CHAPTER-I

THE FRAME WORK OF THE STUDY

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INTRODUCTION AND BACKGROUND

Men are part and parcel of a social and cultural system. Bangladesh society is not an abstract entity, although it may not function as a collective entity in every situation. It functions through its various institutions and groups. The family socialises man and gives him identity. The culture of a people is inherent in the language they speak. The economic and political dimensions, in addition to linguistic and cultural dissimilarities are said to be the important reasons for the division of Pakistan just after two decades of its independence from the British colonial rule. The present study is related to a theme which falls in the broader area of a "Third World Culture" juxtaposed with the powerful and glamorous medium, the television.

Bangladesh is a republic in South Asia (Emboree, 1988)[1]. In ancient times, the area now known as Bangladesh was the eastern part of a region called Bang; the region later became Bengal under the British rulers, who gradually obtained full control of the Indian sub-continent during the eighteenth century (Worldmark Encyclopaedia, 1984)[2]. The recorded history of the region can be traced back to the fourth century B. C., during which there is evidence of a flourishing civilization with cities, palaces, temples, forts and monasteries. The oldest surviving remains today are the ruins of the City of Mahasthan, the ancient Pundranagar, which flourished for more than 1,500 years, beginning around the fourth century B. C. The region was soon conquered by the Mauryan dynasty that reached its zenith under emperor Ashoka around 260 B. C.

During most of India's classical Hindu period (A. D. 320-1000), the region was a loosely incorporated outpost of empires centered in the Ganges Basin. Muslim invaders secured a foothold in the area around A. D. 1200, and after Turkish and Afghan invasions, in the thirteenth and fourteenth centuries Islam began to take a firm hold. In 1576, the region was annexed by the Mughal Empire under Akbar and his Muslim successors. During the seventeenth century, there was economic prosperity as well as political stability, with flourishing muslin cloth and silk-weaving industries and abundant rice harvests. However, after the death of Emperor Aurangazeb in 1707, the French and the British companies vied openly for control over trade. By the late

eighteenth century, the British East India Company had the control over the area. As a corollary, the machinery introduced by the British destroyed the traditional weaving industries, and by the early nineteenth century, Bengal was in a state of severe economic decline.

The Muslim aristocracy in Bengal had long resisted the British rule and refused to accept western education until the turn of the century. To placate the numerically dominant Muslims, the British partitioned Bengal in 1905, creating a Muslim-dominated eastern sector, roughly corresponding to the territory of present day Bangladesh.

The quest for the cultural and linguistic identity of Bengali speaking people resulted in the birth of Bangladesh on December 16, 1971 through a liberation war which started on March 25, 1971. The Bangladeshi Mukti Bahini (Freedom Fighters) fought a nine-month long war with the active support of the Indian armed forces against the Pakistani aggressors culminating in the independence of the country. Thus, Bangladesh came onto the world's map as an independent nation on December 16, 1971 (Siddique, 1985)[3].

Despite its traumatic birth, Bangladesh seemed to have made a promising political start. Sheikh Mujibur Rahman on his triumphant return from West Pakistan (Pakistan), where he remained imprisoned through out the war, he formed a twenty-three member Awami League cabinet with himself as Prime Minister (Robinson, 1989)[4]. A constituent assembly enacted constitution declared 'high ideals of nationalism, socialism, democracy and secularism' as the fundamental principles of state policy and provided for a unitary parliamentary system.

Economic problems, difficulties of reconstruction, the collapse of law and order, and growing opposition led to the establishment of a single party regime under Mujib in 1974 and 1975. Mujib was assassinated on August 14, 1975 by dissident military officers. A short-lived regime was displaced following a series of rebellions in November 1975. The eventual leader of the new martial law government, General Zia-ur-Rahman, became the President in April 1977 and was elected to the office in June 1978. He was assassinated on May 30, 1981 and was succeeded by a civilian

Justice Abdus Sattar. Sattar was ousted by General Hussain Muhammad Ershad on March 24, 1982.

Bangladesh has made yet another history, forcing a Military General out of his office (Hindu, 1990)[5]. During the long nine years, General Ershad put his best efforts to become acceptable to the people. But his attempt turned futile as the people despite sharp differences of political opinion, stood united not to accept the military General as a legitimate ruler. In an unprecedented mass upsurge, Ershad was forced to resign on December 6, 1990. Chief Justice Shahabuddin Ahmed took over power from Ershad as the new Vice-President who continued as Acting President till the general election was over. The Armed Forces of Bangladesh this time played a remarkable role by maintaining neutrality in the events that forced General Ershad to quit Presidency.

A general election held in Bangladesh on February 27, 1991 was dominated by the Bangladesh National Party (BNP) and the Awami League, both of which had boycotted the previous elections held in March 1988. The BNP considered as leading a right-of-centre grouping, was led by Begum Khaleda Zia, widow of Lt. Gen. Ziaur Rahman, The BNP, short of a clear majority on its own, obtained sufficient pledges of support in subsequent negotiations with smaller parties, including the Jamat-I-Islam (Keesings Record, 1991)[6].

