

Globalization and Bangladesh: An Analysis from Cultural Perspective

Md. Abu Shahan¹ Bellal Hossain² Md. Bokul Hossain³ Most. Nushrat Jahan⁴

¹ M.Phil, MSS, BSS University of Rajshahi, Bangladesh

¹ MSS in International Relation (Ongoing), Wuhan University, China

¹ Lecturer, Department of Sociology, Varendra University, Bangladesh

¹ MSc in Agriculture (Ongoing), Hajee Mohammad Danesh Science and Technology University, Bangladesh

Abstract: The aspects of Globalization are seen in all spheres of our life from economy to culture. Due to the process of globalization, individuals of different cultural background interact with each other in all spheres of life more intensively. Culture is an important issue that shows incredible changes in the age of globalization. Changes have entered in our daily lives through technology, consumer products, and new provocative thoughts. As a consequence, cultural globalization has increased cross culture relationship, life style, and dress code, mode of behavior, foods, music and cinemas now become global. In the research findings, interestingly, it is found that globalization has brought some positive aspects as well as negative impacts on the different spheres of life in the context of Bangladesh. These issues have been discussed throughout the whole article.

Key Words: Bangladesh, Change, Culture, Globalization, Impact.

Objectives: The major objective of this paper is to identify the impacts of globalization over the culture of Bangladesh. More specifically this paper has been conducted (a) to explore the types of the major changes that have been taken place among the people caused by the effects of western culture. Another objective is (b) to know how western culture plays role to change the pattern of behavior of the peoples.

Methodology: To achieve these objectives, this paper is entirely shaped and typed on the basis of narrative manner. In this paper we adopt qualitative approach to investigate the effect of globalization over the culture in Bangladesh. Mainly secondary sources have been used for data collection based on the analysis of various documents. Secondary data sources such as books, journal articles, reports, and online websites have been used in this study.

Date of Submission: 06-01-2020

Date of Acceptance: 21-01-2020

I. INTRODUCTION

Globalization is a process of interaction and integration among the people, companies, and governments of different nations which driven by international trade and investment and assisted by information technology. It also refers international integration arising from the interchange of world views, products, ideas and other aspects of culture (Albrow et al., 1990). It further includes tendencies towards both homogeneity and heterogeneity (Appraduari, 1990 edited by Featherstone). It also involves interaction between the local and the global where localization and globalization have become two sides of the same coin (Hannerz, 1996). It entails huge migrations of the people and intrusive global media that together have produced for many a sense of displacement and disorientation (Harvey, 1989). As a result of globalization, the increasing number of people now seems themselves as global citizens. In considering the history of globalization, some authors focus on events since 1492, but most scholars and theorists concentrate on the much more recent past. But long before 1492, people began to link together disparate locations on the globe into extensive systems of communication, migration, and interconnections. This formation of systems of interaction between the global and the local has been a central driving force in world history. This driving force makes the globe small and begun to interacting each other among the people of different parts of the world. This interaction enriches the culture and culture makes the opportunity to interact each other.

¹ M.Phil, MSS, BSS University of Rajshahi, Bangladesh, Email: shahen.sw@gmail.com

² MSS in International Relation (Ongoing), Wuhan University, China, Email: belal.pad1211@gmail.com

³ Lecturer, Department of Sociology, Varendra University, Bangladesh, Email: bokulhossain2625@gmail.com

⁴ MSc in Agriculture (Ongoing), Hajee Mohammad Danesh Science and Technology University, Bangladesh, Email: shahen.sw@gmail.com

Culture is the whole things which created by human and which is existing in society through heredity by generation to generation. In according to Jones 'culture is the sum total of man's creation'. With the light of this citation we also identify that all things of emotional and objective of human which are inevitable for living and creation. Culture underpins all choices, all outcomes and it also contains the means of expressing all thoughts and emotions. Moreover, culture is the way of life and it is that what we are (MacIver, 1957). The most prominent idea about culture is that culture is whole things which include knowledge, belief, art, moral, law, custom and capabilities and habits acquired by man as a member of society (Tylor, 1920). Society has different types of culture and it run through the combination of these. Now, we may know these different types of culture due to the endowment of globalization. Globalization helps to diffuse the culture at global perspective and it's called globalization of culture.

This globalization of culture inculcates many factors such as consumerism, substituting mass-produced imported products for indigenous cultural production, and encourages privatization of public cultural-funding apparatus. The result is that market forces determine what aspects of culture will be preserved and supported, and, as in the advanced industrial economies, much of the cultural particularity that continues to exist is expressed through purchases of clothing, recordings, concert and film tickets through a process of market segmentation rather than active participation in community cultural life (Adams and Goldbard, 2001). However, by this paper, we want to explore the impact of globalization on our culture.

Bangladesh as a Case of Globalization

Culture is the integrated system (Hoebel) which we live. But the environment and the culture among which we are growing up and what factors influencing our life has been changing. This changing has been seen among the people of Bangladesh (Samuel, 2009). This change mainly understood in the aspect of culture and culture related issues. Because, if we take into account the present time or back to few years, considerable effect of Western and Indian culture can be revealed on the young generation of Bangladesh. In this regard major motivation towards the change is coming from both Indian and Western culture (Nawaz, 2008). This change is reflected in the course of fashion, education, food habit, conversation, way of communication, music and media, occupation morality and behavior (Khan, 2009). This cultural change is being made due to globalization.

