Social Stratification and Youth Subculture: A Sociological Study on the Students of Higher Educational Institutions in Dhaka

This Advanced Research Thesis Is Submitted to the Department of Sociology in Partial Fulfillment of the Requirement for the Degree of the Masters of Social Sciences (M.S.S.)

Submitted By:

Examination Roll No: 4162; Registration No: Ha-5678

Masters of Social Sciences (M.S.S.) Examination -2013

Second Semester, Session: 2012-2013

Date: December 3, 2014

ACKNOWLEDGEMENTS

It is to say that, to complete this thesis paper as a partial requirement for the degree of the Masters of Social Sciences (M.S.S.), there were some persons, without the help of them, it was impossible for me to complete it.

I hereby acknowledge my gratitude first of all to my supervisor, for her support, guidance, kindness and patience. Without her perceptive direction and assistance, this research would not have been completed.

Next my sincere thanks to my friend Loban Rahman and Juwel Rana to help me in data collection.

I would like to pay thanks to the respondents of both public and private universities of Dhaka who were willingly participated in this research and shared their views and opinion with me. Without their support and sharing of their social and economic backgrounds and life style factors, the study could not be possible to complete at all.

Finally thanks to all the seniors, friends for their constant support for everything.

ABSTRACT

The present thesis is a study on youth subculture of higher educational institutions in Dhaka city. The mainstay of this study is to find out social class based youth subculture of public and private university students. Youth subculture has been analyzed according to Pierre Bourdieu's concept of social class and capital. Findings of this study delineate that the students of public and private universities have formed a social class based distinctive youth subculture. Following both qualitative and quantitative research methodology this youth subcultural practices have been explored.

Table of Content

Contents

LIST OF TABLES

List of Figure

CHAPTER ONE

Introduction

1.1 Introduction

This monograph is about the relationship between social class and youth subcultural formation. In order to explain the relationship between this two concepts respondents from public and private universities of Dhaka has taken. Pierre Bourdieu's class analysis procedure has been pursued for understanding the relationship between social class and youth subculture formation. This study found that the youth formulates their own subculture that has association with their parent's social class.

1.2 Statement of the Problem

Social stratification refers to a system by which a society ranks categories of people in a hierarchy. Social class is one of the significant ways for understanding this hierarchy. Social class can generate diversified systems is a society. One of the systems that social class creates is formation of subculture. Subculture may be several types. In this thesis Social class and youth subcultural formation have been identified.

1.3 Rationale of the Study

Social class is a very customary concept in sociology. Functions of social class are numerous. As a researcher and a member of the youth I felt the need to explore the effects of social class in the formation of youth subculture Moreover to understand the nature of social change in Bangladesh the study on youth is important because youth are regarded as catalysts for bringing social change.

1.4 Objectives of the Study

The basic objectives of this study can be mentioned as below:-

- To learn about function of social class.

- To understand the nature of youth subculture.

- To examine the relationship between parent's social class and youth life style factors.

1.5 Research Questions:

1. Does different social class create different youth subculture?

2. Does parents' occupational class affects youth life style?

3. What kind of youth subcultural practice exists in higher educational institutions in Dhaka?

1.6 Operational Definitions of the Concepts

Social Stratification:

Stratification derives from the geological concept of strata - rock layers created by natural processes. In Sociology, stratification describes the way in which different groups of people are placed within society. It is a system by which society ranks people in a hierarchy .The status of people is often determined by how society is stratified - the basis of which can include; wealth and income (this is the most common basis of stratification), social class, power, ethnicity, gender, political status, religion, occupation (e.g. the caste system in India). Social stratification

is a hierarchy of positions with regard to economic production which influences the social rewards to those in the positions. Different kind of social stratification have existed throughout the history namely, slavery (involving great social inequality and the ownership of some persons by others), estate (in which peasants are required by law to work land owned by the noble class in exchange for food and protection from outside attacks), caste (in which an individual is permanently assigned to a status based on his or her parents status). The term most commonly relates to the socio-economic concept of class, involving the "classification of persons into groups based on shared socio-economic conditions ... a relational set of inequalities with economic, social, political and ideological dimensions." Social stratification is based on four basic principles: 1. Social stratification is a trait of society, not simply a reflection of individual differences; 2. Social stratification carries over from generation to generation; 3. Social stratification is universal but variable; 4. Social stratification involves not just inequality but beliefs as well.

