analyzed based on how code-switching influences these factors. Moreover, language is a continuously changing phenomenon. The incorporation of code-switching practice while communicating creates room for certain forms and functions of language change. Simultaneously, the emergence of new language forms, influenced by code-switching practices among younger generations, is a factor insufficiently studied in the Bangladeshi context (Aorny, Haque, & Hossain, 2022). Furthermore, future studies on this issue should also be done by addressing certain factors, such as a larger and more diverse sample size across different disciplines, to depict a more comprehensive approach to gender-based variations. Comparison between both gender groups of students can further portray significant patterns in language use for the practice of code switching among the students across academic and social interactions. Finally, knowing about and examining the pedagogical implications of gender-based variations for the practice of code-switching can serve as a tool for curriculum development and enhancing teaching strategies that are suitable for the students. This can serve as a strategy that shall allow teachers to adhere to and support students' academics by communicating with them accordingly. Therefore, addressing these gaps will not only enhance the understanding of the theoretical background of code-switching practice but also serve as a contributing aspect to enhance relevant studies on language education and sociolinguistic research in the Bangladeshi context.

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Appendix

Transcriptions of the female participants:

Participant 1 - Tasfia

Assalamualaikum.

First of all, thank you so much for selecting me as a participant today. I feel really honoured to be here and share my thoughts with you. *Ajke amar topic holo social media and students' life.* Ei subject ta khub relevant, karon social media amader everyday life-er ekta inseparable part hoye geche. Honestly speaking, *ajkal ekjon student ke social media chara imagine kora almost impossible.*

Think about this – amra jokhon ghum theke uthi, first kaj ta ki kori? Many of us immediately check our phones – Facebook-e ki notun notification ashche, WhatsApp-e ke message pathiechy, ba Instagram-e ke ki post diyeche?. This become our first thoughts. Eta clearly dekhay je social media has become deeply integrated into our lifestyle.

Then, social media students-der jonno onek positive role-o play kore. Prothom jei benefit ta ache, sheta holo *connectivity*. Dure thaka Friends and family-r shathe easily connected thaka jai.

Previously, ekjonke phone ba letter dite hoto, kintu ekhon just ekta text message pathalei hoye jai. Group projects or study sessions-er jonno ekta WhatsApp or Messenger group onek helpful hoy.

Then, second positive aspect holo *education and learning*. Social media amader-ke open classroom-er moto opportunity dey. YouTube-e amra jekono math problem-er solution peye jai. Coursera, Khan Academy, Udemy – ei platforms easily accessible hoye geche social media-r madhome.

Thirdly, *awareness* is another big advantage. Social media students-der-ke world affairs-er shathe connected rakhe. Current events, climate change, social movements – ei shobkichu instantly janar chance pai. For example, jokhon ekta scholarship opportunity ashe, tokhon students-ra sheta immediately group-e share kore dey, and many others get benefited.

Finally, students can use social media for *skill development*. Ekjon student YouTube diye graphic design shikhe freelance korte shuru koreche. Abar keu content writing or public speaking practice korte pare Facebook use kore.

Kintu shobkichur duita side thake. Evabe social media-r negative side-o equally important. The first problem holo *distraction*. Dhoren, apni 10 minutes-er jonno mobile hate nilen, but reels scroll korte korte ek ghonta par hoye gelo. Eta directly study time-ke affect kore.

The second problem holo *addiction*. Addiction mane holo compulsive habits. Students-ra phone check korte thake every few minutes,

even jodi kono urgent kaj na thake tao. Eta not only hampers study but also decreases concentration level.

Another big issue holo *cyberbullying and mental health*. Anonymous comments, unnecessary criticism – ei shobkichu ekjon student-er mental health-ke badly affect korte pare. Plus, social media-r ekta culture ache je ekta perfect life show korar. Jokhon students-ra others-der luxurious lifestyle dekhe, tara nijeder lifestyle-ke undervalue korte thake.

Echhara, research bole je excessive use of social media students-der sleep cycle-ke disturb kore. Ghumanor ageo jodi students-ra constantly phone use kore, tahole porer din concentrate korte pare na.

Ekhon ekta question naturally ashe – why do we spend so much time on social media? The reasons are simple but powerful. *Peer pressure* ekta boro factor. Friends jodi active thake, tahole apnio active thakte chaben. Second reason holo *entertainment*. Social media is the fastest source of memes, reels, and funny content. Lastly, *validation* plays a role. Ekta simple like or react students-der modhye ekta psychological pleasure create kore. Social media is designed in such a way that it keeps us hooked.

So, how can students use social media wisely? Amar mone hoy kichu practical steps follow kora uchit. First of all, *time management is key*. Daily ekta fixed time dilei hobe – for example, one hour of social media after completing homework.

At last, amra bolte pari, social media students-der jonno ekta *knife*-er moto. Good use korle it helps in cooking and survival,

but bad use korle it can harm. So, eta make sure korte hobe je we are using social media – social media is not using us.

Once again, I'm really grateful to be chosen for this interview.

Thank you.

Participant 2 – Raha

Thanks for selecting me as a participant.

This is Raha.

Amake jodi online shopping niye bolte hoy, tahole ami bolbo online shopping anek famous – shudhu Bangladesh-e na, whole world-e eta anek famous. Eita akta regular bepar hoye geche amader jonno.

So, amra jodi boli online shopping ashole ke kivabe kore ba kar ki preference, sei khetre amar bolte hobe je eikhane boys and girls-ke alada kora jai.

Akhn meyeder bepare jodi boli, seikhane dekha jai most of the girls are choosing makeup products, skincare products, grocery items. And if we think about the boys, they are choosing sports-related products or any type of online video game-related products.

But online shopping-er kichu positive and negative dik-o ache. Ami bolbo je advantages and disadvantages duita-i ache. So, technological advancement niye jodi amra chinta kori, eitar shathe online shopping-er anek boro connection ache. Technological advancement-er jonno manush online shopping-ke ato beshi appreciate kore.

So, ami first-e *advantages* gulo niye boli.

Jodi *advantages* niye kotha boli, amader time anek kom lage shopping-e, rather than jekhoni amra offline shopping kori ba kono shop-e giye shopping kori. Tokhoni amader traffic jam-e porte hoy, transportation cost lage.

Online shopping-e ei duita jinish thake na. That's why eta oto popular. And amader onek options thake – onek pages thake jégulo te anek taratari, within nano seconds, amra choose korte pari products.

Jodi ekta product valo na lage, tahole onno ekta page-e giye amra jiggesh korte pari je offer ache naki, ba price camon. Product-er chhobi-o amra samne dekhte pari. So, I think eta anek positive dik online shopping-er.

And also, online shopping akhoni amon akta porjaye chole geche je amader jekono kichu – akta kolom, pencil, bag – pochondo holei amra first-e mathay ashe “online-e pawa jabe.”

Amra ei hassle-ta chaina je ekta shop-e jabo, giye dekbo product nai, then ferot aste hobe. So, ei hassle-ta ashole keu chaina. E jonno amar mone hoy je online shopping-er *hype-ta din din barche*.

And if you think about the *disadvantages*, I think online shopping prothom dike chhilo, but corona-r shomoy eta onek vastly develop koreche, onek popular hoyeche.

Oi shomoy onek manush bujhe je online shopping korar shomoy besh protaronar shikar hoyeche. Ami nijeo eitar shikar hoyechi. Dekha jachhe je je jinisha ami online-e dekchhi, shetar shathe direct

match korchhe na, ba oneke online payment korar pore product pachhe na, kimba product-er quality bhalo lagchhe na.