Begum Khaleda Zia, leader of the BNP was sworn in on March 20, 1991 as the first woman Prime Minister of Bangladesh. A nationwide referendum had overwhelmingly endorsed new constitutional provisions restoring a parliamentary form of Government in September 1991. Abdur Rahman Biswas was elected President by the Jatiyo Sangsad (Parliament) on October 8, 1991 and he succeeded Chief Justice, Shahabuddin Ahmed, Acting President, since December 1990.

Since then, Bangladesh has reverted to a parliamentary democracy. (https://en.wikipedia.org/wiki/Bangladesh)[64] Zia's widow, Khaleda Zia, led the Bangladesh Nationalist Party to parliamentary victory at the general election in 1991 and became the first female Prime Minister in Bangladeshi history. However, the Awami League, headed by Sheikh Hasina, one of Mujib's surviving daughters, won

the next election in 1996. The Awami League lost again to the Bangladesh Nationalist Party in 2001. Widespread political unrest followed the resignation of the BNP in late October 2006, but the caretaker government worked to bring the parties to election within the required ninety days. At the last minute in early January, the Awami League withdrew from the election scheduled for later that month. On 11 January 2007, the military intervened to support both a state of emergency and a continuing but neutral caretaker government under a newly appointed Chief Advisor, who was not a politician. The country had suffered for decades from extensive corruption, disorder, and political violence. The caretaker government worked to root out corruption from all levels of government. It arrested on corruption charges more than 160 people, including politicians, civil servants, and businessmen, among whom were both major party leaders, some of their senior staff, and two sons of Khaleda Zia.

After working to clean up the system, the caretaker government held what was described by observers as a largely free and fair election on 29 December 2008. The Awami League's Sheikh Hasina won with a two-thirds landslide in the elections; she took the oath of Prime Minister on 6 January 2009. Md. Zillur Rahman was elected unopposed President. (Europa World yearbook 2014). On 12 January 2014 Sheikh Hasina was sworn in for her third term as Prime Minister, at the head of Awami league dominated coalition Government. Abdul Hamid was elected President unopposed 0n 22 April 2013 after incumbent Zillur Rahman died on 20 March 2013. The BAL won an overwhelming majority on the 300 parliamentary seats in a low voter turnout but Hasina's victory was widely seen as lack of legitimacy (Statesman yearbook 2015).

Demography

With an estimated population of about 160 million, Bangladesh is the eight most populous country in the world with a land mass of 144,000 square kilometers comprising 68,000 villages (Statistical Pocketbook, 2013)[7]. The country is predominantly agricultural and rural as 87 per cent of its population lives in the rural areas and 80 per cent of labour force is dependent on agriculture, which alone contributes about 48 per cent to the GDP of Bangladesh.

Muslims constitute about 87 per cent of the population, Hindus about 12 per cent, Bhuddhists 0.1 per cent, Christians 0.31 per cent and others 0.15 per cent. Geographically, the country is small, but has the largest number of mosques, numbering two hundred thousand, from which fact the influence of religion on the people can be judged (Rahman, 1984)[8]. Various associations of Muslims, Hindus, Christians and Bhuddhists communities have long been active in organising religious festivals and social activities. Every town has several cultural groups. The Bangladesh Women's Association, the Boy Scouts, and the Girl's Guides are active in social life. There are also many philanthropic organisations and workers' association, along with several national athletic organisations.

Bangladesh is surrounded by the Indian territory except for a short south-eastern frontier with Burma and a southern coast fronting the Bangladesh of Bengal. The coastal fringe is a huge expanse of marshy deltaic forest. The major river systems are all notorious (Paxton, 1984) for shifting channels and annual floods. The country has a tropical monsoon climate and suffers from periodic cyclones. The average temperature is 19^0C (67^0F) from October to March, rising to 29^0C (84^0F) between May and September. The average annual rainfall in Dhaka is 188 cm (74 inches) of which about three-quarters occurs between June and September.

About 95 per cent of the population speak Bengali, the State language, while the remainder mostly use tribal dialects (Europa Yearbook, 1991)[9]. Urdu, also an Indo-Iranian language, is used by less than one per cent of the population, a group that migrated from Bihar to Bangladesh at the time of the partition of India in 1947 and many have gone to Pakistan since 1971. The national flag is green, with a red disc in the centre and the national capital is Dhaka (Dacca). The people of Bangladesh are a mixture of several groups, the dominant being Bengalis, a branch of the Indo-Aryans who migrated to the sub-continent in the second millennium BC (Emboree, 1988)[1]. Little is known about the population preceding the Aryans, but it was probably Dravidian and relatively small in number. There is also a Mongoloid admixture, especially in the East. Tribal populations live in Chittagong Hill tracts besides in the Sylhet and Mymensingh regions.

