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Article · May 2019

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New Media in Cultural Transmission: A Study on a Periurban Society of Bangladesh

Uzzwal Kumar Mondal*
Md. Sayeed Al-Zaman**

[**Abstract:** The present study deals with the role of new media in cultural transmission in the periurban society of Bangladesh. In recent times, technology-based new communication system is changing the traditional culture, particularly in the rising periurban society of Bangladesh. Because of immense economic and social-cultural contribution in national sphere, changes in the periurban area of Bangladesh demands careful observation. This study reveals how the inner societal mechanism and factors of the periurban society has been in a smooth transition because of the increasing influence of new media from the last few years. To answer the research questions, a deliberate physical survey has been conducted on a periurban society. Henceforth, the collected data has been analyzed, and sorted out the nature, tendency, and frequency of cultural transmission through new media. It has been found that periurban people are more prone to conversation through social media that let them to have recreation as well as significant behavioral change.]

Keywords: Periurban society, new media, cultural transmission, online, cultural transformation, communication.

Introduction

The emergence of new media and its flourishment in the second half of the previous century is one the most extraordinary phenomenon that has ever been taken place on earth. The modern technology provides with a lot of electronic communication apparatuses which are enlarging the route of public connectivity that interconnects the diverse cultures all over the world through the same conduit. In late 1980s, internet has been invented which lateris designated as "new media" (Straubhaar & Larose, 2004). It is the type of communication system mostly based on the use of neo-technological internet devices: smartphone, computer, notebook, tablet, etc. Social media, online newspaper, streaming sites, virtual reality, online gaming and so forth are the gifts of new media (Lister et al., 2009).

* **Uzzwal Kumar Mondal:** Assistant Professor, Journalism and Media Studies Department, Jahangirnagar University
** **Md. Sayeed Al-Zaman:** Executive Editor, Advanced Services for the People's Economy, Culture and Technology (ASPECT) Trust

Every human communication is the transmission of information, and every transmission of informationis the transmission of culture since every information is cultural. While culture transmit, it also to a certain degree transform the existing culture through either replacing or assimilating. Old media were broadly the transmitter of popular culture till the third quarter of the 20th century, but the reciprocity was too little. New media fill up the erstwhile gaps of communication, and now is working as a great conductor of culture.

Due to the effective two-way communication in new media, the communicators exchange their own cultures with each other, thus the existing culture change or modify. The urban area of Bangladesh is considered as the hub of new media users, and there the cultural interaction and change is rapid which is almost absent in the rural area. However, the changing pattern and process of cultural transmission through new media in the periurban area of Bangladesh is pretty much evident and cogent due to its social distinctiveness.

The Periurban society in a country has a huge significance as it is neither a complete urban society nor a rural one but a mix up where the urban culture meets rural culture. Grounding on the acceleration of new media exposureowing to low-costelectronic apparatuses, the transmission of culture from man-to-man and generation-to-generation is taking place in Bangladesh periurban society. Intracultural and intercultural communication contribute to the cultural change to happen. In this context, the audience and information transmission pattern shaped by new media is imperative to study. To understand the selected process of cultural learning and information transmission, a few relative research questions have been formulated to answer.

Research Questions
Direct human interaction is the most suitable occasion for transmitting cultural information, and the behavior change after the interaction is the utmost symbol of effective cultural transmission as well as transformation. Therefore, what sort of media transmit what type of culture, and how the people tend to receive and act upon on what type of contents that influence their learning and behavior pattern should carefully be studied. Additionally, people expose to what type of cultural information has also demand closer look to comprehend the user's choice and probable cultural affinity. Following these considerations, four research questions of the study have so far been determined:

RQ 1: Do most of the individuals engage in discourse and direct interaction with others through social media?

RQ 2: Do periurban people use new media mostly for entertainment purpose?

RQ 3: Is global culture than other national or local culture transmitted more through new media?

RQ 4: Is behavioral change through direct interaction most remarkable social learning?