Sekhetre ami bolbo eta besh serious akta disadvantage.

And also, dekha jai je online shopping-e amra onek shomoy offers dekhe, ba kom price dekhe, tokhon kine feli – jachai-bachai na kore kine feli.

Amra jodi ektu socheton hoi online shopping-er bepare – ba amra ki product choose korchhi, kon online shop-ta choose korchhi, keno product-ta kinchi – egulo jodi ektu chinta kori, tahole decision niye jodi kinte pari, ami mone kori amader ei dhoroner protaronar shikar hote hobe na.

And also, online shopping-er jonno anek scam-er shikar manush hoy. Recently eitaw sunechi, ebong news-e peyechi.

So, amader ektu conscious howa, ar ektu aware hoye online shopping kora uchit – jeno amra scam ba protaronar shikar na hoy, jeno amra ekta quality-full product pai, ar je money use korchhi, seta jeno ekta bhalo investment hoy.

So, amar mone hoy je shob jinis-er moto, online shopping-er-o advantages and disadvantages ache. Ebong amra jodi socheton thaki, tahole amra amader desired service

Participant 3 – Nahin

Hi, thank you for choosing me as your participant. So, I was working on a project for one of my courses, and I was working on crochet art, jetake Banglate *kushi katar kaj* bola hoi. So, amar project ta ashole suru hoi completely unexpected vabe. One day, I was

scrolling through Instagram and suddenly crochet-r akta reel dekhlam. In that reel: colourful designs, colourful yarns like sunflower, daisy, tulip, baby octopuses, and many more things. So, it really caught my eye. Tokhon mone holo ei art form ta desheo anek din dhore chole asche. Like, I have seen my grandmother, my aunts, to do these type of works. Tara bikal-e boshe boshe erokom *kushi katar kaj* korto, kintu ami eta serokom vabe dekhi nai. So, I researched a bit about this, and then I acknowledge that akono ei art form ta tmn stage painai jotota take pawa uchit chilo.

So, I used to scroll through Instagram and watch these reels, and this fascinated me actually. After some days, I received a mail from that course that we have to work on a specific art form, jetake niye basically amader research korte hobe. Obviously, my first thought was je crochet ke niye korte pari, as I have been watching the reels and I got some knowledge about this art form and did some primary research from my knowledge.

And so I decided je, ami jehetu specific art form niye korte hobe, community ke apraise korar jonno, so I chose crochet as my art form. In that course, we have to not only work on the art form but akta community keo amaderke apraise korte hobe. Amar research ta mainly chilo mohila der ke niye, Dhaka ar Chittagong er mohila der ke niye, jara crochet ke hobby hishabe kore, but anek a chaile eitake akta career hishabe nite pare. Ei type-r akta motivation chilo amar.

Jokhon ami akjon artisan-r sathe kotha bollam, uni heshe bollo, "Akdin amar meyeke bollam je online-e jama sell kore ei kaj o sell kora jaina?" She bollo, "Are dhurr, egulo akhon kew kine naki?" Ei kotha sune honestly amar kharap lagche, because crochet akono akta outdated craft hishabei count hoi, joto na eitar pawar kotha chilo, karon everyone from our family is involved with this craft and knows about this craft, right? Amader prottek r basai kisu na kisu ache kushi katar kaj.

To, pore ami vabi amar interview dorkar chilo, so anek jon-r sathe kotha bollam. Basically, tara amar friends and course mates chilo. Jodi training-r akta valo platform petam, tahole hoitoba amio crochet ke akta business hishabe nitam. And she was like me – she also got to know about this art form by scrolling YouTube during COVID 2020.

Tokhon jokhon sunlam je o aro ektu research koreche eita niye, and eita niye kaj korche already, so training-r akta valo platform petam, tahole crochet diyai amar choto akta business hote parto. And that clicked, and I chose that line as my main research topic. Jemon karor ichhe ase samne kaj korar, tar ichhe ase, proper guidance, digital knowledge, and marketplace nei – this is why crochet artisans ra struggle korche.

And ami akta jinish kheyal korlam – crochet take anek din dhorei housewife-er past time bola hocche, jemon amader dadi-nani ra korto. Jodi proper guidance and digital knowledge dewa hoi, tahole crochet ke as a source of empowerment hishabe establish kora jabe.

Participant 4 – Sumaiya

Hello, my name is Sumaiya Safnin. Thank you for choosing me as a participant.

My todays topic is about cooking.

To cooking – *bisoy ta ashole hocche je cooking bolte amra shavabik vashay jeta bhujhi seta holobujhi ranna kora*. But amar kache, cooking anek very interesting akta bisoy. Age ami ranna korte akdom e partam na. Amar school college ba university life e ami kokohnoi tmn akta ranna korini.

But after getting married, ami dhire dire ranna kora suru kori. To prothome ami akdom ranna jehetu partam .I used to watch YouTube channels and try different types of recipes. When I saw that my cooking was turning out well, I started trying more and more dishes.

But jokohn dekhi sobai eitake anek tasty bolche, tokohn ami aro different different jinish try kori , I became more confident and began exploring new cuisines – Chinese, Italian, and of course, Bangladeshi food. *Bangali khabar sobcheye beshi ranna kora hoy,* like biryani. Ar jodi chinese item r moddhe bole I've tried rice, fried vegetables, sizzling egulo anek beshi kora hoyeche. Tar pashapashi aro bidbhinno dhoroner khabar like white sauce pasta and cream of mushroom soup egulo baniye try korechi.

For me, cooking je sudhu akta ranna r kaj seta mone hoina – it's my hobby and passion o bola jai. Amar iccha ache ami akta chef er course kore someday and open a small Bangladeshi restaurant khulbo. Akohn ami Sejonno dekha jai I experiment with different dishes daily. For example, I cook chicken in various styles – lemon chicken, handi chicken, masala chicken – just to try something new. So eivabei ami different style gulo try korchir

Ashole cooking je shudhu life r akta part its not like that. Apni chaile ei cooking ta diyao anek kichu korte paren. IF i talk about some examples, my mother , she has a small Facebook page she sells pickles there and it is named *Seashell's Pickles*. To amar ma ranna korte anek pochondo kore. And uni achar banano ta and seta sell kore anek enjoy koren. It's not just about money – she genuinely enjoys it. And uni seikhane anek dhoroner bangali khabar o serve

koren. Jemon Bibhinno onusthane manush tar kache theke order diye biryani, roast, and polao and bhibhinno dhoroner khabar uni tar page e sell kore thaken. Uni eita anek besi enou koren.

So, I don't think cooking is only a daily task – it's something through which people can create an identity. When someone says, "I'm a chef" or "I'm a cook," and ami manush ke egulo serve kori. And peoples are enjoying my food.

In our society amader somaj, ranna kora take sudhu matro meyeder kaj mone kore. Amar kache ei idea ta pura tai wrong mone hoi. Cooking has no gender division. Even in hostels, boys have to cook for themselves. Apni jodi boro boro resturant gulor, hotels gulor dike takan main chef sobai are men. Chelera ashole main chef hoye thake.

Amar kache Cooking anek interesting mone hoi. I've added it to my daily routine because I enjoy trying new dishes. It keeps food exciting – not just the same *sada bhat ar macher jhol or sada vat gorur mangsho*. Cooking ta jehetu ami aktu different style e try kori Since and I like experimenting with styles, eating also feels joyful.

So, I think cooking shouldn't be limited to just one group. Everyone – boys or girls, young or old – should learn about cooking.

Thank you all for listening. I hope you liked it.

