



INFLUENCE ON NATIVE LANGUAGE AND CULTURE THROUGH FOREIGN FILM AND MEDIA: A SOCIOLINGUISTICS AND SOCIOCULTURAL STUDY OF BANGLADESH

M. A. Rahat¹ 
Dr. Serajum Munira² 

ABSTRACT

The research addresses the undercurrent scenario of using selected foreign languages (English, Hindi, and Urdu) and cultures (English, Indian, Pakistani, Korean, Japanese, Chinese, Thai, Turkish, and Arabic) that highly impact contemporary Bangladesh. This research investigates why and how people are influenced to adopt foreign languages and cultures through foreign films and media. Applying a quantitative method, people (between 18 and under 45 years) contribute individually to provide the data. After the analysis, the majority of them generate linguistic behavior; Morphological (Word Formation Process: Borrowing, Compounding, Blending, Clipping, Coinage), Phonetical, Lexical, Syntactical, and Sociolinguistic Assets (Code-switching and Code mixing) during their regular conversation. Cultural phenomena (dress code, lifestyle, food habits, heritage, regular practice, literature, music, and festivals) are also negatively influenced by dynamic adoption. In addition, the researcher attempts to review a few suggestions for the purposeful use of foreign languages and cultures that can be associated with the specific zone. Including this, it proposes considering the required areas (educational institutions and tertiary level, private and corporate sectors, government, non-government organizations, and film media) for the practices. Wrapping up with acknowledgment, the native language and culture call for spread and promotion through local film and media.

KEYWORDS

Foreign language, foreign culture, multilingualism, code-switching/mixing, cross-culture, and film-media

INTRODUCTION

The right to utilize one's native language for communication is a fundamental human right, enabling individuals to engage in a wide range of activities, including economic exchange, social interaction, environmental protection, legal processes, and education. While eloquence is valuable, it should not be prioritized over the inherent right to communicate in one's native tongue. Language, particularly spoken language, can be strategically employed for business

¹Graduate Researcher, Department of English, Green University of Bangladesh, Email: rahat.eng.gub@gmail.com, ORCID ID: 0009-0006-4145-0683

² Associate Professor, Department of English & Director of Center for Language and Cultural Studies (CLCS), Green University of Bangladesh (GUB), Email: munira@eng.green.edu.bd, ORCID: 0009-0008-3162-1420

objectives, with demonstrable effects in geopolitical contexts. In the current socio-cultural landscape, language is the primary instrument for exerting control over the populace, particularly among those who are intellectually sophisticated and adhere to established ideologies. This study analyzes the impact of foreign film media on language and cultural practices within the Bangladeshi community. It explores the influence of foreign media on both the local language and cultural expressions, while also examining the significance of foreign cultural elements experienced by Bangladeshi individuals.

The ubiquity of modern technology, particularly internet-based platforms, has facilitated a shared experience of modernism, bridging the gap between different social classes. The influence of technology on individual preferences and media consumption is undeniable, particularly with the increasing accessibility of devices like cell phones, computers, and tablets. The platform's primary function is to facilitate entertainment consumption, with users choosing from a variety of series, movies, cartoons, and animation, as well as television media. The pervasive influence of media on public perception raises a significant concern regarding the erosion of cultural identity and the potential for cultural homogenization. The contemporary use of code-switching and code-mixing, employing diverse linguistic elements such as foreign language phrases, sentences, dialogues, slang, and proverbs, has sparked debate regarding the purity of native language usage. To further illuminate the impact of multilingualism and cultural diversity, empirical data collection, analysis, and interpretation of results are necessary.

OBJECTIVES OF THE STUDY

The study's objectives are designed to foster a comprehensive understanding of data analysis within the context of the proficient genre, emphasizing the importance of scenario evaluation. Furthermore, the text focuses on refining the radar system to pinpoint specific areas producing desired outcomes, building upon the established discussion. This involves scrutinizing the mainstream media's role in the investigation.

- a) To assert the profound impact of foreign film and media on linguistic behavior.
- b) To investigate the compelling reasons behind native populations embracing foreign culture through film and media.
- c) To advocate for initiatives that effectively balance cultural focus while promoting native language and culture through local film and media.

LITERATURE REVIEW

Ahmad et al. (2024) suggest that people use foreign languages according to their needs. So, it is not unusual to hear people using two or even three languages. Speakers frequently mix and switch between languages on purpose. In this statement, they also cite, the foreign entertainment media of different popular cultures, and online social media are the three most important factors that influence young people to adopt foreign words, resulting in code-switching and code-mixing in daily communication where the English and Hindi languages are frequently mixed with native Bengali language.

Hasan and Akhand (2015) stated that the redefined concept of modernization, the increased number of cross-cultural contacts, and the need for language innovation play a dominant role in the language user's application of code-switching/mixing that determines the socioeconomic rank. Out of four major types of code-switching/mixing, our focus of interest is on "inter-sentential mixing" and "intra-sentential mixing" i.e. where elements are mixed from both languages that are used in the same sentence and/or in the same conversation.

As Sakib (2023) mentioned the sociology of culture in these countries, focuses on cultural similarities and differences. From anthropology, sociology, history, and related fields, the historical background of cultural development in both countries, considering the impact

of colonialism, nationalism, globalization, language, ethnicity, and religion. In the context of Bangladesh and India, this field is particularly relevant due to its rich and diverse cultural heritage.

Rahman et al. (2023) differ between the cultures of Bangladesh and Japan. Bangladesh and Japan are countries in their own right, each having unique cultural characteristics that may be observed in many other corners of the globe-shaped by the unique historical trajectories and geographical circumstances of each nation. It uses historical, social, religious, and aesthetic considerations to accomplish this. The conversation then shifts to focus on the rituals and beliefs associated with other religions, specifically Islam in Bangladesh and Buddhism and Shintoism in Japan, each of which has significantly impacted the arts and literature of their respective countries where ancient forms of art, architecture, and cuisine reveal the intricate ways in which cultural values are lived and expressed through individuals' visual and sensuous experiences.