The economy is primarily agricultural (Mathew, 1988)[10]. Paddy is the most important food crop. Bangladesh is the highest producer of jute in the world, commanding 80 per cent of its total production. Industrially Bangladesh is backward. Textiles, sugar, jute, tea, paper, fertilizer, natural gas, power generation, steel, garments, tobacco, rubber, chemicals and machinery comprise the bulk of industrial production.

Bangladesh is heavily dependent on large amounts of foreign aid, to meet the requirements on budget plans and development programmes, and to offset the deficit on trade in goods and services. Bangladesh was confronted with economic problems that it could not resolve (Kim and Ziring, 1977)[11]. Worldwide economic dislocation, exacerbated by the sudden rise in petroleum prices meant that few countries would be able to lend significant assistance. The aid Bangladesh received did not improve the lot of the country's desperate and poor. Moreover, the inability to stabilise the political scene, due to terrorism by factional groups, made serious efforts at innovation impossible. Violence has become a way of life in Bangladesh. As a result, the future pattern of the Government remains unclear (Jones, 1978)[12]. In terms of average income, Bangladesh is among the world's poorest countries. In Bangladesh education is not compulsory; but the Government provides free primary schooling for eight years. The national literacy rate is 61.38 per cent (64.57 per cent among males and 58.49% per cent, females). The estimation data for section "Bangladesh population literacy" is based on the latest data published by UNESCO Institute for Statistics (retrieved March 13, 2016)

Primary education begins at six years of age of 17 and lasts for seven years, comprising a first cycle of three years, and a second cycle of two years and a third cycle of two further years. Educational reform is designed to assist in satisfying the manpower needs of the country and importance is given to primary, technical and vocational education. In 1986, the rate of adult illiteracy was about 74 per cent, despite a five-year government programme that was initiated by the government. The aim of its programme was to reduce the rate of adult illiteracy to 40 per cent by the year 2000. The 2013-14 budget allocated 170,220 million taka to education and technology of total projected government expenditure.

In foreign affairs, Bangladesh has maintained a policy of neutrality. Bangladesh is a member of the South Asian Association for Regional Co-operation (SAARC), constituted in December 1985, with Afghanistan, Bhutan, India, Maldives, Nepal, Pakistan and Sri Lanka to improve regional co-operation, particularly in economic development. The 1985 summit meeting agreed on 11 programmes of co-operation, agriculture, rural development, health and population, telecommunications, postal services, science and technology, sports arts and culture, action against drug-trafficking and countering terrorism. Bangladesh is also a member of the Non-Aligned Movement.

Development is the battle cry for all the nations and Bangladesh is not an exception while development basically deals with the economic factors, modernisation includes cultural aspects also. The dependency of these nations on the West for their modernisation borrowing the technology disturbs the homogeneity of their inherited culture. Even in ancient days mass communication and group listening were stressed for attitude change, whether the attitude was religious, political, economic, or otherwise. Since religion and culture were very important aspects of life, centres of religions and culture were used for such a change (Kabir, 1988)[13].

Television broadcasts in Bangladesh began in 1964. During the past 50 years, it has been a witness to events and reflects the country's political, economic and social changes. The impact of Bangla culture spreads beyond historical frontiers. Bangladesh Television now seeks a new agenda and direction for its future development. A country's development of television may consist of many aspects from different political, social and historical roots. However, with one thing in common, TV broadcasting today is predominantly technology driven, and broadcast technology has become a strong crusader of social mores and cultural values, extending the influence of television far beyond one's spiritual and physical boundaries.

When traditional values are used to determine the utilisation 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 own customs and mores, then television suddenly hurls these communities into a vicarious world created by TV programmes. The dormant differences are suddenly aroused.

Despite an increase in the amount of international programme exchange in the past decade, the U. S. remains by far the world's leading exporter of television programmes, selling between 100,000 and 200,000 hours of prgrammes to other countries each year (Kang and Morgan, 1988)[14].

Schiller (1969) and Tunstall (1977)[15] have charged that American entertainment augments US economic power and reduces the cultural uniqueness of the importing societies. Chenchabi (1981)[16] has argued that such 'cultural invasion' increases the frustration of a large majority of the population of Africa, Asia and elsewhere.

In particularly strong terms, Masmoudi (1979)[17] has condemned American television programmes as an instrument of cultural domination and acculturation, transmitting to the developing countries messages which are harmful to their cultures, contrary to their values, and detrimental to their development, aims and efforts.

As mass media increasingly internationalise in content, many foreign countries are expressing concern about a possible reduction of their cultural uniqueness and massification of all culture resulting from American cultural imperialism (Payne and Peake, 1977)[18]. This is because of the ease of understanding and the closeness of the experiences of the events in the programme to every day life of the local audience. However, the high illiteracy and non-pluralistic nature of the society in Bangladesh, procrasstinate the pollution of its culture. Because, the culture of Bangladesh still remains tradition bound, except in a few cities which remain islands of modernity in the ocean of traditions.