Participant 5 – Ikra

Hello, Assalamualaikum. Ami Ikra Nawshin Mirza. So first of all, thank you so much for choosing me as a participant for your work. Ajke ami amar life-er one of the most beautiful moments niye kotha bolte chai. So, it's basically not so long ago, like 2021-er shomoy-er kotha boltese ami. Manei tokhon COVID choltese, long lockdown-er shomoy choltesilo. It was between May to July, oi mashgular moddhe. Tokhon borsha kaal chhilo.

To, amar shob chay mojar bepar hocche, ami Dhaka-Narayanganj milaya thaki. Amar family giye thake Dhakay, ar amar abbu-r business Narayanganj-e. Amar hoyeche je 2 ta jaygay milaya-milaya thakte hoy. Amar Narayanganj-e o basha ase, abar amar Dhaka-e o basha ache. Abar amar pora-lekha Dhaka-e, amar vai-o pora-lekha Dhaka-e. So, you know, shob kichu milaya, half-twin both the places.

Since jokhon COVID chhilo, I had to go to Narayanganj. Ar Narayanganj bortomane khub akta spacious chhilo na, but Dhakar motoi hoye gase. But the good thing is, amar basha amon akta jaygay situated je, oikhan theke na, shamne-pichone, pashe shob khula. Shamne akta sorkari maath chhilo, ar pash diye akta rasta, pichon diye hocche giye, kar jeno jayga pore ache. Probably he built a house there, I don't know. So, shob shomoy akta alo ar batash ashte thake. Hae, so it was really good.

Akhon jeta hoyeche, amra to oi shomoy COVID-er time-e chhilam. Since kuthao jete hocchelo na, pora-lekha nai, kicchu nai. Hae, so oi time-e borshar dike amader basha ta Mashallah onek boro chhilo. Basha tar shamne, we have terraces. Okay, amader bashar sathe lagano terraces. So, it was such a nice basha, nice timing, nice weather, everything.

Hae, ar tokhon akash atto shundor thakto. To jodio ami bepar ta embarrassing time to share, but ami akta BTS Army. So oi time-e hocche abar BTS ra hype-e chhilo, but ami tader ke aro age theke chinte partam. Jay hok, ami tar age theke tader gaan shuntam. Tader akta album release hoyeche, naam hocche *The Most Beautiful Moment of Life*. Oi album-er gaan gulo khub shundor shuntam. To, akhon oi gaan gulo, oi music gulo, that weather, that moment...

Hae, amar shob kichu atto shundor lagto, atto valo lagto. I'm having the time of my life. Jokhon moment-e thake, moment ta feel kora jay – that's the best feeling I've ever felt. But ami jani na onno karo der ki. But yeah, it was me for that.

Ar tacharao, tokhon aktu-aktu jokhon lockdown chhilo, amar cousin jara Dhakay thake – amar mamatto bon, chacchatto bon – ora amader bashay ashchilo. Amra chaad-e jai. Akta mridhu batash chhilo, kemon jeno onek peaceful moment chhilo. Tokhon ami story o portam... story gulo kemon, jani Allah-ay chhilo valo story gula amar shamne aina dicche. Ami portesi, so you know, I felt the stories well. I could feel every moment oi time-e.

So finally, ekdin amar mone ase, bikal bela ami chaad-e gesi. So, chaad-e tank-e oi time-e chhilo. Top level-e gesilam, so oita onek ucha chhilo. Atto batash chhilo je akta point-e amar matha betha shuru hoye gase. Jokhon amar bashay ashchi, ami amar chokh khule rakhte partesi na.

To Maghrib-er por, to ami just... na, exact Maghrib-er por, ami bashay dukse. Ami just suye porse, ami just shuntesilam Maghrib-er azan. Batash duktesilo. Such a beautiful moment it was. Ar tokhon amar chokh duita lage gase. To pore jokhon ami ghum thake uthsi, tokhon daar 1:30 baje amar namaz miss hoye gesilo. But ar tokhon uthe namaz porse. Tokhon baire brishti portesilo, tarpor jirijiri brishti, tarpor lamppost-er shamne brishti gula dekha jachhilo, amader bashar shamne, mane terraces diye, mane not the baranda. Tokhon atto beautiful akta moment chhilo. Tokhon ami diary likhselam je ami *I'm having the best time of my life*. Ami jani na atto valo moment kokhono ashbe kina, not at all.

Tokhon, trust me, upon till now, amar akhono mone ache. Akhon porjonto mone hocche, amar university-er almost sesh, akhono sesh hoy nai, akhono 3ta semester baki ache. So, so far, atto valo moment ar kokhono ashbe kina, ami sure na.

Participant 6 - Labiba

Hello, good afternoon this is Labiba.

Thank you so much for choosing me as a participant.

Today, my topic is about shopping – something full of love and joy, and sometimes even stress over! It's my personal favourite activity.

Shopping mane sudhu market e giye product kena becha kora na . Eita akta experience.t's a lifestyle, an experience, a culture, and a way to connect with society. Shopping has existed for decades, and it also has a long history.

Prothome hoto bazar r hat jekhane, people directly product exchange products in local *haat bazaars*. Even today, in Bangladesh, akono amra dekhi traditional markets jekhane giye amra vegetables, fish, slices, meat khacha bazar r ki jeta amra niye thaki.. At the same time, we now have large supermarkets and shopping malls ache jhekhane sob kichu pawa jai r ki. So the biggest is like Jamuna Future Park, which represent our modern shopping culture korche r ki.

Shopping reflects our society and time. We also have grocery chains like Shwapno, Big Bazaar, eikahne sob kisu pawa jai jemon dress theke suru kore and others where everything is available – from dresses to vegetables to household items that a family craves for.

There are many types of shopping. Some people enjoy casual shopping – like buying a dress or a pair of shoes. Others prefer luxury shopping – branded bags and perfumes. Ar kichu jinish ache je Some people even enjoy window shopping – just looking around, which gives them satisfaction and helps relieve stress.

Personally, I think shopping is a kind of refreshment – a way to find inner peace. Ok ami manush r ta jani na but amar perspective e shopping is a refreshment. Well there are 2 types of shopping.

Like online and offline shopping. Today, there's a big debate between the two. I prefer offline shopping – going to stores, trying clothes, bargaining, and choosing products myself. It's fun and adventurous!

On the other hand, online shopping has made life easier just one click – just one click. Platforms like Daraz, AjkerDeal, and even Facebook pages take order make it convenient. It saves time, but sometimes there's a gap between expectations and reality. Still, many online stores are trustworthy. and this is hassle according to me but amar valo lage na.

Psychologically, shopping is more than just a need – it's an experience. When we see new collections, it gives us a sense of satisfaction. But some times products expectations vs reality hoye jai. Online shopping er khetre. Many people call it retail therapy. So its a treatment as well as a therapy for everybody amar mone hoi and i guess.

In Bangladesh, festival mane holo shopping season tara sudhu dhakai dekhte chai karon tara dhaka based. But dhaka r bahiro anek valo kichu jinish pawa jai . if people try ok especially during Eid or Durga Puja, shopping becomes a cultural event. Streets get crowded – Gausia, New Market, Bashundhara City, Jamuna Future Park – all full of people. Prices rise, but still, everyone shops because it's part of our joy and tradition.

So, to sum up, shopping is more than just buying things. It's a combination of happiness, culture, refreshment, and enjoyment.

Thank you.

Participant 7 - Proma

Hello! I am an undergraduate student of BRAC University.

First of all, thank you for choosing me as your participant and for giving me this opportunity.

Ajke ami akta khub common topic niye kotha bolbo – jeta holo university struggles.