The globalization provides both positive and negative impact on the culture of Bangladesh. The positive aspects for instance influence parliamentary democracy and adult franchise, a global an modern mindset of the people, development of education system, environment and women empowerment, access to information and technology, the entrance into world trade and commerce and the availability of high quality and low cost products. On the other hand, negative Impact include the downfall of local industries and products and which create local unemployment, the threats to the survival of culture, community norms, ethics and values, the widening of the gap between the rich and poor and the foreign dominance and dependency of Bangladesh (Hussain, undated). It is a matter of concern is that the culture of Bangladesh is being adversely affected by the negative impact of globalization. Many scholars fear that globalization will affect our culture adversely by exposing it to foreign and in many cases wholesome influences is not justified. Our traditional values, beliefs and attitudes are not newly acquired possessions and hence, not so delicate as to be corrupted from exposure to foreign influences in the wake of globalization. Simultaneously, the process of globalization can bring before the whole world the genuineness, the natural simplicity and the element of humanity that are treated as the fundamental features of our culture. It can enable us to benefit from the advanced refined cultures of other nations of the world. Something that is good and authentic has nothing fear for its existence and survival. The intrusion of foreign culture should not be any threat to our cultural identity. Because, firstly, there is solidity in it and secondly, it has stood the test of time. We are in possession of a type of culture that has the inherent strength, refinement and robustness to withstand the stand however stupendous they might be (Hussain, undated). Despite of this positive aspect of cultural globalization on Bangladesh, the worst thing is the deterioration of our indigenous culture, norms and values where youth are the worst sufferer. It is observed that easy access to adult movies, pornographic material, sex toys and other sexual content from all around the world highly affects youth. Such easy accessibility gives rise to severe social violence like rape, abuse, eve teasing. Moreover, the provoking foreign outfit is attracting the teenage girls which do not match either with Bangladeshi culture or religion. This foreign outfit is becoming popular among the new generation due to the provoking of media. Media impels a greater impact on people's identity and lifestyle more significantly on girls than boys (Bohrani, et al., 2011).

Globalization and Cultural Globalization

Globalization is a process of economic, political, social and cultural integration. It has broken down the borders between countries and world become a small village. It is the processes of interacting and communicating among the people all over the world in all aspect of life. All aspects like economic, political, cultural, ecological and ideological dimensions of life. All the dimensions are concentrated in interactions

among the people of the globe which broadly traced out as cultural exchange (James and Gills, 2007 and Steger, 2009). Cultural exchange through interaction is a outcome of cultural globalization which is the intensification and expansion of cultural flows across the globe (Steger, 2009). This interaction reflects in the trade and commerce oriented interaction which was the key to emerge and develop the globalization concept. However, "The history of globalization goes back to the second half of the twentieth century, the development of transport and communication technology led to situation where national borders appeared to be too limiting for economic activity" (Economic Globalization in Developing Countries, 2002). It is found that it was not easy for developing countries to access to others countries and they cannot share same development that developed countries had. With the globalization process the World Bank (WB) and International Monetary Fund (IMF) began to encourage the developing countries to go through market reforms. Then developing countries started to take necessary initiatives to open their market. Now it is seen that globalization has made the relationships among the countries of the globe and they are interdependence each other. According to Thirlwall (2003) "Developing countries depend on developed countries for resource flows and technology, but developed countries depend heavily on developing countries for raw materials, food and oil, and as markets for industrial goods". This reciprocal relationship brings some positive aspects such as transportation of goods has easier, open market, solving poverty, decreased the possibilities of war, developed medical sciences, increase literacy rate, opportunities of higher education, cultural diffusion over the world, increase of living standard and life expectancy (Thirlwall, 2003). As World Bank (2004) says "With globalization, more than 85 percent of the world's population can expect to live for at least sixty years and this is actually twice as long as the average life expectancy 100 years ago". Despite of increasing life expectancy, it brings some adverse effects such as increase inequality between the rich and poor, universal benefits, increase unemployment, spread of new diseases like HIV/AIDS, Swine Flu, Bird Flu, ZIGA virus, MARS virus, brain drain, decrease skill labor in the developing countries, cultural invasion, and spread of bad culture (Hamdi, 2015).

Bad culture is not only the adverse effect of cultural globalization but also it has many benefits and drawback to the culture in the developing countries. Many developing countries like American and European countries culture has been changed and imitate others cultures with the help of the tools of cultural globalization. In assistance with the tools of cultural globalization like television, radio, satellite and internet, it is possible today to know what is happening in any countries from the north to south or east to west. As a result the teenagers of the developed countries like the USA, Australia, Britain wearing Nike T-Shirts and Adidas footwear, playing Hip-Hop music, using Apple ipad and iphone and eating at MacDonald, KFC and Domino's Pizza (Hamdi, 2015). One the other hand, many developing countries are concerned of the adverse effect of cultural globalization might lead to destroy their own culture, traditional, identity, customs, and their languages. Mentionable, languages in developing countries in Middle East such as Iraq, Syria, Lebanon and Jordan have been affected negatively by western languages particularly English language. Furthermore, globalization leads to disappearing of many words and expressions from local language because many people use English and French words (Kurdishglobe, 2010). Language as well as other culture of these Arabian countries is quietly different from western culture in respect their historical and religious roots are distinctive. Conservative Arab nationalists and fundamentalists argue that their culture cannot adhere to many globalized notions. In fact, this rapid economic, technological, social and political intrusion of foreign culture into the Arab world may put their cultural magnitude in threat and will force people to fear for the loss of their religious and societal characteristics (Moussalli, 2016).