Literature Review

New Media

Media can be categorized as old media and new media. Old media comprise with the traditional forms of media: print and broadcast. Manovich (2001) opines that new media is "new" in real sense, popularly known as 'internet-based media platform like social networks: Facebook, Twitter, blog, online newspaper, streaming sites: YouTube, Daily motion, artificial or portable reality: virtual reality (VR), augmented reality (AR); new media devices are computer: laptop, desktop, portable memory: HDD, SDD, CD, DVD, smart devices: smart phone, tablet, etc. The two differences between new and old media are: (a) new media is more user friendly and handy than the old one; and (b) new media is more interactive platform where feedback and impact is immediate unlike the old media (Flew & Smith, 2011). New media helps to disperse thoughts, ideas, beliefs, values, norms, attitudes through its power of immense interconnectivity. Owing to its easy access and audience equality, the number of new media traffic is on rapid growth. However, it often has been hypothesized that such trend of new media usage would increase the chance of intense phatic culture (Miller, 2008).

Periurban Society

The term "periurban", often called "rurban" or "hinterland", refers to the area that surrounds the urban area and outside of the suburb, which is ascending from the rural area towards urban but not fully one, rather a mix up. Rural culture and societal factors meet with urban's in periurban area. It also can be described as the geographical interface between city and village or as the rural-urban changing zone where urban and rural culture mix and clash (Laquinta & Drescher, 2000). Although over time the residences may be built in alike more urban, "these areas often retain distinct identities and even traditional chieftaincy structure (Simon, 2006). The periurban society of Bangladesh structurally and characteristically often differs with the periurban society of the wealthy countries. The community used to practice distinguishable culture among them apart from those of rural and urban. According to Haque (1985), periurban in Bangladesh constitutes of small towns those have some influence on the adjacent small towns. The communities live outside the boundary of core urban without having the proper characteristics of rural. "The villages and 'the way in which people go about their business appears to be fairly rural,

but actually they are exposed to a considerable degree of urban influence" (Huque, 1986:959).

Cultural Transmission

Culture is a learnt thing. It varies from individual to individual, community to community, country to country, and it is not something static rather like a flowing river that changes time to time. Culture is what an individual or group of people do and share. It is a set of various material and abstract factors: norm, behavior, attitude, dress, food, celebration, occasion, relationship etc."Values are abstract ideals, while norms are definite principles or rules which people are expected to observe" while "norms represent the 'dos' and 'don'ts' of social life" (Giddens, 1993). The term "cultural transmission" or "cultural learning" is generally used to refer the process of learning and passing information and culture. The course of culture is not something inherent. Socialization process influences the cultural learning of an infant right after the birth and thus a child acquires his or her own culture that is called "enculturation" (Haviland, 1999).

Culture can be transmitted from individual to individual, generation to generation, community to community or culture to culture. In pre-modern era, this transmission was possible through storytelling, public rhetoric and conversation (Cavalli-Sforza& Feldman, 1981). Later in the age of old media, it happened with the help of books, films, radio, newspaper, televisions, and other traditional forms of communication. Due to technological advancement and rapid growth of interconnectivity in contemporary time, cultural transmission is taking place through new media (Beer, 2013). Reed (2010) argues three features should every successful cultural or social learning has: (1) a change in understanding has taken place in the individuals involved; (2) this change goes beyond the individual and becomes situated within wider social units or communities of practice; and (3) occur through social interactions and processes between actors within a social network.

Theoretical Framework of the Study

In social context, a group of people usually shares few common features of culture among them. Nowadays, a newer culture can able to enter a society through the advantage of media. In mediated communication, cultural exchange is inevitable. Henceforth, communication plays an important role in cultural transmission, modification and reshaping. It prepares the atmosphere of exchange of thoughts, ideas, values, attitudes and other abstract cultural components, and establishes

intercultural connectivity and proximity. The homogeneity of cultural elements establishes effective communication. As a social being, every individual unlike other species learns from other social agents as a part of socialization process. However, the importance of these agents was ignored in social learning in previous times (Bandura, 1962).

Social learning theory posits that individuals learn from each other through communication. These communications can either be verbal or non-verbal. Individual tend to observe others while communicating. The process of observation is not merely confined into the act of seeing, or from a visual sense. Rather observation from a wide perspective includes every communicative pattern of others: intonation, connotative meaning of phrase and words, others' attitude and way of talking and thinking, etc. The observation, there after imitation and modeling which is a cognitive process (Bandura, 1977).