Rahaman et al. (2019) argue about the role of the English language in cultural domination in Bangladesh. According to his statement, due to modernization, globalization, and industrialization, this common phenomenon has greatly changed in Bangladesh for it is a third-world country. In modern society, people count things that benefit them. The people of the third-world countries, especially the people of the colonized country, intend to adopt the culture of their colonizers as they make their culture superior. The native people easily accept things positively like the language, norms, values, sanctions, and customs of the colonizers.

Alam and Khan (2014) suggest the second of the four skills of the English Language 'speaking' indisputably performs an enormous function in communication. Speaking two languages intensely shapes the brain and changes how the nervous system responds to sound. Though English is imperative for the development of a second language after Bengali, Arabic, and Hindi are also found in practice by the learners of Bangladesh. Although Hindi is widely developed because of the satellite channels, still English is the concern of our second language learners.

Sultana (2021) reviewed the circumstances of a historically and politically significant role in defining nationhood and both uniting and dividing countries regarding Indigenous languages. Language ecology shows the necessity of a healthy coexistence of all languages and linguistic diversity in the language environment for ensuring linguistic human rights, questioning the valorization of any one language based on specific political and historical issues. Language ecology indicates the futility of language planning that promotes monolingual biases. Language evolution (language death, survival, change, revival, shift, spread, amalgamation, emergence of pidgin and creole or literacy development) is considered natural in language ecology (Mufwene, 2005).

METHODOLOGY

This study employs direct online survey methods to gather data. This study, designed for a broad audience, examines the entire territory of Bangladesh, encompassing all divisions (Barishal, Chattogram, Dhaka, Khulna, Mymensingh, Rajshahi, Rangpur, and Sylhet). Data collection is conducted through a comprehensive sampling approach. The researchers utilized an online survey platform (Google Form), leveraging social media platforms such as Facebook, Messenger, WhatsApp, and LinkedIn for audience moderation.

Table 1: Division (Total Informants: 202)

Division	Percentage (100%)
Barishal	9.4%
Chattogram	9.9%
Dhaka	35.1%
Khulna	10.4%
Mymensingh	6.4%
Rajshahi	14.9%
Rangpur	9.9%
Sylhet	4%

Instrument and Data Collection

In this inspection, the survey was designed to recruit participants. In brief, firstly, researchers employed a Google Form as a data collection tool, utilizing a set of pre-designed questions. Secondly, the Google Form link was disseminated via social media platforms such as Facebook, Messenger, LinkedIn, and WhatsApp, as well as through email and other electronic mail services. Thirdly, the questionnaire employs both quantitative and qualitative research methodologies, encompassing 31 questions. Of these, 26 are closed-ended, while five are open-ended. Finally, a total of 31 questions were formulated to gauge satisfaction, importance, quality, frequency, and likelihood, employing a Likert scale with responses ranging from 1 (highest) to 5 (lowest). To sum up, The Likert scale comprises six distinct domains; *i.e.* [a] *Strongly Agree=1, Agree=2, Neutral=3, Disagree=4, Strongly Disagree=5* [b] *Excellent=1, Very Good=2, Good=3, Fair=4, Poor=5* [c] *Always=1, Usually=2, Sometimes=3, Rarely=4, Never=5* [d] *Daily=1, Twice a Week=2, Weekly=3, Fortnightly=4, Monthly=5*, where the parameter is structured formally.

RESULTS

The data collected from 202 individuals encompassed a wide geographical distribution across the nation. The demographic characteristics of the sample, including age, sex, profession, and division, are recorded, with the proportion of male and female informants represented at 58.9% and 41.1%. Hence, the age range of the data provider's population shifted from 18 to 37 years, aligning with the provider's current focus on assessing their expertise and academic qualifications within their specific field.

Table 2: Sex (Total Informants: 202)

Sex	Population	Percentage (100%)
Male	119	58.9%
Female	83	41.1%

Table 3: Age (Total Informants: 202)

Summation	Age (Years)			
	18-22 Years	23-27 Years	28-32 Years	33-37 Years
Population	55	122	22	3
Percentage (100%)	27.2%	60.4%	10.9%	1.5%

Table 4: Profession (Total Informants: 202)

Profession	Percentage (100%)
Lawyer/ Advocate	0.5%
Journalist	1%
Freelancer	2%
Unemployed	1.5%
Housewife	3.5%
Businessman	0.5%
Private Employee	8.4%
Non-govt. Employee	2%
Govt. Employee	1.5%
Teacher	3%
Student	75.7%

As illustrated in Table 4, the selection of the population based on the number of student responses is deemed appropriate. The research focuses on engaging young individuals with a strong interest in international film and media, particularly through their lived experiences and social media engagement.

This study also explores the in-depth issues and complexities arising from the data collection process. To identify the case, the study revealed that topical populations exhibit a strong preference for and engagement with foreign films. In addition, the findings presented in Table 5 provided a comprehensive overview of the watch list for all audiences. This section examines the appeal of Hindi, English, Tamil, Korean, Turkish, Telugu, Japanese, Chinese, Urdu, Arabic, and Thai as entertainment sources for the Bangladeshi population. In the Bangladeshi media landscape, Hindi films and television series hold the most significant audience appeal, followed by English, Tamil, Korean, and other international genres. This categorization system identifies the diverse interests within the entertainment landscape, encompassing genres such as Cartoons and Anime/Animation ((42.1%)), Film and Short Film (61.9%), Web Series/Drama/Serial (48%), Documentary Videos (24.3%), Television Shows (29.2%), Sports (1%), and Podcasts (0.5%). Hence, the high percentage of audience preference for Film and Short Film suggests its dominance in the market.

