

LANGUAGE SHIFTING AMONG DHAKA’S BIHARI MINORITY ACROSS GENERATIONS

By

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

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Declaration

It is hereby declared that

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

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Ethics Statement

In partial fulfillment of the requirements for the Bachelor of Arts in English degree, the thesis entitled "**Language shifting among Dhaka's Bihari minority across generations**" is being submitted to the Department of English and Humanities at BRAC University. Furthermore, this is my original work, no portion of this research has been plagiarized from other authors' . Additionally, all content that has been copied from other sources has been properly cited in the relevant portion of the paper . All ethical considerations were followed while collecting data . Any information from any private articles or publications are not collected. The articles or publications which are publicly available are used to collect relevant information as well as cited in a proper manner.

Abstract/ Executive Summary

This research highlights the language change process in the daily lives of Urdu-speaking Biharis of Dhaka. The daily shift of language affects people's public life is examined through qualitative research methods in this study. It also focuses on language as not just a means of communication for humans, but rather it is used as a tool for survival. Biharis have to change their language to survive socially , politically and economically in their daily lives across generations, and the impact this language has on their lives is shown here. It also highlighted the Bihari minority's current state of language shifting, discrimination and problems those faced outside their residence, deprived from basic human rights and the process of language change/shift in different generations.

Keywords :

Bihari minority ; Research Significance; Implication ; Linguistics change ; Linguistics transitions; Perception of Language.

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1 Introduction

1.1 Overview of the chapter

Introduction part of this study provides background information, highlights the significance of the study, and attempts to explain the linguistic dynamics of this specific group of people who are known as the non-bengali or Bihari community of Dhaka. The introduction establishes the study's goals and questions and offers a structure for the following chapters.

1.2 Background information

"Language shift" is the process by which a group or people gradually quits its original or native language in favour of a different one. Social, political, economic or cultural factors are often the origin of this occurrence, which leads to a decline in the transmission of the native language from one generation to the next. Numerous causes, including colonisation, globalisation, urbanisation, migration, and government measures to promote a dominant language, can contribute to language change. The old and native language may become damaged or dead in a community or region when speakers switch to a new language to communicate in a range of circumstances. Many Urdu-speaking Muslims from India's Bihar region moved to East Pakistan, Pakistan's then-eastern province, which is now Bangladesh, after the state of Pakistan was established in 1947. They are commonly referred to as Bihari. This community is made up of people of all ages and occupations who are citizens of Bangladesh. They have been living in Bangladesh since their forefathers lived there. But in the present days they are dealing with the problem of identity crisis for not being pure Bangali. Nowadays adjusting to the language shift is one of their biggest challenges. In order to survive, make a living, and interact with non-Bihari

communities , they have to switch between different languages. Regretfully, they find themselves divided between two different cultures. Despite being granted citizenship by the Bangladeshi government, they continue to be viewed as the "outsider" by the Bengali people. As a result, language shift plays a significant role in the Bihari community's efforts to survive in this nation as a minority group, even if they share citizenship with Bangladeshis. The Bihari population has a lot of problems related to this language shift, and they are the victims of several unpleasant acts due to the fact that they are non-bengali.

1.3 The Bihari community's language shifting

Research on language shifts finds that diaspora populations struggle to preserve their native language (Rahaman et al., 2020). Language change can be caused by a variety of reasons such as migration, urbanisation, globalization, colonialism and so on. In the case of the Bihari community language shifting happened because of colonialism. The Biharis are an Urdu-speaking ethnic minority that has lived in Bangladesh since 1947, when India and Pakistan were divided into two different states based on religious purposes. According to research, there are over 300,000 Biharis who are unsure of their identity (Farzana , 2008). They had also moved to East Pakistan, which subsequently changed to Bangladesh. They belong to the ethnic minority of Bihari Muslims. Furthermore, their linguistic barrier had prevented them from connecting with Bengali Muslim society. Therefore, the Biharis found it difficult to integrate into Bengali Muslim society. Thus, there is a language barrier between these two groups. Minorities are denied access to essential rights as citizens including healthcare and education. In Bangladesh, this group is still living and speaking their native tongue. Finding the major determinants of language shift among the Bihari population in Dhaka and in the current situation the state of language shift in this group of people were the primary goals of this study. The study

concentrated on the main elements that affect language shift in their society as well as the strategies utilised by Biharis to preserve their languages.

1.4 Research Significance

In 1947, the Bihari people were forced to leave different regions of India (Krishnan & Sharmini, 2022). Even after obtaining their status as Bangladeshi nationals, they still had to overcome challenges when they began to live in the country. They have therefore been in this country for a long time and they continue to switch between Hindi, Urdu and Bengali languages in their daily lives. To understand the current situation and the main factors influencing the language change of the Bihari community in Dhaka, it is essential to address this issue. As previously indicated, individuals are given a variety of livelihood possibilities and are required to switch between languages. Furthermore, they couldn't get into the school years ago. Therefore, this study will add to the existing material. Additionally, it will address the Bihari community's comfort level with this language shift. Therefore, the purpose of this study is to contribute to the conversation about the linguistic shift among the Dhaka-based Bihari community. Additionally, it will shed light on the current state of the Bihari community's language transition. Additionally, this study will assist readers in comprehending the circumstances and challenges they encounter as a result of their Bihari identity, which is linked to language change. Finally, the research's conclusion will guide readers towards revealing the real language shift scenario found in the existing literature.

2 Literature Review

2.1 Chapter Overview

In research, a literature review is a thorough examination and synthesis of previous academic works on a particular subject, offering a summary of current understanding, pointing out knowledge gaps, and emphasising important discoveries. The discussion covers language transfer, Bihari history, and attitudes towards language. Providing a theoretical framework of understanding the complexities regarding language evolution in the context of the Bihari language is the aim of this chapter. Thus, certain theoretical techniques that are relevant to this subject are discussed in this chapter.

2.2 Bihari Minority of Dhaka City

"Biharis" are the name used by Bangladeshis to describe Muslim immigrants who spoke Urdu and had migrated to East Pakistan from Uttar Pradesh, and Bihar. The Bihari people are a linguistic minority in Bangladesh that is variously different from the other communities. In 1947, as a result of internal conflict in Bihar, this community migrated to Bangladesh. In Pakistan's early years, it was not clear if these individuals were under the political, stateless, voluntary migration, or refugee. After being granted as Pakistani citizens, the Bihari community has benefited economically and socially. The language of most of the local people of East Pakistan was Bengali. There were also cultural differences. As a result, the arrival of these several hundred thousand people was like a stranger to the Bengalis of East Pakistan. During the undivided Pakistan, they identified themselves as West Pakistanis and took an anti-Bangladesh stance during the Liberation War. The Pakistani government's reluctance to nationalize Biharis

and resettle them in Pakistan in the post-war period is ample evidence of the persecution of refugees. Biharis face institutional discrimination linked to their citizenship status, and many live in refugee camps.

