

## **CHAPTER-III**

### **IDENTITY CRISIS AND THIRD WORLD CULTURE WITH SPECIAL REFERENCE TO THE ROLE OF BANGLADESH TELEVISION**

- Bangladesh Television**
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- Summary**

## **IDENTITY CRISIS AND THIRD WORLD CULTURE WITH SPECIAL REFERENCE TO THE ROLE OF BANGLADESH TELEVISION**

Technology has now created the possibility and even the likelihood of a global culture. The Internet, fax machines, satellites, and cable TV are sweeping away cultural boundaries. Global entertainment companies shape the perceptions and dreams of ordinary citizens, wherever they live. This spread of values, norms, and culture tends to promote Western ideals of capitalism. (<https://www.globalpolicy.org/globalization/globalization-of-culture.html>)<sup>1</sup>

The original constitution of Bangladesh focused on the secular identity of the country. In 2010, two verdicts given by the Bangladesh Supreme Court had declared the fifth and eighth amendments effected to the constitution during the regimes of Gen Zia-ur-Rahman and Gen Hussain M. Ershad, unconstitutional, null and void and restored the four pillars of the state mentioned in the 1972 constitution: democracy, nationalism, socialism and secularism (<http://www.dawn.com/news/802951/Bangladesh's-identity-crisis>)<sup>2</sup>

Citizenship and national identity are shifting in a globalizing world. An increasing number of people carry two or more passports and affluent citizens travel, study and work in multiple lands. Mass migration means that the poor as well as the rich have ties to more than one nation. What does citizenship mean when passports for many countries can be purchased outright and some people even hold elected office in more than one country simultaneously? Clearly, citizenship and national identity are changing -- a sign that the nation state is itself in flux as an "imagined community."

Over many centuries, human societies across the globe have established progressively closer contacts. Recently, the pace of global integration has dramatically increased. Unprecedented changes in communications, transportation, and computer technology have given the process new impetus and made the world more interdependent than ever. Multinational corporations manufacture products in many countries and sell to consumers around the world. Money, technology and raw

materials move ever more swiftly across national borders. Along with products and finances, ideas and cultures circulate more freely. As a result, laws, economies, and social movements are forming at the international level.

Citizens all over the world-ordinary people from the global North and South-can work together to shape alternate futures, to build a globalization of cooperation, solidarity and respect for our common planetary environment. (<https://www.globalpolicy.org/globalization.html>)<sup>3</sup>

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 vision of the present Government is to make "Digital Bangladesh" by 2021 and Bangladesh Television is working for it. 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).<sup>4</sup>

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](http://www.verwell.com)).<sup>5</sup> 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)<sup>6,7</sup> 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 life.

Bangla language and culture carry the imprints of the interminglings 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.

With an estimated population of about 160 million, Bangladesh is the eighth most populous country in the world with a land mass of 144,000 sq. kilometers comprising 68,000 villages. The country is predominantly agricultural and rural as 87% of its population lives in the rural areas and 80% of labour force is dependent on agriculture, which alone contributes about 48% to the GDP of Bangladesh. Muslims constitute about 87% of the population, Hindus about 12%, Buddhists 0.1%, Christians 0.5% and others 0.15% of the Bangladesh population.

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, musicals, 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.

## Media Scene

The Bangladesh media scene today is in the process of constant flux and change. The history of Bangladesh mass media is unusual. The history of Bangladesh mass media is unusual in the sense that it antedates the history of Bangladesh as an independent nation itself. While Bangladesh earned its independence and sovereign statehood in 1971, journalism in Bangladesh goes back even centuries preceding that. But it is very difficult to set forth a conspicuous historical perspective of mass media in Bangladesh because of near an absence of authentic scholarly work on the area.

The newspapers and periodicals are published mainly in two languages viz., Bengali and English. While the greatest press concentration is in Dhaka, the national capital, dailies are being published from other district headquarters such as Chittagong, Sylhet, Khulna, Rajshahi, Mymensingh and other major cities in Bangladesh.

According to Department of Films and Publications under the Ministry of Information of Bangladesh the number of media listed newspapers and periodicals as of 2012 are: 311 dailies, 107 weeklies, 15 fortnightlies, 28 monthlies, 01 quarterly, and 01 half-yearly. The actual number such newspapers and periodicals will be much more than the figures.