Afterward, while web series and dramas were the primary choice for language and cultural promotion, animation and cartoons were selected as the third option. Cartoons, while less prevalent than the first and second cases, hold significant influence over children and teenagers due to their inherent appeal and ability to resonate with their developmental stage. Likewise, Cartoons, while highlighting misconceptions, can also serve as a source of positive inspiration for children. The negative consequences of media exposure for children are significant, stemming from the content, narrative structure, and thematic elements presented, such as food habits (*i.e. Motu and Patlu; Motu's eating habit for samosa or singhara that is considered junk food or unhealthy food*), attire or outfit, body structure (*i.e. Barbie and its slim figure personify the beauty contrast among the girl child*) and misconceptions. More precisely, this research explores the relationship between age and audience receptiveness. Thus, the data presented in Table 5.1 reveals a clear pattern of age-related impact across various fields. Teenagers aged 14 to 18 years are most significantly affected, followed by individuals aged 9 to 13 years, then those aged 8 years to 23 years, and finally those aged 24 to 28 years. The statistical evidence reveals the providers' strategy of controlling young audiences through their content.

Table 5: Watch list and Streaming Genre

Questions	Options	Questions	Options
Which kind of foreign movies or dramas do you watch most? (Multiple Answers)	English 160 (79.2%)	What is your mainstream media for acquiring foreign languages and cultures? (Multiple Answers)	Cartoons and Anime/ Animation 85 (42.1%)
	Hindi 164 (81.2%)		Film & Short Film 125 (61.9%)
	Tamil 62 (30.7%)		Web series, Drama/ Serial 97 (48%)

Questions	Options	Questions	Options
	Telugu 30 (14.9%)		Documentary Videos 49 (24.3%)
	Urdu 19 (9.4%)		TV Shows 59 (29.2%)
	Arabic 6 (3%)		Sports 2 (1%)
	Turkish 38 (18.8%)		Podcast 1 (0.5%)
	Korean 50 (24.8%)		All the above 40 (19.8%)
	Chinese 26 (12.9%)		
	Thai 5 (2.5%)		
	Japanese 7 (13.4%)		
	All the above 8 (4%)		

Table 5.1: Age

Questions	When was your first experience acquiring foreign languages and cultures through film and media? Please mention your approximate age.				
Options (Population and Percentage)	4 to 8 years 39 (19.3%)	9 to 13 years 57 (28.2%)	14 to 18 years 73 (36.1%)	19 to 23 years 32 (15.8%)	24 to 28 years 1 (0.5%)

The data indicates that certain items are associated with specific frequency levels. In brief, *Table 6* presents the empirical evidence supporting the use of the Likert scale, where responses range from 1 (highest agreement) to 5 (lowest agreement). Questions 1 and 2 specifically examine the frequency of movie or drama viewing and the associated learning medium. The data reveals a strong preference for frequent engagement with foreign languages and cultures, with individuals indicating a greater enjoyment level across various timeframes, including

daily, twice-weekly, weekly, fortnightly, and monthly. The public perceives a high level of familiarity with diverse linguistic and cultural experiences.

Equally, the research demonstrates a consistent positive perception of the subject matter, with the areas of 3 to 9 consistently eliciting favorable responses. Except for question 7, the key to a native speaker's success lies in achieving proficiency in diverse languages. The consensus on the question's validity is not unanimous, with a significant number of participants expressing disagreement. A substantial portion of participants are neutral, while the majority agree on the challenges in generating grammatically correct native sentences. By this token, question 9 builds upon question 7 by addressing the challenges individuals encounter when producing purely native language. This involves navigating the complexities of blended, compounding words and sentences, and the resulting impact on user perceptions and the influence of context on the dominance level of code-switching or code-mixing.

Table 6: Likert Scale (Sections A, B, C, D)

Sl.	Questions	Options (Population and Percentage)				
		Point 1	Point 2	Point 3	Point 4	Point 5
1	How frequently do you watch foreign movies or dramas?	Daily 39 (19.4%)	Twice a Week 46 (22.8%)	Weekly 63 (31.2%)	Fortnightly 11 (5.4%)	Monthly 43 (21.3%)
2	Film and Media are an easy way to learn and practice foreign languages and cultures. What do you think about it?	Strongly Agree 56 (27.7%)	Agree 127 (62.9%)	Neutral 17 (8.4%)	Disagree 1 (0.5%)	Strongly Disagree 1 (0.5%)
3	What is your level of proficiency in the foreign languages (<i>English, Hindi, and Urdu</i>) utilized in films or dramas?	Excellent 19 (9.4%)	Very Good 46 (22.8%)	Good 108 (53.5%)	Fair 21 (10.4%)	Poor 8 (4%)
4	How often have you applied these foreign languages (<i>English, Hindi, and Urdu</i>) during your daily oral conversation?	Always 38 (18.8%)	Usually 72 (35.6%)	Sometimes 75 (37.1%)	Rarely 15 (7.4%)	Never 2 (1%)

5	Do you apply the English language daily?	Always 71 (35.1%)	Usually 81 (40.1%)	Sometimes 40 (19.8%)	Rarely 6 (3%)	Never 4 (2%)
6	Do you apply the Hindi language daily?	Always 6 (3%)	Usually 25 (12.4%)	Sometimes 73 (36.1%)	Rarely 55 (27.2%)	Never 43 (21.3%)
7	What is your observation about applying multiple languages during conversation? Have you faced any challenges in making pure native sentences?	Strongly Agree 16 (7.9%)	Agree 71 (35.1%)	Neutral 78 (38.6%)	Disagree 27 (13.4%)	Strongly Disagree 10 (5%)
8	How frequently have you enjoyed foreign cultures (English, Indian, Pakistani, Korean, Japanese, Chinese, Thai, Turkish, and Arabic) through film and media?	Excellent 44 (21.8%)	Very Good 63 (31.2%)	Good 77 (38.1%)	Fair 14 (6.9%)	Poor 4 (2%)
9	What do you think about foreign languages and cultures that pollute, dominate, or influence, creating mixed reactions in the native area (<i>Bangla Language and Culture</i>) through foreign film and media?	Strongly Agree 39 (19.3%)	Agree 105 (52%)	Neutral 50 (24.8%)	Disagree 5 (2.5%)	Strongly Disagree 3 (1.5%)
10	What do you think, Foreign Makers and Media mislead the	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

	audiences by applying cultural aggression (slang, taboo words, mocking, illiberal activities), cultural propaganda (historical and political propaganda, satire, ironical propaganda, MOB Violence, etc.), cultural violation, and showing uncultured activities (showing vulgarity and sexuality, alcohol drinking, bar culture, promoting superstition, and unhealthy activities) in their content? Does it negatively impact human psychology and behavior?	50 (24.8%)	82 (40.6%)	55 (27.2%)	10 (5%)	5 (2.5%)
11	Shouldn't they contribute to promoting the native language and culture (authentic) through their work?	Strongly Agree 63 (31.2%)	Agree 97 (48%)	Neutral 35 (17.3%)	Disagree 7 (3.5%)	Strongly Disagree 0 (0%)