AIMS AND OBJECTIVES OF THE STUDY

General

The present study aims to assess the ramifications and dimensions of the issue of identity crisis and the role of Bangladesh TV in either accentuating or mitigating it.

Specific

The research work has the following specific objectives. Thus an effort will be made:

1. To know the audience assessment of BTV's cultural programmes and their exact impact;
2. To find out whether western programmes expose Bangladeshis to western values and their acceptance in an Islamic society;
3. To identity the western values which are accepted by the viewers;
4. To ascertain opinions of respondents regarding viewing foreign programmes and its effects on social habits, dress, music, individualism, and other social aspects;
5. To examine whether modernisation would occur as a result of such exposure;
6. To know the psychological impact of viewing BTV's cultural programmes;
7. To find out the influence of BTV's foreign (mostly western) programmes on the religious beliefs of the people;
8. To know whether such viewing would lead to positive or negative development trends;
9. To understand the opinion of the respondents in respect of the influence of such programmes on women who have limited freedom and choice in a religious society;
10. To identity the western values which are accepted by the viewers;
11. To ascertain from the audience their medium of preference to preserve the Bengali culture and likewise the influential one in altering the native values;

12. To know the preference of the respondents between Bengali and western programmes over BTV;

13. To evaluate the emotional feeling of the audience and also know whether they need more religious programmes to preserve their culture;

14. To understand the preference and opinions of the BTV officials as to the western as well as religious programmes; and

15. To seek their ideas on the impact of western cultural programmes and the need, relevance and utility of such programmes.

REVIEW OF LITERATURE

The impact of culture is in fact, implicit in the fabric of language and in socialization. The overt influence of culture is apparent in the way given societies organize their internal line of communication (Mortensen, 1972)[19]. Anthropologists term the "implicit culture" differ greatly from society to society. As an example of the implicit rules of culture, Kroeber and Kluckhohn (1952)[20] noted.

"Thus one group unconsciously and habitually assumes that every chain of actions has a goal and that when this goal is reached tension will be reduced or disappear. To another group, thinking based upon this assumption is by means automatic. They see life not primarily as a series of purposive sequences but more as made up of desperate experiences which may be satisfying in and of themselves, rather than means to ends."

According to Krech, *et al.* (1962)[21]:

"The relation between culture and the individual is not a one-way affair. The lines of influence run both ways. Culture influences the person in a massive and pervasive way and thus makes for the stability of a society and the continuity of its culture; the person also influences his culture and thus makes for social change"

Goonasekera (1987)[22] clarifies that the most visible form of cultural domination and penetration through television in Third World countries is in the import and dissemination of television programmes from foreign countries. Quoting

Well (1972), he has also analysed how Latin American television acts as an importer of cultural and commercial values of the United States and supports the interests of large American companies through the telecasting of a large number of American TV programmes. Apart from the actual telecasting of foreign material in Third World television, there are two other ways in which programme content can bring the cultural values of Third World countries in contact with foreign cultures.

Cultural imperialism in its most extreme form refers to the huge influx of foreign material, particularly from the developed countries of the West into the mass media of the Third World. It is argued that in the face of this media invasion, the indigenous cultures of Third World disintegrate consistently and without resistance.

Surveys carried out by Goonasekera (1985)[23] and Bitterman (1985)[24] in Indonesia, Taiwan and Sri-Lanka have indicated that at least as far as rural audiences were concerned, foreign programmes from the West, which sometimes fill a considerable amount of time, were the least watched. It is the local language programme that attracts huge audiences. This is because the ease of understanding and the closeness of the experiences of the events in the programme to everyday life of the local audiences.

The reason for predominance of foreign material on TV of Third World countries is three-fold. First is the high cost of local productions when compared with the cost of material. A Third World country in Asia can buy a good BBC or US programme for around $200.00 per thirty minute episode whereas a similar local production would cost US $2000.

Payne and Peake (1977)[18] say:

"As mass media increasingly internationalize its content, many in foreign countries are expressing increasing concern about a possible reduction of their cultural uniqueness and massification of all culture resulting from American cultural imperialism."

Rogers and Shoemaker (1977)[25] have found that foreign TV by itself has a very limited effect on a local culture. McCombs (cf. Pyne & Peake, 1977)[18] has

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concluded, in agreement with a number of studies he reviewed, that TV in general has little effect on specific values and behaviours, and Klapper (1961)[26] and Wilbon (1974)[27] have found television generally having a limited influence. These researchers have concluded that people attend primarily to those messages with which they are already in agreement, and that there is typically a high degree of information loss over time.

Most studies, according to Green and Levinson (1970)[28], show that by the second generation the ethnics make dramatic cultural transition in the directions of the mainstream of culture, i. e., they accomplish a more or less successful acculturation, but it is not clear whether they incorporate themselves into the structural group relations of the dominant social system.

Parallel Effect

Another study made under the direction of Adorno (Selder, 1968)[29] indicates that not only the techniques of production, but the way television is received may have a parallel psychological effects. "The repetitiveness, the self-sameness, and the ubiquity of modern mass culture, Adorno says, "tend to make for automatized reactions and to weaken the forces of individual resistance."