2.3 History of Discrimination

In the context of the conflict in Bangladesh, the term "Bihari" originally referred to immigrants from the Indian states of Bihar and West Bengal who migrated to what was then East Pakistan after the partition of India in 1947. During and after the Bangladesh Liberation War, the Bihari minority was subjected to persecution, faced widespread discrimination. They maintained a largely pro-Pakistan stance, supported the Pakistan Armed Forces, and opposed the independence of Bangladesh and the Bengali language movement of Bengali Muslims. But in the post-war period, the Pakistani government refused to accept them. In addition, the Bangladesh government refused to accept them and grant them Bangladeshi citizenship due to their opposition to Bangladesh during the liberation war. So they are still living as refugees in Bangladesh without any identity. According to Farzana (2009), there is strong proof that certain Biharis actively supported and cooperated with the Pakistanis during the Bangladesh Liberation War in 1971, which is closely related to the Biharis' discriminatory classification in Bangladesh. Furthermore, the entire group was exposed to the Bengalis' rage, which triggered an immediate reaction that resulted in multiple men being killed and multiple women being raped. Because of these, they are constantly subjected to various forms of oppression in Bangladesh. This oppression has been ongoing since they came to this country and they are even being deprived of basic needs like education, housing. Furthermore, according to Kelly (2010), most probably

100,000 Biharis who spoke Urdu were killed and their homes and belongings destroyed within months of Bangladesh's establishment.

According to Turner (2006), religion serves as the social thread that holds people together and creates stability. The main reason for the partition of 1947 was religion and the main reason for Biharis to migrate to East Pakistan was Islam because they were Muslims and the state of Pakistan was formed on the basis of Muslim religion. Additionally, there was a violent uprising during the partition particularly among Muslims and Hindus, which forced 10–12 million people to leave their homes. Consequently, there was a serious refugee problem. The current Bihari community, which evolved in multiple Indian states, was a victim of this divide. Biharis moved to East Pakistan because they feared being killed by violent Hindu nationalist groups in India. The Biharis' arrival in Bangladesh was directly impacted by the disturbance of India's and Pakistan's independence. The violence and pogroms that took place before and after the 1947 partition, especially the "Great Calcutta Killings" of August , 1946 (Farzana, 2009 ; Malik, 2000), and violence among communities in the Indian state of Bihar, forced a million Muslims to flee to East Pakistan, which subsequently became Bangladesh in 1971. (Azad, 1988 ; Hamid, 1967). The leaders of these groups believed that India was Hindu-dominated and the only way to escape their persecution was to migrate to East Pakistan. One of the reasons why Biharis migrated to East Pakistan was because Bihar was located close to East Pakistan. Also, because they were less educated and less wealthy, the job opportunities and the industrial cities of East Pakistan attracted them more.

2.4 Social Identity and Language Development

Social connection through language use takes place in a variety of settings. According to Brenzinger (2017), a wide range of linguistic patterns, skills, and abilities are employed by the speech communities. Speaking with individuals who speak different languages will be the activity that maintains social engagement. Jabeen (2011) states that if the conversation activity is supported by additional elements like context and attitude, it becomes far more effective. One useful social beneficial tool for expressing one's identity is language. Mesthrie (2000) has noted that language has sometimes been perceived as a representation of prevailing social norms and divisions. Social determinism may be implied as the reason why people speak the way they do. The Biharis are Bangladeshi Urdu speakers who, during India's partition in the 1940s, migrated to what was then East Pakistan in an attempt to avoid intergroup conflicts, build better futures and mainly to maintain Muslim identification. Following Bangladesh's independence in 1971, the majority of Biharis were rejected and shunned since they opposed the establishment of Bangladesh and supported the Pakistani army to kill Mukti Bahini during the Liberation War of Bangladesh in 1971. Right now, they are just stateless people.

2.5 Language shifting among Bihari community

Language shift is the term used to describe the gradual change from mother language or one language to another with more economic resources and procedures. According to Fishman (1991) language shift happens when specific speakers or communities choose their preferred language. In this scenario, different language groups are thought to interact with each other. This includes situations where different linguistic groups interact, show unique attitudes, switching, planning, and other behaviours towards the languages they use and change their regular language practices over time. Because of this, there is a language shift in this group, and many other

factors are directly related to the way of life of the people who reside there. Additionally, linguistic shift happens when a community completely gives up one language in preference for another (Fasold 1984). Transferring a dialect from one's pure mother tongue also falls under the category of language shift. For example, it is often seen that the ancestors or grandparents of the family use dialect to communicate, but the new generation speaks in their pure mother tongue. For better understanding of language shifting Australian Language is totally given up to switch the language in pure English. However, there are also historical instances of language changing where other social variables played a more significant role. Language changes also occur due to colonization at different times. Again, taking into account the commercial relations or political and diplomatic relations of different countries with different countries, it is seen that many times it is necessary to change the language. The speakers' level of proficiency also contributes to linguistic change. For this, they can therefore change language and they do so in order to survive. Similarly, the Bihari people living in our country are constantly changing their language to adapt to the environment of this country and to earn a living. They are constantly struggling to survive here by shifting their language from Urdu to Bengali.

2.6 Perception of Language

Generally, attitudes divide into two categories: behavioural and psychological. Due to the wide range of topics, attitude has been examined and its characteristics described in a number of ways across a number of academic fields (Santello, 2013). Following the 1947 division of the Indian subcontinent, the Urdu-speaking population of Bangladesh initially appeared. Refugees from different regions of India make up the majority of those who speak Urdu in Bangladesh. Compared to other ethnic groups who used to live in the area, they had a completely separate tradition. Additionally, those living in the camps are called "Biharis", which implies alienation

from the locals. This group is referred to as Mohajir, which means refugees . One of the most important aspects of these people's others or outsiders is their lack of any connections to Bangladesh. In the same way, the concept of a community of people who share a common language and live together is closely associated with the camps and their inhabitants. Most people believe Urdu is a separate language, even though the majority of the young people in the camp speak Bengali. During the time when Pakistan was unified, the Urdu-speaking community in Bangladesh found it difficult to merge with the Bengali majority due to linguistic and cultural differences. These people found themselves in a different country where only Bengalis they encountered were those who held similar philosophical beliefs. The reason for the communal atrocities between Biharis and Bengalis is the Bengalis' demand for Bengali as the state language alongside Urdu, which resulted in the Bengali Language Movement. The relatively secular attitude of East Pakistan and the religion-based politics of West Pakistan increased tensions between the two communities and the two regions of the country. In the 1970 general elections, Biharis supported the Muslim League instead of the East Pakistan Awami League. For similar reasons, they also took an anti-Bangladesh stance during the Liberation War. Biharis supported armed paramilitaries such as Alshams, Razakars and Al-Badr, who carried out genocide against Bengalis, common people, religious minorities and Hindus. There was a consistent desire to send Biharis back to Pakistan due to their initial pro-Pakistan stance. But the Pakistani government refused to accept them and they continued to live in Bangladesh as stateless people. Furthermore, there was a negative view of these Urdu speakers due to the Bihari camp's location and socioeconomic status. However, Muslims who speak in Bengali from West Bengal were easily accepted by the native population of the newly created East Pakistan. In the past, a number of people were connected to East Bengal through their sociolinguistic communities and families.