Table 6 and *Table 7* share the same fundamental characteristics and elements that underpin the formation of opinions and judgments. The incorporation of cinematic and media-derived language into everyday speech led to the adoption of foreign words, iconic dialogues, proverbs, slang or rebukes, and insults by native speakers. The findings support the investigators' observations detailed in *Table 7*, specifically question 1. This pattern is further illustrated in *Tables 10, 11*, and *12*, which document the substance-specific observations made by informants. Moreover, the widespread appeal of foreign cultures, encompassing attire, cuisine, traditions, customs, behaviors, music, and festivals, suggests a strong inclination towards cultural immersion.

Cultural elements are analyzed through criteria-based frameworks. In this circumstance, the cultural interests of English, Indian, Pakistani, Korean, Japanese, Turkish, and Arabic cultures, encompassing foreign traditions, food habits, music, musical instruments, genres, behavior, and festivals, are widely embraced and appreciated.

Table 7: Yes/No Question (Sections A, B, C, D)

Sl.	Questions	Options (Population Percentage) and	
		Yes	No
1	Have you adopted any words, famous dialogue, proverb, or slang from foreign film and media, and improvised to apply it in your oral conversation?	Yes 158 (78.2%)	No 44 (21.8%)
2	What is your opinion on how learning foreign languages impacts your native pronunciation? Do you encounter challenges when pronouncing purely native words and sentences?	Yes 83 (41.1%)	No 119 (58.9%)
3	What about your taste for foreign cultures (attire, food habits, tradition, behavior and lifestyle, music, carnival/ fest)? Do you like to enjoy them?	Yes 164 (81.2%)	No 38 (18.8%)
4	How do you observe that copying and applying multiple foreign languages and cultures demonstrates smartness in front of others?	Yes 129 (63.9%)	No 73 (36.1%)
5	What do you think Bangladeshi Makers and Media adopt and promote foreign languages and cultures (Including; cultural aggression, cultural propaganda, cultural violation, and showing uncultured activities) in their content?	Yes 166 (82.2%)	No 36 (17.8%)

Cultural phenomena

Dress Code and Attire

The survey revealed a limited number of respondents who indicated interest in experiencing overseas cultures. Currently, the prevailing trend to follow is English (60.4%), Pakistani (46.5%), Indian (39.6%), Turkish (20.8%), Arabic (16.3%), Korean (12.4%), Japanese (10.9%), and Chinese (4.5%) where individuals are increasingly prioritizing fashion choices to enhance their perceived attractiveness. In addition, the stylish and refined attire is highly commendable and enjoys widespread appeal. In other cases, in urban and impoverished communities, certain fashion choices, including dress sense, hairstyles, and hair coloring, have become popular despite potentially clashing with established social norms. The inherent elegance of traditional attire deserves global recognition and promotion. Dress pattern is the most important factor in analyzing the impact of foreign cultures on inhabitants of any society. The dress of the inhabitants of Bengali society is native culture-oriented such as Panjabi, Pajama, Lungi for males and Sari, and Salwar Kameez for females (Shahen et al., 2020). Currently, most people, particularly young people, select modern clothing and fashion instead of the Bengali dress code which is Western and Indian culture-oriented (Bohrani et al., 2011). According to Edwards (2005), the various regions of Bangladesh each have their own distinctive forms of traditional dress.

Food Habits

Statistical analysis reveals a marked increase in engagement with overseas food habits, particularly in the realm of food reviews in Indian (55.9%), English (53%), Pakistani (48%), Turkish (20.3%), Korean and Arabic (14.9%), Chinese (13.9%), Thai (12.4%), and Japanese (10.9%) are failing to appreciate the richness of the native food culture. Foreign food items such as burgers, kababs, sandwiches, pizza, soft drinks, and soup are spreading among the young generation in urban areas (Shahen et al., 2020). The availability of diverse cuisines, including soup, ramen, chow mein, noodles, fuchka, burhani, dosa, thali, pani puri, and chole bhature, has expanded beyond national borders, encompassing both international and regional culinary offerings. While native cuisine offers both superior taste and affordability, the increasing prevalence of blended culinary influences, particularly in urban settings, threatens the preservation of traditional culinary traditions. Though fast foods are not healthier they are gaining popularity instead of conventional local items (tea, local cake, shingara, puri) which are undoubtedly comparatively healthful (Rahman, 2014).

Tradition, Heritage, and Festival

The prevalence of overseas traditions, heritage, and festivals is experiencing a notable increase, as evidenced by current statistics. The zone of interest for English (63.4%), Indian (46.5%), Pakistani (38.6%), Turkish (23.8%), Korean (16.8%), Japanese (16.3%), Arabic (13.9%), Chinese (10.4%), and Thai (3.5%) are dismissing the cultural significance of native traditions, heritage, and festivals. These festivals, people especially the youth are now celebrating 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). The rapid adoption of foreign agendas is eroding our native traditions, jeopardizing our cultural identities such as traditional games (*i.e. Ha-du-du/Kabaddi, Kanamachi, Lukochuri/Polan Tu, Elonti Belonti, Pittu, Danguli/Gulli Danda, Gollachut, Bouchi, Ghuri Utsob (Kite Festival), Lathi Khela, Boli Khela, Borof Paani, Chhi-chhattar, Golap Tagar, Holdug, Kho kho, Kumir danga, Sholo Gut, Dariabandha, Ekka-Dokka, Raja-chor-mantri-sipahi, Ayanga-ayanga, Nouka Baich, Chungakhela, and Gaigodani, etc.*), art and craft (*i.e. Moslin, Jamdani, Pot Chintra, Nakshi Kantha*), literature (*i.e. Gaazir Gaan, Mymensingh Geetika, Boishnob Padabali, etc.*), traditional wedding culture and wedding food, Pohela Boishakh, Nabanna Utsab, Chaitra Sankranti, and Grammo Mela Traditional practices are evolving, blending with foreign influences and transforming into new forms. Despite the prevalence of modernization, certain cultural practices persist in modified forms.

