

Marketing through Cultural Intrusion: Who's Strategy?

Rubaiyat Shabbir¹

¹*Student of Master in Development Management and Practice – BRAC UNINERSITY.*

Abstract: *Bangladesh has its own culture from a long time. But the issue has been profaning due to misinterpretation of others' interests. This research has concentrated on different issues like invasion of culture, misguided national interests, etc. and tried to reveal the real life scenario. Actually no one except ourselves are to be An adequate number of recommendations are being provided at the end of the research to elevate the present status of the aforesaid phenomena.*

Keywords: *Marleting, Culture, Strategy, Business.*

1 Introduction

Youths are the key role players in promoting and maintaining cultural as well as national interests. The history of Bangladesh is the witness of the aforesaid statement. Youths have sacrificed their belongings, even their lives for the interest of the nation which could be observed in or before 1971. When this nation was formed as Bangladesh, it has structured its own culture along with its other national interests. But the cultural and national interests have been interacting with cross-culture of different nations and to some extent, the Bangladeshi culture and national interests have started losing its own boundaries. Many reasons are liable for this occurrence. It is the time to restructure and maintain the own existence in terms of cultural and national interests. An intervention has been going on, slowly, but deeply by dint of 'Marketing' to this segment and new tools have been using for 'positioning'. Youths are the pioneer victim of this type of interference in the light of culture.

1.1 Objectives

Objectives of this article lie in the consequent effects of issues and constraints affecting the cultural and national interests and pledges recommendations for well being of this Bangladeshi community. Emerging objectives of this article exposes the following.

- To identify what issues profane culture and national interests.
- To snap roles and responsibilities of the youth.
- To recommend propositions for elevation of their present status.

1.2 Methodology

Secondary data have been used in this research. The researcher has scrupulously reviewed the relevant credentials and other literatures. During the course of study the researcher discussed the issues with the experts to have clear insights of the issues. The overall analysis is based on qualitative judgment.

2 Finding and Discussion

2.1 *Culture-an overview*

Culture means what one nation is. It engrosses beliefs, norms, attitudes, cognitions, expressions of happiness, sorrows, tears, love, and so forth of a particular nation. It is one of the basic identities of nationality. Culture, is of two major types, material and non-material. Material includes tangible one where as the later involves intangible.

The study of culture is the study of all aspects of a society. It is the language, knowledge, laws, and customs that give that society its distinctive character and personality. In the context of individual behavior, culture can be defined as the sum total of learned beliefs, values, and customs that serve to regulate the individual behavior of members of a particular society. To understand culture, it is very essential to know the nature of culture.

- a. Culture is Dynamic: To fulfill its need-gratifying role, culture continually must evolve if it is to function in the best interest of a society.
- b. Culture satisfies needs: Culture exists to satisfy needs of the people within a society. The impact of culture on society is so natural and so ingrained that its influence on behavior is rarely noted. Yet, culture offers order, direction and guidance to the members of society in all phases of human problem solving.
- c. Culture is learned: Anthropologists have identified three distinct forms of cultural learning.
 1. Formal learning: Adults teach young members of the society.
 2. Informal learning: Children learn by imitating elders.
 3. Technical learning: Teachers instruct children in an educational environment.
- d. Culture is communicated: Culture is communicated to members of society through a common language and through commonly shared symbols. Symbols can be verbal or nonverbal.
- e. Culture is ritual oriented: Ritual is a symbolic activity consisting of a series of steps (multiple behaviors) occurring in a fixed sequence and repeated over time.
- f. Culture is shared: The elements of culture are shared or transmitted by four institutions.
 1. The family: To speak the truth.
 2. The religion institution: To perform prayers regularly.
 3. The school: To learn the role in the society.
 4. The mass media: To prevent AIDS by different methodologies.

2.2 *The tools to study culture:*

It is quite difficult to measure the cultural impact. Yet, a wide range of measurement techniques are used to study culture.

- Projective techniques focus motivation and personality, used by the psychologists, to draw conclusion about a defined community. Different psychologists have already warned that family ties are in danger due to the satellite culture.
- Attitude measurement methods focus the value judgments of social psychologists and sociologists to draw conclusion about a defined community. This community told that the students, and thus the young generation has been losing interest in reading. Field observation uses sampling and analysis (by statistical tools) to draw conclusion. It is the most scientific one and several researches have been conducted in this regard and the results put on show the negative impact instead of the positive one.
- Participant observations used by the experts to infer about a society by observing respondents in a group under a defined environment (such as student in the classroom). The teachers, though some of them belong to the same generation, can identify the change in the campus as well as in the class room. The observed attitude is totally different than general expectation.
- Content analyses focus on the verbal, written and pictorial communications (such as the copy and art composition of an ad) to draw conclusion about a society, or specific aspects of a society.

