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Research Article

Linguistic Nationalism VS. Global Capitalism: The Fate of Bangla in the Changing Economy of Bangladesh

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Abstract. Bangla, once the rallying cry of a nation's liberation, now faces a quiet contest with English in the arenas of media, digital culture, and economic ambition. This paper investigates how linguistic nationalism is being reinvented under the pressures of global capitalism in present-day Bangladesh through a quantitative survey of 60 respondents. Statistical findings present an interesting duality: although Bangla is the first choice for traditional media, signage, and cultural heritage, English is being adopted as an inevitable gateway to international connectivity and economic opportunity. This tension demonstrates a population that is not letting go of its linguistic heritage but is strategically coping with a globalized world. The informants are concerned about the diminishing space for Bangla in digital entertainment and youth communication, but the majority is hopeful about the language's survival. Although the study's limited sample size and quantitative focus restrict generalizability, its findings shed light on a critical moment of linguistic transformation. It calls for forward-thinking language policies and digital innovation to ensure that Bangla remains not only remembered, but actively lived in a multilingual future.

Keywords: linguistic nationalism, language ideology, language shift, language economy, linguistic identity.

INTRODUCTION

Language is not just a means of communication, but a powerful symbol of identity, culture, and political sovereignty (Dey, 2013). This is nowhere more the case than in Bangladesh, whose existence is tied up with the politics of language. The Language Movement of 1952, when people demanded Bangla be made a state language of then-Pakistan, is seared in the national consciousness and is the bedrock of Bangladesh's national identity. Yet, over the last two decades or so, the turbulent dynamics of globalization, neoliberal economic ideology, and worldwide diffusion of English as a lingua franca have together brought formidable challenges to the status and role of Bangla, particularly in higher education, business, and global labor markets. This research discusses changing encounters with linguistic nationalism that fosters the dominance of Bangla in public life and global capitalism that calls for the use of English and other global languages in order to integrate into the global economic order.

Bangladesh's economic evolution as a developing nation to being one of the fastest-growing economies in South Asia has been backed by neoliberal policy, foreign investment and the growth of the ready-made garment (RMG) sector (Gilbert, 2019). Within this new economic order, the symbolic role of Bangla as a language of resistance and unity is, somewhat, sidelined by the instrumental demands of English as the preferred language of higher education, diplomacy, finance, and global employment. The globalized market economy fosters proficiency in English as equivalent to modernity, employability, and cosmopolitan identity. As it is, then, there is a gap between state-sponsored rhetoric that celebrates Bangla and practical incentives that promote the adoption of English as the language of success.

English is sold as linguistic capital for securing jobs in multinational corporations, migration to foreign countries, and participation in transnational digital economies. Students who are taught mainly in Bangla are marginalized in globalized spaces, questioning the national language's feasibility in the 21st century. Rahman (2020) argues this is a manifestation of linguistic governmentality, where neoliberalism uses language to form identities. Promoting English for global competitiveness masks agendas of disparity, indigenous language erasure, and cultural homogenization.

This study is necessary to analyze increasing tension between Bangladesh's original linguistic nationalism, based on the Bangla language, and global capitalism pressures increasingly privileging English for economic progress. As the nation rapidly globalizes, language emerges as a major determinant of access to education, jobs, and social mobility, and tends to entrench inequality. There is a shortage of critical, empirical exploration of how such forces reconfigure national identity, and cultural sustainability in the Bangladeshi situation. Thus, this work offers recommendations for inclusive language planning, and assists in reconciling economic modernization with linguistic and cultural heritage preservation.

RESEARCH QUESTION

The study is guided by the following research questions:

- How has economic globalization affected the prevalence and usage of Bangla in Bangladesh?
- What are the public attitudes toward the use of Bangla versus English in various domains in Bangladesh?

LITERATURE REVIEW

Linguistic nationalism and global capitalism present a dynamic tension in the context of language preservation and economic transformation. Mar-Molinero (1994) examines linguistic nationalism in Europe, highlighting how minority languages like Catalan and Basque challenge the dominance of national languages tied to nation-states, particularly in Spain, where territoriality principles are used to protect linguistic rights but often clash with mobility and integration policies. Likewise, de Bres et al. (2019) explain Luxembourg's multilingual environment, where the political parties vacillate between valorisation of Luxembourgish as a national symbol and accommodation of French and German, representing wider European tensions between monolingual nationalism and multilingual reality. Conversely, Aytürk (2004) examines Atatürk's Turkey's language reforms, in which Turkish was purified and dignified to stake national claims, at times contrary to Western philological practice, illustrating how language can be utilized to reshape imaginings of history and culture. So whereas linguistic nationalism desires cultural heritage, global capitalism favors dominant languages in its pursuit of economic integration.