Music

The therapeutic qualities of music contribute to stress reduction, illness management, and emotional well-being. Our expertise encompasses a wide range of musical tastes, including popular music, classical music, metal, rock, and rap, as well as various instruments. This trend is more prevalent in the contemporary context, as evidenced by the statistical data; Indian (76.2%), English (68.8%), Pakistani (41.6%), Arabic (19.3%), Korean and Turkish (14.9%), Japanese (7.9%), Chinese (5.9%), and Thai (1.5%), with complete demonstrations. The musical elements, including the composition, melody, and arrangement, create a captivating listening experience. The accessibility and appeal of music, particularly from Hindi and English, are evident in its widespread popularity across both urban and rural areas. The jarring intrusion of unrefined foreign music at native events, such as weddings and picnics, disrupts the traditional atmosphere. Despite this, overseas music has proven more appealing to native audiences than native music. Furthermore, contemporary youth demonstrate a growing interest in traditional music, exhibiting diverse preferences. The most prevalent 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 lyricists have enriched the tradition of folk songs of Bangladesh (Shahen et al.,

2019). In this case, some TV channels and musical bands like Gaan Bangla TV, Coke Studio Bangla, Lalon Band, and other bands or media are reintroducing traditional and classical music with blended versions or new variations to catch the audience. While not the definitive form, these arrangements aim to reintroduce pieces that have fallen out of practice in recent years. However, their presentation transcends age and class, appealing to a broad audience with a taste of enjoyment.

Lifestyle

The cultural fabric of a society, encompassing norms, values, behavior, etiquette, manners, sanctions, and customs, profoundly shapes the lived experience of its inhabitants. From the statistics, English (67.8%), Indian (40.1%), Pakistani (39.1%), Turkish (22.3%), Korean (18.3%), Japanese (16.3%), Arabic (12.4%), Chinese (7.4%), and Thai (2%) are highly valued for their intellectualism and social grace. Besides, the native lifestyle is primarily intended for its intended purpose. However, in exceptional circumstances, individuals may pursue the more extensive application due to increased practice. The negative viewpoint in film often involves a narrative style that is influenced by problematic cinematic practices and agenda-based storytelling.

Linguistic Stimulation

The linguistic analysis presented in Table 8 highlights the inherent issue of language choice, specifically the tendency towards a multi-lingual cluster. This observation is particularly relevant when considering the case of Bengali, which serves as both the mother tongue and official language of Bangladesh, despite the country's designation as a monolingual nation. The constitution was written in Bengali and clearly declared Bengali to be the only official language (Part 1, Article 3). The status of English was not clearly mentioned thus degrading it from its previous position of a second language to a foreign language (Ara, 2020). While some Indigenous communities maintain their languages, they are not spoken by all. In Bangladesh, Indigenous languages have been given less priority politically, historically, socially, and culturally since its independence in 1971 (Sultana, 2021). Most importantly, the linguistic and cultural rights of indigenous ethnic communities in Bangladesh remain invisible while monolingualism and monoculturalism are promoted in the name of nationalism by governmental and public discourses (Sultana, 2012). The monolingual practice is sustained by its inherent nature, which establishes a distinction between the primary and secondary languages. While all languages other than Bengali are considered "foreign" in most situations. The research indicates that the majority of individuals employ multiple languages, with English and Hindi being the languages most frequently used in conjunction with their native tongue. A study done by Pittman (2008) maintains that not only bilingual but also trilingual code-switching patterns can be seen significantly between two multilingual whose bilingual code-switching changed into trilingual code-switching after they moved to North America from Transylvania, an area where Hungarian and Romanian are in close contact.

Table 8: Foreign Languages' Parameter

Q. Which language have you primarily used during your casual, informal, semi-formal, and formal conversations among English, Hindi, and Urdu? (List them in order: 1, 2, 3)			
	Single-Time Language Choice	English 75 (37.13%)	Hindi 13 (6.44%)
	(Count: 1)		

Q. Which language have you primarily used during your casual, informal, semi-formal, and formal conversations among English, Hindi, and Urdu? (List them in order: 1, 2, 3)				
(Population and Percentage)	Multiple Language Choice (Count: 2)	English and Hindi 36 (17.82%)	English and Urdu 2 (1%)	Hindi and English 3 (1.5%)
	Multiple Language Choice (Count: all 3)	English, Hindi, Urdu 53 (26.24%)	English, Urdu, Hindi 4 (2%)	
		Hindi, Urdu, English 2 (1%)	Hindi, English, Urdu 11 (5.45%)	
	Not Responded 3 (1.5%)			

Table 9: Foreign Language Elements (English)

Words	Dialogues	Slang/ Rebuke	Words	Dialogues	Slang/ Rebuke
Profile	Get busy living, or get busy dying.	Bullshit	Shopping, Shopping Bag, Brand, Fund	I'm gonna make him an offer he can't refuse.	Bastard
Cartoon, Project	I'm gonna make him an offer he can't refuse.	shit	Mission	Don't underestimate the power of a common man"	Fuck you
Proof/ proofreading	Don't underestimate the power of a common man"	shut up	Profit	You never know what you're gonna get.	Holy cow
Complain	You never know what you're gonna get.	Ass	Business, Profitable Business	Already broken	Shut the fuck off
Generation, Selfie	Already broken	Ashole	Student	Mind your own business	

Words	Dialogues	Slang/ Rebuke	Words	Dialogues	Slang/ Rebuke
Batch, Batchmate	May the force be with you?	Fuck	City, Town	Everything is fair in love and war.	
Prefer, Coffeeshop/House	All is well	Mother Fucker	Check	That's great	
Hero	Time is money	Shut the fuck off	Feel, Feelings	Just a moment	
Post, Poster	Love it	What the fuck	Backdated	Why so serious?	
Friend Circle	It is what it is.	Son of a bitch	React, Uss	You can't handle the Truth.	

