

Abstract

Identity Crisis of a Third World Culture: A Study of the Role of Television in Bangladesh

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(Abstract of the thesis submitted by Diwan Rashidul Hassan for Final Submission of Ph.D)

Introduction:

The year 2014 was important in the media calendar of Bangladesh. It marked the jubilee celebrations of the electronic media – Diamond Jubilee of Radio Bangladesh and Golden Jubilee of Bangladesh Television (BTV). Meanwhile, the present Government is spearheading the ‘Digital Bangladesh’ campaign with an aim to eradicate poverty, ensure development and establish the people’s right. The Digital Bangladesh aims at establishing rights of information, education and livelihood for the people of all segments of society. The government is very enthusiastic in preserving the Bangladeshi culture.

Identity is a constructed notion about individual or a group in relations to other individuals or groups where the individuals or group is distinctly identified. It is not static notion. It changes with respect to time, space and nature of interaction with other individuals or groups. What one is today or in a particular period of time may not be anymore after a lapse of time accompanied by social, political, economic, and cultural changes. Even a change in the location of an individual has the possibility of attaining new identity. A deliberation on culture and identity is bound to face plethora of opinions that might further complicate ongoing discourses on these concept and related theories. Some might opine that culture connotes certain ways of life that are ideal for a particular society (Samson Kamei 2015).

An identity crisis can happen in different points in a person’s life. The concept originates in the work of developmental psychologist Erik Erikson who believed that the formation of identity was one of the most important parts of a person’s life. According to Erikson, an identity crisis is a time of intensive analysis and exploration of looking at one self (www.verwell.com). Theorist Erikson coined the term ‘identity crisis’ and believed that it was one of the most important conflicts people face in the development. Researcher James Marcia (1966, 1976, 1980) has expanded upon Erikson’s initial theory. According to Marcia and his colleagues, the balance between identity and confusion lies in making a commitment to an identity. Marcia also developed an interview method to

measure identity as well as four different identity statuses namely, Identity achievement, Moratorium, Foreclosure and Identity diffusion. This method to measure identity as well as four different statuses. This method looks at three different areas of functioning: occupational role, beliefs and values, and sexuality. Researchers have found that those who have made a strong commitment to an identity tend to be happier and healthier than those who have not. In today's rapidly changing world identity crises are more common today than in Erikson's day. People tend to experience them at various points throughout the life.

Bangla language and culture carry the imprints of the intermingling which had taken place at different phases of history. The culture of a people is inherent in the language they speak. The economic and political reasons, in addition to linguistic and cultural dissimilarities are said to be important reasons for division of Pakistan just after two decades of its Independence from the colonial British rule. The country came onto the world's map as an independent nation on December 16, 1971.

Most countries, which became independent and attained nationhood after the Second World War, had to regain their cultural identity after a long period of colonial domination, political, economic and more than all, cultural. Bangladesh is no exception. In fact, Bangladesh had to undergo colonial suppression two times, first from the British and then from Pakistan. After the liberation, Bangladesh has initiated efforts to preserve and develop its cultural identity, for which it fought against Pakistan. The present research is an attempt to analyse its identity crisis, which every country undergoes at certain points of time in history and evaluate the role of Bangladesh Television in affecting the cultural fabric of the society, both positively and negatively.

Bangladesh Television

Bangladesh Television, also known by the acronym BTV, is the state-owned television network in Bangladesh. It started broadcasting as Pakistan Television in the then East Pakistan on 25 December, 1964. The channel was renamed 'Bangladesh Television' after the country's independence in 1971. It launched its broadcasts in full colour in 1980. It telecasts various programs comprising drama, documentaries, music, education and information, including 14 news bulletins in English and Bangla every day. The vision of the present Government is to make "Digital Bangladesh" by 2021 and BTV is working on it. In 2004, BTV started worldwide broadcasts through its satellite based branch, BTV World. During the past 50 years, it has been a witness to events and

reflects the country's political, economic and social changes. On December 25, 2014, Bangladesh Television observed its golden jubilee. The Prime Minister lauded BTV's role in promoting Bengali culture and heritage across the world, asking the national TV channel to cope with modern technology and public demand.