These linguistic nationalist literatures highlight the interconnected relationship among language, identity, and political-economic institutions. Aneesh (2010) writes about the sociocognitive construction of Indian linguistic nationalism, arguing that Hindi and Urdu were forcibly differentiated under nationalist compulsion, illustrating how language borders are created for political ends. Similarly, Choudhry (2009) addresses constitutional solutions to the management of linguistic nationalism in South Asia, and it highlights the part of economic competition, specifically in public sector jobs, as a factor of linguistic tensions. Both these accounts stress how language policies are never neutral but substantially invested in power relations. Aneesh (2010) also discovers that linguistic nationalism is often a reaction to modernization, in which languages such as Hindi and Urdu are politicized in a bid to construct unique national identities. Choudhry (2009) observes that such policies lead to exclusion as in the case of Sri Lanka, which implemented Sinhala-only policies disenfranchising Tamil speakers and fuelling ethnic conflict. This indicates that nationalism from the perspective of language is more of an economic and political concern rather than an attempt to safeguard culture.

As noted by García (2014), the phenomenon of linguistic nationalism seeks to explain the paradox of new movements of language where classical frameworks of nation-states face new socio-historical changes; for Luxembourg this includes middle-class teacher and civil servant boosters of local vernaculars that oppose the forces of migration and globalization by transforming local dialects into official

national languages. Correspondingly, Busekist (2005) draws attention to the deep entanglement of language and nationalism, theorizing linguistic identity as both a political tool and a cultural marker, with nationalist movements in Belgium and South Africa illustrating how language can reproduce exclusionary dynamics through the pull between linguistic equality and territorial segregation. Hackert (2009) adds to this debate by tracing the ideological roots of the native speaker ideal to 19th-century Anglo-Saxonism and nationalism and demonstrating how this racialized model of linguistic authenticity persists in postcolonial contexts such as Bangladesh, where global capitalism complicates the hegemony of Bangla. Identically, Knudsen's (2010) article illustrates the struggle between multilingualism and linguistic purism on the Faroe Islands, as nationalist attempts to safeguard Faroese are met by young speakers' trilingual identities in Faroese, Danish, and English, thereby illustrating the pragmatic dilemma small language communities encounter with globalization. Evenly, Valle (2008) refers to Spain's external promotion of Spanish by means of institutions such as the Cervantes Institute and the Spanish Royal Academy, describing how the ideological development of a Pan-Hispanic community (*hispanofonía*) is paradoxically against linguistic nationalism yet still within its conceptual parameters.

Commodification of language in global capitalism is the focus of Graham and Hearn's (2001) discussion, which contends that the knowledge economy distills language into an exchange commodity that is stripped of its reflexive function. They refer to the way in which digital capitalism separates language from its social origin and converts it into an economic instrument, thereby putting democratic discourse and public knowledge at risk. Alike, Fairclough (1999) analyzes the neoliberal discourse of flexibility, demonstrating how economic ideologies permeate ordinary language, constructing social identities and practices. He argues for critical language awareness to counter the homogenizing force of global capitalism, as hegemonic discourses such as neoliberalism displace local linguistic practices. Taking this further, Fairclough (2002) outlines the restructuring of capitalism in globalization, where language is made into a key resource in the knowledge economy to be technologized and commodified. He refers to the emergence of global English together with the peripheralization of local languages, where economic hegemony dictates linguistic hierarchies.

Schneider's (2022) article examines the impact of commercial digital language technologies on language regimentation, particularly in relation to how capitalist interests shape linguistic hierarchies. The preference for large datasets and machine learning algorithms inherently favors standard languages like English and marginalizes non-standard and minority languages to the fringes. It thus reifies the homogenizing power of global capitalism because language technologies reproduce current power relations by favoring economically dominant languages over others. The study also contends that the technologies reify biases because internet data-trained algorithms, which are predominantly English, further accentuate linguistic diversity. Accordingly, Ives (2015) examines the part played by global English in state policy, the way states such as the US and UK impose English to adapt to capitalist globalization. It bemoans cosmopolitanism vs. linguistic imperialism binary,

highlighting state-directed language policy for economic purposes. The mutual interaction between state policies and capitalist-led language technologies generates a feedback loop in which it supports the omnipresence of world languages such as English and shields others.