Table 10: Foreign Language Elements (Hindi)

Words	Dialogues	Slangs/ Rebuke	Words	Dialogues	Slangs/ Rebuke
Nehi	Dil tut gaya	Gandu	Batao	Kuch bhi?	Jarsi Saala
Kahawat	Thik he	Fuddu	Nautankibaaz	Abhi bhi Zinda Hoon	Behen ke taake.
Samajhdar	Koi Saboot nahi he	Pataka	Albida	Nam to sunahi hoga	Bhag Bhosdike
Samjha/ Samjhe	Sabur Karo/ Sabar Kar/ Sabar Ka Fal Mitha Hota Hey	Kamina	Kuch Nahi	Chal Jhutte	Uski behan ki
Bakwas/ Bakwas	Ja beta, Yash Kar	Bhosdike		Main Hoon Na	Bakchodi
Saccha	Ye Mera Style Hai	Dhinchak		Jaisa karoge, waisa bharoge	Chutiya

Words	Dialogues	Slangs/ Rebuke	Words	Dialogues	Slangs/ Rebuke
Thik he	Papa Ka Paari	Jugaad		Picture abhi baaki hai mere dost	
Jhakaas	Koi Sak? (Any Doubt)	Waat Lag Gayi		Aur kuch	
Safar	Kaisa laga meri majak, Khopri tor	Yaar		Gajab bejjati ho geya, Bade harami ho yaar	
Sabar	Samajhdar Ke Liye Ishara Hi Kaphi Hain.	Ghanta		Aapka Dil Mein	
	Bade bade deshe me choti choti baat hoti rehte he	Nautankibaaz		Aurat ka chakkar hai,	

Table 11: Foreign Language Elements (Urdu)

Words	Dialogues	Slangs/ Rebuke
Intehan (Exam)	Shukriya Janab	Barkhurdar
Shukriya	Iyaad kiya he?	Behekuf
Janab	Samjha kuch	Harami
Mohtarma	Hamara more	Jahil
Iyaad	Chor ki dardi mein topi	Abee salee
Shukria	Neki kar dariya mein daal	Busdil
Khuda Hafiz	Masha Allah bade acche lag rahe hain	Nikamma
Khamosh, Irshad	“Kaise lag raha hoon main?”	

Sociolinguistic Elements

The sociolinguistic elements presented in *Tables 9 to 11* will be illustrated through illustrative examples. These languages exhibit variations that blend with Bengali. In certain contexts, “Banglish” is employed to describe the linguistic fusion of Bengali and English, as well as

Bangla and Hindi for Banghind, and Bangla and Urdu for Bangdu. Zentella (1997:80) in her research describes it as the creation of a new language, 'called Tex-Mex or Spanglish in US Latino communities, Japlish, Chinglish etc. in others'. These three are mostly used during conversation, where slang or rebuke is applied mostly in informal and casual conversations. This utterance embodies offensive and inappropriate language, lacking the clarity and respect expected in a formal setting. The demonstration of all elements is provided herein.

English Code-switch/mix with Bangla:

- a. তোমার Motif ভাল দেখছি না। (*Tomar Motif Valo Dekhchi Na.*) [I don't see your motif well.]
- b. Career-এ Focus দাও। (*Career E Focus Dao.*) [Focus on your career.]
- c. তুমি তো দেখছি একটা Holy Cow. (*Tumi To Dekhschi Ekta Holy Cow*) [You see a Holy Cow.]
- d. কাল তো Result and I am so worried about it. (*Kal To Result, and I am so worried about it.*) [Tomorrow is the result and I am so worried about it.]
- e. আর কত Enjoy করবি? (*Ar Koto Enjoy Korbi?*) [How much more to enjoy?]

Hindi Code-switch/mix with Bangla:

- a. Thik He, তুমি কালকেই দিও। (*Thik He, Tumi Kalkei Dio.*) [Alright, give me by tomorrow]
- b. Aila Jhakaas, তোমার প্ল্যান তো সেই! (*Aila Jhakaas, Tomar Plan To Sei!*) [Wow! You have a great plan.]
- c. তুই তো খুব Nautankibaaz, আর Bakwas কম কর। (*Tui To Khub Nautankibaaz, Ar Bakwas Kom Kor.*) [You are too naughty, and stop your rubbish.]
- d. Areh, Papa Ka Paari চলে আসছে। (*Areh, Papa Ka Paari Chole Asche.*) [Hey look, father's angel has come.]
- e. Ye Mera Style Hai, তুমি Copy কর কেন? (*Ye Mera Style Hai, Tumi Copy Koro Keno?*) [This is my style, why have you copied it?]

Urdu Code-switch/mix with Bangla:

- a. Shukriya Janab, আপনার আর কিছু না করলেও হবে। (*Shukriya Janab, Apnar Ar Kichu Na Korleo Hobe*) [Thanks Mr. You should do nothing else.]
- b. Busdil এর মত কাজ-কাম করলে তো হবেই! (*Busdil Er Moto Kaj-Kam Korle To Hobei!*) [If you have done this like a fool, the result is expected.]
- c. আর কত Khamosh হয়ে থাকবি? এবার তো Move on কর, ব্যাটা। (*Ar Koto Khamosh Hoya Thakbi? Ebar To Move on Kor, Beta.*) [How long will you be silent? You should move on now, man.]
- d. Iyaad Kiya He এখন অবশ্যই আসবো। (*Iyaad Kiya He Ekhon To Obosshoi/Oboshyoi Asbo.*) [Though you are remembering, I must come now.]
- e. Nikamma Kahika. কিচ্ছু হবে না তোমার। (*Nikamma Kahika, Kicchu Hobe Na Tomar.*) [You are good for nothing. Nothing will happen to you.]