This view parallels the opinion of Manvell (cf Selder, 1968)[29] that because of the visual excitement of television "the desire for personal activity slowly atrophies." The amount of attention, the background of knowledge and experience, the degree of emotional understanding required to appreciate one kind of programme are substantially the same as for another. That is why the mass media can be used to create homogeneity, even under a competitive system.

Ellwood has developed (Bogardus, 1969)[30] what he tentatively calls the parabola of culture development. He thinks that culture patterns changed very slowly during the first thousand years in human history as a result of static forms of transitions and customs. Then with the development of incipient reasoning ability or some catastrophic happening a period of sudden and marked changes occurred. He believes that social reconstruction deals with the nature and evolution of culture, and has given considerable attention to the composition of cultural change.

Bitterman (1991)[31], after surveying communication systems in the Asia-Pacific region, sees ' a greater role for information interdependence and interchange within the region, although sensitive consideration must continue to be given to matters of culture and equity'. He said :

"Radio and television programme shared among the countries of the region which covers such subjects as cultural events, traditional performances, religious ceremonies, days in the lives of ordinary people, and contemporary entertainment can do a great deal to increase understanding and co-productions, whenever, feasible, should be encouraged."

It is safe to assume that people form the same culture communicate with one another more successfully than people from different cultures. Schramm (1954)[32] says:

"The traditional communication model prescribes that both the sender and receiver of a message must have a common field of experience in order to communicate each other effectively".

Freire (1970)[33] uses the term 'cultural invasion' to describe in scathing detail what the MacBride Commission was alluding to in their report. He characterizes cultural invasion as being 'like a divisive tactic and manipulation' serving the ends of conquest and says:

"The invaders penetrate the cultural context of another invaders penetrate the cultural context of another group, in disrespect of the latter's potentialities; they impose their own view of the world upon those they invade and inhibit the creativity of the invaded by curbing their expression."

His description of cultural invasion brings to mind the concerns voiced by the MacBride commission and other critics from the Third World. He further observes:

"For cultural invasion to succeed, it is essential that those invaded become convinced of their intrinsic inferiority, they must necessarily recognize the superiority of the invaders. The values of the latter thereby become the pattern for the former. The more invasion is accentuated and those invaded are alienated from the spirit of

their own culture and from themselves, the more the latter want to be like the invaders; to walk like them, dress like them, talk like them."

Chu *et al.* (1991)[34] correctly point out that television cannot make an impact out of nothing. While the television was said to have an impact on viewers regardless of their religions, economic or educational backgrounds, the ones who benefited most were those from the lower economic and educational groups. The 'ceiling effect' seemed to operate among those who already had an advantage either in terms of economic standing or information availability. For instance in the adoption of agricultural innovations it was shown that 'in the higher education and economic groups, there were virtually no differences between viewers and non-viewers ……. TV viewers of lower ……. Education and lower economic status consistently surpassed non-viewers."

Cultural Dominance

Pawanteh (1989)[35] opined that pervasive mass media, an attribute of western hegemony in the past, were identified as the chief sources of cultural dominance which has caused deterioration of cultural values in many Third World societies. She concluded:

"As it stands today, mass media in the mainstream are more likely to reinforce and perpetuate stereo-types, biases and distortions of developing nations. This will continue so long as those in the international media organization are not free from political influences. However, mass media should not be unduly blamed for all the manifestations of cultural imperialism. Today's cultural spoke persons are simply carrying on the tradition left behind by their elders. It is only in this century that we are seeing the consequences of cultural dependency which finds expression in nearly all major areas of technological transfer."

At the conclusion of a conference on Telecommunication, Information and Interdependent Economics in the year 2000, the Chairman (Editorial, Media Asia, 1987)[36] had this to say:

"Information and Communication technologies can have major beneficial effects on society and, like all major technical advances, are an integral part in the evolution of the economic and social systems of industrialized and industrializing nations. Just as technological change affects our political, economic and social structures so do technological change itself depend on the performance of our economy, on the functioning of our social systems, and most important, on the capacity of our societies both generate and absorb new ideas."

The capacity to absorb the generated new ideas, therein lies the key to progress for the countries of Asia. As Rajaratnam, Singapore's elder statesman, remarked in an address on the Future of Asia, "Asia has a future provided it stops pursuing illusions and chases realities….." those nations of Asia which have a clear perception of what is doomed to pass away are the ones who are likely to make it into the twenty first century.

Sing and Hung (1962)[37] did a comparative study of American and Indian print-media advertising to culture. They found, among others, that American advertising cannot be effective in India, since its appeals run counter to Indian cultural values. Unwin (1973)[38] studied the responses of American and foreign students to magazine advertisements. His major conclusion indicates that advertising response is largely influenced by culture.