Despite of these fears and anxieties of cultural globalization, it further increases the connectedness among different populations and cultures. The diffusion of certain foods such as American fast food chains is a visible aspect of globalization. The two most successful global food and beverage outlets, McDonalds and Star Bucks are American companies often cited as examples of globalization. Moreover, music categories such as jazz and reggae began locally and later became international phenomena. Music supports and helps to spread out of multilingualism and the emergence of Lingua Franca⁵. Most people are multilingual because of cultural globalization. About 3.5 billion people know English and it is the dominant language of the internet. About 35% of the world's mails, telexes, cables, are in English and also 40% radio programs (Available at <http://oaji.net/articles/2015/1250-1434253215.pdf>). On the other hand, the regional and minority languages are gradually unable to compete with dominant languages such that these languages are considered endangered languages. The current estimate is that there are almost 7000 languages spoken and almost 90 percent might become extinct (Chhabra, 2015). It is concerning matter that many local and indigenous languages might be extinguished in future.

By extinguishing local and indigenous languages cultural globalization generates one kind of global culture (Barun, 2009). It also creates a cross culture namely "*third culture*" by mixing local and international

⁵ Lingua franca: Lingua franca is a language systematically used to make communication possible between people not sharing mother-tongue particularly in case of languages distinct from both mother tongues.

culture. This culture is not sensitive and careful about local, different features and own cultural demand of the people even sometimes this culture is based on entertainment and sex. Some of the cases, it is observed that this culture is imposing from developed countries to developing countries (Tsanwani et al., 2017). For instance, when we see the culture of African countries particularly Zimbabwe, it is found that people are prefer to take part in western culture than their own culture. For instance, the sale of a shirt made outside Zimbabwe is more assured than a locally manufactured one. Ladies who wear perfume from Paris and shoes from Italy tend to receive more respect than those wearing a locally manufactured brand. Children in rich families are too busy involved in video games, international schools that offer English and other international languages, television and movies whose content is 90% from outside the country (Manenji, 1998). Furthermore, the adverse effect of cultural globalization is seen in various aspects of life of the [people of African countries. For example, song and dance has become characterized with themes of AIDS, orphans, suffering, drought and war and these have been neutralized with the western beats of Michael Jackson. The youth prefer the western beats to the local artists and hair styles, shoes and clothing keep to the trends on the western fashion scene. In spite of these western scenes, cultural globalization generates some unbearable problems in African countries like Zimbabwe, Malawi, Uganda, and South Africa such as unemployment, lack of food security, inequality, rape, physical with others, women lay off, girls drop out of school. From the above discussion it can be summed up that the impact of cultural globalization over the culture of developing countries is not good because it destroys cultural uniqueness of local people and tries to establish a universal culture in other sense American culture (Watkins, 2002 cited in McCubbrey, 2015).

II. FINDINGS AND DISCUSSION

Globalization diffuses and spreads culture over the worldwide. Today, Western culture has at least some presence in nearly all nations of the world. Western culture currently dominates in many Western and Central European nations and several nations settled by Europeans and their descendants. Western culture also significantly exists in many Asian nations, such as Japan, South Korea, Taiwan and Singapore, and it is increasingly influential in India and China. Western culture currently has little meaningful presence also in Bangladesh. The impact of cultural globalization in developing countries like Bangladesh has positive and negative sides. Like a colorful montage, the cultural tradition of the country is a happy blending of many variants, unique in diversity but in essence greatly symmetrical. We also try to explain general impact of globalization over culture in Bangladesh.

Language

The process of globalization apparently requires a common language for International communication. For many different reasons, English has achieved the pristine of being that language. As a result it has crossed the national borders to reach people who speak other languages like Bengali (Hussain, undated). Despite of Bengali is its native language of Bangladesh but English has been being used rapidly over the country. It is observed that most of the television channels as well as Radio channels broadcast such a program in which characters speaks *Banglish* language. Although Bengali is our official language but English is used as compulsory in viva voice and make obligation to communicate with English fluently. It is also seen that major portion of the people particularly young generation is influenced in many ways by western culture. According to Kuipers (2011), cultural globalization is an international cultural instrument which affect mostly the youth. They are habituated with English language. Thus, we are losing command over our mother tongue because we are highly influenced by English and Indian dramas (Kuipers, 2011 and Malik, 2011). Indian culture is eating up the creativity and productivity of many talented Bangladeshi individuals rather than expressing their own thoughts and ideas, they could produce. Studies show that a mentionable number of people use Hindi and English words in their regular conversation (Qamar et al, 2012 and Tanvir et al., 2014). It is thought that using foreign words is part of smartness and most of them try to use these words in their daily conversation. Moreover, English medium schools are mushrooming in Bangladesh as the rich guardians think English has tremendous job prospects and global values. As a result guardians are attracted to admit their children in English medium school. Thus, our mother language is facing threat to exist due to intrusion of foreign languages or the adverse effect of cultural globalization. Although English is undoubtedly important but mother language is the principal mode to develop the moral culture (Rahman, 2014).