Conversational code-switching and the adoption of clipped, compounded, coined, borrowed, or loan words and phrases are common practices to enhance language proficiency. In this case, these words actively compete for prominence in the linguistic landscape in verbal, and written conversation; i.e. *Profile, Project, Prove, Complain, Selfie, Batch, Batchmate, Prefer, Hero, Post, Poster, Friend Circle, Fund, Restaurant, Profit, Business, Student, City, Town, Check, Feel, Feelings, Backdated, React, Congo= Congratulations, Fest= Festival, Expo= Exposition, OMG= Oh My God, Combo= Combine, Emo= Emoji, Fikar+Not= Fikar-not (Don't worry), Spigent= Spy+Agent*. Poplack (1980) says for an item to be considered a

borrowed lexical item it has to be integrated into the receiving language phonologically, morphologically, and syntactically.

DISCUSSIONS

The findings indicate a negative trend, which is further supported by the data analysis. The investigation demonstrates satisfactory results in terms of placement proportions. Consequently, it is crucial to emphasize the importance of maintaining language use and cultural adoption rooted in the native context.

Firstly, language serves as a conduit for transmitting thoughts, knowledge, ideas, emotions, and expressions, thereby fostering cultural exchange. However, maintaining the integrity of language in its purest form while simultaneously engaging in its practical application presents a significant challenge. Proficiency in multiple languages is desirable, but it is inappropriate to undervalue one's native tongue. Thematic analysis revealed that certain responses provided valuable insights regarding time, location, and context; including information, preparation for abroad, skill development, professional endeavors, and academic pursuits. Conversely, other responses lacked relevance and were primarily comprised of justifications for their use. The informants readily demonstrate the ease of utilizing multiple languages, attributing this ability to the inherent social nature of language use. Furthermore, the informants' interest in cultural trends suggests that leveraging the richness and global recognition of foreign languages enhances the experience of embracing and understanding these languages. Behaviorists define learning as a permanent change in behavior, where the learners have no free will and are shaped entirely by their external environment (Ludescher, 2010).

However, the presence of multilingualism in some individuals leads to the development of unique behavioral quirks. This research examines the linguistic patterns of code-switching and mixing in the context of multilingual communication, analyzing the interaction between L1 (Bengali), L2 (English), L3 (Hindi), and L4 (Urdu) languages. The increasing prevalence of multiple language choices within a single context can result in the emergence of novel linguistic constructions and the adoption of borrowed or clipped forms. This phenomenon may also contribute to the erosion of the native language's stylistic and lexical richness. The survey data indicates that a substantial proportion of respondents (41.1%) experienced difficulties with pronunciation, with many exhibiting limited fluency in producing native-sounding speech. Vygotsky (1978) views language acquisition and learning occur from interactions with other people, especially the more capable others, such as teachers or friends who are more fluent in the language. "The behaviorist theory of stimulus-response learning, particularly as developed in the operant conditioning model of Skinner, considers all learning to be the establishment of habits as a result of reinforcement and reward" (Wilga Rivers, 1968, 73).

Secondly, Cultural engagement offers a compelling avenue for individuals to connect and build relationships across diverse tastes. Smith (1984), a historian and anthropologist, studied the role of tradition in the formation of national and cultural identities. He examined how traditions are constructed, reconstructed, and manipulated to serve political, social, and cultural agendas. He also discussed how tradition can be a source of power and authority, shaping cultural practices and social hierarchies. Whereas, the presence of diverse foreign cultures, characterized by their innovative and often challenging approaches, influences audience psychology. This interplay of positive and negative aspects fosters a broader understanding of cultural nuances and the complexities of human experience. In some instances, it is employed to obfuscate or disregard one's ancestral roots. The findings in Table 8 indicate a concerning lack of sustainability in preserving native heritage and cultural elements. This raises questions about the acceptance of foreign cultures by younger

generations, potentially leading to a decline in appreciation for indigenous traditions. Tomilson (1991) expresses his view that cultural domination controls the economy, politics, and culture of the whole world. He also says that the silent process of this cultural domination is accelerated by the influences of the cultures of the dominating countries. The erosion of Bengali cultural identity is a pressing issue, as the influence of foreign cultural elements has led to a decline in the appreciation and practice of traditional Bengali customs, including music, cuisine, festivals, and celebrations. Rather, Western cultural influences, particularly those prevalent in the North and Northeast, are exerting a dominant influence on individuals through film and media. Before the twentieth century, cultural and linguistic dominance was imposed through force. Today, however, a more insidious form of cultural and linguistic control is being implemented, utilizing the pervasive influence of film and media. Today's world is a manifestation of cultural imperialism. Cultural imperialism operates in two ways—it can be some kind of forced acculturation of a subject population, or simply the voluntary acceptance of a foreign culture by individuals (Rahaman et al., 2019).