When traditional values are used to determine the utilization of a mass medium such as television, there can unintentionally surface inherent cleavages among different communities in a society. Under the traditional system of social relationships, such cleavages could have been contained because of the limitations of contact among the communities. Each community lives in a world of its own, governed by its customs and mores, and then television suddenly hurls these communities into a vicarious world created by TV programmes. The dormant feelings are suddenly are aroused.

At present the entire country is under effective transmission coverage because the main studio complex in Dhaka has been linked through relay stations. About 92% of BTV's content is self-produced and the rest are imported. It telecasts various program comprising drama, documentaries, musicals, education and information, including 14 News bulletins in English and Bangla daily.

For the greater interest of the nation, 78% of the total programme includes areas like agriculture, health and population, children and women, education and human rights. Its content mix comprises 20% news, 30% development and education, 35% cultural and entertainment and other programmes, 15%. BTV also telecasts important national programmes, cricket, football and other sports events live form the venue.

Bangladesh Television has a national channel which is telecast from Dhaka.

Objectives

The main objectives of the present study are:

1. To understand the dimensions of identity crisis in a Third World country like Bangladesh and find out the role of TV in changing the value system.
2. To know the impact of audience preference on TV.
3. To dissect the influence of alien programmes on the culture in a developing country.

Research Method

The study is descriptive in nature. In addition, it employs the technique of survey research for the purpose of finding out the reactions of the respondents, both common and professionals as to the effect of TV programmes on cultural values.

The researcher intends to consider education, profession and income as independent variables to categorize the respondents for the purpose of the study. The data collected are percentage analysed.

The researcher has used the cluster sampling method and the number of respondents selected for the study is 430 from Dhaka City. The cluster sampling has three stages, and the researcher at the first stage, has to identify the areas for sampling. For this purpose, keeping in view of the study and the profile of the Dhaka City in mind, the localities which had the concentration of educated people were identified. The localities thus selected were: Motijheel, Lalbagh, Ramna, Dhanmandi, Mohammadpur, Tejgaon, Gulshan, Uttara and Mirpur. The geographical area inclusive of these localities was divided into equal dimensional blocks. A random selection from these blocks led to the sample of a number of localities. From each selected locality a certain number of households were randomly selected taking into account the total number of households in that locality.

Apart from this in order to include a component of student representation in the sample, a sub-sample of students was taken using the official lists of students. Care was taken to select the students randomly and from the six prominent educational institutions located in the city. Random numbers table was used for purposes of random selection of blocks and households.

Hypotheses

The researcher has formulated the following research hypotheses for the purpose of the study:

1. The BTV's cultural programmes have a positive impact on the audience in that they promote the Bengali culture.
2. The Western programmes of BTV have been successful in making the Islamic society of Bangladesh accept the western values.
3. Irrespective of the hold of religion, and their impact on religious beliefs foreign programmes of BTV make the Bangladeshis more and more materialistic.
4. BTV's Western programmes help modernise the common people.

5. The identity crisis of Bangladeshis has compelled them to seek increased telecasting of Bengali cultural programmes in order to preserve their culture.
6. The audience seeks more and more religious programmes to support their identity.
7. BTV's Western programmes inject individualism among the audiences.
8. Partial societal acceptance of foreign programmes on BTV would divide the mono- religious society of Bangladesh into elites and commoners.

Analysis

The researcher has attempted to secure a representative character to the groups of respondents by identifying different types of them. For instance, among 130 professionals are included college and university teachers, lawyers, doctors, engineers, journalists, industrialists, businessmen, bankers, security personnel and mass communicators and the like.

Of the other groups of 180 include Government employees, politicians, religious teachers, academic administrators, voluntary workers, artistes and housewives.

120 students were drawn up from the University of Dhaka, Bangladesh University of Engineering and Technology, Dhaka Medical College and Hospital, Dhaka Polytechnic Institute, Institute of Leather Technology and Central Law College.