Although many Biharis have integrated into the Bengali population of Bangladesh, some have migrated to Pakistan and settled in refugee camps across Bangladesh. It has been mentioned earlier that currently, an estimated 500,000 Biharis are living in camps and outside camps in different parts of the country in Bangladesh. Al Falah, a non-Bengali development organization, has conducted several surveys and research in the camps and found that due to political, social and economic isolation from the mainstream of society, the Bihari community is being deprived of various basic rights including education. Due to these reasons, their overall lifestyle is rapidly deteriorating. To overcome this situation, it is necessary to integrate the Bihari community of Bangladesh into the mainstream society and engage them in development activities. The Bangladesh government needs to take appropriate steps to transform them into manpower. In the interest of socio-economic stability and overall human development of Bangladesh, unity, not division, can be the best way to solve the problem. The spread of the wounds of partition cannot be desirable for anyone.

Furthermore, there was an unfavourable perception of these Urdu speakers due to the Bihari camp's location and socioeconomic status. Therefore, everyone who lives in those colonies is subject to the societal prejudice that these locations are dirty and there are various kinds of immoral activities taking place there. However, before the formation of a state called Bangladesh, the Bengalis of this country had contact with the Bengalis of the West because they tried to form a state by centralizing their religion. But after the creation of Bangladesh, when the Bengalis realized that the Biharis never wanted Bangladesh to emerge as a separate state in the world, Bengalis have never thought of sharing their country with any other nation or of integrating them into this country and assimilating with them. Before the partition, some people also fled to West Pakistan, who were quite educated and well-connected. They fled to West

Pakistan because the economy and social system there was better than that of East Pakistan. Most of those who came to East Pakistan as refugees were not of very good social standing and their financial means were very meager. That's why they couldn't move to West Pakistan and still live in this country as outsiders. These refugees usually came to Dhaka city at that time in search of jobs and most of them worked in third-class jobs. For example, clerk jobs, technician jobs, and many people also worked in the railways. A large portion of them went to the southern part of Bangladesh to secure their residence. Among them, many Biharis still live in Saidpur Upazila in the south of Bangladesh and people refer to that area as Bihari Residence or Bihari Enclave. Some of them engage in small businesses and agricultural work. However, in Bangladesh, except for a few upper-class Biharis, all live in Bihari camps such as Geneva Camp, Mohammadpur Bihari Camp, Syedpur Bihari Camp, and a large portion of Biharis also live in Chittagong. Since 1947, Biharis who do not speak Bengali, have been suffering from the ambiguity of their nationality until now. Even according to Bengalis, Biharis are not the people of this country and they have never recognized them as the people of this country and will not do so in the future. The Biharis were once separated from each other and divided into small groups to protect their nationality and their culture because some Biharis mixed with Bengalis and Bengali culture was always practiced among them. Which was not acceptable to the Bengalis at all, so they always considered the Biharis as outsiders and treated them as non-bengali as well as anti-Bangladesh.

3 Methodology

3.1 Introduction

The research methods used for this study are covered in this section. It starts by going over the methods, strategies, and research design employed in this research. Second, it talks about the participants, the methods used to collect data, and other concerns. To gain an extensive overview of the language shifting among Bihari communities in Bangladesh, qualitative case studies have been employed. The data were collected through interviews with eight participants of Jeneva camp located in Mohammadpur. Each participant gave different information based on their experiences and living conditions.

3.2 Research Questions

The following two questions served as the foundation for this study:

1. What are the main social and economical factors of language shift among Dhaka's Bihari community?
2. How has the Bihari minority across generations adapted to language shifting on a daily basis and in different social contexts ?

This study aims to identify the main factors of language shift among Dhaka's Bihari population and to figure out the Bihari community's present state of language shift. This research was primarily conducted to identify the main causes of language change, such as political, economic, and social factors. It also aims to highlight that this language change is not just a process of linguistic change, but rather a means of keeping an entire community alive in a different context and culture across generations. Another key goal of this recharge is that language change is not just something that can be forced or learned, but rather a process of learning through daily life

experiences and adapting or assimilating oneself to different environmental situations and social activities.

3.3 Research Design and Approach

Using a qualitative approach, the study focused on examining the primary factors triggering language shifts within the Dhaka-based Bihari community in order to identify the main variables influencing language shift among them and evaluate the current state of language shift among them. Qualitative research mainly gathers information about participants' perceptions and experiences. It includes collecting data and analyzing naturalistic data like audio, text or video to understand participants' opinions, experiences and behaviors. When doing an instrumental case study, the researcher examines one or more cases in order to comprehend the issue under research . In order to fully understand what transpired, a researcher must also be able to learn background data on the case, characterise its context, and compile data from several sources. When writing a case study, a researcher must either provide a thorough description of the case, or discuss a number of topics that surfaced throughout the case evaluation. Answers that can be obtained by looking at the cases that were researched are provided in the final section of a case study report. To gain a more thorough comprehension of the experiences and perspectives of the participants, in-depth interviews were performed. Eight participants from the Bihari Camp in Mohammadpur, Dhaka, were chosen as a purposeful sample . People of different ages, occupations and genders were chosen to capture a variety of viewpoints. The interviews were recorded for further analysis.

3.4 Participants

Interviews were conducted with eight participants of Jeneva/Bihari Camp in Mohammadpur, Dhaka. Four male participants and four female participants made up the sample, which was chosen to provide a balanced viewpoint. Within the Bihari community, the participants covered a range of age groups and occupations. A complete understanding of linguistic changes and transitions within the community was the goal of the selecting process. The difference in background and professions among the participants give enough space to examine how they actually shift their language on a daily basis.

The following table displays the participant's age, gender, and occupation:

Participants	Gender	Age	Occupation
A	Male	42	Rickshawpuller
B	Male	38	Shopkeeper (Grocery)
C	Male	26	Leguna Driver
D	Male	12	Student
E	Female	28	Maid
F	Female	31	Housewife
G	Female	24	Garments worker

H	Female	17	Tailor
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3.5 Data Collection

The eight chosen participants were interviewed in person at Jeneva Camp in Mohammadpur, Dhaka. One of the most important steps in ensuring the success of data collecting was creating interview questions. The purpose of the questions was to investigate participants' attitudes, views, and experiences with language shift in the Bihari community. Question patterns were designed as open-ended questions to enable participants to freely share their experiences and opinions. To find frequent trends and themes related to language shift dynamics, interview transcripts were subjected to a thematic analysis.