Lenormand (1964)[39] probed into the possibility of using standardized advertising in Europe. He came out with the rather grim conclusion that this is not possible, since Europe is hamstrung by insurmountable cultural barriers. Others such as Dichter (1970) and Miracle (1966)[40] advise advertisers to take a gingerly attitude towards foreign cultures when they advertise abroad.

Impact of Radio

In an experimental study Sitaram (1970)[41] tested some effects of radio upon the rural people in India. He has proved that "the level of retention of religious and cultural information is significantly higher than that of the farming information."

Sola Pool (1977)[42] points out, any introduction of foreign material can change the culture of Third World countries somewhat. This makes conservative societies unhappy. She says:

"But in so far as it teaches the receiver, it enhances their knowledge, their capabilities and their potential autonomy."

Tyrwhitt (1960)[43] has revealed that people in western cultures have a distinct set of rules governing eye contact. For over five hundred years, people in the west have accepted a visual perspective based upon single viewpoint. The result is the development of a linear perspective, or as Tyrwhitt has said "the single 'vanishing point' and the penetration of landscape by a single piercing eye-my eye, my dominating eye." The accepted pattern of vision in the west, the camera-eye viewpoint, is not universally shared by other cultures. The Chinese, according to Tyrwhitt, look form the perspective of a constantly changing relationship of man and environment. And in African cultures, children are taught very early to develop tremendous powers of a concentration and fix their gaze, even bright sunlight or blinding sandstorms, at another person or object.

There are few anthropologists today who would disagree with the general statement that environment is an important conditioner of culture. However, efforts to establish the relationship more specifically seem to give habitat can be seen reflected in the subsistence pattern, the material culture, and by extension, in the social and religious aspects of the culture that is exploiting it, but when cultures of subsistence patterns or general features are compared they are not found to occupy similar environments. Hunting tribes, for example, may live in semi-deserts, swamps, forests, grasslands, or mountains, and in the arctic, the tropics or the temperate zone. Conversely, areas that seem similar geographically may differ great culturally. This had led to the conclusion expressed by Forde (1934)[44]:

"Physical conditions enter intimately into every cultural development and pattern, not excluding the most abstract and non-material; they enter not as determinants, however, but as one category of the raw material of cultural elaboration. The study of the relations between cultural patterns and physical conditions is of the

greatest importance for an understanding of human society, but cannot be undertaken in terms of simple geographical controls alleged to be identifiable on sight. It must proceed inductively from the minute analysis of each actual society."

Communication Pattern

A study of communication pattern in Japan and American by Benett *et al.* (1966)[45] gave insight into how prevailing norms of a culture influence social interaction. American rules of interpersonal communication rest in an initial implicit agreement concerning the egalitarian nature of the social situation in which two strangers find themselves. Unless proven otherwise, two per one are presumed at the outset to be on equal footing. Among Japanese an opposite norm prevails, unless proven otherwise, inequality expected. This assumption of social differences requires that the initial reactions of each person show difference and respect. In actual communication situations, the egalitarian principle held by Americans leads to what the Japanese regard as uncertainty and a lack of predictability in the communication. As Benett noted:

"Thus, while in social situations the Japanese may find it difficult to communicate unless status differences are clear; the American view of his egalitarian preferences, may point to and actually experience status difference as a source of interpersonal tension and difficulty in communication. Thus the Japanese may see the free flow of communication as enhanced by clear status understandings; the American may view it instead as requiring maximal intimacy and freedom of expression."

Both Gieber (1960)[46] and Breed (1960)[47], in their studies of reporters, found that peers or co-workers and superiors were important influences in shaping behaviour. Cantor reported that the families of TV producers were important in evaluating the producer's work (Cantor, 1971)[48]. Thus in addition to the newscaster the potential sources of influence in then newscasters environment include audience, their peers or co-workers, their superiors in the newsroom and their families.

Disagreeing with the western innovators' efforts to impose their sets of values on the developing societies, Inayathullah (1967)[49] of Pakistan Academy for Rural Development says :

"It is ironic that, while the west itself has developed through innovation in science, technology, and social organization, providing new responses to new challenges, it expects that the non-western world should only imitate or adopt western institutions and should not disturb creative monopoly of the west. But imitation does not and cannot release the create energy in the imitator……….. This will certainly ensure homogeneity and uniformity of culture in the world, and it may satisfy the godly craving of western man to shape mankind in his own image, but it will not necessarily enrich the culture of mankind."

Giddens (1989)[50] writes:

"The theory of imperialism was first advanced by the English historian J. A. Hobson, and taken up by the Soviet leader Lenin, who was influenced by Marx. Hobson's work was published in the early 1900s, at the time of the 'Scramble of Africa' among western nations. What Hobson terms imperialism-the drive to conquer and subjugate other peoples, of which colonialism was one expression-results from these pressures towards eternal expression."

Imperialism was also profitable to only a handful of people, to army officers, a few businessmen, and administrators, and occasionally missionaries as pointed out by Cantor (1988)[51]. By and large, the balance sheet of imperialism was negative.