Socio-demographic profile of general respondents

Variable	Percentage
AGE	
18-30 yrs	46.98
31-40 yrs	28.37
41 yrs and above	24.65
SEX	
Men	64.65
Women	35.35
INCOME	
Upto Tk. 25,000	6.05
Tk. 25,000-50,000	23.95
Tk. 50,001 and above	70.00
OCCUPTATION	
Professionals	30.93
Others	41.16
Students	27.91

N = 430

Perception

Categorization of programmes on BTV is often overlapping. Around half of the respondents of middle and upper age groups (45.58% each) labelled films as cultural, while the younger age group (40%) considered drama to be so (Table-1). While giving second preference was for music (34.18%). The assumption was corroborated by the middle age group (21.39%). In the sample, films, drama and music, in that order, were seen as cultural programme by many respondents. Music also had a good following and naturally, the urbanites did not consider folklore as cultural.

Regarding the impact of the cultural programme, about half of the respondents were definite that it would promote the Bengali culture. More than a third of them opined that it would help modernise the traditional society. Similarly, more than one third of them expressed the apprehension of introduction of western cultural values. Only a small percentage said it would raise the aspirations of the people (Table -2).

From the Table 2, it appears even though many of them view the impact as promotion of Bengali culture; they have a lingering suspicion of the invasion of Western cultural values.

Table-1: Distribution showing categorization of BTV programme as cultural by the respondents

Programme	AGE		
	18-30	31-40	41 & above
Drama	40.00	20.46	18.60
Music	34.18	21.39	18.83
Dance	24.41	17.67	16.27
Films	21.16	45.58	45.58
Literary Programme	15.34	11.16	15.58
Religious Programme	11.86	9.06	13.95
Folklore programme	18.60	14.88	14.88

N = 430

- The percentage exceeds 100 since the question has multiple responses

Table-2: Impact of cultural programme on audience

	Respondents
Promote the Bengali culture	50.22
Bring values of western culture	35.88
Help to modernise the traditional society	35.09
Raise the aspirations of the people	16.28

N = 430

- The percentage exceeds 100 since the questions have multiple responses.

The statistics confirm the hypothesis No. 1 that the BTV's cultural programmes have a positive impact in the audience in that it promotes the Bengali culture.

Most debated controversy is the domination of western programmes over the media of Third World countries, especially, the TV. The exposure of natives to western values was agreed upon by the majority (74.65%), while a minority (25.35%) differed (Table -2).

The ambiguity of respondents could be gauged from their opinion as to the acceptance of western values by the people. Those who said they would not accept the values were in majority, but the other group was also in significant number. The low income group ranked first among such acceptors followed by the students and youngsters. Higher age, income and professional groups topped in giving an emphatic 'No' (Table-2)

Notwithstanding the variations, the analysis of the tables presented rejects the hypothesis (No. 2) that the western programmes BTV have been successful in making the Islamic society of Bangladesh accept the western values.

BTV shows programmes of countries other than western Indian, Chinese, and Pakistan etc. A majority of the respondents (52.09%) agreed that the cultural programmes of countries other than western also had impact on them (Table-4), while (28.84%) denied any such impact. The remaining was undecided. Once again, the largest groups were being students and the young people. The identity crisis is further accentuated with a significant number offering either a negative opinion or undecided.

Table-3: Exposure of natives to western values as responded by different groups

Variables	Yes	No
AGE		
18-30 yrs	68.31	31.68
31-40 yrs	80.32	19.67
41 yrs and above	80.18	19.81
SEX		
Men	82.66	27.33
Women	78.28	21.71
INCOME		
Tk. 25,000	76.92	23.07
Tk. 25,001-50,000	71.84	28.15
Tk. 50,001 and above	75.41	24.58
OCCUPTATION		
Professionals	81.20	18.79
Others	76.83	23.16
Students	64.16	35.83

N = 430

Table-4: Acceptance of western values as seen by different groups

Variables	Yes	No
AGE		
18-30 yrs	49.50	50.49
31-40 yrs	36.05	63.93
41 yrs and above	29.24	70.75
SEX		
Men	41.00	58.99
Women	40.13	59.86
INCOME		
Tk. 25,000	57.69	42.30
Tk. 25,001-50,000	46.60	53.39
Tk. 50,001 and above	37.20	62.79
OCCUPTATION		
Professionals	34.58	65.41
Others	34.46	65.53
Students	56.66	43.33