3.6 Data Analysis

Through the interviews, data was collected from the interviews and subsequently subjected to thematic analysis. With the participants' permission, the interviews were recorded and then transcribed. To find important themes and trends in the participants' responses, thematic analysis was used. The analysis centered on comprehension of language shifting among the people from different professions . By analyzing the themes and trends this study aimed at highlighting the problems that faced by the Bihari people in their daily lives .

3.7 Ethical Considerations

The participants were given an explanation of the study, its goal, and their rights. They were also given assurances regarding the results and privacy of their information. They were also informed that in order to protect the respondents' identities, the researchers would use anonymous

identities / pseudonyms rather than their true names and also the information would not be shared with any other groups. In addition , participants were informed that the interview recordings will be retained and asked if the information might be used for academic purposes. Furthermore, the participants' involvement in the study was entirely voluntary because none of them were forced or offered benefits.

4 Data Analysis and Discussion

4.1 Introduction

The fourth chapter presents the main analysis from eight participants who participated in interviews while staying in the Bihari Camp. It examines the elements affecting linguistic transitions, the level of language adaptation across a long time, and the factors influencing language shifts. The challenges the Bihari people face outside of the camp, their educational possibilities, and the wider implications of the findings are also discussed.

4.2 Important Elements Affecting Linguistic Transitions

The challenges and limitations that the Bihari community encounters extend beyond the boundaries of their camps and provide a glimpse into the complexities of their life in a wider society. Participant B presented a different perspective, saying that he had not encountered any challenges outside the camp area. The Bihari community's varied experiences underscore the intricate complexities of their interpersonal relationships outside their immediate living environment. The variety of experiences influenced by location, individual circumstances, and cultural beliefs makes it clear that not everyone confronts prejudice and issues. On the other hand, the participant said that since they do not have any identification or ID card, Bengalis do not consider them as Bangladeshi and they are treated with disrespect in various places, such as being abused many times. They also face many problems when renting a house or admitting their children to school.

The complexity of the Bihari community's relationships and acceptance outside of their camps is shown by these different experiences. The complex structure of their integration into society at large are illuminated by their understanding of how challenging and hard it is for them to

negotiate interactions outside of their residential zones. Participant F remarks that she would prefer to stay inside the camp and emphasises the challenges faced outside and the willingness of numerous community members to limit their communication with the outside world.

In conclusion, the intricacies of locating shelter and navigating social interactions show the challenges and disadvantages that the Bihari community faces outside of their camps. Individual variations in these experiences emphasise how important it is to have an advanced knowledge of community dynamics within a broader social framework.

4.3 Patterns of Language Shift by Generation in the Dhaka Bihari Community

Addressing the issue of generational language shift in the Bihari community in Dhaka, Respondent A emphasises the fact that language adaptation is a common practice in his family. He adds that other family members also transition between languages, demonstrating how the group recognises the value of doing so in terms of earning money. A similar language pattern is seen in Respondent C, whose parents have also stayed in the camp since birth. They constantly change their vocabulary, even when speaking Urdu at home, which is compatible with the community's observed generational language adaptability. These revelations give light on the widespread belief that language is a practical tool for socioeconomic existence and the persistence of language usage between generations.

4.4 Language Shifting in current situation

Every respondent explicitly mentioned that language shift occurs in their day-to-day lives and that they do it to survive in this Bihari culture. Participant E said that , “At the very beginning of my language shift I had faced some difficulties like sometimes I couldn't instantly understand what they were saying. It took time to make sense to me. Also sometimes I couldn't reply

properly because I wasn't that fluent in Bangla. But now I don't face any difficulties.” Furthermore, when I enquired about their everyday situations and language exposure outside of the camp, the respondent C gave me the following response:

“I drive the laguna daily on the farmgate route from mohammadpur so bengali passengers always come to my laguna as there are more bengali here so it is seen that i speak bengali to deal with them.”

He added that he speaks and writes Bangla in the following section. He attended the school located near the camp. He also mentioned that, in order to improve communication, he tries to avoid using Urdu while he is not in the camp.

4.5 The causes of language shift

Socio Political and economic factors cause language shifts. Respondent B said that in order to engage with suppliers and customers who are Bangladeshi by nationality and speak Bangla as their mother tongue, he must switch from using Urdu to Bangla. Furthermore, the respondent mentioned that it is essential for her to switch from Urdu to Bangla. She added that she is pleased with the language change because she needs to leave the camp and communicate in Bangla, so she sees it as a benefit to be capable of switching the language.

4.6 Opportunities for Education

The educational experiences of the respondents provide a spotlight on the role that schools play in the Bihari community. The respondent D stated that since he was not admitted to the school inside the camp because the educational opportunities there were very limited, he was admitted to a school outside so that he could learn better from there where there were more educational opportunities. So in many cases it is seen that his Bangladeshi teachers and classmates are not

providing any facilities for him and at different times they are harassing him and in many cases it is seen that some teachers give their lectures in Bengali language and if he asks for explanation, they used to avoid him.

Respondent A , on the other hand , emphasised that he never had any problems getting accepted to school because there was a school inside the Bihari camp when he was a child. In addition to making it simpler for him to receive an education, this indicates that the town has educational infrastructure.

Both respondents B and C said that they studied in a school inside the camp up to class five where they were taught both Bengali and Urdu, but since the Bangladeshi education system gives more importance to Bengali, they were not able to learn Urdu much there, but they were able to learn Bengali well there. Among them, the problem highlighted by Respondent B is that because there is a school inside the camp, many teachers are reluctant to come there. As a result, it is seen that their children who study in school inside the camp cannot learn very well due to the lack of experienced teachers.

Respondent E claimed to be able to write and read in Bangla, and she credited her education for this skill, having finished primary program at a school inside the Bihari camp. This emphasises how important language acquisition is for Social and economic factors survival and gives validity to the notion that language instruction is largely provided in the camp's schools. Respondent G also mentioned that she learnt to speak and write Bangla in school, highlighting the fact that she had a full linguistic education in the camp's educational facilities. Similarly, Respondent D confirmed that he goes to school as a child, which helps him improve his Bangla speaking, reading, and writing abilities. In summary, the respondents' educational narratives highlight the critical role that schools play in the development of language and literacy of the

Bihari community in Dhaka, significantly aiding in their language adaptation and integration into Bangladesh's broader linguistic and educational landscape.