Festivals

Festivals are very important part of any culture. As like other aspects, foreign festivals have also entered into our traditional festivals. Today, mass people especially teen-agers observe foreign festivals in spite of traditional one. Many of them even did not know what is foreign or what our native festival is. The people of Bangladesh celebrate the festival of *Pohela Baishakh* and *Chaitra Shankranti*. Besides these festivals, people especially the youth is now celebrating the western cultural festivals such as Valentine's Day, Friendship Day,

31st Night Mother's day, Father's day, and other international celebrations (Tanvir et al. 2014). These festivals are now becoming more popular among the young generations day by day. As a result the origin or traditional Bengali culture is facing threatens for surviving with its real characters. So, it is a matter of doubt that these cultural intrusions will grasp and take place of our traditional culture. It is observe that young people have been involving themselves with festivals like Valentine's Day or 31st Night which are completely inspired from satellite channels and foreign cultures.

Entertainment

Entertainment is a form of activity that holds the attention and interest of an audience or gives pleasure and delight. The people of Bangladesh enjoys various forms of entertainment such as music, drama, games, reading, comedy, and some performance oriented such as banquet, storytelling, theatre, cinema and film, dance, circus, magic, street performance, parades, fairs, shopping. But these types of entertainment are changing day by day. A study conducted by Tanvir and others (2014) shows that most of the people particularly youth people in Khulna city enjoy entertainment by watching Hindi and English movies, serial, drama. It also explore that majority portion of the people have negative view to know about their own culture and country (Tanvir et al., 2014). Simultaneously, another study found that they prefer western and Indian music and movies than Bengali music and movies (Bohrani et al., 2011). Western and Indian music, movies, and drama serials are broadcasting by the satellite television channels which have made different attraction in Bangladeshi households. Currently, Indian drama serials are becoming very much popular in Bangladeshi communities. Bangladeshi men, women, and young generation are being blindly affected by Indian culture which is a tremendous alarming for our own culture (Mozammal, 2012). It is also observed that Indian channels such as Star Plus, Sony, Star Gold, Star Jolsa, Sony Art, and G Bangla broadcast many programs which have made different attraction in Bangladeshi household (available at-<http://sezanswritings.blogspot.com/2012/05/impact-of-western-culture-on-young.html>). These programs like *Sus Ve Kavi Bahu Phi* (First serial in Bangladesh on 03 july,2000), *Kahani Gor Gor Ki*, *Kaseti Jindegiki*, *Kum Kum, Ma*, *Tapur Tupur*, *Ahot*, *balobasa dotcom*, *durga*, *raj jotok*, *tomay amay mile*, *Adalot*, *Crime Patrol*, *CID Bureau*, *Jol Nupur*, *Tumi Asbe Bole*, *Rashi*, *Rage Onurage*, *Rai Kishori*, *Gpal Var*, *ichchhe nodi*, *chokher tara tui*, *bodhu boron*, *bujena se bujena*, *Kiron Mala* are the most popular Indian serials among the female portion of the people of Bangladesh. Study (Mozammal, 2012) suggests that if this will continue, our traditional culture will lose its own identity and will face of extinguishing.

Dress

Dress pattern is the most important factor to analyze the impact of foreign cultures on inhabitants of any society. The dress of the inhabitant of Bengali society is native culture oriented such as *Panjabi*, Pajama, *Lungi* for male and *Sari*, *Salwar Kamiz* for female. But currently most of the people particularly young people select modern clothing and fashion instead of Bengali dress code which is basically western and Indian culture oriented (Bohrani et al., 2011). This young people prefer foreign outfits to Bengali outfits for instance T shirt, jeans, three quarter pant for male and Tops-skirt, Jeans, T shirt for female. Another study revealed that a large number of people are seeing wearing Indian style of dressing (Qamar et al, 2012) such as Kironmala dress, Jhinuk dress, and Pakhi dress. The provoking foreign outfit is attracting the teenage girls which do not match either with Bengali culture or religion (Bohrani et al., 2011). This changing picture of outfits among young people is the sign of aggression of foreign cultures on Bengali culture (Tanvir et al., 2014). Thus, globalization affects our dress culture adversely and our native dress culture is being changed steadily (Mostafizur and Ikbal, 2011).

Media

Social media can transform social and political relationships and have the strength to convert them into social rules and traditions (Amirentekhabi and Heirannia, 2011). Ideological globalization through social media is the base of internationalization of cultures and civilization (Ameli, 2010). Social media particularly television have considerable impact on cultural identity formation in all societies exerting both positive and negative effects on group which is the foundation of society's identity (Domirani et al., 2014). The social media helps to diffuse the free sky culture which is the most important dimension of globalization by which culture and civilization are spreading worldwide rapidly. There are many foreign channels such as BBC, CNN, National Geography, Discovery, MTV, B4U, G Music, RSPN, Ten Sports, GTV, HBO, Star Plus, Sony, Star Gold, Star Jolsa, Sony Art, and G Bangla. Furthermore, about 200 national and international television channels are in operation in Bangladesh (Rahamn, 2014). These televison channels have brought deteriorated social values and the traditions among the people of Bangladesh (Shamsher and Abdullah, 2012). The deterioration is seen in the weakening of family ties and failure of the educational and social institution to guide the youth. It is also observed that mother's attention towards their kids has been lessened by spending a long time on watching the Indian drama serials through television channels which causes personality disorders in long term (Ruwandeepa,

2011). Not only personal disorder but also some unexpected phenomena such as sexual behavior, extra martial affair, educate criminal, eve teasing, and conflict among the family members have been emerged by watching Indian drama serials (Tanvir et al., 2014). Moreover, it is observe that most of the television channels broadcast such programs which are produced based on meaningless love, romanticism and sex which build the character of the young people negatively causing violence, rape, acid throwing (Rahman, 2014). As a result, the lifestyle of the people has been changing day by day due to the role of media as a weapon of cultural aggression (Bohrani et al., 2011).