Social Learning Theory (SLT) is designated as a bridge between cognitive and behaviorist theories as it encompasses attention, memory and motivation. Bandura (1977) determines three basic models of the observational learning: live model (where people learn from a physical person performing a behavior); verbal instruction model (where people learn from verbal descriptions of behavior); and symbolic model (where people learn from either real or fictional character demonstrating the behavior most prominently via media).

The observational social learning has four functions, as Bandura posits, are influential in social learning: attention, retention, reproduction and motivation. Attention is the primary stage where individual get involved with others and pay attention to the model from whom he would learn. Through the experience of communication, in retention stage, individual notes some key behaviors in his memory and remember those. Practicing the retentive memory repeatedly is reproduction. In the last stage, he is motivated by the practiced behavior and repeat it further (Bandura, 1977).

In three circumstances an individual tends to observe and imitate others: (a) imitate when he is uncertain; (b) imitate the majority; and (c) imitate if better (Laland, 2004). Communication through new media in the absence of face-to-face (FTP) interaction is somewhat difficult to comprehend how the learning process would work. In this regard, users as learners in cyber space observe their models' features, and copy those. Due to scope of high interaction and intense networking, the models as well as learners are often more available in virtual space than the real space so do the social learning.

Methodology of the Study
Sources of Data
The data for this study is mainly based on primary source. But to develop theoretical framework, determine the relevant methodology and analyze the primary data, the secondary sources have also been used widely. Books, articles, journals and other necessary documents belong to this category. Therefore, a combination of both primary and secondary sources of data has been used in the study, but emphasis has been put on the primary data collected from the research area through a questionnaire survey and direct interview with the respondents.

Study Area
Islamnagaris a typical periurban area located in the outskirt of Savar, an important industrial zone located in north-western area of Dhaka, which represents the periurban society of Bangladesh as it has almost all the characteristics to be a perfect periurban. This area has been selected as the study area. The study has presented with the necessary depictions like in what scale do the people use new media, who is deriving the information with what persuasion, how the information is spreading among the people, what changes these bring to them, how they get motivated along with the answers to the fundamental research questions.

Population and Sample
A preliminary survey has been made to perceive the characteristics and internal orientation of the people's lives and habits of the study area. It has been found that diverse categories of population are there. Following simple random sampling method 165 respondents has been selected as samples. They are the respondents and has been asked questions according to the questionnaire.

Methods of Data Collection
In this research, an interview method with a questionnaire has been followed to collect data. The questionnaire has been pre-tested before finalization. By nature, it has been structured and close-ended. Besides these methods, in-depth discussion with the respondents has been done to make the research more rigorous, fruitful and informative.

New Media in Cultural Transmission
Bangladesh, from last two decades, is going through a rapid industrialization and currently passing the traditional society, at the same time moving towards modernity. The growth of national economy bring prosperity in many sectors including technology. As a developing country, a technological diffusion has already been taken place roughly during the

1980s and 1990s in Bangladesh. Welcoming the internet as a medium of communication, the population got a chance to be connected with the world information flow and communication network.

Society'sintense change isevident in present Bangladesh. Economic and social reasons put impacts on individuals' lives. People are moving towards city and urban outskirts because of employment. Full pace of the growth of cities makes periurban an important place since most of the inhabitants in such areas are workers and involved in direct production. They share some common purposes, build a different community that conflicts with both rural and urban, and practice some distinguishable cultures. New media nowadays has been entered these communities throughout Bangladesh and make a change happen in their everyday lives. Some often such changes are rather permanent and exclusive.

New media has few unconventional features: it is easy to reach and easy to use, effective, has immediacy and two-way communication scope, democratic, and so on. For these reasons, growing popularity of new media is lagging behind old media (Lister et al., 2009). The scenario is no different in Bangladesh as a developing country both economically and technologically. Diffusion of innovation and usage of new media spread across the country heavily. People from all economic classes can access to internet and cheap new media devices such as smartphone, tab, and freely participate in transmitting culture from person to person within own culture and between cultures which eventually leads to cultural metamorphoses.

Culture however changes through human interaction. Interaction depends on communication between or within groups. Change in culture is inevitable. A static culture is a moribund culture (Alam, 2013). Culture changes over time in various methods and ways. A few major reasons of cultural change are: innovation, diffusion, cultural loss, acculturation, genocide and directed change. In modern time, culture is being diffused largely because of random cultural interaction, and cultural loss prepare a pot to happen cultural syncretism which leads to gradual cultural change where acculturation hugely modify and renew the cultural traits (Haviland, 1999).