Honestly, university life dekhte onek colourful lage, but jokhon amra actually eitar moddhe thaki, tokhon realize kori je eitar struggle ta kotota painful.

Prothome ashi quiz er kotha. Every week ekta na ekta quiz hoitei thake. Sometimes, ek din e duita ba tinta quiz o thake amader. Amar mone hoy quiz gula mainly memory test hoye jai amader. Proper preparation korteo time pai na amra.

Then comes the assignments. Teachers ra bole, “It’s just a small task,” but amar kache eita ekdom heavy lage. Assignment korte giye sleepless nights par korte hoy. Jokhon ekta course er assignment er deadline arekta course er assignment er deadline-er sathe clash kore, seta to ekta nightmare hoye jai.

After that, midterms and finals. Midterms-er pore suddenly realize kori je pura syllabus cover hoy nai. And finals-er time pressure makes it worse. Sometimes, amar moto students ra thik moto porleo exam hall e khub beshi tensed hoye jai – pressure feel kore. So, exam pressure is not only about knowledge; it’s actually about mental stability.

Amar jeta mone hoy – academic pressure er sathe sathe social life o joriye thake. Amra sobai different class backgrounds theke ashi – middle class, upper-middle class, even upper class. So, middle-class students ra anekta uncomfortable feel kore jokhon dekhe je upper-class students effortlessly expensive restaurant e jacche, latest gadget use korche. Sekhane ekta invisible gap create hoy.

Sometimes eitake manage korte students ra unnecessary extra spend kore, just to fit in. Upper-class students der jonno eita normal, but middle-class students der jonno eita bishal mental stress create kore. Tokhon tara ei stress theke aro anek dhoroner problem e joriye jai. Family ke pressure create kore extra money dewar jonno, eikhane theke tader family life o hamper hoy, and eventually academic life o problem e pore jai.

Tara jerokom ta cheyechilo, serokom result hoito achieve korte pare na. On the other hand, amar mone hoy middle-class students ra beshi hardworking, ar upper-class students ra beshi confident hoy – eta amar personal point of view.

So actually, we can learn from each other if we respect each other's position. Eta ekta strength hote pare.

University life ekshathe struggle and growth-er somoy. Quiz, assignment, mid, final pressure, class difference – sob milei life ke tough kore, but at the same time, ei somoy ta amaderke future-er jonno prepare kore. It teaches us how to deal with real-life pressure, how to maintain family, and how to handle the outer world.

So yeah, it's a very colourful and painful journey. Amar belief holo je instead of comparing, we should support each other, succeed together, and achieve success in our lives.

Thank you.

Participant 8 - Maisha

Thank you so much for choosing me. I'll introduce myself and present my topic, which is makeup.

Hello everyone, *Assalamu Alaikum!*

Ajke ami kotha bolbo makeup niye. Makeup sudhu rong er ekta khela noy – eta ekta art form, and it's also about confidence.

So, you know, prothome skin preparation ta besh important – skin care er jonno. Prothome amra foundation use kori, but the thing is – amra ki jani, makeup use korar age foundation use korar age ki ki use kora lage?

So, let's begin!

We all do makeup, but let's break it down. The first rule is – good makeup starts with good skincare. Always remember that.

Then comes primer. Primer actually creates a smooth canvas, pores gulo ke blur kore dey, and skin ke matte kore dey. Ei jinish gula ke bahir theke dekha jay na, so dakhte onek shundor lage. Tokhon makeup ta aro long-lasting and flawless hoy.

Akhon ashi the most important product – foundation. Foundation choose korte hole khub carefully korte hoy, because you have to match it with your skin tone and undertone. Otherwise, complexion ta unreal and unnatural lagbe.

Before applying foundation, face-er moddhe age orange color corrector dey. Orange corrector ta dark circle gulo mute kore dey. Application er jonno beauty blender ba foundation brush use kora jay. Properly blend korte hobe, especially jawline e.

Then comes concealer – this is my favourite product. Eta amader dark circles remove kore dey, imperfections cover kore, and highlight korar jonno use kora hoy. Concealer er creamy and liquid duirokom formula ache.

Then comes face powder. Powder chara makeup hoy na. It controls shine, especially oily skin er jonno. Translucent powder gula mainly color set korar jonno use kora hoy. Face powder easily carry kora jay for touch-ups.

Then comes eye makeup. For eyes, there are countless products – eye shadows with endless possibilities. Different brushes are needed for blending; otherwise, eye shadow patchy hoye jabe.

Eyelineer diye eyes define kora jay – liquid liner, pencil liner, gel liner – all have different effects. Mascara is a must! Eta amader eyelashes ke shundor kore tule, chokh ke boro dekhare. Waterproof formulas are popular, especially in humid weather.

Eyebrows ke vulte parben na, because eyebrows completely change the look of your face. If you use eyebrow powder, it looks more natural.

Then comes blush – without blush, face ta flat dekha jay. Blush adds a healthy glow – it's like a magic touch. There are cream and powder blushes; choose according to your skin type.

Finally, lips! There's lip liner, lipstick, and lip gloss. Lip gloss makes lips look juicy; nude shades are perfect for daily use, and bold colors add confidence.

And yes – so many products exist, but remember: expensive doesn't always mean better. Drugstore products are often very good too. You just need to choose carefully.

Thank you!

Participant 9 – Zumaiya Jahan

First of all, thank you for giving me the opportunity to speak.

My name is Zumaiya Jahan.

Today, I'm going to talk about my cat.

I have two cats. One lives at my family home – her name is Tultul, and the other lives with me in my bachelor apartment – her name is Tuli.

If you've ever owned a cat, you'll know they're not just pets – they're bundles of joy.

Akhon amar biral ta onek shomoy ekla thakte pochondo kore. She likes her own company, but majhe majhe khub affectionate hoy – pashe boshe thake, ador ney. Jokhon or khuda lage, tokhon onek daak deya shuru kore – you know how cats are!

She has many funny activities – sleeping in random spots, suddenly jumping here and there, throwing things off tables.

If I compare my two cats, my first cat (Tultul) is very calm and grumpy, but Tuli is the opposite – she loves running, jumping, and playing around. She's very interactive.

Recently, I had to give her anesthesia for a small treatment. She was unconscious for nearly four hours. I was crying because I was so scared. But after a day, she recovered and started playing again. I felt so relieved.

She communicates with me through meowing and by looking into my eyes – *mit mit kore takiye*. Sometimes she touches me softly with her paws. She's such a beautiful creature – she's completely part of my daily life now.

My roommate and my cat also have a sweet relationship. Before getting Tuli, my roommate wasn't a cat person, but now she loves her so much – and that makes me very happy.

Honestly, one of the main reasons I got Tuli for my bachelor home was because I was feeling lonely. After I got her, she helped me reduce my stress and loneliness.

She's a local breed, so she's low-maintenance. She eats normal food like chicken and fish. She's very entertaining and funny.

To sum up, my cat is the peace of my heart. I'll always protect her and take care of her as best as I can. I really think everyone should have a pet – it helps reduce stress and emotional pressure.

Thank you.

Participant 10 – Sumaya Tahzabib

Assalamu Alaikum! This is Sumaya Tahzabib.

Thank you for choosing me as your participant.

Today I'll talk about code-switching in linguistics, and I want to explain it through a simple but interesting example – restaurant menus in Bangladesh, where Bangla and English are mixed together.

We all know that in Bangladesh, when we look at restaurant menus, we often see both Bangla and English used together.

For example:

"Chicken biriyani served with salad and raita,"

"Beef biriyani with special masala touch," or "Shutki curry home-style."