Religion

Religion itself a belief and it is creation of society. When people fail to prove something by science and rationally then they believe in religion. Religion is the belief in supernatural things (Tylor, 1920). It is an inevitable part and parcel of our life. It has a vital role to formulate of our original Bengali culture. Bengali culture emerges from mainly Islam and Hinduism. The customs, manners, arts of the Hindus are mixed with the Islamic ideology that is known as Bengali culture. There are three main religious cultures in Bangladesh such as Islamic, Hinduism and Christianity. About 87 percent people of Bangladesh are Muslims (Atikur, 2014). It is observed that majority of the people of Bangladesh celebrate Islam oriented culture but this religious culture are now slowly losing its originality due to Indian dram serials, which is highly influenced by the Hinduism culture (Mirsha, 2012). Study found that some of the cases Hinduism culture imposed in the every sphere of life of Bangladeshi people (Anwar, 2005). Moreover, it is seen that Christianity is taking place in the religious system of ethnic tribe like Santal, Chakma, Garo society in Bangladesh due to their poverty. Because most of the Christianity oriented developed countries as well as International donors give importance to develop the status of minority people. They mobilize monetary support and motivation to the ethnic people to upgrade their hardship conditions. Some of the cases they impose their own religion on ethnic people by using their poor conditions. As a result, most of the ethnic people giving up their own religion and convert into Christianity. Christianity is western ideology oriented and also create threatened to Islamic ideology in Bangladesh. For example, Islamic life styles are on rapid changes in consequences of skin fitted dresses (jeans, t-shirt, and sleeveless kameez which is western culture oriented) that are taking place of religious dress both in rural and urban areas. Simultaneously, religious festivals are being changed for example, 31st night, birth day and marriage day, valentine day, and friendship day are the most popular occasion among the people of Bangladesh. Most of the celebrations are being popular due to the role of electronic and social media like Face book, Whats app, LinkedIn, satellite channels. The electronic media broadcasts the programs which are mostly based on western ideology and most of the Bangladeshi people are profoundly fond of them. These cultural programs cannot be adjusted or matched with Islamic values (Atikur, 2014).

Internet and National Attitude

The internet has opened up opportunities for people to learn more about foreign cultures and places. It has made Bangladeshi more acceptable and open-minded towards changes. By the grace of internet, the young generation fond of western culture in using of technology. Most of them use internet service (including website, mailing, voice chat, live chat) and mobile phone (including pda, android and net surfing) for their educational, communicational and other needs (Tanvir et al., 2014). The amplification of these communicational technologies reinforced the sense of national identity among the university students (Hafeznia *et al.* 2000). As a result, the new generation of Bangladesh is more knowledgeable, aware and interested in the world around them through social communication media.

For example, Face book is one of the most popular and powerful social communication media. People use face book to connect with friends and family, to discover what's going on in the world, and to share and express what matters to them. Currently, Face book officials (June, 2019) reported that worldwide, there are over 2.41 billion monthly active users where 76 percent of female out of 100 percent of all females and 66 percent of male out of 100 percent of all males (Face book officials, June 2019). In Bangladesh case, Report explored that there is about 32 045 000 face book users where 26.5 percent of female and 73.5 percent of male users in Bangladesh (NapoleonCat, August 2019). But this number has been changing day by day. Through face book or other social media, people are reviving and protecting their rights as well as protesting against the terrorism and illegal oppressions for example, *Wall Street movement* in the USA, *Arab Basanta* in the Middle East, *Muktamanch* in Bangladesh. Thus, social media plays a vital role to built national attitude by the grace of internet.

Folk culture and globalization

The word 'Folklore' firstly used in the newspaper namely "The Ethonium" in a letter by William John Thoms in 1846 in England. Folklore is the creation of mankind which people live in same environment and whose life system, language, livelihood and tradition is tied by in same pattern. It is also created by common

and illiterate people (Hossain, 2011). The folklore pattern in Bangladesh includes *folk industry such as Dhakai Moslin, folk technology such as Langol, dol and dheki, folk vehicle, chhara such as Jater meye kalo valo nadeer pani gola valo, dhadha, probad-probochon such as 'Otti love tatti nosto', folk festival such as Pitha utsob and Mela, folk drama, folk belief, and folk music*. But it is observed that due to the cultural globalization process, the folk culture of Bangladesh is now changing. a study conducted by Hossain (2011) explored that language, dress, living style of our people is drastically changing. Different types of folk music such as *Jari, sari, vatiali, gazir gan, majar gan madar gan, gomvira* are almost extinguished from our society and foreign culture is taking place in our culture (Hossain, 2011).