The study of Shankar and Cavanaugh (2012) explains how materiality and language intersect within global capitalism, amplifying processes like value formation, circulation, and commodification. Language forms pick up material properties via recontextualization and objectification, according to neoliberal economic ideals, claims them. This is made apparent via contradictions experienced in Bangladesh, where Bangla, as national imagery, struggles against global capitalist forces that care about economically hegemonic languages such as English. Similarly, Cavanaugh and Shankar (2014) explain how authenticity is built up in global capitalism by material and linguistic labor and how local heritage is commodified for economic reasons. In the research context, this appears in the displacement of local language by English in the corporate and educational sectors because of the needs of a globalized economy. Therefore, this research is justified because it investigates the tension between economic globalization and linguistic nationalism as well as how the global capitalism rearranges language hierarchies and cultural identities. Through this analysis, the study contributes to the building of knowledge on the far-reaching impacts of neoliberalism on linguistic diversity and national heritage.

METHODOLOGY

This study employed a quantitative approach through a structured survey to collect primary data. The survey was administered via Google Forms, allowing for broad accessibility and efficient data management. The participant pool consisted of 60 individuals, selected through simple random sampling to ensure that each member of the population had an equal probability of inclusion, thus minimizing selection bias and enhancing the representativeness of the sample. One standardized questionnaire made up of 20 close-ended questions based on a 5-point Likert scale was prepared to gauge attitudes, perceptions, and preferences related to language use, cultural identity, and economic behavior. The questionnaire was developed to examine several aspects of language choice in social and economic contexts with internal consistency and clear terminology.

After the data collection process was completed, the answers were downloaded and examined using the application named SPSS (Statistical Package for the Social Sciences). Descriptive statistical analyses were carried out to offer summaries of central tendencies and to create an initial insight into trends in the data set. Statistical results were charted in Microsoft Excel, where figures chosen were edited for the sake of ensuring readability of main findings.

The demographic composition of the sample was diverse. In terms of age distribution, participants aged 18–24 comprised 50%, 25–34 constituted 48.3%, and 35–44 made up 1.7% of the sample. Regarding gender, male respondents accounted for 68.3%, while females represented 31.7%. The employment sectors of participants varied: 21.7% were unemployed, 5% employed in government jobs, 10% in the private sector, 6.7% self-employed, and 56.7% were students. In terms of educational

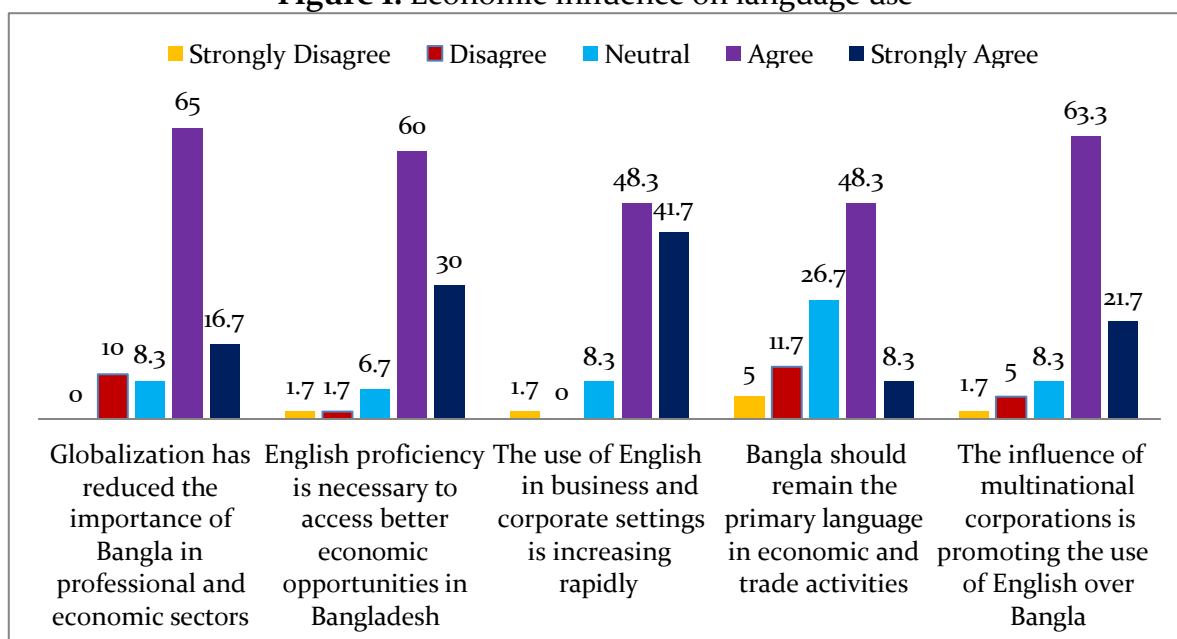
attainment, 3.3% had completed primary education, 31.7% had finished secondary education (SSC/HSC), 46.7% held a bachelor's degree, and 18.3% possessed a master's degree or higher. The medium of education was predominantly Bengali-medium (71.7%), followed by Madrasa (23.3%), and a small portion from English-medium backgrounds (5%). Respondents also self-assessed their English language proficiency, with 23.3% identifying as beginners, 38.3% as intermediate, 16.7% as advanced, and 21.7% as fluent.