Now, notice what's happening here. The dish names are usually in Bangla words like *teheri sukuti* and *kaccchi biryani* are deeply connected to our tradition. If u try to translate them fully in english. The British or English names usually appear with Bangla words like *tehari* or *shutki*, which are deeply connected to our tradition. If you translate them fully into English, they lose their meaning and cultural flavour.

But the descriptions often use English words such as *spicy*, *hot*, *crispy*, *home-style* – which make the menu look more modern and

professional. Eitai hocche code switching er usage. Linguistically eita khub e random na borong khub e purposeful malik ra jane je Bangla name khabar r authenticity dekhai

This is the beauty of code-switching. Restaurant owners know that Bangla names show authenticity, while English adds modernity and style deiye thake.

From a linguistic perspective, it reflects our identity. On one hand, Bangla shows our culture rootes; on the other hand, English shows our global connection. Together, they make the menu more appealing to modern customers and even foreigners.

Amader doinondin conversation eo to emon hoy –

like: “Ajke cholo amra park e jai,” or “Amar biriyani khayte ichhe kortese today.” This everyday habits gets naturally reflected in menus. “ like cholo akta buger khai”

We naturally mix both languages – *Bangla and English* – in our daily lives.

So, restaurant menus are not just lists of food – they are cultural texts. They represent how tradition and modernity live side by side in our society. By mixing Bangla and english the menu mirrors our bilingual reality. So aro jemon amra bolte pari from a sociloinguistgics amra bolte pari english gives us pride Bangla gives us sense of identity.

For example, in Dhaka’s fast-food shops, you might see items like *Deshi platter – bhaat, daal, shobji, dim curry*, or *Student combo – paratha with chicken curry and soft drink*. Ei combinations amader

dekhai of Bangla and English aksathe use korle customer der kache menus more attractive and relatable to customers.

So Using code-switching diye kono customer ke attract korajai so it is not a bad thing.in menus is also a marketing strategy. It connects both traditional and modern audiences naturally. Thahole amra bhujhte pari je akta menu card sudhu akta khabar r talika noi. Its a cultural text

So, we can say – a menu card isn't just a list of dishes. It shows how language carries our culture, prestige, and social meaning.

Then Bangladesh r moto biligul society te eita common karon amra bangla and english both language use kori doinondin jibon duita vasha e amader dorkar hoi and eita duita vasha e amader vasha r ongsho bola jai.

Next time you go to a restaurant and see "Chicken curry" on the menu – remember, you're not just reading about food. You're reading a story of two languages, Bnagla english r mil bondhon r golpo.a story of Bangladesh's identity, where Bangla connects to the world through English.

This is the story of code-switching, and this is the story of who we are. Bangladeshi people are mostly connected to the modern world through english and code switching is restaurant menu gives us a big lesson, life lesson. Which is not fixed which is living and flexible and it uses our identity. Connects us to the world. So next time you see deshi chicken curry served with pain rice, remember you are not just reading menu,you are reading a story of identity culture and beauty of language mixing.

Thank you.

Transcription of the male participants

Participant 11 - Wasif

Good evening and thank you so much for choosing me as a participant today. I will talk about robotic session. Robotics is not just a subject of science, eta ekhon amder life er ekta real part hoye gese.

When we hear the word robot we often think of something futuristic. But the truth is robots are already here and silently changing our livingle day. In industry, robotics is revoulutionizing manufacturing. Dhoro ekta car factory te worker ra jekhane 10 ghonta kaj kore shekhane robot 24 hours nonstop kaj korte pare.

That means more efficiency less waste and faster output. Even in agriculture robotics machine use hoitese for planting, monitoring and harvesting crops. Bangladesher farmers ekdin AI driven robots use kore fields manage korbe. In health care robotics surgery has open up a new era. Surgeon can sit behind a consol and ekta robot ke controll kore countless operations korte pare without any deficiency. Not just that, robots are being used to deliver many things to hospital, to help dissabled people walk again with exoskelleton suits.

Education is another sector where robotics is making progress. Think about a class jekhane ekjon robot teacher ase jini English e explain korte pare abar Bengali teo explain korte pare depending on the students. It will be extraordinary. Everyone will get to

understand. In coding class, students are introduced to robotics from an early age. So, future generation er jonno robotics hobe ekta basic skill. Now lets look at our everyday life. Self driving cars are no longer science fiction. Drones are used for photography, delivery and even rescue operations. Smart assistants jemon google, alexa and siri are technically robots.

Jara amader shathe kotha bole amader daily task aro easy kore diche. Jar karone amar mone hoi eta ekta every day companionship toiri korche between man and robotics. But robotics is not only about opportunities eta niye onek ethical questions o ase. For example jodi robots human jobs replace kore then ordinary workers der ki hobe. Tai robots jotoi improve koruk manushder ekhon thekei careful hote hobe about privacy and responsibilities.

When we think of imagination movies like: Transformers, Ironman, amar chokher shamne chole ashe these are fantasies but they can be real innovation. Ajker drones, humanized robots ekshomoi science fiction chilo kintu ajke era real. So to conclude, robotics is not just a technology of tomorrow eta ajker reality.

Eta industry, healthcare, education, agriculture and even in our personal lives e chole esheche. Robots are not replacing humanity. Tara actually amader shathe ekta partnership build korche. Ar the more we learn to control robotics amader future totoi amder future hobe bright and smart and more human. Thank you once again for selecting me as a participant.k I hope amar kotha shune robotics niye apnader modhe notun curiosity jagbe.

Participant 12: Dider

Thank you for giving me the opportunity to speak about World War 2 ashole ditiyo bisso juddho akta fascinating topic karon eitar anekgula multifaceted ideology kaj koreche ekhane ashole personally bolbo je it was more of a war on ideologies then the word about Nations.

As you can obviously imagine or expect from the name that this war was held worldwide a lot of countries were part of this war right that's why it's called the World War 2 however if you see the countries they were actually it was more about ideologies different ideology for fighting against each other rather than different nations trying the best over come and Conquer others super.

Example if I am talking about the Atlantic theatre as you know there were two theatres in World War 2 akta theater chilo pacific theater akta japan r American moddhe hoyeche but akta chilo Atlantic theatre jeta Jata Hoye Che basically the western powers such as United States Britain Great Britain, Ally basically jaderke amra ally boli ally are exis power r moddhe japan o exis power r moddhe pore eder moddhe America e chilo United States of America chilo je uvoy Atlantic theatre and Pacific theatreo tara Juddho koreche,

to ami jodi Just Atlantic theatre e jeta hoise eita niye jodi ami focus kori natzie Germany r je bepar ta apera dekhsen ashole

Fascism e believer chilo tader blv system e chilo je amra amader force use kore fasibadi banglai amra jake boli je we will use our force in order to control the people that was their ideology, the main ideology the main goal so that's how it all started I think it was also apni jodi ei angle theke dekhen je after the first world war they were actually very much support by the they were very much troubled by the winners karon world war one eo tara here geyechilo, here jawar karone tara je world war one er pore je onno onno country gula chilo jemon winners of World War 1 they were imposing a lot of violations or as we should say oshubidhakor jinish potro Germany r upore impose kore hoyechilo I think that was the main reason why Germany actually started the war World War 2 as we know that ad of Hitler he was influenced by binodom musolini who was the fastest leader of Italy Harvard he did not have much of an impact during the war as we know that Italy was extremely ineffective,

prothome kintu natzi Germany anek effective chilo natzi je armed forces chilo it was were mart in German language I am not sure if I am pronouncing it properly so in the beginning they are very strong the they had the most number of Armies soldiers tanks aircrafts and they were doing very well you know until this decided to attack Russia at the time it was called Sr je ashole odhopoton jeta amra boli seta eikhane thekei suru hoyechilo from there there inter 6 armies were annihilated stalincart many of the spenser armier tank armies were annihilated in other war such as larks and Vienna tarpore aro anek gula jaigai jemon bortomaner

Bulgaria jekhane ache seikhane trpore kazakhstan jekhabe ache seikhane ba turkey jekhane ache sei somosstho jaigai they suffered massive lossess and because of that stalincart the lost a lot of people and a lot of soldiers and a lot of the resources which basically made them impossible to win the war and and in the end they had no other choice to but to surrender to Soviet Union Army 5 minut World War 2,

asole 5 mins world War 2 niye bola to kono vabei sombhobh na actually it has only started sotty bolte ami start o korte pari nai but I guess it gives you the idea je world war 2 ta ashole ki niye hoyechilo.