Music, Dance

The music and dance styles of Bangladesh may be divided into three categories such as classical, folk and modern. The classical style has been influenced by other prevalent classical forms of music and dances of the Indian subcontinent, and accordingly show some influenced dance forms like *Bharata Natyam* and *Kuchipudi*. The folk and tribal music and dance forms of Bangladesh are of indigenous origin and rooted to the root of Bangladesh. Several dancing styles in vogue in the north-eastern part of the Indian subcontinent like *monipuri* and *santal* dances are also practiced in Bangladesh, but Bangladesh has developed its own distinct dancing styles. Bangladesh has a rich tradition of folk songs with lyrics rooted into vibrant tradition and spirituality, mysticism and devotion. Such folk songs also revolve round several themes including love themes. Most prevalent of folk songs and music traditions include *Bhatiali, Baul, Marfati, Murshidi* and *Bhawaiya*. Lyricists like Lalon Shah, Hason Raja, Kangal Harinath, Romesh Shill, Abbas Uddin and many unknown anonymous lyrists have enriched the tradition of folk songs of Bangladesh. In relatively modern context, Rabindra Sangeet and Nazrul geeti form precious cultural heritage of Bangladesh. On the other hand, modern music and dance which is the western influence oriented and it has given rising to several quality rock bands, particularly in urban center. Moreover, several musical instruments are indigenous origin, are used in Bangladesh, and used the bamboo flute (*banshi*), drums (*dhol*), a single stringed instrument named *ektara*, a four stringed instrument called *dotara*, a pair of metal bawls used for rhythm effect called *mandira*, are important in the traditional culture of Bangladesh. Currently, several musical instruments of western origin like guitars, drums, and the saxophone are also used, sometimes alongside with traditional instruments (Banglapedia, 2011). But concerning fact is that Bengali traditional culture is now losing its own value. It is observed that symphony, concerto, sonata, opera and oratorio and many important musical instruments such as violin, piano, pipe organ, saxophone, trombone, clarinet, and the theremin is used all over the world including Bangladesh which is developed in the West. The solo piano, rock and roll, hip-hop, and electronica, symphony orchestra and the string quartet are also important performing musical forms in Bangladesh. Many forms of popular music have been derived from African-American for instance jazz, blues and rock music, rhythm and blues, funk, Hip-Hop, techno as well as the *ska* and *reggae*. Some of the styles were developed and introduced by western pop culture such as pop, metal and dance music (Tomlinson, 2003). Over the years, via instruments of globalization such as internet, satellite television channels, I-pod, and mp3 players, Bangladesh has experienced a devastating arrival of western rock music which encouraged more and more young people to join in the musical revolution (Globalization in Bangladesh: the School of Rock and the Soldiers of God, 2011). it is observed that the young people are fond of popular Bangladeshi rock stars and brands such as LRB, Warfaze, Miles and James, Rock Strata, Winning, Prometheus, Souls, Feedback are influenced by the western rock stars.

Sports

Bangladesh have many traditional or native sports such as Kabaddi (National sport of Bangladesh), Kho kho, Boli khela, Lathi khela, Dariabandha, Gollachut, Satchara, Borofpani, Birinchi, Kutkut, Kanamachi, Tillo, Sologuti, Bagh-chagol, and Ful-toka which are still popular in sub-urban and rural areas. But with the effect of cultural globalization our native sports has been changing day by day and foreign sports are taking place. Many foreign sports such as Cricket, Football, Hockey, Chess, Golf, Handball, Basketball, Rugby, Squash, Tennis, Table tennis, Cycling, Swimming, Athletics, Shooting, Archery, Boxing, Karate, Taekwondo, Computer games are gaining popularity among the people of Bangladesh. It is observed that these foreign sports are broadcasted by satellite channels as well as national channels like BTV and BTV world. Among the foreign sports, cricket and football are the most popular game in Bangladesh. Due to the notable success in cricket, Bangladesh now is well known to all over the world.

Food Habit

Western cultural symbols such as Coca-Cola, blue jeans, rock music and McDonald's Golden Arches are getting spread all over. Fast food chain restaurants such as pizza hut, KFC change the human behavior and this is the process by which the principles of fast food restaurant chain McDonald's are fast bringing the entire world into their fold. Simultaneously, the food habit of the people of Bangladesh is on rapid changes. It is

observed that foreign food items such as burger, kabab, sandwich, pizza, soft drinks, and soup are spreading among the young generation in urban areas. These are now the symbolic items of status to the elite class. Though the fast foods are not healthier but they are getting popularity instead of conventional local items (tea, local cake, shingara, puri) which are undoubtedly comparatively healthful (Rahman, 2014).

After above discussion we can harmonize our voice with the voice of John Tomlinson:

"The relationship between globalization and culture has been approached from a different angle. The relationship between the two is not unilinear. Both of them influence each other. Globalization lies at the heart of modern culture; culture practices lie in the heart of globalization. This is the reciprocal relationship."

---John Tomlinson (1997)

III. CONCLUSION

In conclusion, as we can see, the process of globalization has involved all the countries around the world. Developing countries such as India, China, Africa, Iraq, Syria, Lebanon and Jordan have been affected by globalization. It is seen that many customs and cultures in these countries are disappeared such as traditions clothes and some language and expressions have changed. In Bangladesh perspective, globalization provides us huge opportunities to interact and communicate each other all over the world. It opened so many doors to deal with rest of the countries in respect of socio-economic, political and cultural issues. In one sense it has some positive aspects on our culture such as cultural democracy, adult franchise, a global a modern mindset of the people, development of education system, women empowerment, and access to technology. On the other hand, it has some negative impact such as the threats to the survival of culture, community norms, ethics and values, the widening of the gap between the rich and poor and the foreign dominance and dependency. It also decreases the value of local and indigenous culture with the replacement of foreign culture. It has not only kept Bangladesh from advancing ahead in economic development, but it has changed the traditions and ways of life for the indigenous people for the worse. Eventually, it has brought a lot of significant issues that is Western culture is not a curse to our society but it can bring a lot of negative effects. However, advantages of globalization process have to be availed by overcoming the obstacles. Without negotiating skill, tactful diplomacy, ICT knowledge, technology transfer, proper policy management, human resource Bangladesh can not avail himself the global opportunity. So, we may conclude by quoting the Apollo-7 astronaut that, *"The thing that impressed me about looking to the earth from outer space was that the borders between countries were not visible."* If we can build up an atmosphere of mutual understanding and cooperation through the globalization process, our world can certainly be a better place to live in.