2.3 *Issues and elements that profane culture:*

Bangladeshi convention has been in practice uniquely, informally, from a long time beyond one can bear in mind, and formally from The Victory Day, 1971. But, regrettably, this uniqueness is in jeopardy due to two indispensable reasons, one is the satellite technology and the other one is a misinterpretation of SAARC.

Technology is itself is drastically essential for betterment but its exploitation and misinterpretation is suicidal. Again when SAARC was in action in the mid 80s, one of the objectives was to share the regional culture amongst its member countries. SAARC never wanted to mix up the culture of every region and of every community. But when cultural swap took place in this country, the uniqueness started to commonness.

The Bangladeshi have the full reverence the other culture. But when these assault the identity the Bangladeshi cannot but protect themselves with full aptitude. An instance can be provided about Indian culture. The researcher does not and cannot articulate that the Indian culture is unscrupulous, merely wants to say it is harmful for Bangladeshi nationality. The Indian culture, to every extent, is different than that of Bangladeshi culture. But it has been invading this culture since the government of People's Republic of Bangladesh has passed the concern law of sky technology in the early 90s. From that very day people of Bangladesh started to lose distinctiveness in terms of mindset and outward appearance, and thus an adequate part of Bangladeshi culture has been being distorted successively towards cross-culture and foreign culture.

Some people of Bangladesh, especially the younger generation, do not have the facts about the history and custom of this country. This leads them to rivet their own culture with the foreign one (Siddique, 2012). They tie 'rakhi' in the hand of other people in some of Bangladeshi own cultural observance like 'pahela boisakh' or 'pahela fulgoon'. In 'pahela boisakh' the youth made masquerade of different animals as a tradition which they learnt mostly from Bhutan's culture when the first SAARC cultural programs took place in the mid 80s (Ahmed and Rahman, 2012).

The traditional dress of this nation is quite sober but the sky culture has turned it into unrestrained and the continuation is still going on. The 'kumkum' sari or 'banti-bubli' kamiz are two instances of the many. Young girls couldn't take pleasure in their last EID without 'masakkali'. Boys wear 'orna' which is not only ridiculous but also shameful.

Serials in ZEE TV, SONY and STARPLUS have formed an illusion in Bangladeshi daily lives. These start from the evening and continue up to the late night. In these serials 'marketing' get preference than real life drama. In the language of marketing the exposer is termed as branding, find that all the characters wear dresses of same design all the time, no matter is it day or night, time of happiness or mourning, cold or summer and so on. If someone's son or daughter die, they appear in such a way that they are enjoying the death as similar to marriage or birthday party. But it is branding, what to do? The naive viewers do not understand the marketing of other nations' sari, ornaments and such items and believe that things are like these. But, unfortunately, other nations know that the process of marketing can also invade them and for that reason they do not permit Bangladeshi channels to telecast over there. Cable TV operators Association of Bangladesh (COAB) has been fighting with this issue but couldn't see the light of success. The programs in Channel I, ATN BANGLA, and so forth are of high quality in terms of standards and in terms of meeting the mental needs of the spectators. But these programs, may not be all, have been loosing viewers in this country. The impact is far beyond of one's thinking. The marketers of this country pay negligible charge in few popular programs and thus the shows get monotonous and the products get expensive, where other nations' products get cheaper day by day according to the economic theory of demand-supply (Shamim, 2016).

3 Conclusion

In the sectors of coal, gas, transit, water and so forth the youth should upheld the national interests because they are the main force of any nation. Though the Bangladeshi had a long tradition of conservativeness, the outward appearance is getting closer to other nations who are very much different in almost every aspect. Isn't it the high time to stop foreign invasion? Should the Bangladeshi keep them quiet and be a member of the journey to the damnation? Mustn't the society come forward to speak in favor of the country? Won't the nation fight back against all the evils? Oughtn't the intellectuals to put their pen for the sovereignty? If these questions are not answered now, the nation has to pay with the last drop of the valuable blood for their misdeeds.

4 Recommendations-

1. The youth should study more and more to be informed about the Bangladeshi culture.
2. The education system should be concentrated about the facts and not the fictions.
3. Moral and ethical issues should be informed and maintained from the early childhood.
4. Ethnocentrism should be upheld in the sphere of culture as well as national interests.
5. The macro elements like political, legal, economical, etc. should be restructured towards the betterment of the national interests.
6. The society's stakeholders', specially the youths should keep their vision, mission and objectives fixed in terms of retaining culture.
7. Cultural invasion should be discouraged by all the concerns.
8. Youth should avoid copying the other nations' culture.
9. Youth should concentrate only on the national interests in their way of development.
10. The mentality should be moderated to be patriotic.

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