There are three news agencies in Bangladesh, namely, the Bangladesh Sangbad Sangstha (BSS), Eastern News Agency (ENA) (*closed in 1990s*) and United News of Bangladesh (UNB). Reuter and other international and regional news agencies have an independent bureau/office in Dhaka. After the independence of Bangladesh in 1971 the Radio Pakistan Dhaka was renamed as Bangladesh Betar on 16 December 1971.

During the liberation war, it was known as *Shwadin Bangla Betar Kendro*. At present the Bangladesh Betar (Radio Bangladesh) has its headquarters at Agargaon. Bangladesh Betar is now having a total 15 medium wave centres and 12 FM centres.

The first television station in Bangladesh became operational on December 25, 1964. Bangladesh Television started its colour transmission on December 01, 1980. 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, music, 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.

The average transmission time is around 17 hours terrestrial and 24 hours through satellite on a day. BTV is going to open another channel 'Sangsad Bangladesh' very soon through satellite. BTV authorities rely on mixed programming system with an audience maximizing goal. Of the program contents, 92% are local and rest imported of which News(14.79%) , education (5.03%), live programmes (11.95%), religious programmes (5.19%), health, nutrition and family Planning (4.49%) and Development and social programmes (13%), history and cultural programmes (1.14%), package (7.95%), entertainment programmes (18%), special programmes (2.76%) and advertisements (4.21%) and others (11.11%).

Bangladesh Television has a national channel which is telecast from Dhaka. This transmission is relayed to the whole country via local relay stations in major cities of the country. There is only one regional station located in Chittagong which broadcasts local programmes in the evening. In 2004, BTV started worldwide broadcasts through its satellite based branch, BTV World. With the mission to represent Bengali culture globally, the Government targets listeners who speak Bengali and who reside both inside the country and abroad.

## **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 foreign 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
<b>AGE</b>			
	18-30 yrs	...	46.98
	31-40 yrs	...	28.37
	41 yrs and above	...	24.65
<b>SEX</b>			
	Men	...	64.65
	Women		35.35
<b>INCOME</b>			
	Upto Tk. 25,000		6.05
	Tk. 25,000-50,000		23.95
	Tk. 50,001 and above		70.00
<b>OCCUPATION</b>			
	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
<b>AGE</b>		
18-30 yrs	68.31	31.68
31-40 yrs	80.32	19.67
41 yrs and above	80.18	19.81

<b>SEX</b>		
Men	82.66	27.33
Women	78.28	21.71
<b>INCOME</b>		
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
<b>OCCUPTATION</b>		
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
<b>AGE</b>		
18-30 yrs	49.50	50.49
31-40 yrs	36.05	63.93
41 yrs and above	29.24	70.75
<b>SEX</b>		
Men	41.00	58.99
Women	40.13	59.86
<b>INCOME</b>		
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
<b>OCCUPTATION</b>		
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**

<b>Variable</b>	<b>Yes</b>	<b>No</b>	<b>Can't say</b>
<b>AGE</b>			
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
<b>SEX</b>			
Men	58.27	26.97	14.74
Women	40.78	32.23	26.97
<b>INCOME</b>			
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
<b>OCCUPATION</b>			
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)<sup>8</sup> 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**

<b>Variable</b>	<b>Yes</b>	<b>No</b>	<b>Can't say</b>
<b>AGE</b>			
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
<b>SEX</b>			
Men	47.48	41.36	11.15
Women	44.07	33.55	22.36
<b>INCOME</b>			
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
<b>OCCUPATION</b>			
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**

<b>Variable</b>	<b>Yes</b>	<b>No</b>	<b>Can't say</b>
<b>AGE</b>			
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
<b>SEX</b>			
Men	55.75	27.69	16.54
Women	48.02	32.89	19.07
<b>INCOME</b>			
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
<b>OCCUPTATION</b>			
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 drawn 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**

<b>Variable</b>	<b>Yes</b>	<b>No</b>	<b>Can't say</b>
<b>AGE</b>			
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
<b>SEX</b>			
Men	82.73	12.23	5.03
Women	82.89	11.84	5.26
<b>INCOME</b>			
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
<b>OCCUPATION</b>			
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**

<b>Variable</b>	<b>Yes</b>	<b>No</b>	<b>Can't say</b>
<b>AGE</b>			
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	
<b>SEX</b>			
Men	39.92	52.15	7.91
Women	51.97	43.42	4.60
<b>INCOME</b>			
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
<b>OCCUPTATION</b>			
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.