N = 430

Table-5: Impact of programmes other than western: Group wise distribution

Variable	Yes	No	Can't say
AGE			
18-30 yrs	57.42	27.22	15.34
31-40 yrs	48.36	29.50	22.13
41 yrs and above	46.22	31.13	22.64
SEX			
Men	58.27	26.97	14.74
Women	40.78	32.23	26.97
INCOME			
Tk. 25,000	53.84	26.92	19.23
Tk. 25,001-50,000	60.19	18.44	21.35
Tk. 50,001 & above	49.16	32.55	18.27
OCCUPTATION			
Professionals	46.61	32.33	21.05
Others	48.58	27.68	23.72
Students	63.33	26.66	10.00

N = 430

With professional, higher income and age groups, thus dividing the respondents as to the opinion in question, students and younger age groups as usual had been assertive. Strangely the middle income group aligned with the youngsters in this respect (Table-5).

Western culture is identified with materialism in contrast to the eastern or the Muslim culture. At the highest philosophical level, easterners consider materialism as sinful.

The respondents were sharply divided on the issue of western values introducing materialistic values into their society. As much as 46.28% of them concurred with such a view, but a large section to the tune of 38.60% of the respondents held the other view (Table-6). Prominent among them were again the younger age group and the students. Most probably, they did not identify western values with materialism, likewise, the middle income group. A significant portion of women to the tune of 22.36% remained undecided.

The table shown above confirms the hypothesis (No. 3) that irrespective of the hold of religion and their impact on religious beliefs, foreign programmes of BTV make the Bangladeshis more and more materialistic.

More than half of the respondents (53.02%) contended that foreign programmes would modernise the common people (Table 7). Daniel Lerner (1958) in his monumental work, passing of the Traditional Society, has stated that access to media increases the aspirations of the people to modernise. Likewise, access to foreign programmes might kindle among viewers western values.

Table-6: Opinion of different groups whether Western programmes bring materialistic values

Variable	Yes	No	Can't say
AGE			
18-30 yrs	41.58	45.54	12.87
31-40 yrs	47.54	32.78	19.67
41 yrs and above	53.77	32.07	14.15
SEX			
Men	47.48	41.36	11.15
Women	44.07	33.55	22.36
INCOME			
Tk. 25,000	19.23	46.15	34.61
Tk. 25,001-50,000	47.57	38.83	13.59
Tk. 50,001 & above	48.17	37.87	13.95
OCCUPATION			
Professionals	48.87	39.09	12.03
Others	50.28	29.94	19.77
Students	37.50	50.83	11.66

N = 430

Table-7: Opinion by different groups on foreign programmes as moderising agents

Variable	Yes	No	Can't say
AGE			
18-30 yrs	57.92	28.21	13.86
31-40 yrs	50.00	31.14	18.85
41 yrs and above	47.16	30.18	22.64
SEX			
Men	55.75	27.69	16.54
Women	48.02	32.89	19.07
INCOME			
Tk. 25,000	53.84	30.76	15.38
Tk. 25,001-50,000	57.28	29.12	13.59
Tk. 50,001 & above	51.49	29.56	18.93
OCCUPATION			
Professionals	45.11	30.82	24.06
Others	43.50	36.15	20.33
Students	75.83	18.33	5.83

N = 430

Common people prefer to become modern while retaining social obligations. The transitory phase from tradition to modernisation will no doubt generate an identity crisis.

Of the respondents who considered foreign programmes as modernising agents, the number was dominated by students. Once again those belonging to upper age and professional group tended to vacillate. Similarly, the women responded favourably.

When foreign programmes are considered agents of modernisation, how far the Bengali culture can withstand its onslaught and retain its original character? The respondents seem to have drawn a distinction between culture and modernity. They probably believe that modernisation would not affect their culture.

The inference draw from the evaluation of responses approve the hypothesis (No. 4) that western programmes help modernise the common people.

The overwhelming response was the preference for more and more Bengali cultural programme on BTV and the list was topped by upper age, higher income and professional groups. Gender wise, equal number of men and women preferred the programmes on Bengali culture (Table-8).