REFERENCES

- [1]. About Kurdistan Government, 2011. [Online], Available: <http://www.KRG.com /Article /03010800> (August 28 2011)
- [2]. Adams, Don and Goldbard, Arlene and T., Ybarra-Frausto, 2002. Community, Culture and Globalization. Available at- http://arlenegoldbard.com/wp-content/uploads/2007/11/ccg_chapter_01.pdf
- [3]. Albrow, Martin and Elizabeth King (eds.), 1990. Globalization, Knowledge and Society. London: Sage. ISBN 978-0803983243.
- [4]. Ameli, S.R., 2010. Belonging to two worlds and relations between civilizations: Analyzes of cultural relations in the world. *Sci. Res. J. Cult. Res.*, 3(1): 1-37.
- [5]. Amirentekhabi, S. and Heirannia, J., 2011. Media application in identity. *Soc. Sci. Bull.*, 84: 109-122.
- [6]. Anwar, B. S., 2005. "Hindi Serials" [Cited 12 December 2012] available from <http://www.thedailystar.net/rising/2005/10/04/special.htm>
- [7]. Appraduari, A., 1990. Disjuncture and difference in the global economy, in M, Featherstone (Ed) *Global culture: Nationalism, globalization and modernity*. pp.295-310. London, Sage
- [8]. Bohrani, Sh., S. Maryam and M. Hosseini, 2011. Gender comparison in the media, identity and lifestyle among Shiraz youth. *Res. J. Nat. Stud.*, 12(47): 103-120.
- [9]. Borun Kumar Chokrabarti, 2009. Lokosongskriti and nribidyar Ovidhan. Orpona book distribution, Calcutta, pp-223.
- [10]. Chhabra, Prabhjot Kanwal, 2015. Dimensions of Globalization. University Institute of Legal Studies, Mohali, India. Available at- <http://oaji.net/articles/2015/1250-1434253215.pdf>
- [11]. Domirani, T., Ghaiyoomi, A., Hassanmoradi, N., and Bolhari, B., 2014. Investigation of the Cultural Impacts of Globalisation on the National Media (Television). *Current Research Journal of Social Sciences* ISSN: 2041-3238, Vol.6, No. 2, page. 48-54
- [12]. Face book officials, June 2019. Q2 2019 IR Statement. Available at-<https://zephoria.com/top-15-valuable-facebook-statistics/>