Culture surrounds every aspect of human lives. It is a cluster of a various number of phenomena of what people do, believe, wear, practice, follow etc. Culture has been blossomed from the dawn of human civilization and in a various way it flooded every corner of human lives. Cultural transformation that cause cultural change usually leads a community in a position of better adaptation of what is goods and modern letting the obsolete go. However, catching up with new innovations on a regular basis is the prime characteristics of a living culture.

Five categories of people can contribute to transforming a society: innovators, early adaptors, early majority, late majority and laggards. Innovations at first are adopted by early majority, and gradually it has been started to descending down wards through the human channel. Thus, a new facility in a society is consumed that later advance the societal factors either in forward or backward or in both directions simultaneously (Rogers, 1962).

Data Analysis

Three forms of new media have been identified those are widely used in periurban society of Bangladesh, namely social media, online news sites, and games. Beyond these dominant media forms, the usage of few other media includes e-library and web portals, professional emailing, etc.can also be seen although those are relatively insignificant. Through new media, periurban people tend to consume four prevalent types of contents: news, conversation, video (including audio-visual media), and audio. Analysis of the collected data has been presented in tables with relative frequencies (row percentage and column percentage) to compare the variables. It has been seen that social media is the most widely used media while conversation with peers is the most preferable service to exploit (see Table 01).

Table 01: Types of new media and contents

			New media contents					Total
			News	conversation	video	audio	other	
Types of new media	social media	Count	22	62	11	0	2	97
		% within used media	22.7%	63.9%	11.3%	0.0%	2.1%	100%
		% within contents	52.4%	82.7%	33.3%	0.0%	15.4%	58.8%
	online news	Count	9	0	1	0	0	10
		% within used media	90.0%	0.0%	10.0%	0.0%	0.0%	100%
		% within contents	21.4%	0.0%	3.0%	0.0%	0.0%	6.1%
	game	Count	0	1	7	0	5	13
		% within used media	0.0%	7.7%	53.8%	0.0%	38.5%	100%
		% within contents	0.0%	1.3%	21.2%	0.0%	38.5%	7.9%
	all	Count	11	12	11	1	4	39
		% within used media	28.2%	30.8%	28.2%	2.6%	10.3%	100%
		% within contents	26.2%	16.0%	33.3%	50.0%	30.8%	23.6%
	other	Count	0	0	3	1	2	6
		% within used media	0.0%	0.0%	50.0%	16.7%	33.3%	100%
		% within contents	0.0%	0.0%	9.1%	50.0%	15.4%	3.6%
Total		Count	42	75	33	2	13	165
		% within used media	25.5%	45.5%	20.0%	1.2%	7.9%	100%
		% within contents	100%	100%	100%	100%	100%	100%

(Source: *Field data, 2017*)

Social media is invading the lives of the periurban people slowly and subtly. In the periurban society of Bangladesh, social media is a revolution-like diffusion of new media that includes social networking sites like Facebook, Twitter and Blog, video streaming sites like Youtube and Dailymotion, and smartphone communication applications like Whatsapp, Viber and Imo. A bulk of the users of new media use social media either for communicating with their mates or get updated with recent information, and often to enjoy audio-visual contents from a number of online streaming sites. 62 (63.9%) of the total social media users tend to communicate with their acquaintances through online chatting. Chatting is also the most preferred service (45.5%) of all.

Maintaining communication with others is a popular activity done by the periurban people and in present time the rate is increasing at a good pace. Some reasons behind this circumstance can be illustrated with probable explanation. Firstly, as a developing area, the internal composition of periurban is changing regularly which diminish the public spaces such as tea stall, social gathering, local programs etc. As a consequence, people choose to maintain their regular communication and gossip through the available way: social media.

Another plausible reason is, periurban society is a kind of society which go through huge transition—from rural to urban, pre-modern to modern, collectivistic to individualistic. In an individualistic society, individual freedom of people is ensured, besides public cohesion and face-to-face communication is weakened due to various reasons, one is technological development and change in communication patterns.