FINDINGS AND DISCUSSION

Findings

Economic Influence on Language Use

Figure 1: Economic influence on language use

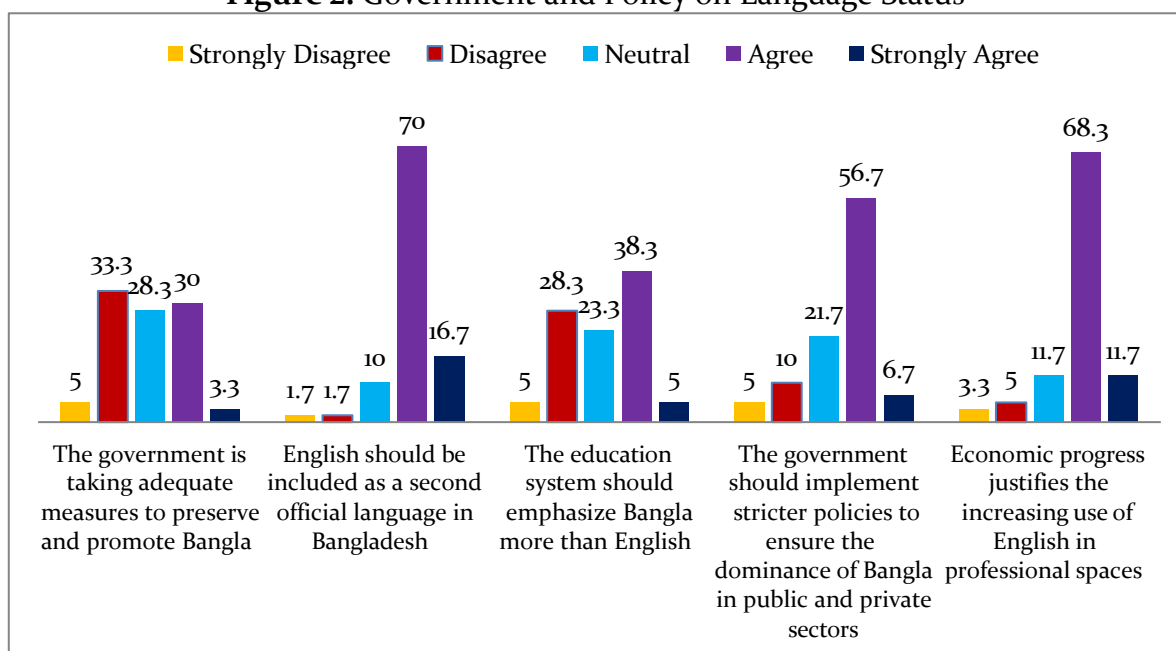


The survey data offers a compelling glimpse into shifting language dynamics in Bangladesh's professional and economic spheres. A significant finding emerges in the belief that globalization has reduced the importance of Bangla, as reflected in a mean score of 3.89, with both median and mode indicating a common agreement level of 4 (Agree). This suggests a clear, albeit not overwhelming, recognition that Bangla is gradually being sidelined in formal and commercial spaces. Strikingly, the statement that English proficiency is necessary for better economic opportunities received a notably high mean of 4.15, again supported by consistent median and mode values of 4, highlighting a strong consensus. This indicates that the population widely views English not as a luxury, but as a necessity for economic mobility in a globalizing job market. Similarly, the assertion that English is rapidly becoming dominant in business and corporate environments garnered the highest average score of 4.29, reinforcing the notion that English is not just desirable, but is actively replacing Bangla in many professional contexts. The central tendency values (median and mode = 4) suggest that this is a mainstream perception, not a fringe viewpoint.