4.7 Economic Survival and Linguistic Flexibility

Respondent A stated that they had adapted to the Bangla language since they were young and that this linguistic change is required to succeed economically. He is able to write and speak Bangla. According to respondent C, he believes that a language shift is essential to his economic survival. Respondent G further mentioned that she changes her language in order to make a living. She believes that sometimes speaking Bangla is essential.

4.8 Discrimination and Difficulties Outside of Camp

Beyond the boundaries of their camps, the Bihari group encounters challenges and biases that provide illumination to the complexities of their life in a wider society. The difficulty of finding accommodation outside of the Bihari colony was underlined by Respondent C. He pointed out that renting a property elsewhere is dependent on homeowner choices, which puts Biharis who are looking for a place to live in a precarious situation. He also highlighted a frequent situation where an owner might be accepted but only after meeting specific standards, which suggests prejudice and further burdens the community. Respondent B, however, presented a different perspective, asserting that he had not encountered any challenges outside of the camp. The Bihari community's varied experiences underscore the intricate complexities of their interpersonal relationships outside their immediate living environment. The variety of experiences influenced by geography, individual circumstances, and cultural beliefs makes it clear that not everyone faces prejudice and issues. The complexity of the Bihari community's relationships and acceptance outside of their camps is shown by these diverse experiences. The intricate structure

of their integration into society at large are illuminated by the realisation of how challenging and hard it is for them to negotiate social situations outside of their residential zones. Respondent G's statement that she would like to stay at the camp serves to further highlight this issue. In conclusion, the complexity of locating housing and navigating social interactions reveal the challenges and biases that the Bihari community faces outside of their camps. Individual variations in these experiences emphasise how crucial it is to have an in-depth knowledge of community dynamics within a broader social framework.

4.9 Discussion

Historical background and patterns of linguistic change over generations :

The findings of the research offer important new perspectives on the language dynamics of the Bihari community in Dhaka, illuminating the variables affecting language shift and the community's ability to adjust to linguistic shifts. Understanding the complexity of language dynamics in the Bihari setting is made easier by the theoretical framework provided in the literature review, which includes ideas like language shifts, and perceptions of language. To comprehend the Bihari group's language dynamics, one must be aware of their historical context, which the literature study provides. The community's migration during India's partition in the 1947s and their resistance to Bangladesh's establishment in 1971 further impacted the complex geopolitical context that affects linguistic preferences and adaptations. According to references in research to the generational transfer of language habits, the study finds similarities in language shift among generations. The circular pattern of shifting languages within generations demonstrates how the Bihari group's linguistic identity has been permanently impacted by historical events. Language, identity management, and social integration are interconnected, as

seen by the challenges the Bihari minority suffers outside of the camps, such as discrimination in arranging houses. The literature's emphasis on the political and social factors that aid in the challenges faced by Bangladesh's Bihari population is in accordance with this. Our understanding of language dynamics is improved by the study's examination of the educational options accessible to the Bihari community. The camp's schools, which emphasise the connections between education, language learning, and social life which provide educational access.

The socioeconomic factors that influence language adoption :

According to Fishman (1991), language shift is the process of switching between languages, frequently driven by financial factors. This component of language shift is seen in the study participants' recognition of the need to speak Bengali in their daily life. Fishman's concept is in accordance with the socioeconomic variables influencing language shift, emphasising the importance of language for both economic survival and social integration in Bangladesh. The socioeconomic factors driving language shift. In accordance with Fishman's methodology - highlight the significance of language for social integration and economic survival in Bangladeshi society. The Bihari population, whose native language is Urdu, has adopted the Bangla language, demonstrating a practical outlook influenced by the necessity of social integration and efficient communication.

Thus, the study's conclusions support and build upon the theoretical insights offered in the literature review. The linguistic dynamics of Bihari society are intricately linked to the social and political historical settings and they respond dynamically to shifting conditions. By emphasising the connection between identity, language shifting , and survival strategies, the study advances our understanding of language shift within a particular community.

To sum up, the analysis and discussion highlight the complex procedure of language shifting among the Bihari community in Dhaka, which is driven by practical concerns for their capacity to integrate into Bangladeshi culture , communicate effectively, and survive economically. The study provides valuable insights into the lived experiences of the Bihari people and emphasises the changing nature of their linguistic practices. In brief, the study shows that the Bihari population in Dhaka has a diverse and complicated linguistic context. The participants constantly highlight the necessity of switching from Urdu to Bangla in everyday conversations, showing a pragmatic reaction to socioeconomic and environmental issues. The difficulties and discrimination that the population faces outside of the camps especially in housing are signs of the more complex social forces at play. Although these barriers, the camp's educational programs' favourable reputation presents a possible path for socioeconomic progress. All things considered, the findings provide valuable insights into the Bihari people's daily life and coping strategies for historical and cultural barriers, as well as illuminating the intricate linguistic dynamics that occur within this society.

5 Conclusion

5.1 Introduction

A research conclusion highlights the importance of the study, summarizes the key findings and provides closure. It's more than just a summary; it's a synthesis of the main ideas, emphasising the study's significance as well as outlining possible directions of research.

5.2 Summary of the research

The Urdu-speaking Biharis, who originated from Muslim refugees who left India to East Pakistan after the 1947 partition due to fears of communal violence. They also faced lots of problems during and after the liberation war in 1971 (Khan 2015). They had fought against East Pakistan and were forced to leave camps after Bangladesh gained its independence. Biharis, who consider Pakistan to be their homeland but living in Bangladesh, suffer from a lack of identity and political status. The gender dynamics , identity issues of the Bihari community in Bangladesh are examined in this study by using content analysis as well as emphasising the unique challenges faced by women in this setting.

5.3 Implications

It is quite challenging for an ordinary person to constantly switch from one language to another in their daily lives. But the people of the Bihari minority group living in our country have accepted it as a part of their lives, which they have to do on a daily basis. Because for life and livelihood they have to switch to Bengali language because majority of Bangladesh population speaks Bengali and those who do not usually understand Urdu language. So to deal with them they must speak in Bengali regularly. This entire research has been done based on the life

journey of Biharis living in Bangladesh , mainly the Biharis who live in Geneva camp. The main point of this research is that language change is not just a linguistic process but also a strategy for survival in a different culture as well as socially and economically. Since the culture and language of Biharis are completely different from the culture and language of Bangladesh, in order to adapt to Bangladeshi culture, they have to prove their acceptance in Bangladeshi society and in this context by interacting with the Bengali language. This regular change of language is also associated with their socio-economic inclusion, cultural adaptation, and educational opportunities. Despite being a large part of Bangladesh's citizenship, they face various obstacles that stand as a barrier to their employment, social status, and education. In order to overcome all these obstacles and ensure their basic rights, they were forced to adopt Bangla, the main language of Bangladesh. This entire research highlights how they are constantly struggling to survive by changing their language and how they survive in achieving their basic rights to housing, education, clean water, food, etc. In addition, the urgent need for policy reforms to address these problems has also been highlighted. Essentially, this comprehensive research provides important insights into understanding language change to adapt to a particular environment and addressing comparative problems of other minority or stateless populations around the world.