- [13]. Globalization and its impact on Indian Culture, 2014. Retrieved on 12.04.2016. Available at-
<http://www.careerride.com/view.aspx?id=15301>.
- [14]. Globalization in Bangladesh: The School of Rock and the Soldiers of God, 2011. Forum, A monthly publication of the Daily Star. Volume 5 issue 06, June 2011. Available at-
<http://archive.thedailystar.net/forum/2011/june/globalization.htm>
- [15]. Hafeznia, M.R., M., Kavian Rad, Y., Karimi Poor and M., Taherkhani, 2000. The Impact of globalization on national identity (Case study: Students of Tehran public universities). *Geo-politic J.*, 2(34): 1-21.
- [16]. Hamdi, Fairouz, 2015. The Impact of Globalization in the Developing Countries. Available at-
<https://www.linkedin.com/pulse/impact-globalization-developing-countries-fairouz-hamdi>
- [17]. Hannerz, U., 1996. *Transnational connections: Culture, people, places*. London, Routledge
- [18]. Harvey, D., 1989. *The condition of post-modernity: An enquiry into the origins of cultural change*. London, Blackwell
- [19]. Held, David; et al., 1999. *Global Transformations: Politics, Economics and Culture*. Cambridge: Polity Press, United Kingdom.
- [20]. Hoebel, Anthropology, *The study of man*. MacGraw Hill Book Co. New York.
- [21]. Hossain, Dr. Jahangir Md., 2011. *Folklore: Communication and Development*. Gatidhara, Dhaka, Bangladesh.
- [22]. Hussain, Lt Colonel Sharif Md Abul (Undated). *Challenges of Globalization: How Bangladesh can adapt itself to reap the best benefits in the 21st century*. Bangladesh University of Professionals.
- [23]. James, Paul; Gills, Barry, 2007. *Globalization and Economy. Vol. 1: Global Markets and Capitalism*. London: Sage Publications.
- [24]. Karim, Dr. Rezaul and Al-Farukee, Jakir, 2007. (Not found). Millennium Publications, Bangla Bazar, Dhaka.
- [25]. Khan, M. A. and Arif, I., 2009. "Media Imperialism and Its Effects on Culture of Pakistan: A Case Study of Youth of Multan". *Global Media Journal; Pakistan Edition*. pp.184.
- [26]. Kotilainen, M & Kaitila, V., 2002. "Economic Globalization in Developing Countries". *The journal of Economic in Developing Countries*, pp 70.
- [27]. Kuipers, G., 2011. Cultural globalization as the emergence of a transnational cultural field: Transnational television and national media landscapes in four European countries. *Am. Behav. Sci.*, 55(5): 541-557.
- [28]. Malik, S., 2011. "Impact of Indian dramas on daily life" [cited 07 May, 2014] available from <http://dailymailnews.com/1111/27/ShowBiz/index.php?id=1>
- [29]. Manenji, Fridah Muyale, 1998. *The effect of globalization on culture in Africa in the eyes of an African woman*. ECHOES.
- [30]. McCubrey, Don, 2015. "Negative and positive effects of globalization for developing country business." *Business Fundamentals. Boundless.* Available at-
https://www.boundless.com/users/235420/textbooks/business_fundamentals/international-business-for-the-entrepreneur-14/globalization-opportunities-and-threats-to-developing-country-business-55/negative-and-positive-effects-of-globalization-for-developing-country-business-253-15556/
- [31]. Mirsha, K., 2012. "History of Indian Drama" [cited may 07, 2014] available from <file:///E:/Research/Indian%20Drama/Indain%20drama.htm>
- [32]. Moussalli, S. Mohammad, 2016. *Impact of globalization*. The Middle East Tribune. Published in The Daily Star.
- [33]. Mozammal, 2012. "Indian Satellite Channels are affecting our culture negatively" [cited 01 May, 2014] available from <http://devnet.wikispaces.com/message/view/Discussion+board/58992462?o=40>
- [34]. NapoleonCat, August 2019. **Facebook users in Bangladesh**. <https://napoleoncat.com/stats/facebook-users-in-bangladesh/2019/08>
- [35]. Nawaz, A., 2008. "Culture of Bangladesh". *Banglapedia 2011*. Dhaka, Asiatic Society of Bangladesh.
- [36]. Qamar, M., Asim, M., Shavar, D. and Zafar, M. I., 2012. "The Impacts Assessment of Indian Culture on Pakistani Society in Faisalabad". *International Journal of Research in Social Sciences and Humanities*, Vol. 1, No. V, pp. 53-62.
- [37]. Rahman, Dr. A. H. M. Mostafizur, 2011. *Somajbiggan Parichiti (In Bangla)*. Lekhapora Publication, Dhaka.
- [38]. Rahman, K.M Atikur, 2014. *Globalization and Cultural Transformation: The Case of Bangladesh*. *Asian Culture and History*. Vol. 6, No. 2; 2014. ISSN 1916-9655 E-ISSN 1916-9663. Published by Canadian Center of Science and Education
- [39]. Ruwandeepa, V.D., 2011. "Impact of Indian Tele-dramas on Women's Behaviour in Sri Lanka". *International Journal of Communicology*, Vol. 1, No. 1, pp. 31-40
- [40]. Samuel, M., 2009. "Contemporary Bangladesh and Popular Culture". *New Horizon*. United Board for Christian Higher Education in Asia.

- [41]. Sen, Rangolal and Nath, Bishwamvar Kumar, 2003. Praramvik Somajbiggan. New Age Publications, Dhaka.
- [42]. Shamsher, R. and Abdullah, M. Nayeem, 2012. Effect of satellite television on the culture of Bangladesh: The viewer's perception. *Eur. J. Bus. Manage.* 4(9): 45-56.
- [43]. Steger, Manfred, 2009. *Globalization: A Very Short Introduction*. New York: Oxford University Press. p. 11. ISBN 978-0-19-955226-9.
- [44]. Tanvir Sezan, Shovo, Taufiq-E-Ahmed and Mohsin, Kaniz Fatima, 2014. Cultural globalization and shifting the cultural identity of youth: Satellite TV perspective. *Bangladesh research publications journal*.ISSN:1998-2003, Volume: 10, Issue: 1, Page: 14-24
- [45]. The Impact of globalization: individuals, local and global, 2016. Retrieved on 16.03.2016. Available at-
http://www.skwirk.com/p-c_s-16_u-400_t-989_c-3789/the-impact-of-globalisation-individuals-local-national-and-global/wa/
- [46]. Thirlwall, A. P., 2003. "Growth & Development with special reference to developing economies", (7th ed). Palgrave Macmillan: New York
- [47]. Tomlinson, J., 1999. *Globalization and culture*. Cambridge.
- [48]. Tomlinson, J., 2003. "Globalization and Cultural Identity".
- [49]. Tsanwani, A., Mulaudzi, TP, and Raselekoane, NR, 2017. Culture and Globalisation: An Analysis of Cultural Globalisation in Modern Era. Available at-<https://pdfs.semanticscholar.org/4e2e/34b2afe136145d3b6724db859cc631b90c2d.pdf>
- [50]. Tylor, Edward, 1920(1871). *Primitive Culture*. New York: J. P. Putnam's Sons. Volume 1, page 1.
- [51]. World Bank, 2004. *The World Bank Development Program*. [Online] Available: http://www.worldbank.org/unite_nations (August 28, 2011)

Md. Abu Shahan. "Globalization and Bangladesh: An Analysis from Cultural Perspective."
IOSR Journal of Humanities and Social Science (IOSR-JHSS), 25(1), 2020, pp. 32-41.