However, not all is lost for Bangla. When participants were asked whether Bangla should remain the primary language in economic and trade activities, responses, while still mostly in agreement (mean = 3.43, median and mode = 4), showed slightly less intensity. This suggests a more nuanced stance while there is support for retaining Bangla's prominence, this sentiment is tempered by the practical advantages of English. Lastly, the influence of multinational corporations in promoting English over Bangla was also widely acknowledged, with a mean score of 3.99. Again, the median and mode settled at 4, confirming broad agreement. This reflects an understanding that corporate globalization is not a neutral process rather it actively shapes linguistic hierarchies in the workplace and beyond.

Government and Policy on Language Status

Figure 2: Government and Policy on Language Status



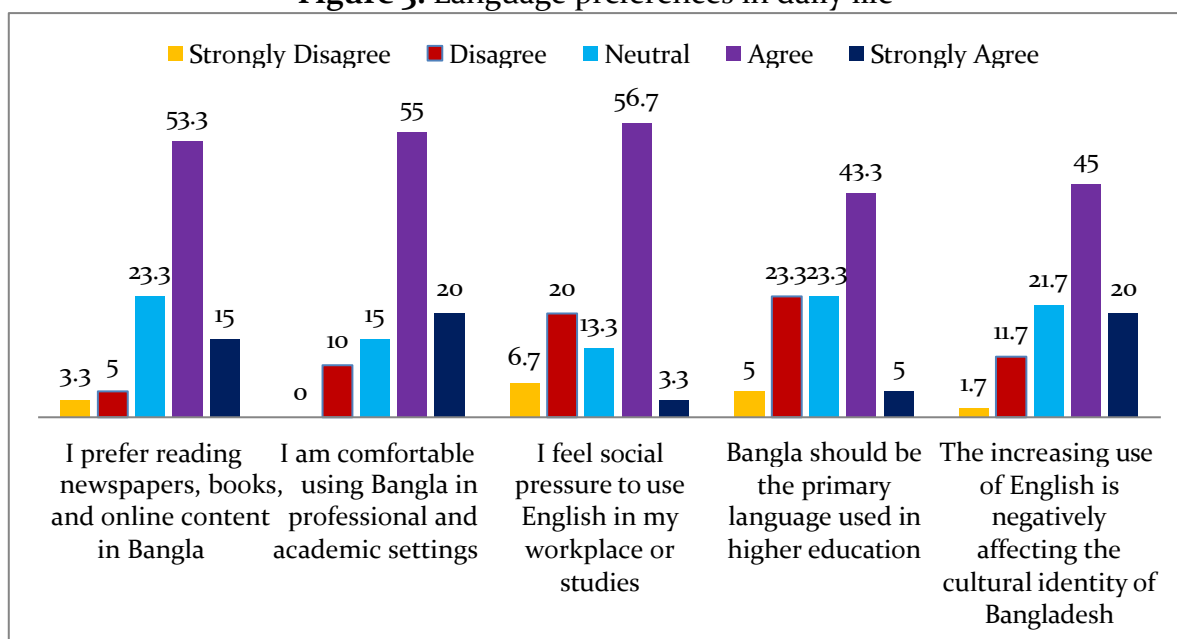
The statement that “The government is taking adequate measures to preserve and promote Bangla” received a relatively low mean score of 2.93, with the median at 3 (Neutral) and the mode at 2 (Disagree). This suggests that a significant portion of the population is skeptical or ambivalent about the effectiveness of current government actions in preserving Bangla. The sentiment appears to lean toward dissatisfaction, reflecting a perceived gap between policy and practice. In contrast, there is substantial support for recognizing the global utility of English. The suggestion that “English should be included as a second official language in Bangladesh” recorded a high mean of 3.99, with a median and mode both at 4 (Agree). This shows strong support for the institutional inclusion of English, perhaps as a response to economic and international demands, reflecting a shift in linguistic priorities.

The belief that “The education system should emphasize Bangla more than English” presents a more moderate picture. With a mean score of 3.10 and a median of 3, it indicates that while many still value Bangla's cultural importance, the emphasis on it over English in education does not command overwhelming support. Interestingly, the mode is 4, showing a subgroup that still strongly favors Bangla-centric education, though not the majority. A more assertive stance appears when considering the role of Bangla in national domains: the view that “The government should implement stricter policies to ensure the dominance of Bangla in public and private sectors” had a mean of 3.50, with median and mode at 4. This implies a moderately strong agreement with protective language policies, particularly in national institutions and businesses.

Finally, the statement that “Economic progress justifies the increasing use of English in professional spaces” received a mean of 3.80, with both median and mode at 4, showing a prevalent belief that English is not just useful but perhaps essential for economic development. This response aligns with global trends where English often acts as a bridge in international markets and corporate environments.