5.4 Limitations

Recognising the limits that were faced throughout the study's execution is necessary to fully understand the scope of the research and any implications. First of all, the study's findings were not as generalisable to other linguistic or cultural contexts due to its limited focus on the Bihari community or minority in Dhaka. It is important to use caution when applying these findings to larger populations because the limited size of eight participants may limit the data broader

applicability. Subjectivity in interpretation is inevitable due to the qualitative nature of the research, even though it is helpful for in-depth analysis. The use of respondent self-reported data increases the possibility of bias in social desire or memory blunders. Additionally, the study's overall reliability may have been decreased by the primary data collection method being interviews rather than integration with alternate methodologies. The Bihari people's language practices are influenced by a variety of complex geopolitical issues and the historical background of their migration makes it challenging to separate the influence of language change from other causes. Furthermore, despite these limitations, the research provides a clear understanding of the language shifting of Biharis and the kinds of problems they face in their daily lives, and connects with various other literature replays.

5.5 Future Research Recommendations

In addition to providing guidance for academics researching the linguistic motion of marginalised communities particularly those undergoing language change this work opens up a number of avenues for further research. More research on the effects of language change on individual and community identity would be beneficial. Additionally, an examination of similar problems faced by other linguistic minority groups may reveal common elements. Lastly, considering the Bihari community's political and historical context, a deeper exploration of the ways in which geopolitical events impact language adaptability and preferences may provide a comprehensive understanding of linguistic changes within marginalised communities.

In conclusion, the study highlights the complex linguistic changes and challenges of the Dhaka-based Bihari community. Their linguistic changes, driven by practical needs and cultural adaptation, show a flexible response to social challenges. The problems faced outside of the

camps and language shifting of the generation contribute to a comprehensive understanding of the community's linguistic experiences. This research is a valuable tool for scholars, policymakers, and anyone else interested in the connection between language, identity management, and survival strategies in diasporic communities. This study provides an investigation into the dynamics of language change among Biharis in the Geneva Camp in Dhaka. This study highlights the process of language change taking place in our society, as well as how culture influences language shifting. All participants made it clear that they constantly have to change languages in their daily lives to adapt to the Bengali culture. The continuous language usage among families across generations is proof that historical events have had a lasting effect on the linguistic identity of the Bihari group. This study also focuses on the problems faced by the Bihari people outside of the Bihari camp such as arranging houses, interacting in daily life , and social and political isolation. But as ordinary people, they also have the right to education and housing, from which they have been deprived for centuries. Since Biharis are staying in our country and they have become a part of our country , depriving this large population of education can affect the socio-economic progress of the country in various ways. Therefore, keeping in mind the socio-economic situation of the country, I feel that special emphasis should be placed on the basic needs of Bihari people within the camps, such as their educational qualifications and housing.

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Appendix

1. What language do you use regularly?
2. What is your mother language?
3. With whom do you regularly interact, and for what reason do you do so? Which language is spoken by the people you deal with?
4. What language do you use when interacting with the other community for earnings and business purposes?
5. When did you and your family move/migrate to this country?
6. Do you like this language shift?
7. Do you use your mother language at home to communicate with your family members?
8. Could you provide an example of your language shifting in daily life?
9. How and when did you learn to speak and write Bangla?
10. When you switch languages, do you face any difficulties?
11. When you were a child, did you face any difficulties getting admitted into school?
12. As a Bihari, do you face any difficulties outside of your camp?
13. Is speaking in Bangla necessary for you for economic survival?
14. Do the other members of your family have to change their language in the same way?
15. Do you feel isolated or neglected in the society for being Bihari ?

Data Statement :

Question number	Participant A (Rickshaw puller)	B (Grocery Shopkeeper)	C (Leguna Driver)	D (Student)	E (Maid)	F (Housewife)	G (Garments worker)	H (Tailor)
1.	I use both Bengali and Urdu every day.	In my daily life I have to use Bengali and Urdu both.	Regularly I use Bengali and Urdu.	I use Bengali and Urdu language both on a daily basis.	Bengali and Urdu language.	I use Urdu daily and sometimes Bengali if needed then.	I use Bangla language and Urdu at home regularly.	I use Urdu and Bengali language daily.
2.	My mother tongue is Urdu.	Basically my mother language is Urdu but as I am living in this country so I consider Bengali as my mother language too.	Mother language is Urdu.	Urdu is my mother language.	My mother language is Urdu.	Of course Urdu.	Mother language may be Urdu.	Urdu is our mother tongue.
3.	I usually talk to my ricksha	I talk to my family and neighbo	Every day I have to talk to my	I have to speak daily with my family,	I am a maid .I work in people's houses	I don't go out of the house much,	Every day I talk to my colleagu	Everyday I have to interact with

	w passeng ers every day, and someti mes I have to talk to the shopkee pers outside when I go to buy somethi ng, and to the people who live together in my colony. When I talk to my camp or my family, I use Urdu, but when I go out of the camp for my work, I use Bengali, and whenev er I talk to	rs every day, and I also have to talk to the custome rs who come to my shop every day.I have to speak in Bengali with everyon e I talk to every day, except my family and my neighbo rs, because they are all Bengali speaker s.	Laguna passeng ers, and I also talk to my family and the people around me. Many of them speak Bengali and many others speak Urdu, just like everyon e in my family speaks Urdu.	friends and teachers . My teachers and friends are Bengali so they speak in Bengali. On the other hand my family uses Urdu to interact.	so every day I go to houses I have to talk to people in houses and they all speak Bengali.	so I only talk to people in my house and those who live in this Bihari camp around me, and they all speak Urdu at most.	es and my family. Most of my colleagu es speak Bengali, but there are also some people from my camp who speak Urdu, and my family and everyon e living in the camp speaks Urdu.	custome rs who come to my tailors, with the other owners and my family and friends. Most of them are using Urdu but I have some custome rs who use Bangla.
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	anyone from the Bengali community, I use Bengali.							
4.	When I talk to any other community other than Bihari, I use Bangla. Generally, people in this country understand and speak Bangla more, so since they are Bengalis, I must use Bangla when I talk to them.	When I talk to people from other communities, I use Bengali because more or less everyone in this country understands Bengali.	The other community means Bengalis because I don't talk much to anyone other than Bengalis here. When I talk to Bengalis, I speak in Bengali.	Whenever I communicate with any other community except Bihari I use Bengali because all the citizens of this country at least understand Bengali.	I use Bengali language to communicate with the other community for earrings purposes.	If I ever need to talk to Bengalis, I speak in Bengali. I don't really need to speak Bengali, so I speak Urdu.	When I talk to people from other communities, I use Bengali because they understand Bengali. Since they are Bengalis, the garment factory where I work, from the owner to the senior officers, all are Bengali, so I have to talk to them in Bengali because I have to earn money.	When I talk to other communities, I speak in Bangla.