Participant 13: Ayon

Thank you for choosing me as your participant so basically today I would like to share some of my thoughts regarding my future career and long term Dreams. Amar kache bektigoto vabe mone hoi ei jinish ta niye manusj bisesh kkre students ra anek beshi suffer kore as in bolte chacchi tara kono siddhanto properly nite pare na je ami Korte chai amar

career niye future career niye anek somoi anek didha donde vugte thake so amar kache mone hoi calories one of the most important aspects of our life it not only gives us financial stability but also helps us find out identity in society at this moment im an

undergraduate student and like many others I am currently exploring many options for my future,

honestly amar kache akono kono complete kono fix plan nei but I do have some specific goals for instance I want really want to pursue career in Technological segment jehetu ami cse student amar kache art view instance valo lage data science instance valo lage software development valo lage the the reason is very simple technology is changing the whole world every time in a single day and if I can be a part of this transformation that will be an incredible achievement for me however amar akta challenge hocche amar career path choose Kora sometimes I feel confused should I should I enter the job field right after graduation or should I pursue my heart studies abroad amar family chai je ami akta stable career build Kori as earliest possible but amar nijer mone hoi je akta proper skill development is more important in the long run.

without proper skills it is impossible to sustain in a competitive job market another important thing is passion amar moner moddhe akta strong beleive ache je sudhu job r jonno job Kora uchit na we find a profession where passion and work truly matches ami bhujhate chacchi for example ami jodi Ai ba data related research Korte pari then amar Motivation naturally anek beshi thakbe.

In that case my career will not be only about earning money but also contributing something meaningful to our society. Apart from professional life amar akta dream holo travelling kora, I want a carrier that will allow me to travel to different parts of the world, meeting new people learning about new cultures diversity care you should not only be limited to career days or office screens only it should also give us opportunity to explode the real world at the same time amar priority holo amar family whatever you doing future I want to make them proud.

Tara amar jonno ashole anek kichu sacrifice koreche amar akta responsibility holo tader effort ke successful outcome e porinoto Kora.

So whenever I think about my career, amar mathai thake je it has to bring both professional professional success and family happiness, Because i beleive without family happiness ashole kichui na. Ami jotoi siddhanto hinotai vugi jotoi career niye vugi amar ashole amar family happiness o dekhe uchit. Karon Family happiness chara ashole kono kichu thik thak vabe possible na.

Ar amader sokoler amarder career r sathe amader family keo priority dewa uchit. To amar overall opinion hocche je future career is not only just about money or job title right for instance ami hocche je akohn doctor hoye giyechi ami engineer hoye gechi engineer, amon kichui na.

it is about building a identity finding a identity and happiness in work and contributing something valuable to our society. Amar dream holo akta balanced career jekhane ami nijer passion follow korte parbo, amar skills ke utilize korte parbo and sathe sathe amar family keo proud korte parbo and din seshe ami mentally anek beshi anek beshi happy thakte parbo, eitai amar motamot chilo thank you so much for hearing me, thank you.

Participant 14: Rifaet

Hello Im Km refaet Alam from, English Department I am majoring in median cultural studies thank you for having me in the interview session. So the topic is code switching, I'm really happy that but you give me a chance to talk about this topic jeta bolte chai je ei bisoy ta ki je amar jana mote duita basha mixed match kore amra jokohn kotha bolte thaki normal tone e jeta amader visual hoi seitai Akohn jodi bola hoi anake for example,

Code switching niye kotha bolte and amar Priyo topic and priyo anime ki eita niye ami evabe kore bolte parbo. My favourite anime is one piece Karon choto bela theke anime dekhe obboshtho, ami sochorachor hindi ba onno kono vasha pari na ami bangla ba English vasai o parodorshi ba bolte pari. Akohn bisoy ta hoitese je everytime when I feel happy or sad or something like that ami chesta kori je anime dekhar because ami feel korte pari je ami connect korte pari eitar sathe. Amar priyo anime hocche One piece, ami one piece theke anek kichu sikhsi,

anime dekhha choto bela thekei amra cartoon network e dekhe aschi for example amar chotobelar prothom anime chilo mone hoi pokemon. Trpore dekhsi Dragon Ball Z, Doramon o aktu boro boyosh e amader desh e availabe hoise tkokhon Dekha jai je, suru korsi cartoon network ba disney r maddhome suru korte. Jai hok eita ashole kono bisoy chilo na. Manush cartoon r anime r moddhe parthokko ta bhujhe na. Anime hocche dekha kichu chobi ba Motion Pictures jeta hocche akta good story bole and jetar akta moral ache. Cartoon r kono moral nai, cartoon r kono stage meaning nai its just for fun for example Tom and Jerry akta cartoon eita anime na mane hocche tom ke akta bari mara holo tom thash kore pore gelo er pore she abr uthe ager moto hoye gelo, kintu anime te hote pare ei bari ta lagar pore protagonist ba character ba onno kono kew maraw jaite pare ba realistic kichu ta. Jai hok one piece niye kotha boli further. One Piece e akta main protagonist ache je holo monkey taylorve je holo olpo boyoshko. Je aste aste king of the pirate hoite chai king of the pirates er way hote chai karon oi area ta pirate r chilo. To amra mone kori je pirate ki jolodusscho kharap but tar bisoy ta chilo je she tar honesty r sathe tar joggotar sathe she, pirate take eiya korte pari eikhane tule dhorse, she jekhane gese seikhane nei bichar ba Justice ensure korar try korse. Tar egulo amader generation ke anek influence kore, ar eita amaderke samner dike agaite anek inspire korbe.

Eita hocche sob cheye boro bisoy, ar kichu jodi chapter r name boli ba arch r name boli tahole ullekhjoggo arch r name hobe elabesta, egg head, water seven, ani salami ba hocche trum island, trpore aro anek gulo ache. Trpore giant island samne asbe hoito, trpore mary fork arch important akta arch, akohn erokom e.

Jaihok lufi r moto amio howar chesta korechi, ami chesta kori je regular life e manush ke sahajjho kora.

Ebong akta community r jonno jodi kono contribute korte pari seta amar jonno valo lagbe and that was that ami er beshi, Ashole eita niye ki bolbo jani na. Tobe after giving this interview and that the end of this interview I am saying that code switching, is personally I feel that it is a very good topic to work on, and I believe je eita anek interesting thing. So thank u jerin tashnim for giving me the opportunity and I wish you a very good success in your thesis journey and I hope that your thesis gets published in a good publishing place.

Participants 15: Samir

Hi I am seikh zahid hasan sameer, thank you for choosing me as a participant today I am going to talk about something very close to us specially for boys which is bike riding, bike riding Sudhu akta vehicle na it's a feeling of freedom adventure and sometimes I am not for only sometimes but for Every time it is a stress reliever for the boys. Jokohn amra bike e uthbo, bike ta start korbo and bike ta ride korbo and bike ta ride korar time e je akta batash feel hoi seita akta onno rokom vibe dei.