Language Preferences in Daily Life

Figure 3: Language preferences in daily life



The results reflect a layered and nuanced linguistic landscape shaped by both personal preference and societal pressure. The statement “I prefer reading newspapers, books, and online content in Bangla” received a mean score of 3.71, with both median and mode at 4 (Agree). This indicates a strong inclination among respondents toward consuming content in Bangla, highlighting the language’s continued relevance in everyday reading habits and its emotional resonance.

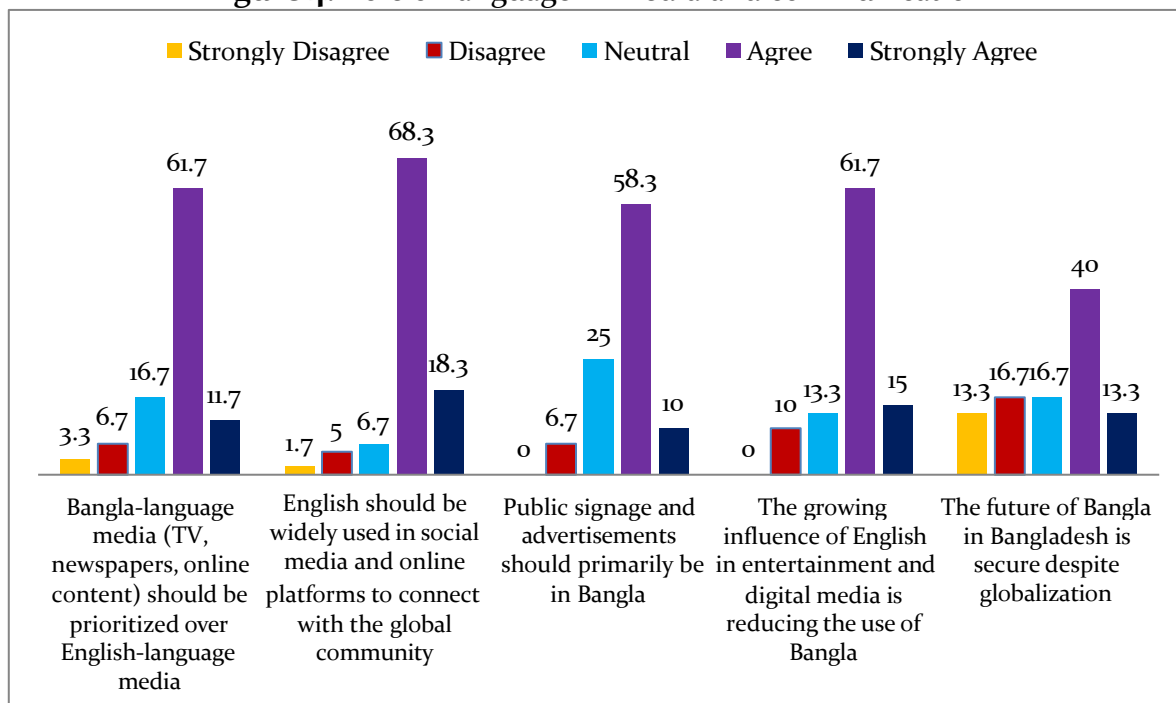
When asked about comfort in using Bangla in professional and academic settings, the response was even more affirmative, with a mean of 3.85, and the same

central and modal values of 4. This shows that many individuals feel linguistically equipped and at ease communicating in Bangla within formal domains, countering any assumption that English is the only “professional” language. However, things shift when it comes to perceived social pressure to use English in work or study environments. While the mean score drops to 3.30, respondents still generally agreed with the statement (median = 4, mode = 4), suggesting that many do feel an underlying push, perhaps from institutional culture or peers, to use English even if Bangla is more natural or preferred.

Interestingly, support becomes more tentative with the assertion that “Bangla should be the primary language used in higher education”. This question garnered the lowest mean (3.20) and a median of just 3 (Neutral), the only statement in this dataset to do so. While the mode remains at 4 (Agree), the dip in central tendency suggests ambivalence. It seems the respondents are caught between cultural loyalty to Bangla and the perceived utility of English in academic advancement. Lastly, the idea that “The increasing use of English is negatively affecting the cultural identity of Bangladesh” drew a mean of 3.70, with median and mode at 4, indicating moderate agreement. This reflects a concern that the cultural saturation of English may be eroding core aspects of national identity, an issue that may resonate more deeply with older or more culturally rooted populations.