Hence, nowadays, people feel comfortable in mediated communication rather than physical communication. This drives people to engage in virtual reality specifically social media and mediated communication. These communications, in most cases, are becoming merely the "phatic communication", communication which aimed at maintaining relationships rather than passing along information or saying something new (Griffin, 2012).

New media is occupying periurban communication sphere and establishing a network-based society where individuals are connected to each other not by means of physical communication but a virtual one. The exchange of information by virtue of internet is increasing which helps in the formation of public opinion particularly among the youth community (Khan, 2013).

Table 02:Types of cultural information and consumption pattern

			Learned Topic						Total
			politics	social behavior	religion	lifestyle	recreation	other	Total
Types of New Media	social media	Count	9	32	1	18	32	5	97
		% within used media	9.3%	33.0%	1.0%	18.6%	33.0%	5.2%	100%
		% within learned topic	40.9%	80.0%	50.0%	50.0%	57.1%	55%	58.8%
	online news	Count	5	1	0	3	1	0	10
		% within used media	50.0%	10.0%	0.0%	30.0%	10.0%	0.0%	100%
		% within learned topic	22.7%	2.5%	0.0%	8.3%	1.8%	0.0%	6.1%
	game	Count	0	0	0	2	11	0	13
		% withinusedmedia	0.0%	0.0%	0.0%	15.4%	84.6%	0.0%	100%
		% within learnedtopic	0.0%	0.0%	0.0%	5.6%	19.6%	0.0%	7.9%
	all	Count	8	7	1	12	9	2	39
		% within usedmedia	20.5%	17.9%	2.6%	30.8%	23.1%	5.1%	100%
		% within learnedtopic	36.4%	17.5%	50.0%	33.3%	16.1%	22.2%	23.6%
	other	Count	0	0	0	1	3	2	6
		% within usedmedia	0.0%	0.0%	0.0%	16.7%	50.0%	33.3%	100%
		% within learnedtopic	0.0%	0.0%	0.0%	2.8%	5.4%	22.2%	3.6%
Total		Count	22	40	2	36	56	9	165
		% within usedmedia	13.3%	24.2%	1.2%	21.8%	33.9%	5.5%	100%
		% within learnedtopic	100%	100%	100%	100%	100%	100%	100%

(**Source:***Field Data, 2017*)

Most of the periurban individuals (33.9%) use new media as a tool of entertainment, for recreational purpose as well as to spend their leisure hours (see Table 02). In this regard, gaming is the most suitable platform for the largest group (84.6%) to extract pleasure from. Besides, a large share of people uses online news sites to learn political information (80%). Social media users learn social behavior and derive recreation at a similar rate (33%).

However, it is to mention that most of the lower educated people belong to this group who use new media, especially social media merely in search of entertaining contents. Grown up people, mostly teenagers and children play video game for the same purpose. On the other hand, educated people learn mainly social behavior and lifestyle using new media. An educated individual has more learning and perceiving capacity than an uneducated or lower educated individual.

Users in periurban Bangladesh learn social behavior in a large scale through social media. In addition, social media that most of the periurban people use includes Facebook as a direct communication media and Youtube as anentertaining as well as educative video streaming site. Recreation is another main purpose to use new media. It is necessary to mention that because of rapid urbanization in these areas, periurban is

losing its previous forms of entertainment and interactive public spaces, such asstalls, fairs, local cultural festivals etc.

Lifestyle learning from new media is to be noted because it is an important aspect of culture. When someone is somehow taught by alien lifestyle, and import and mix it with the existing culture, it could possibly force the culture to be changed. It has been thought that middle class people are the foremost holder and nurturer of the dominant religion of a state, but among the periurban middle class, who are the important contributor to national economy, the religious consciousness is being reduced gradually, perhaps because of the changes in other cultural factors—norms and values of individuals. Data indicates that the periurban people are getting politically conscious and use new media as a source of political contents now-a-days. Apart from merry-making purpose, use ofnew media in learning social behavior and lifestyle has undoubtedly a great significance in people's live.