Ek ek moment e ek ek somoi e sei bike riding environment r satbe akta different typer connection feel korai. the best part about bike riding is the sense of freedom. Imagine amra akta highway te asi sokal bela sun rising moment and pura highway ta khali, ei moment e ride kora ta akta magical moment, akta heavenly feeling lage thik ase ami bike ride korchhi akta blank highway te, sunrise

hocche. So that moment cannot be explained in words, in that moment by gives derived connection to the road and in the journey every twist is an every turn we feel like heaven.

Je rided ta ride kortese tar bodyr prottek ta part prottek ta environment ta feel korte parbe. For many bikers eita akta meditation r moto, eita akta mind releiver and stress remover hisebe kaj kore for every bike rider. Bike riding r actually anek benefit ache, jodi amra dhaka sohor r prespective e boli eita anek time save kore..Dhaka sohor e je poriman traffic jam, eita niye easily jekono jaigai move kora jai. Ebong eita cost r dik diyeo khub ahamori na so amra bolte pari it is an efficient way to use as a transport.

And health r dik diye eitar akta benefit ache as ei vehicle 2 chakar upore balance korar bepar ache so, so eita balance korte gele body te akta strength lage. Body akta physical pressure r moddhe diye jai which is good for health also ami personally jani, ami personally jeta feel kori je amar jokohn mon kharap thake je akta bad moment thake, jokohon ami bike ta ride kori for some moment ami amar stress vule jai. Mind akta relax position e chole jai. but to be honest bite has to be ride safely as safety is first. Bike r speed jodi thik moto control korar experience na thake tahole bike r speed ta oivabe na uthano tai better.

Because bike er speed joto tuku nijer pokkhe control kora possible oto tutu porjonto uthano tai best and obviously helmet chara ride kora is never safe and another thing is we need to always follow traffic rules. and should use indicator in appropriate times and so moreover that we need to rash driving. I did not say je you

cannot do rice driving anymore you can do rash driving jokohn tmi nijer upore enough confident. Je jotoi rash driving kori I can control then you can do rash driving it is okay. but safe riding means not only apner safety apner riding r through te ar akta rider r khoti hote pare ba apner accident through te road e aro garir accident hoite pare. So safe riding means apner safety with others credit safety so abhi careful about these things. and one more important thing is that bike riding is also a culture and it's an huge community. Bike riders ra tea stall e adda dei tara bidhinno dhoroner group community create kore bibhinno jaigai tour dewar jonno.

Eitar through te bike rider der moddhe akta bishal community create hoi ebong tader modhee akta valo networking thake. Trpore is not only about cultural and community, bike riding er through te akta manush er personality, creativity show hoi.

As amra jani bhujte parsi so far as bike akta bike rider er jonno life er most important akta jinish. So she tar life er son dhen dharona bike tar pichone rakhe. Bidhinno rider ra bike modification kore, tader je creaativity ta ase motivation ta ache seta tader bike r moddhe futai tule. So it is a good way to know about the personality of the rider. So amar kache bike riding holo akta life style eita akta freedom eita akta bonding akta stress releiver. Also it's an adventure also. But akta kotha mone rakhte hobe bike anek responsibly chalate hobe. So thats it from my side, thank u once again for choosing me as a participant i hope amar kotha sune apnera bike riding r proty inspiration feel korben. Thank you so much.

Participant 16 : Walid

Hello jerin, how are you? Ami shunte parlam tumi thesis er kaj korteso so tomar ekta voice recording lagbe jekhane Bangla ebong English mix kora thakbe. So thank you for choosing me. Ami tomar shathe amar ekta experience share korte chai goto shoptahe.

Ami ebong amar mot 4 jon friends decide korlam je amra savar e biruliya te golab gram dekhte jabo. Then we also planned on going to JahangirNagar University. We decided to have our lunch with vorta vat. First of all amra shobai pouchalam share noitar shomoi Mirpur Diyabari Ghat. Then we get on a boat and after 15 minutes the boat started. As you know ekhon borshakal so nodite prochur pani and the environment is really really good.

So 15 minute por jokhon jahaj charlo amra decide korlam amra jahajer chade giye boshbo. We hop on the roof and just obak hoye takiye chilam chardike eto shundor eto shanto. Just onnorokom ekta onuvuti. To biruliya giye pouchailam share doshtar shomoi I think.

Then amra gelam golab gram. We took a otto. After reaching golab gram then, amra just hotash hoye gelam je eto brishtir modhe eto suffer kore ashar por o golab gram e kono golab nei ekhon shekhane. Just khali gach. Tokhon prochur brishti hochilo mati kordomakto it was too much requiry. So we decided to go to Jahangirnagar. Arekta otto nilam. Otto niye chole gelam akrambazar then we took an otto from there also and we directly went to JahangirNagar University. First e jokhon dhuklam Jahangirnagar University te I was just happy and it was so much natural

invironment there. Prochur porimane gach chilo shekhane. Amar mone hoyechilo kono botanical garden e eshe porechilam.

There were too many lakes but the problem was it was raining then also. Ordhek vije gechilam. Varsity campus chilo bishal so vorta vat koi khabo shei spot khuje pachilam na. At last I think one hour, we got in the spot. Pouchanor por we just ate vorta vat. Shomvoboto chalkumrar vorta chilo. Ar shomvoboto dal ar murgio chilo. The bill was just hundred taka. It was amazing. Then amra kichukhon hatahati korlam chobi tullam. Tarpor decide korsilam amra jabo smriti shoudho but amra eto porimane tired chilam je shorir ar kulachilo na so we got on a bus toward shamoli and after meeting a friend we all go back to our home.

Thank you.

Participant 17: Muntakim

So hellow, thank you for choosing me as a participant. My name is muntakim mahmud. Okay so, the thing I will be talking about is my passion about driving Cars.

So usually manush tader anek dhoroner escape from reality khuje, for some people its gaming, kichu manush r jonno ghura fera kora. Kichu manush er jonno hoite pare seta ber howa, kichu manush er jonno prem kora, kichu manush er jonno abr gan gawa, nacha. So my escape from reality is actually going on car rides okay so. Going on car rides keno eita amar escape from reality . When you are drving a car so basically you are just having a pure adrenaline rush . Adrenaline rush kirokom.

Its like you are controlling a vehicle thats litterally going on hundred killometers per hour. The fact is jokhon ekta gari eto speed e chole puro jibon eveything relies on it. It stays in the palm of your hand. Ek hate gari chalacho, you are controlling your life and if anyone is in the car tumi tar life o control korteso. And if you miscalculate. Suppose you are driving 150 killometers per hour and you are taking a drive at 300 fit and you are like cutting vehicles and with just a slight miscalculation you are dead.

So, yeah everything relies on you, your focus, your passion and how well you can drive. So for me, I have been driving my car since the last 6 years and have like what do you say, like went on 200 or 300 car rides. I have went to mawa. Ami bivinno jaigai giyechi. The thing I love about driving is that it is just you and the car. You grow an emotion with the car in a way that you just can not explain. It is a machine but you can tell that it has emotion. The emotion is so good that we literally rely our lives on it. I trust my machine that much. Even if I lose control at 150 miles per hour my machine will do its best to keep me alive. Like I have shared a bond with the machine. Car rides e gele tumi brishtir dine ber hocho bahire jhum jhum brishti hoche and tumi dhumai gari chalacho.