5.	During the partition, my entire family, my father and my grandfather, all came to this country.	When Muslims were expelled from Bihar in 1947 during the partition of the country, they migrated to this country. Moreover, seeing that the education system and economy in this country was good, many voluntarily migrated to this country.	My family migrated to this country long ago during the partition and I was born in this country.	I don't know.	I hear from my grandmother that when the country is divided, people from that country come to this country to save their lives.	During the partition of 1947, my entire family migrated to this country and we have been living here ever since. Many Biharis had migrated to West Pakistan but we could not go due to lack of money.	I was actually born in this country, but during the partition my ancestors migrated to this country.	I was born in this country and I can't really say exactly when my family will come to this country.
6.	Actually, the issue here is not one of preference or dislike, but	Yes I like it because I think it's a skill because not many people	In fact, since I have to change this language for daily needs, it has	I don't like to speak these two languages every day. Sometimes I	Yes, I like it. I speak two languages every day. I talk to many different	I don't really need to change the language, so I can't answer this.	It doesn't feel good or bad, it doesn't feel like anything. It's become	Since my tailors are right next to the Geneva camp, the other

	rather one of necessity. Since I talk to or interrupt the Bengali community every day, I find myself having to speak in Bengali or shift my language.	can speak in two languages but I can and I'm proud of that.	become a habit now, so it feels good now.	have to speak to someone in Bengali and sometimes I have to speak to someone in Urdu. It doesn't seem very convenient to me.	people, learn many things, and understand many things. It turns out that because I speak in Bengali, I can learn things that I don't know, or what's happening in the government and in the country.		so normal now. If you ask any of our people here, you'll understand that it's not an issue for them anymore.	tailors here are all mostly Biharis and the customers here are also mostly Biharis. So it can be seen that if I speak to them in Urdu to earn money, I don't have any problem, but when Bengali customers come to my tailors, I have to speak to them in Bengali. If I don't speak in Bengali, they won't understand me and won't come to
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								my tailors, in which case my path will become narrow.
7.	Yes, when I talk to my family, I use my mother tongue Urdu because that is our comfort zone.	Yes , I use Urdu when I interact with my family and camp members.	Yes, when I communicate with my family I use urdu.	In our home , we all speak in Urdu.	At home I use Urdu to communicate.	We use Urdu not only at home but also when we are in our camp talking together .	Of course, I use Urdu while talking to my family.	Yes , to communicate in home I use my mother language Urdu.
8.	Every day I go out to drive a rickshaw, I have to talk to Bengali passengers, negotiate with them, and negotiate fares. In that case, it is seen that I	For example , every day I have many Bengali customers who come to my shop and I have to speak to them in Bengali. Moreover, even if I talk to the people I	It's really nothing to exemplify every time we step out of the camp we have to speak in Bengali like I drive a Laguna I have to speak Bengali to all	Since I study in a Bengali school, I have to speak Bengali when I go to school.	I change languages every day from Urdu to Bengali to Bengali to Urdu because the homes I work in are all Bengalis and I have to speak Bengali to talk	I don't go out every day, so I don't need to change the language that much, but when I go to the market to buy something like your Vegas,	Yes, like when I go to the garment factory every day, I have to talk to my colleagues and officers there. I have to use Bangla while talking	I don't need to change the language every day, but if I go somewhere outside or in a Bengali community, like sometimes I go to different markets

	speak Bengali. Sometimes I go to the market where there are many Bengali traders. If I want to talk to them or buy something, I have to speak Bengali.	do business with or my dealers are also Bengali, I have to speak to them in Bengali. Or when we go to different hospitals or big markets, we have to speak to them in Bengali to buy something.	the writing drivers around me or the passengers who board my Laguna are all Bengali.		to them or when I take my son to school, everyone is Bengali and I have to speak Bengali to talk to them or the teachers .	fish, meat, I have to speak to the Bengali shopkeepers in Bengali. This can be an example of my language change.	to them. Again, when I return from the garment factory, when I board the bus or take a rickshaw, I have to talk to the bus driver, contractor, or rickshaw puller in Bangla.	to buy yarn and lace for my tailors, I definitely have to speak to the traders in Bengali. Also, I have to speak in Bengali with my Bengali customers.
9.	We actually speak Urdu inside the camp, and when we leave the camp, we have to speak Bengali. This is	As a child I studied in a school inside the camp where I learned to speak and write Bengali.	When I was young, I studied in school and the madrasa inside the camp till class five where I learned to speak and	I used to study in a madrasa near my home when I was a child and I learned to speak and write some Bengali but now	Everyone in our family practices both Bengali and Urdu, which is why we can speak Bengali from a young age because	I have learned Bengali by listening to my parents since childhood but I cannot write.	When I was young, there was a school for Biharis in our camp where Urdu was also taught along with Bengali.	I learned to write Bengali in the madrasa I attended, where Bengali was also taught alongside Urdu.

	the practice we have of speaking Bengali, so it can be seen that most of us here can speak Urdu and Bengali from childhood. And I've never actually studied like this, so I don't know how to write.		write in Bengali.	that I study in school here I am taught everything English, Bengali.	it becomes a habit for us like Urdu. And when it comes to writing, we are taught some Bengali writing when we enter school or study in a madrasa .		I learned to speak and write Bengali from that school.	
10.	Yes, when you switch from one language to another every day, you will find that you have to face	No, I don't really have a problem because it's become a habit now.	At first it was a little difficult to speak in two languages like it was seen that I don't understand the meaning	Yes I have a lot of problems speaking two languages every day, like I don't understand a lot of words	No, I don't have much trouble changing the language now.	No.	No , I don't face that much difficulty now. But when I was first learning Bengali, I had a little trouble speaking	Since I don't need to change languages all the time, I don't have much practice in the Bangla language

	some problems because it seems that sometimes I don't understand the meaning of some Bengali words or I often find that my passengers don't understand the meaning of many of my words or I often find that I speak Urdu in the flow.		g of many words or many of my words are not understood by outsiders but now it's not that much of a problem because it's become a habit and almost everyone in our Bihari camp is in the habit of speaking in both languages everyday.	when I ask the teachers . They don't even explain it to me and sometimes I have a problem talking with my friends as I am not very good at speaking Bengali.			g a whole sentence in Bengali, but now I don't have that problem anymore.	e, which is why I have some trouble speaking Bangla fluently. In this case, I have a little problem with changing languages.
11.	To be honest, I never actually went to school. There is a madrasa	Since I studied in the school inside the camp, the children	No. Since I studied inside the camp, I didn't have much	My parents had to face a lot of problems getting me admitted	I never went to school like that. I studied in a madrasa near my	I never got admitted to school, that's why I don't know.B	No , because I was studying in the Bihari school.	I didn't study at school, but I studied at Noorani Alia Madras