Table 03: Types of New Media and Culture Received by User

| | | | Types of transmittedculture | | | | |
			global	national	local	all	Total
Types of new media	social media	Count	29	39	9	20	97
		% within used media	29.9%	40.2%	9.3%	20.6%	100%
		% within transmitted culture	55.8%	79.6%	75.0%	38.5%	58.8%
	online news	Count	6	1	0	3	10
		% within used media	60.0%	10.0%	0.0%	30.0%	100%
		% within transmittedculture	11.5%	2.0%	0.0%	5.8%	6.1%
	game	Count	8	2	0	3	13
		% within used media	61.5%	15.4%	0.0%	23.1%	100%
		% within transmitted culture	15.4%	4.1%	0.0%	5.8%	7.9%
	All	Count	6	7	2	24	39
		% within used media	15.4%	17.9%	5.1%	61.5%	100%
		% within transmitted culture	11.5%	14.3%	16.7%	46.2%	23.6%
	other	Count	3	0	1	2	6
		% within used media	50.0%	0.0%	16.7%	33.3%	100%
		% within transmitted culture	5.8%	0.0%	8.3%	3.8%	3.6%
Total		Count	52	49	12	52	165
		% within used media	31.5%	29.7%	7.3%	31.5%	100%
		% within transmitted culture	100%	100%	100%	100%	100%

(Source: *Field Data, 2017*)

A large amount of global culture (31.5%) is entering the periurban society from outside through games (61.5%) and online news (60%). Besides, social media is purveying national culture widely (40.2%) along with global culture (29.9%). All sorts of media tend to carry all three kind

of cultural information: global, national, and local as the participants say (see Table 03).

Imported culture from outside through interaction is an important factor of cultural change in the age of media revolution and human communication. Social media, here in, is a good transmitter of local, national and global culture. Chart-02 shows the categories and propensities of cultural transmission and transmitted culture received by new media users. Global culture, mainly the cultural concepts comes from Western countries, are prevailed in this transmission process whereas the users of social media, online news sites, games, moreover all the forms of new media, are engaged in receiving exotic often transnational culture via new media contents.

National culture is being transmitted at a high amount through social media as most of the users are connected to the people within the national boundary. Online game is a wonderful platform that make possible a distinctive virtual pseudo-reality based global communication. Multiplayer Online Games (MOG), Massively Multiplayer Online Games (MMOG), Massive Multiplayer Online Role playing Games (MMORPG) etc. are the most popular form of online gaming which carry global and multiple culture (Brian and Peter, 2005). In the periurban society of Bangladesh, these types of online games put the same impact on existing culture.

Local culture, the core culture of the periurban community moreover the basic nature of the periurban culture is facing some struggle due to entering global culture easily into the society through the advent of new media. So, smooth but effective replacement of existing culture in periurban is becoming possible because of such cultural transmission.

Table 04: Types of New Media and Changes from Learning

			Changes from learning				
			behavioral	relational	Social values	other	Total
Types of new media	social media	Count	50	3	31	13	97
		% within used media	51.5%	3.1%	32.0%	13.4%	100%
		% within changes	61.7%	42.9%	66.0%	43.3%	58.8%
	online news	Count	4	0	4	2	10
		% within used media	40.0%	0.0%	40.0%	20.0%	100%
		% within changes	4.9%	0.0%	8.5%	6.7%	6.1%
	game	Count	7	0	0	6	13
		% within used media	53.8%	0.0%	0.0%	46.2%	100%
		% within changes	8.6%	0.0%	0.0%	20.0%	7.9%
	All	Count	17	4	12	6	39
		% within used media	43.6%	10.3%	30.8%	15.4%	100%
		% within changes	21.0%	57.1%	25.5%	20.0%	23.6%
	other	Count	3	0	0	3	6

		% within used media	50.0%	0.0%	0.0%	50.0%	100%
		% within changes	3.7%	0.0%	0.0%	10.0%	3.6%
Total		Count	81	7	47	30	165
		% within used media	49.1%	4.2%	28.5%	18.2%	100%
		% within changes	100%	100%	100%	100%	100%

(**Source:** *Field Data, 2017*)

Of the total respondents, 49.1% report that they perceive behavioral change after using new media. Gaming (53.8%) and social media (51.5%) contribute most in this process (see Table 04). People of the periurban is broadly affected by psychological change with the invasion of new media, and new media contents subtly set colony in users' mind. All media do not necessarily cultivate, disseminate and conduce the same changes in individuals.