With substantial respondents not preferring more and more religious programmes, the hypothesis (No. 6) that the audience seek more and more religious programmes to support their identity remains reject individualism is the hallmark of the western culture. However, a significant majority of Bangladeshi respondents, i. e., 42.09 per cent do not think that viewing BTV's foreign programmes make people highly individualistic (Table-10). Category wise, sharp differences emerged. Middle age, and upper age groups along with women opined that BTV's these categories are afraid of individualism among people. In addition, a significant number of

respondents could not say anything on the subject. In contrast to the western value of individualism, Bangladesh being a responsibility culture, attaches more importance to responsibility, probably the preconceived psychological inclinations must have resisted an objective view of the foreign programmes, which definitely, will have the stamp of individualism.

The respondents were almost divided on the issue of division of the society into two groups such as commoners and elites, as results of BTV's foreign programmes.

**Table -10: Opinion on different groups on foreign programmes as vehicles of individualism**

Variable	Yes	No	Can't say
<b>AGE</b>			
18-30 yrs	32.67	47.02	20.29
31-40 yrs	41.80	39.34	18.85
41 yrs and above	39.62	35.84	24.52
<b>SEX</b>			
Men	35.28	44.96	19.78
Women	40.13	36.84	23.02
<b>INCOME</b>			
Tk. 25,000	38.46	46.15	15.38
Tk. 25,001-50,000	38.83	43.68	17.47
Tk. 50,001 & above	36.21	41.19	22.59
<b>OCCUPTATION</b>			
Professionals	35.33	38.34	26.31
Others	38.41	38.98	22.59
Students	36.66	50.83	12.50

N = 430

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.

**Table -11: Group wise opinion as to the division of the society as elites and commoners**

Variable	Yes	No	Can't say
<b>AGE</b>			
18-30 yrs	39.10	36.63	24.25
31-40 yrs	43.44	41.80	14.75
41 yrs and above	45.28	34.90	19.81
<b>SEX</b>			
Men	43.88	36.33	19.78
Women	38.15	40.13	
<b>INCOME</b>			
Tk. 25,000	50.00	38.46	11.53
Tk. 25,001-50,000	38.83	38.83	22.33
Tk. 50,001 & above	42.19	37.20	20.59
<b>OCCUPATION</b>			
Professionals	44.36	39.84	15.78
Others	40.11	35.59	24.29
Students	41.60	38.33	20.00

N = 430

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.

## SUMMARY

The study has found out that films have been considered as cultural by most of the respondents. The younger age group and the students were more receptive to foreign programmes than others. While everyone feared the influence of foreign programmes in changing the values of children, most respondents vehemently asserted that foreign programmes on BTV would hardly alter their religious beliefs. The division of the society as commoners and elites was also accepted. The positive aspects of viewing foreign programmes lead to understanding of different cultures and modernisation of common people. TV was considered a powerful and effective medium to preserve the Bengali culture, which programmes are preferred more.

The religious programmes, most respondents said would create unity. Most BTV officials favoured the maintenance of status quo in the case of programme format. While the upper echelons in BTV were confident of their independence, others were equally sceptical.

An interesting aspect of the study is the fact that most people appreciated the quality of foreign programmes, but had their own reservations in respect of their influence. They believed in the non-disturbance of religion, yet did not favour the telecasting of more religious programmes, a common element among both general respondents and BTV officials. Religion, a cultural institution, thus remained simultaneously favoured and disfavoured creating confusion in a mono-religious country.

Globalization has opened many ways to explore extraneous cultures, and gives Bangladesh an amazing opportunity to know about foreign cultures (<http://www.yourcommonwealth.org/social-development>)<sup>9</sup>

Bangladesh people used to follow western culture, but as of now they are very keen on learning and practicing Indian culture. Indian TV such as Star Plus, Sony, Zee Bangla, and Star Jalsha is the main way through which the Indian culture is affecting Bangladeshi people and culture. The major programmes on those channels are movies, serials, dramas, crime programmes music programmes and reality shows.

The impact is extensive. Bangladeshi people have their own culture and customs, but their TV channels are not making or trying to make quality programmes.

Consequently, in the absence of a well-defined programme policy, BTV has contributed its own for precipitating the identity crisis among Bangladeshis in the global context, who in order to establish their identity, hanker for increased telecasting of programmes reflecting the Bengali culture. More and more demand as to the need of native cultural programmes and a balance between local and foreign contents with educative values will definitely mitigate the identity crisis of Bangladesh culture.

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