	inside our camp where I studied for five years. That's where I learned to read and write Urdu, not Bengali.	of our camp study there, no Bengali students come from outside or our children do not get admission outside, so I did not have any problem with getting admission in the school.	problem getting admission in school.	d to school. Because I am a Bihari, the outside Bengali schools did not want to admit me and there is no school even inside the Bihari camp where my parents used to send me to study.	house, so I don't know if there was any problem getting into school as a Bihari child.	ut the current children of our camp, since there is no school inside our camp at present, I was sending my children to school inside the camp, so there is no problem, but now that we have a new generation, their children have to face many problems if they get admission in outside schools.		a. I had no problem getting admission there because only the children from our Maximum Bihari Camp studied there.
12.	Yes, we face	As a Bihari, I	Yes, when	Coming out of	I have to face a	There are	The people	I myself have not

	various problems. It seems that when we go to buy something, they don't give us the good stuff, they give us the bad stuff because we are not from this country. Not only that, but many times hospitals also deprive us of treatment.	have to face some difficulties abroad. For example, a few days ago, I went to rent a house. Bengali landlords were reluctant to rent me a house because I am a Bihari.	we go out, we have to face some problems every day, like when we buy something from a Bengali shop, we get rejected or when we go to rent a house, Bengali landlords don't want to give us rent. Because of which we cannot live in a good environment even if we want to, we have to live in this dirty environment of the	camp is a problem. First of all is language like I never like to speak another language and can't always switch to that language.	lot of trouble to get my son admitted to school because Bengali schools do not want to admit our children because we are Biharis. But we cannot keep our children away from educational qualifications.	more problems inside the camp than outside the camp because there is no environment for us to live in. The population is increasing day by day but the space is not increasing anymore, so 5/7 family members have to live together in a very small room. Some houses are so small that you can't walk with	outside the camp or the Bengalis are very reluctant to introduce us to this country or nationality, which shows that they do not have a very good relationship with us and we actually feel like strangers when we go outside the camp.	encountered any problems outside the camp.
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			camp.			your head straight. Tall people have to walk with their heads bowed.		
13.	Yes, speaking Bengali is very important to me. If I don't speak Bengali, I won't be able to work outside and earn a living.	Yes, if I don't speak Bengali, then Bengali customers won't come to my shop, and there are a lot of Bengalis here, so if the majority of my customers are Bengali. If I don't speak Bengali, my shop's sales will decrease and my	Yes, speaking Bangla is essential for my life to earn money.	No, since I don't have to earn money yet, I don't understand whether speaking Bengali is necessary for economic survival.	No, I don't face any kind of difficulties. Rather, we face many problems inside the Bihari camp, such as we do not have pipes, we do not have a good supply of drinking water, and we do not have a proper drainage system. We have to	No, since I don't have any income, it's not like I have to speak Bangla to earn.	Yes, if I don't speak Bengali outside, it will be seen that no one will give me a job or if I go to the company where I work and speak in Urdu, there are many Bengalis who won't understand me, in which case my income will be cut off.	Yes, of course, in some cases, if I don't speak Bengali, my path to income will become much more difficult, which is why I often have to speak Bengali to encourage my customers to come to my tailors.

		income will decrease.			constant ly fight to survive in this dirty, smelly environment.			
14.	Yes, almost everyone in my house has to change languages every day, like my brother who drives Laguna, he also speaks Bengali when he goes to work.	Yes, most of my family members have to change languages every day, as my son studies in Bengali school and the rest of my family members also switch from Urdu to Bengali when they go out for work.	Yes people in my house like my brother who is a rickshaw puller and my sister who works in people's houses are also constantly seen having to change language.	Yes, everyone in my house has to change the language when they want to work, but since my mother is a housewife and stays at home, she doesn't have to change the language much. She always speaks Urdu.	Everyone in my house goes out to work and earn, and because of that, we all have to change languages every day.	Yes, in my house, those who work outside have to change languages every day. They speak Bengali when they go out because they have to earn money.	Yes , except for my mother every member of my family must shift language everyday.	Yes, the maximum members of my household shift language and speak Bengali because my brother is a Laguna driver and my sister-in-law is a garment worker. They also speak Bengali when they go to their workplaces.
15.	Of course, to say	Actually, the national	We are constantly	Yes, I have many	Yes, we are socially	Yes, I feel that we are	Yes, I think Biharis	Since we don't have a

	this, as Biharis, people neglect us a lot here, and then it turns out that we don't get much respect when we go out.	ity of us Biharis is unclear, due to which it can be seen that Bengalis do not want to recognize us as Bengalis and the people of Bihar do not want to accept us either, so yes, while living here, I feel that we are being somewhat neglected. As can be seen, we are often deprived of our basic rights, such as education and housing.	neglected by Bengalis. We are also deprived of the natural rights we have as human beings, such as education, housing, food, and medical care.	Bengali friends or classmates who don't want to take me to sports, many don't want to sit next to me, even the teachers at school look at me differently from Bengali students.	isolated. For example, schools outside our camp do not want to admit children, and there is no educational system inside the camp that we can admit children to. There was a school a long time ago, but they were also unable to run the school due to a lack of experienced teachers and the inability	always neglected because we do not have the basic rights like education, food, water, and housing. When we go to the hospital, we are treated with contempt because we are Biharis. Not only that, but since we do not have much money, we cannot go to private hospitals for good treatment, which often	are a burden in this country because no one values them, they have no respect in the society and besides, the government does not give them any kind of facilities and they are even deprived of their natural rights. We have been suffering from a housing crisis for a long time. Not only that, we don't have	National Voter ID card yet or our nationality is unclear, I think yes, we are victims of social isolation to some extent in this country. Not only that, when our children want to study in Bengali schools, they don't want to admit them because we are Biharis. Our children cannot remain uneducated. As human beings, we too
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					to pay them properly .	results in many of our people dying due to lack of treatment. Not only that, if you ever come inside our Bihari camp, you will understand how dirty the environment of our camp is. We do not have clean water to drink, we do not have any drainage system, due to which our Bihari camp is always very dirty and	enough hospitals here and there is no good medical system where we can go and get treatment in emergency.	have the right to education, clothing , medical care, shelter, food, clean water, everything, which we have been deprived of for a long time and the Bangladesh government has not provided us with these facilities till now. Even our Bihari camp is blamed for any kind of immoral acts in the country like murder,
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						uninhabitable. But we have to constantly fight to survive in such a hostile environment.		theft, robbery, etc. and it is believed that all the people who live in Bihari camps are involved in many of these acts.
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