However, social media mostly incite the behavioral factors and social values of the periurban society. Social media and games mostly influence user's behavior towards change. Online game is an effective tool in constructing and altering gamer's personality (Brian and Peter, 2005). It is predominantly adopted and exercised by teenager and educated group of people.

Online massive multiplayer games incite the imagination and compels the users to involve in a pseudo-realistic world where everything of material world, such as: family, relatives, house, society, city, food, hunger, lust etc. are present but virtually rather than tangibly. As a result, the users' motivation towards the pseudo-life increase which distract them from real life and cause a huge shift in their behavioral psychology.

Some online gamers who are mainly the juveniles ofthe periurban society, demonstrate that except the study hours they do nothing but play online games making some small groups or 'clans' and these groups engage in fighting with each other. These games connect world gamers in a same fighting platform that often favorable to implant racism among the users.

Growing as well as educated people are considered as the changemaker and carrier of perceived cultural change in the periurban society because of their ability and willingness to accept a new culture, and in as much as they are the most vivid and energetic folks so they spread the received culture exceedingly and effectively through communication. Behavioral changes often lead to the changes in relationship dynamics. Such changes affect the social values and norms.

The periurban people who spend a good amount of time in their social profile usually becomemore alienated from social environment, move towards a digital cyberspace that change the context of communication from physical to virtual; such circumstances weakened the social cohesion

and integration. Spending excessive time in internet cause compulsive behaviors and depression (Lichtenstein et al., 2015). Due to economic reason, periurban people are busy in their workplaces as most of them belong to working class. Rise of individual income level and standard of life associates them with modern technological apparatuses.

Changes in mental orientation of individuals broadly leads to change in subcultures. Such changes construct new ideologies, norms, values, attitudes, behavior, tastes, and relationship dynamics (Holleman, 1964). New media is becoming the pioneer and participant in such socio-cultural changes in the periurban society of Bangladesh.

Discussion

Relative frequency table illustrate how new media works in periurban society of Bangladesh. As we have seen in Table-01, individuals tend to engage more in conversational dialogues with others through social media. Often this strategy is only to preserve their relationships with peers and/or to build new connections. Therefore, occasionally, they involve into 'phatic communication'. Following the second research question of the study, periurban users of new media as we have observed (see the discussion of Table 02) are more prone to recreation than any other. Global culture unlike national or local culture is the most transmitted culture by periurban people through new media (see detailed discussion of Table 03). Furthermore, these cultural transmissions highly influence individuals and make change in their behavioral pattern. The overall process of cultural learning seems subtle but effective as individuals, as they think, feel palpable changes around and within themselves after using new media. This is a response from cultural transmission as they are found to be positively engaged with their peers.

The collected data and data analysis delineate that a good amount of culture, cultural knowledge, ideas, ideologies and behavior is transmitted from one person to another by the means of interpersonal or group communication that are being taken place in virtual reality of new media. One's behavior, belief and ideologies can now easily be transmitted through first hand contact with another individual via new communication system. Global culture is occupying a large space in these cultural transmission process as more people are involving in acquiring worldwide culture through the benefit of digital communication which often resulting the cultural variation in society and often importing alien culture which threaten the local one.

National culture is very common what people share and get over new media communication and information system. Although the goodness of

new communication is understood and acknowledged by young community. In another way, digital communication is preparing the periurban society a conflicting zone of reactionary and progressive people. Aged and traditional inhabitants are more conservative about such mediated communication as they take the culture of youngsters in declination. When existing abstract culture is incompetent to the material change, a state of discontent arises known as "cultural lag" (Ogburn, 1957), what to some extent the periurban society of Bangladesh is enduring nowadays.

Cultural changes do not necessarily follow the same pattern all the time. Rather, such changes seem different from time to time grounding on several prime factors: technological, economic and social phenomena. Henceforth, change in any part of the cultural pattern may create resentments and disturbancein the other closely related parts, and adjustments between these parts eventually restore harmony in society. So, the emerging cultural discontents within the periurban society caused by essentially new mediated communication system is a temporary one which will be healed with time. Abundance and cheap devices bring new communication very close to the people in such an area. Internet as digital network and cyberspace is adored by users and used as a scope of enjoyment and utilizing leisure, often addictively. People in the periurban society, now-a-days, are driving themselves towards a moving culture deriving and transmitting new cultural traits and replacing the existing one.

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