Caught between the attraction of foreign programmes and the apprehension of their domination, respondents in order to preserve their cultural identity and avoid further crisis have sought more and more Bengali cultural programme on BTV.

From the above examination, the hypothesis (No. 5) that the identity crisis of Bangladeshis has compelled them to seek increased telecasting of Bengali cultural programmes stands confirmed.

Those who preferred more religious programmes constituted 49.07 per cent of respondents and those who opposed it was 44.19 per cent (Table-9). Here again the younger group and students were clearly opposed to the idea of more religious programmes indicating age as a deciding factor. They were followed by middle age respondents. Of the different groups, only upper age, higher income, and professionals supported the view.

Table-8: Group wise preference of programmes on Bengali culture

Variable	Yes	No	Can't say
AGE			
18-30 yrs	75.24	16.83	7.92
31-40 yrs	88.52	9.01	2.54
41 yrs and above	90.56	6.60	2.83
SEX			
Men	82.73	12.23	5.03
Women	82.89	11.84	5.26
INCOME			
Tk. 25,000	73.07	19.23	9.69
Tk. 25,001-50,000	81.55	12.62	5.83
Tk. 50,001 & above	84.05	11.29	4.65
OCCUPTATION			
Professionals	89.55	9.70	0.74
Others	86.93	9.09	3.97
Students	69.16	19.16	11.66

N = 430

Table-9: Preference for religious programmes by different groups

Variable	Yes	No	Can't say
AGE			
18-30 yrs	32.67	57.92	9.40
31-40 yrs	45.08	50.00	4.91
41 yrs and above	65.09	31.133.77	
SEX			
Men	39.92	52.15	7.91
Women	51.97	43.42	4.60
INCOME			
Tk. 25,000	34.61	57.69	7.69
Tk. 25,001-50,000	38.83	56.31	4.85
Tk. 50,001 & above	46.84	45.84	7.30
OCCUPTATION			
Professionals	49.62	43.60	6.76
Others	54.23	42.93	2.82
Students	23.33	64.16	12.50

N = 430

Professional groups along with others and women sought more religious programmes. The responses indicate a clear trend of age and income as decisive factors in opinion formation (Table-9). Since Bangladesh is an Islamic republic, the difference between the two groups of respondents, the one seeking more religious programmes and the other is negligible. However, we must note that the religion is not totally rejected, but an excessive dose is not preferred by the majority.

Those who were positive accounted for 41.86 per cent (Table-11). For example, the middle income group was equally divided on the issue. Surprisingly, a majority of the women did not think so. With a large number of respondents being indecisive, the cultural aspects seem to have received scant attention of the people on many issues, and a significant proportion of respondents were not sure of the impact of BTV's foreign programmes on the society's culture. Any society troubled by an identity crisis is divided over the idea of elitism, a characteristic of pre-industrial societies. The study has revealed the confusion of a good number of respondents over the issue.

The tables presented here confirm the hypothesis (No. 8) that partial societal acceptance of foreign programmes on BTV would divide the mono-religious society of Bangladesh into 'elites' and 'commoners', what Majid Tehranian describes as 'modernising elites' and "traditional masses who live in separate quarters and centuries" precipitating an identity crisis.

Their preference for more and more programmes of Bengali culture on TV is defended by their expression of happiness, though technically, these might not be competing with foreign programmes. Once again, it helps them to retain their cultural identity, which is affected.

FINDINGS AND CONCLUSION

The study was undertaken to assess the impact and role of Bangladesh Television in the identity crisis of Bangladeshi culture. Bangladesh is in the Third World and is planning to modernise in its own way keeping its culture intact. Religion has a dominant role to play as the country is predominantly Muslim country.

It has been observed in the present study that an identity crisis exists among the people of Bangladesh as a result of contradictory situations and cross-currents. Evidently, both the people and the BTV officials are caught in the web. One must remember the reason for the emergence of Bangladesh that had roots in the agitation for the preservation of Bengali language and culture.