Salinas and Paldan (1982)[52] present a more sophisticated argument of cultural imperialism in the process of what they call "dependent development." Multinational conglomerates of monopoly capitalism open possibilities for industrialization of some peripheral areas, so it is a simultaneous process of dependence and capitalist development. This, according to the argument, co-opts the expanded local bourgeoisie and middle class into the sphere of metropolitan cultural influences, while intensifying the marginalization of lower classes. As a result, the local cultural industry, in seeking larger profits in the market economy, is especially responsive to the conditioning of the metropolis-and thus drives toward cultural homogenization.

Cultural Imperialism

In a self-evident truism as typified by Nordenstreng and Schiller (1974)[53], transnational media of capitalist countries provide "in their imagery and messagery the beliefs and perspectives that create and reinforce their audiences' attachment to the way things are in the (capitalistic) system overall". He regards it "pointless" to measure the impact of any individual medium or message. He does not think the consequences of the transnational media's heavy outputs are measurable. He defines 'cultural imperialism' vaguely as "the sum process by which a society, is brought into the modern world system and how its dominating stratum is attracted, pressurised, forced into shaping social institutions to correspond to, or even to promote, the values and structures of the dominant centre of the systems".

A definition like this is less receptive to rigorous empirical test of the between-media differences, nor does Schiller appear to think the test desirable or necessary.

Fanon (1963)[54] published his angry defense of violence for effecting social change, and writing of the disintegrating influences on the youth of the Third World spread by the cultural products of industrialized nations, said:

"It is to the youth of an underdeveloped country that the industrialized countries are most often offering their past-times…. But in under developed countries, young people have at their disposition leisure occupation designed for the youth of capitalist countries: detective novels, penny-in-the-slot machines, sexy photographs, pornographic literature, films banned to those under sixteen, and above all alcohol… the news which interest the Third World does not deal with King Baudouin's marriage nor the scandals of the Italian ruling class, what we want to hear about are the experiments carried out by the Argentinians or the Burmese in their efforts to overcome illiteracy or the dictatorial tendencies of their leaders".

As "learning" is a creative act, organisms that construct ideas have built-in mechanism, the process of intelligence that continually generates conceptual innovation and behavioral change. Consequently, the locus of "culture" is the individual, not the groups.

As Handwerker (1989)[55] says:

"An individual's culture necessarily reflects his or her interaction with material experience, especially emergent phenomenon, unlike social phenomena like reciprocity, equality, or competition, which emerge only from the interaction of two or more people. By contrast, culture is created by individual intelligence's on the basis of individually unique life history trajectories. Cultural "sharing" and cultural "differences" reflect similarities and differences in the interaction people experience with material stimuli as they trace their unique paths through life. Conceptual and behavioral variability arises as a necessary by-product of "intelligent" processing of sensory experience. Regularities in cultural change can be manifested either as "stability" or as "change". Both arise because the conceptual and behavioral innovations of specific individuals are subject to selection of varying intensities on the basis of specific criteria-the definitional requirement that living things require regular inputs of energy and nutrients."

Read (1972)[56] is of the opinion that everyone born in the twentieth century understands something of the impact of television. It has been called the "master" channel and the "monster" channel of communication. It can be either, both or neither, depending upon the way the channel is used. It has the potential for great good or great evil. It has been credited with tremendous educational accomplishments. It has been charged with wrapping the minds of the young. When used effectively, television can teach more people in less time than any other educational method, including the teacher in the class room. It can also lure the mind away from the education and the real world into the world of fantasy and make believe.

In his study based on the observation of Hong Kong's absorption of foreign cultures, Lee (1991)[57] advances with the following postulates:

"The thesis of 'communication imperialism' needs closer examination not only in its conception of deleterious effects of foreign culture upon the indigenous culture, but also in the complex process of absorption and indigenization on the receiving side. Different part of absorbing foreign cultures can be identified from the process. It is too simple, under the notion of communication imperialism, to assume a single

process of injecting foreign culture into an indigenous one by the 'stronger' state. The emergence of various patterns in absorbing and indigenizing foreign cultures is contingent upon the consumers' purchasing power, the relative strengths of foreign and local productions, the competition and simulation from other forms of culture, the demographic changes and government policies".

He concludes with the remarks that the process of absorbing and indigenizing foreign cultures is far more complex that what is commonly assumed by the theories of communication imperialism.

A study on television in Bangladesh has given some information regarding a specific programme, 'TV Coaching' (Television Research, 1982)[58]. Another study has highlighted the aspects of the organisation, programmes and impact of Bangladesh Television (Dissertation, 1975)[59].

National Cultural Commission Report

The first Bangladesh National Culture Commission (NCC) (1989)[60] was set up by the Government in September 15, 1988. The Commission presented 16 recommendations to establish the overall identity of the country in the cultural field as well as for the development of national culture in October 8, 1989. The Commission had taken into consideration all aspects of national life including religion, language, music, films and folklore in formulating the recommendations (NCC Report, 1989). What is most redeeming is the prescription for discarding anything repugnant to the national heritage and welcoming whatever may seem good. But the Commission report had been shelved after the fall of the Ershad Government in December 1990 and it was not acceptable to the general masses which were lacking sense of progressive direction to the national culture and a distinctive identity to the nation.