Role of Language in Media and Communication

Figure 4: Role of language in media and communication



The dataset reveals a nuanced tension between global engagement and cultural preservation. To begin with, there is strong support for prioritizing Bangla-language media (TV, newspapers, and online content), with a mean score of 3.72 and both the

median and mode at 4 (Agree). This reflects a widespread belief in the importance of preserving local linguistic culture across mass media platforms. At the same time, the idea that English should be widely used in social media and digital platforms to connect globally garners a higher mean of 3.97, suggesting even stronger endorsement. The median and mode both being 4 again imply a prevalent view that English serves as a critical tool for international connectivity, especially in online spheres.

When it comes to public signage and advertisements, the preference still leans toward Bangla, indicated by a mean of 3.72, with the central values showing broad agreement. This points to a continued expectation that the national language should visually dominate public spaces, perhaps as a marker of cultural identity.

Regarding the impact of English on entertainment and digital content, respondents show concern, as reflected by a mean of 3.82. While the median and mode again sit at 4, indicating majority agreement, the tone suggests worry about the diminishing visibility of Bangla in an increasingly English-saturated digital entertainment environment. However, there is a more restrained optimism in the reaction to the assertion “The future of Bangla in Bangladesh is secure despite globalization”. With the lowest mean score (3.23) in this group, yet a median and mode still at 4, the findings indicate that while the majority assent, there is a somewhat lowered degree of confidence in the long-term cultural and functional hegemony of Bangla.

DISCUSSION

This study highlights an intensifying sociolinguistic dualism in which English ever more firmly grasps the fields of economic mobility and professional legitimacy. And Bangla, the cultural identity and national pride language, is left to struggle to remain relevant in institutionalized and globalized contexts. This dualism reflects a linguistic market in which English has privileged use in economic and educational spheres because of its international currency, while Bangla exists largely as a cultural and affective medium. The findings of this research confirm this: though respondents recognize the utility of Bangla in media and everyday interaction, English is quite obviously seen as the key to greater opportunity, both domestically and internationally.

Furthermore, this perceived indispensability of English has also made a profound impact on education. While there are still some respondents who demand a place for Bangla in education, the uncertainty regarding Bangla’s precedence at the higher educational level indicates the diminishing faith in its usefulness within globalized academic and research spheres. This can perhaps mean that while Bangla may have symbolic value, it tends to lack the instrumental clout that English enjoys, particularly at the higher educational level and in international communication.

The strain between linguistic pragmatism and language loyalty is even more pronounced in light of public skepticism about the government’s involvement in language preservation. The lack of strong support for the perception that there are sufficient policies to safeguard Bangla is reflected in criticisms by Ahmed (2025), characterizing language policy in Bangladesh as “distractive” instead of proactive.

Policies that nominally support Bangla while tacitly favoring English demonstrate disconnection between neoliberal practice and nationalist rhetoric.

Moreover, language in media and signage is another area in which cultural tensions are being negotiated. While the survey expresses sustained support for public visibility of Bangla in signage and local media, the reality on the ground is more complex. This may be described as a multilingual ecology of urban Bangladesh in which hybrid English occupies a hybrid space of being salient in advertising, digital content, and branding even as Bangla is also being used. This is not just an index of linguistic choice but also a shift in aesthetic and ideological values whereby English represents modernity, innovation, and class.

Most revealing in the research is the cultural and emotional attachment to Bangla in the midst of practical dominance of English. The research respondents also indicated a strong preference for media consumption in Bangla and felt comfortable using it in professional and academic spheres. This challenges the commonly assumed deficit discourse that code-switching among people in Bangladesh occurs not because of a lack of linguistic competence, but because of perceived social pressure and institutional expectations. The findings also shed light on how English, though rhetorically constructed as a means of socio-economic mobility, is not often taken up through spontaneous linguistic integration. Instead, its acquisition is largely determined by structural necessities and institutional requirements.

Multinational corporations (MNCs) are prone to playing a seminal role in such language ideology dissemination that cannot be exaggerated. The spread of English in corporate culture is testimony to the manner in which global capitalism inscribes linguistic hierarchies onto everyday economic interaction. The near-unanimity among survey participants regarding the role of multinational corporations in privileging English at the expense of Bangla serendipitously substantiates this observation. In this context, language assumes the role of gatekeeper and divider between the included and the excluded, those granted access to opportunity and those denied it. In addition, the symbolic attrition of Bangla, especially in entertainment and electronic media, is symptomatic of a global trend. Global English media flows through Netflix, YouTube, and international streaming platforms work to peripheralize local linguistic content. These participants' angst over such a trend testifies to a nascent awareness of cultural dilution, especially among urban youth increasingly exposed to Anglophone media. This concern, however, comes with resignation, for economic pragmatism is more than likely to trump cultural protectionism in a highly competitive global economy.