The study has found out that the youth, mainly consisting of students, were highly receptive to western programmes and appreciated if not all, at least many of the western values. They are equally assertive that the western programmes would not affect their culture. Age and income, on the upper level, are the decisive factors among the people who expressed doubts in this regard.

The rejection of the idea by the audience and the officials of telecasting more and more religious programmes as well as western programmes is a positive trend in mitigating the identity crisis, though it reflects the existence of an identity crisis.

The effort should be to strike a synthesis between culture and religion besides accepting positive values out of the western programmes. The telecasting, as BTV officials expressed, will strengthen the international communication system as well as help develop international understanding. Likewise, it will also provide the Bangladeshis an insight into other cultures.

The remedial measure, as suggested by the officials, to mitigate the negative effects of western programme is by telecasting more and more programmes on Bengali culture to make the people aware of and appreciate their tradition and the value system. Telecasting of more religious or stoppage of western or other cultural programmes may not be found reasonable. And everyone agreed that in the global media context, the performance of BTV should improve.

The general respondents ranked film as a cultural programme. While films mirror partly the culture of a nation, one cannot call them totally cultural. The preference is an indicator of the identity crisis among the people. By universal standards, literature, drama, dance, music and folklore should have got higher priority as identified by the youngsters.

The study has also found that the people are apprehensive of some of the values as the western programmes. In fact, beliefs, mores and customs, but for better. If the cultural foundation is strong, there is no need to panic about the influence of other cultures.

The younger generation in Bangladesh seems to have a better perception of what they want and how to go about it. They prefer modernisation-economic and technological, and at the same time, want to preserve and protect the social fabric of Bangladesh - its cultural institutions and language.

The mass media have an important role to play in the task of creating a distinct cultural identity of Bangladesh. This can be possible by judicious mixture of

programmes, not hurting the religious sentiments of the vast majority comprising the poor and illiterate. While it is easy to convince the educated, dealing with the traditional masses is a tough task.

All that the BTV has to do is to help modernise the Bangladesh society without disturbing the cultural sensibilities of its people that give them a distinct identity.

RECOMMENDATIONS

The capacity of production of Bangladesh Television to produce programmes of high quality is limited. As television is a great consumer material, it is now universally known that television is the most effective and most graphic means of reaching the target number of people in any country.

Therefore, the researcher recommends that:

1. Government should adopt a liberal policy instead of imposed policy towards BTV programmes as well as administration and should provide full autonomy in lieu of present administrative structure. This will ensure creativity in programme planning and design and encourage media workers.
2. A sound recruitment policy should be enunciated to tap the best talent available both locally and nationally.
3. As it is very important that this media of communication should be democratized, there is a need to formulate a national cultural policy so that it would make television easily available to Bangladeshi masses as well as foster cultural identity. Democratization of BTV and domestic cultural institutions are needed for a meaningful promotion of Bangla culture through reciprocal interactive programmes and communication.
4. Regular training of BTV personnel at all the levels i. e., lower level, mid level and higher level are to be ensured for raising their service efficiency to meet the standards of modern day TV. It should be for both technical and programme personnel not only in Bangladesh but also abroad.
5. BTV officials should be trained in understanding intercultural communication. They should be deputed to attend such workshops both inside the country and abroad.
6. In order to inculcate professional excellence the BTV software personnel should be periodically trained to update their knowledge and technique to keep pace with the mind-boggling changes and progress brought about in the international arena of Mass Communication.