According to Fourth Five Year Plan of Bangladesh, it has been stated (Morshed, 1991)[61]:

"A nation is better understood through its culture which reflects the hopes, aspirations and values of the society. Culture development is one of the indicators of overall development of a nation, language, literature, arts and crafts, music etc., are

the ingredients of culture. Development of these ingredients in the right direction helps the nation in achieving desired progress in social, moral and economic life. Conscious efforts are needed for the development of national and regional culture in line with hopes and aspirations of the common mass".

The foregoing review of literature clearly shows that the performance of the cultures has been far from satisfactory. The Bangladesh Government has yet to play its role as an instrument of change in the overall cultural development. The main reasons for its poor performance have been identified as inadequacy of academic staff, vagueness in objectives, lack of financial resources, lack of participation of all section of men, and above all lack of appropriate policy approach. The review of literature further shows that not much work has been done by Bangladesh scholars on the role of electronic media such as radio and TV. Hence, it is clear that the question of TV's influence in changing attitudes and providing information across cultures is unsettled.

THE NEED AND SIGNIFICANCE OF THE STUDY

The art and culture of a nation are the outward expression of sum total development of man in that particular society. The concentration of today's generation on culture, which can be measured in terms of material wealth and which appals, can only be explained by the scientific and technological influence which places emphasis on economic growth and thus on the acquisition of wealth. This effective hold of art and culture of a people can turn them aside even from their own identity, and they thus lose the sight of themselves which emanates in a show of defiance towards organized society and is manifest in an outer show of disorderly behaviour, anti-social attitudes and ultimately in the breaking down of culture itself (Bangladesh Observer, 1990)[62].

Today, with modern communications and interchange of ideas at finger tips, is it any wonder if all are influenced by what men see on the mini-screen? The wonder is men are influenced more for they tend to imitate whatever is seen around them. Such interchanges naturally influence people and changes in culture and cultural attitudes

are bound to occur, although not always for the worst. If society cannot maintain a balance, it is to its detriment but the society which absorbs and improves on outside influences is the society which grows and evolves upwards and nothing can stop their progress in anything, be it art, culture, or any other activity.

Not many studies have been undertaken to study the impact or utilisation of TV in a systematic manner. Added to that are the difficulties of maintenance, power failures, bad viewing conditions and not-too-brilliant programming, again because of various factors like lack of adequately trained staff, studio time as other prestige programmes take precedence, lack of resources like film and photo library, poor co-ordination between various institutions and broadcasting authorities.

Theoretical Framework

The purpose of the study is, therefore, to provide a test of this cultural imperialism theory. In the era of globalization one culture can mix up with another without harming the individuality of the respective culture. But when this culture-intermingling turns into cultural domination, the individuality of a particular culture remains under threat. This is what is happening here in Bangladesh right now. And this domination is taking the turn of imperialism day by day. Cultural Imperialism refers to the creation and maintenance of unequal relationships between civilizations favouring the more powerful civilization. Therefore, it is the practice of promoting and imposing a culture, usually of politically powerful nations over less potent societies. (http://www.daily- sun.com/arcprint/details/45377/ Cultural-Imperialism-in-Bangladeshnbsp/2015-05-15)[63]

Thus, the researcher attempted to examine the possible effects of BTV in urban and rural areas. The relevance of any research problem lies in its significance. Bangladesh today is witnessing the expanding influence of a new giant medium of communication, i.e., television. Any communication process including television depends on its audience to be successful. In a transaction of communication, it is always a selective process. Here comes the importance of social determinants. It is imperative to know the social attributes and variables of any audience to determine and explain their selectivity for cultural programmes.

The present problem has been formulated with reference to the above theoretical framework. It attempts to study the patterns of televiewing among the various section of people's in an urban setting like Dhaka city, the capital of Bangladesh that can also be described as her cultural capital. The study also aims to identify the social determinants of the emerging patterns and their social and cultural implications.

How the present study is significantly different from other studies:

The study further attempts to examine whether an identity crisis exists in view of the increasing number of western programmes on BTV. Identity crisis of a country is as serious as its freedom. The influence and effects of western programmes telecast in creating and precipitating an identity crisis in a mono-religious Islamic State of Bangladesh can be quite an interesting study, which has not been attempted by anyone so far. The pioneer study is unique from other studies that have dealt with the effects of TV programmes on different types of audience, mostly in the western context. The very concept of identity crisis in the Third World and the role of TV in it is abstract but at the same time significant when the cultural background of the country is taken into account. In fact, Bangladesh is the outcome of a cultural revolution which was not religious in character. So much so, the study that has the shades of intercultural communication is an effort to make a distinct contribution to the field of communication research in Third World countries.

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