That being said, the future of Bangla is not entirely gloomy. Despite English hegemony in elite spheres, there is strong support for retaining Bangla in national life. It should have a role in economic activities, advertisements, and social media, according to many respondents. This speaks of the ongoing vitality of linguistic nationalism, even amidst aggressive globalization. National languages, particularly in postcolonial nations, possess an emotive pull and political currency that global languages have not easily displaced. Nevertheless, to ensure the relevance of Bangla, more than symbolic action will be required. Public language planning must thus move beyond slogans and make space for both Bangla and English in complementary

manner without diminishing the status of either. In this respect, the moderate public support for bilingual education policies reflected in the survey bodes well for the desire for pluralism rather than purism.

Cumulatively, the data projects an image of linguistic schizophrenia: a country emotionally tied to Bangla but structurally driven towards English. As globalization continues, such bifurcation can extend, unless policy makers assume an integrative, critical position in valuing both languages not in opposition to, but in conjunction with, one another. So, the future of Bangla in Bangladesh's changing economy is neither given nor binary. It lies in the fine-grained interstices of identity, opportunity, and agency shaped by both global pressure and local passion. Language planning, if it is to be effective, must be cognizant of this hybridity and navigate a course that does not trade cultural memory for market mobility.

CONCLUSION

In shedding light on the complex dialectic between linguistic nationalism and transnational capitalism in Bangladesh, the study has clarified the intense ideological struggles beneath public opinion about language use in an increasingly globalizing society. Though Bangla is still emotionally and culturally important, particularly in media, signage, and everyday communication, English has become the prevailing language in professional, educational, and economic spheres. This indicates a general societal trend, in which English is now viewed not so much as a foreign language, but as a means to success and upward mobility.

Respondents largely concur on English's economic inevitability, especially in fields shaped by multinational companies and global markets. This does not, however, mean a rejection of Bangla. Rather, there exists an apparent tension between cultural retention and global accommodation. The desire to consume content and communicate in Bangla remains intense, but institutional and social pressures persist in favoring English, particularly in academic and corporate domains. Importantly, Bangla continues to function as what Bourdieu (1991) termed a linguistic capital, a symbolic resource whereby social legitimacy and collective memory are reproduced. This undergirds its continued salience in national consciousness, even as its practical sway in formal domains erodes.

There were also concerns about the diminishing presence of Bangla in digital and entertainment media, with hints of gradual erosion of cultural expression. Though majority are hopeful, that such a large number of neutral and dissenting voices indicates a perception of vulnerability in the long-term well-being of Bangla is consistent with Fishman's (1991) warning that a language's health cannot be read off from its legal or symbolic position but from its everyday life in speakers' lives, especially in intergenerational transmission and informal domains. Further, skepticism about government initiatives to support Bangla indicates a disconnection between official language policy and popular perception. In spite of this, there is modest optimism about the coexistence of both languages, with many proposing bilingual solutions in education and governance.

In spite of these observations, the current study has several limitations which must be listed. First, its quantitative design, although providing a snapshot of public

opinion, is short of ethnographic depth necessary to describe the affective, embodied, and contextual nature of language practice. Language is not only a system of signs but a social act with power, history, and ideology informing it (Lukin, 2019). As it stands, future research should consider including qualitative approaches such as narrative interviewing, discourse analysis, or linguistic ethnography in an effort to probe deeper into the lived experience and ideological tensions beneath the survey responses.

Lukin (2019) reminds us, “language is always ideological, and ideology depends on language” (p. 16). The tension between Bangla and English in Bangladesh is not simply a linguistic issue but a reflection of the nation’s historical consciousness, global aspirations, and political economy. However, Liao (2012) suggests, strategic narratives have the power to shape collective memory and justify policy directions. Therefore, content creators, educators, and policymakers must strive for linguistic inclusivity, critical literacy, and reflexive transparency. Accordingly, greater efforts must be made to revalorize Bangla in emerging digital and technological contexts. This includes investment in Bangla computing tools, machine translation, digital learning resources, and AI interfaces that support Bangla. If globalization is to be localized, then Bangla must be made visible and viable in every layer of the digital infrastructure. Finally, the fate of Bangla will depend not on nostalgia alone, but on how flexibly it can adapt to a rapidly changing world. The challenge ahead is not to resist change, but to guide it, so that Bangla can continue to live, evolve, and inspire, not in opposition to English, but alongside it.

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