7. Wherever TV viewing facilities are inadequate, the gap should be filled by providing TV sets for community viewing by the Government.
8. Bangladesh Television Library should be equipped with modern books, journals and magazines of international repute and standard relating to culture, programmes and technological development in order to broaden the mental horizon of TV officials, who in turn, will render better service to the nation.
9. Efforts should be directed towards strengthening the production capacity of television establishments in Bangladesh to the end that they can produce high quality Bangladeshi materials amounting to not less than 85 per cent of their total programmes. Attempts should also be made to identify such programmes that are cultural as well as to frame well-defined criteria and guidelines for the purpose.
10. Television should be used for the dissemination of cultural and artistic products for the purpose of preserving Bangladesh cultural heritage.
11. Arrangements for motivational interaction with international agencies like UNESCO, East-West Centre and others to understand, preserve and promote national culture in the global context that could not come in the way of international co-operation and understanding.
12. In Bangladesh, primary importance should be given to Bangladesh culture in the quality production and transmission of television programmes for maintaining national identity.
13. The state should exercise some measures of control to ensure selectivity in the number of both Bangladesh and non-Bangladesh broadcast materials available to Bangladeshis.
14. Decision making should be decentralized. Programme production should also be decentralized in order to give more time and preference to local variation of Bengali culture. At the same time, care should be exercised to see that majority culture does not bulldoze the cultures of ethnic minorities.
15. The precepts of Islamic religion should properly be enlightened by religious as well as prominent public leaders so as to keep fundamentalist elements away from influencing cultural programmes of BTV and also to arrogate secular and truly cultural character to the programmes.
16. To boost up the programme quality private production units must be encouraged as followed by Doordarshan (Indian Television) and other foreign countries in addition to the present system of Bangladesh Television.

17. To create public awareness Government should ensure ministry-wise projection of activities on BTV such as, programmes on education, literacy-drive, health and family planning, dowry prevention and social crime, communications, agriculture, animal husbandry and fisheries, environment, forest and tree plantation, water resources and electricity management. Telecast of such programmes, in the public interest, will enhance the image and credibility of the Government.
18. Creation of a separate mechanism is required to assess the audience responses which can be independent of the control of Bangladesh Television. In other words, BTV authority can employ the services of an outside agency for the purpose. Research, analysis and planning cells for audience research should be set up to evaluate the feedback on the programmes. A timely evaluation of the programmes should be done to formulate guidelines for the subsequent programmes.
19. Regular monitoring of the BTV programmes should be improved by appointing an expert panel to rectify the defects in the programme formats.

It is suggested that further research on the subject may be fruitful for future scholars in this field in addition to the information, facts and figures produced by this thesis.

An important direction for further research should be to explore more directly how local, national and international programmes combine to influence what is produced by the Bangladesh Television in terms of cultural software.

SAVE (SAARC Audio-Visual Exchange) programme should effectively used to transit the finer aspects of Bangladesh culture. This step will definitely boost the identity of Bangladesh in the unity of nations, the identity of the power elite is composed of those men who have mastered the technical skills demanded by modern society.

Preservation of cultural identity for promoting conditions of every society is necessary to enable it to enjoy a harmonious and creative inter-relationship with other cultures. In many developed and developing countries which suffer from cultural dominance it is equally necessary to modify the situations.

MacBride Commission (1980) report recommends

"Establishment of national cultural policies, which should foster cultural identity and creativity, and involve the media in these tasks. Such policies should also contain

guidelines for safeguarding national cultural development while promoting knowledge of other cultures. It is in relation to others that each culture enhances its own identity".

Commenting on this Sean MacBride further adds that owing to the cultural importance of spiritual and religious values and also in order to restore moral values, policy guidelines should take into account religious beliefs and traditions.

Communication and cultural policies should ensure that creative artistes and various grassroot groups can make their voices heard through them. The innovative uses of film, television or radio by people of different cultures should be studied. Such experiment constitutes a basis for continuing cultural dialogue, which could be furthered by agreements between countries and through international support (Ahuja and Chabra, 1989).

In accordance with national standard practices, introduction of guidelines with respect to advertising content and the values and attitudes are needed which people of Bangladesh foster by establishing high powered review committees. Such guidelines should be consistent with national development policies and efforts should be made to preserve cultural identity. In fact, cultural influences are an inherent aspect of all communicative business.

Ultimately all cultural change is man-made (Honigman, 1967). With the increase of population more minds and hands become available to create new ideas and translate them into actions and objects. However, no culture is a closed system of rigid moulds which the behaviour of all numbers of a society must confirm.

The Bangla society is still groping in dark and searching to establish its identity. It must put an end to the crisis it is facing. And BTV's task is more challenging in this behalf. The BTV has to perform a meaningful role in creating a wonderful identity of Bangladesh, both internally and externally and thus mitigate the inane influences of foreign media, especially the western.