Thirdly, the relationship between foreign languages and cultures is complex, with both playing a role in the success of businesses. However, this relationship can be exploited by foreign companies to their advantage, leading to potentially unethical practices. Despite its widespread adoption, the public remains largely unaware of the underlying principles and implications of this phenomenon. Media's influence is often characterized as agenda-setting, with the potential to impose and shape the dominant culture's values and perspectives on other cultures and languages. Including this problem, the foreign makers are promoting cultural aggression with some linguistic phenomenon, (*i.e. slang, taboo words, mocking, illiberal activities*), cultural propaganda (*historical and political propaganda, political agenda, satire, ironical propaganda, MOB Violence, etc.*), cultural violation, and showing uncultured activities (*showing vulgarity and sexuality, alcohol drinking, bar culture, promoting superstition, and unhealthy activities*) in their content. According to Rahat (2024), the younger generation (Gen-Z) is familiar with meme or meme culture (Funny/ Jokes/ Satire based Photo Cards or videos) actively spreading social media for fun, where a particular organization (political, non-political, agenda base community) mislead the generation introducing with a black listed incident or negative character into positive approach. Even more, the young people are taking this on a normal basis that is correct and nothing happened at all (Ishan Hote Agni, para. 4). Meanwhile, the increasing integration of foreign cultures by Bangladeshi creators is impacting audience perceptions and lifestyles, as they normalize the use of foreign languages and practices. Despite containing valuable information for enhancing one's lifestyle, the content's effectiveness is significantly hampered by a significant imbalance in the ratio of beneficial to detrimental content. Mafia narratives often evoke emotional resonance in viewers, but paradoxically, they simultaneously present the criminal underworld's most notorious figures as heroic figures. The films or series like "K.G.F Chapter 1" and "K.G.F Chapter 2," along with "Animal," "Puspa: The Rise," "Puspa 2: The Rule," "Faarzi," "Mirzapur," "Aashram," and "Kabir Singh," represent a significant portion of Indian cinema that has garnered positive audience reception while also presenting controversial themes. The audience's preference for downloading Hindi-dubbed foreign films suggests a desire to comprehend the dialogue. This trend emerged through adapting Hindi media, including movies, dramas, cartoons, and television programs, to broaden its reach. For enhanced comprehension, audiences seeking to enjoy English, Turkish, Korean, or other films may opt for the Hindi dubbed version. In addition, while primarily focused on verbal and auditory communication, some individuals possess a basic understanding of written and grammatical structures.

Finally, the presence of political aggression in the film and series has demonstrably detrimental effects on the stability of the real world. The emergence of extreme aggression,

manifested in the use of local and foreign weapons (knives, kataris, guns, chains, blades, and others), has profoundly impacted societal norms. This has resulted in the widespread acceptance of criminal acts such as murder, kidnapping, robbery, and extortion, often intertwined with corrupt practices and extortion schemes that seem to be normal in daily life. The selection of both heroic and villainous characters by favorite actors and actresses influences audience perception, prompting them to emulate the chosen characters' behaviors within their respective acting styles. Along with, the social environment, including dress codes, social etiquette, nonverbal communication (gestures, postures, way of approach), and problematized elements (suicide, suicide attempt, teasing: so-called flirting, impudent behavior, drinking alcohol, drugs, cigarettes, bar culture, nudity, and vulgarity) plays a significant role in shaping teenage behavior. Besides, psychological impacts are not limited to young adults; they extend to middle-aged and older individuals as well. The phenomenon of excessive admiration for a fictional hero, often portrayed as a villain, can lead to negative societal consequences for the audience. The protagonists are drawn from the lives of individuals who emulate their admired heroes, but their actions have detrimental societal consequences. A correlation exists between character personality and audience affinity. Those who identify with the villain's traits are more likely to be fans of the villain. Conversely, those who resonate with the non-villain's traits are more likely to be fans of the non-villain. The most pressing issue is the potential for local creators to be incentivized to replicate existing content due to its popularity. To ensure consistent and effective storytelling, the filmmaker and television writer collaborate with a skilled scriptwriter to craft a compelling script and dialogue in its complete native form. Along with that, the newcomer and experienced cartoonist, graphic designer, and musician should take a vital role in preparing a well-presented and visualized cartoon that captures children to teenagers. This initiative will encourage children and teenagers to engage with and appreciate their cultural and linguistic heritage with special shows and cinemas or telefilm for children, puppet shows, and cartoons. Moreover, the enduring popularity of Sisimpur, Meena, and Moner Kotha, prominent television programs, and cartoons of before the 2010s, warrants consideration for their potential revival and adaptation to contemporary standards. The process of adapting foreign cartoons and television programs for children and teenagers involves a rigorous censorship process before they are broadcast domestically.

CONCLUSION AND RECOMMENDATION

The investigator and collaborator collaboratively construct a precise representation of the current situation, ensuring the study accurately reflects real-world occurrences. This approach aligns with mainstream media perspectives, which often offer diverse viewpoints. The study reveals that, while the general population in Bangladesh demonstrates minimal concern regarding the designated entertainment zone, the focus of the research centers on the contributions of younger generations. Tailored for a broad, sustainable audience, utilizing native language and engaging elements. Besides, the focus should be on the dissemination of knowledge and awareness regarding the application of foreign languages and cultures within various sectors, including higher education, the private and corporate spheres, government agencies, and non-governmental organizations, as well as the film industry (for specific purposes).

Promoting the dissemination of beneficial cultural elements through the use of foreign languages fosters a more comprehensive understanding of foreign knowledge. Understanding different language types can help bridge cultural divides, but it can also lead to mixed reactions from native speakers who are not accustomed to such linguistic diversity. Embracing one's inherent strengths and skillfully utilizing them can demonstrate a confident and assertive personality. To ensure cultural continuity, it is crucial to prioritize the promotion of native culture, encompassing all facets of Bengali society. To foster engagement and

connection with the native culture among younger generations, native makers should highlight their content.

In this case, a well-structured and engaging presentation, with credible information, will be most appreciated. Bengali village cultures exhibit a remarkable diversity of regional traditions, which deserve recognition and celebration. Certainly, the diverse cultural practices, including food habits, heritage, traditional village fairs (Grammo/Gramyo Mela), hospitality, music tastes, Rommo-Tarka, Kabigaan, Pala, and sports are facing extinction. A lack of emphasis on promoting the native language and its cultural richness discourages public engagement. To foster interest, native film/drama makers should prioritize the preservation and sustainability of the language, fostering a vibrant cultural infrastructure. To sum up, emphasizing cultural and linguistic identity fosters a sense of dignity. Hence, the linguistic and cultural distinctions of 1952 and the liberation war of 1971 were inextricably linked to the potential for national humiliation if a spirit of mutual respect and cooperation had not been fostered.

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