Bahire glass ektu foggy hoye geche brishti porsche and tumi 100 miles per hour gari chalacho and slow song choltise it is just a different feeling. The feeling you get from it is unreal, surreal and like unimaginable. Amra jokhon emon ekta kono dhoroner drive e jai we escape from reality. Eta amader nijeder passion er upor

depend kore and mainly the car chooses the rider. Not the rider choosing the vehicle. It is somewhat like a cooperative. Well you know happens. Depends on how well you drive a car and everything so tumi ekta gari joto valo chalaite oarba toto valo control thakbe, toto beshi valo chalaite parba.

It is just great. Amar kokhono kharap lage na gari chalate. Going at the office, going to daily works, school, university life and everything. So kichu jinisch ache na? Garita chalaile it feels great. So yeah, driving my car is a passion and I hope if anyone has a passion that they are good about. Ok so yeah thank you for choosing me as a participant. This is Muntakin Mahmud and I was talking about how passionate I am about driving cars. I think it is not good enough but I think it will do. Ok thank you.

Participant 18- Shahriar Nibir

Thank you for choosing me your participate, now i'm talking about climate change in Bangladesh, you know climate change akhon ar distance problem na it already affecting to our daily life especially in our Bangladesh,...

Honestly speaking, news pori ba social media te dekhi climate change is our buzzed word mone hoy abar jodi amra aktu govir ee jay It's future our survive er sathe directed connected basically climate change mane holo long term weather pattern er poriborton which is human activities fusil fuel burning deforestation and unplaned urbanisation... Ey jinisch gula green house gas increase kore jemon carbon dioxide methane atmosphere ee joma hoye prithibi ke gorom kore... Abong er fole more flood unpredictable rainfall

experience korche...Bangladeshi atmosphere most of the climate burning country.

in the world...amader geographical position er karone we are directly at risk and sea level rising er karone Khulna barishal er oidike dakhte pacchi tara tader bari ghor haracche costal area gulu te.. So that's why farmers are not properly cultivate and fish farming also hudge losses because of this also cyclone are getting stronger....amra proty bochor ee boro boro ghurnijhor dakhte pay and we already sees cyclone sidor,ayla, amphan... Agulu te amader onek khoty kore tar sathe eti amader economy te onek ghobir vhave probab fale ar akta shomossha holo riveral effecttion protibochoh hajar hajar family literally shob kisu haraya false so climate change amader jonno environment issue na also survival issue.

Even climate change amader poribesh er jonno na sudhu it also case on our society for example onek manush gram thake sohore migrant hocche because of their lang is gone this climate refugees Dhaka Chittagong, abong bibinno sohor gulu te tara bosti gulu te amra tader boshobash gulu dakhte pacche karon tara tader bari ghor already hariye false and for that reason social pressure, unemployment, health crisis agula hoya jacche... Economically every year Bangladesh losses so much dollars because of flood and cyclone... So that's why farmers can harvest properly.

Fisherman can't catch fishes, ar ay karon ey amader national GDP teo impact porche... So climate change is not just a scientific issue It's also socbial and economic challenge... Ar aktu boro thinking holo future generation if they thinking 2050.pray 20/30

millions people Bangladesh ee refugee hoyte pare. Can you imagine the most of people are face this environment crisis in Bangladesh m..so It's not about today It's talk about future.

Bangladesh government ay climate protect korar jonno already kichu solar project shuru korache which is very hopeful second we need to protect mangrove forest like shundorbon, shundorbon holo amader akta natural shield hishabe kaaj kore proty bochor ee jokhon boro boro ghurnijhor dekha jay...pray proty bochor ee dakhte pacche amra mangrove forest is safes our life... It's like an angel and finally we can say jubo shomaj er moddhe awareness toyry korte hobe amra eke onno ke inspire korte pari eta life suitability abong international cooperation khub ee joruri... Karon Bangladesh eka eta fight korte parbe na... Because developed country must try because industrial revolution thake ay crisis ta shuru hoyse... In conclusion that climate change is not just only environmental problem, it also economically, socially and human being problem in our country and our society... So It's our responsibility to safe our climate.

Thank you

Participant 19: Pallab Sarker

Thank you for choosing me as a participant to talk about my favourite past time it's obviously listening music, i love to listening music whenever i get time, and then when i was free i listening my favourite singer song that list tagore song.

That is always my favourite then it comes to the Bollywood songs... Jodi ami boli amar priyo shongeet shelpree der moddhe 90

ba 60's er time er Lata Mangeshkar amar always favourite ekjon singer and now a days shreya goshal their tune just love, emotion... Their name is lighter dark to come on me and. Sometimes i hear the Pakistani urdu songs... Onek ey amake urdu songs niye bole amake je urdu vashar jonnoi amader basha andolon er Shongramee hoyechelo to ami ashole mone kori je shilpo jinish ta totally alada ayta kunu boundary er moddhe shimaboddha na ami mone kori ayta kunu boundary er moddhe shimaboddho thaka uchit oo na... So i have to hear Pakistani songs.

To combination of modern musicb and as well as the sufism and the classical Bollywood song shreya goshal, arijit singh and so many old songs also.

Abar Rabindra Sangeet singers der kache alada kore vhabar kichu ney.

Amar Rabindra Sangeet shob thake beshy favourite listed... Because i love Rabindranath Tagore and his beautiful melody songs,

Then ami jodi boli je amra Pakistani industry er gaan gula jani ogulao ajkal amar khub attract kore abar Pakistani drama wise je gaan gula hoy she gulao onek beshy valo lage, that's are very much touched and heart touching songs it's usually sing that the Bollywood and if they could not keep that the popular and in Bollywood industries singers arijit singh shreya goshal they are always special for me...oder voice oder melody shob shomoy akta charming moment create kore. Ar ay gaan gului amar mind ta ke refresh kore rakhe.and i relief from stress.

thank you

Participant 20 - Nayan

Thank you for choosing me as a participant today, my name is nayan today i'm talking about the thing that connects so many people in Bangladesh cricket.

Now a days It's not our just a game eta akta emotion akta passion and sometimes eta akta national identity from the stress of Dhaka Stadium field with sharing fans cricket has special place in our heart ami dakhechi choto choto baccha ra streets ee cricket khalche ar raat ee television ee match dakhtesa cricket buying to our young and old generation. Cricket was introduced to the Indian subcontinent by the britishers. Bangladesh ee prothom ee cricket choto choto level ee khel hoto school and club gula te, but after that when Bangladesh became a full membership on international cricket Council then Bangladesh also join the international cricket tournament in 2000's.

Since then so many best players like sakib al hasan, tamim iqbal, Mustafizur Rahman, Mashrafe... Ora Bangladesh cricket ta ke international level ee represent korse...whenever Bangladesh 1st time win international cricket tournament then our people are celebrate on it.

Street, clubs and news the victory never stop...i was remember 2015 world cup cricket.

Oi bochor Bangladesh first time quarter final ee uthechilo.

Ami abong amar friends ra onek cheerful chelam oidin. we are so happy on that moment and now a days school and college students discussion about matches prediction cricket is not a professional matches it also help us for healthy life lead and bonding strong with friends. The streets play is one of the famous cricket moment on our childhood memory, ay shomoy amra vacation othoba after the end of the class amra maath ee othoba goli er mukh ee giye ay cricket ta enjoy kortam and oi shomoy ta te amra 2 ta team ee each part of boys divided kore ditam. And that's why we are communicated each an another.

This streets cricket give us enjoyment refreshment on our daily life.

After the day when we are grown up we never know the exact time to play cricket but we must enjoy watching tournament. Cricket is the heart of our emotion. So really love this game.

Thank you.