In modern Western societies, stratification is broadly organized into three main layers: upper class, middle class lower class each of these classes can be further subdivided into smaller classes.

Social class

A social class in one or two or more broad groups of individuals who are ranked by the members of the community in socially superior and inferior positions. A social class is a group of people who share a similar economic position in society based on their wealth and income. Class is essentially, therefore, an economic stratification system.

Youth

Youth is best understood as a period of transition from the dependence of childhood to adulthood's independence. That's why, as a category, youth is more fluid than other fixed age-groups. Yet, age is the easiest way to define this group, particularly in relation to education and

employment, because 'youth' is often referred to a person between the ages of leaving compulsory education, and finding their first job. The meaning of the term 'youth' varies in different societies around the world. Several UN entities, instruments and regional organizations have somewhat different definitions of youth, which the United Nations secretariat recognizes. The following table summarizes these differences.

Table 1**: Different definitions of Youth**

Entity/Instrument/ Organization	Age	Reference
UN Secretariat/UNESCO/ILO	Youth: 15-24	UN Instruments, Statistics
UN Habitat (Youth Fund)	Youth 15-32	Agenda 21
UNICEF/WHO/UNFPA	Adolescent: 10-19, Young People: 10-24, Youth: 15-24	UNFPA
UNICEF /The Convention on Rights of the Child	Child until 18	UNICEF
The African Youth Charter	Youth: 15-35	African Union, 2006

Definition of youth perhaps changes with circumstances, especially with the changes in demographic, financial, economic and socio-cultural settings; however, the definition that uses 15- 24 age cohort as youth fairly serves its statistical purposes for assessing the needs of the young people and providing guidelines for youth development.

Culture

Culture is an aggregate of the learned beliefs, attitude, values, norms and customs of a society or group of people, shared by them and transmitted from generation to generation within that society. Culture, to some, is a complete way of life. Culture too changes with time. Society that develops the culture is continuously being exposed to new experiences. Also society or group of people is not fixed body of people. Culture is what makes up a society's expression, both through material things and beliefs.

13

Subculture

A subculture is a cultural group within a larger culture, often having beliefs or interests at variance with those of the larger culture." The study of subcultures often consists of the study of symbolism attached to clothing, music and other visible affectations by members of subcultures, and also the ways in which these same symbols are interpreted by members of the dominant culture. According to Dick Hebdige (1981), members of a subculture often signal their membership through a distinctive and symbolic use of style, which includes fashions, mannerisms, and argot.

Youth Subculture

A youth subculture is a youth-based subculture with distinct styles, behaviors, and interests. Youth subculture is a minority youth culture whose distinctiveness depended largely on the social class and ethnic background of its members. The main theme in the sociology of youth subcultures is the relation between social class and everyday experience.

1.7 Scope of the Study

In the context of Bangladesh, little attention has been given on such area of research specifically on youth culture and its relationship to social class. Most of the studies in Bangladesh are on social class structure. Researcher believes this study will be a platform from where the relevant researchers can start studying further on finding several aspects of social class and youth subculture.

1.8 Limitations of the Study

As research on youth subculture and class is less explored in the context of Bangladesh, there were many constraints that hinder attaining in-depth knowledge.

Some of the major constraints are as follows:

- Lack of availability of relevant literature in the context of Bangladesh was the main hindrance of this study.

- For time constraints and lack of funding, this research lacks highest academic precision

- Only fourteen public and private universities of Dhaka city and 200 respondents from these were surveyed. The sample is too small to make a significant conclusion about the study.

1.9 Layout of the Study

Researcher organized the whole monograph into seven chapters as follows:

➢ Chapter one details the introduction of the study including the statement of problem, rationale of the study, operational definitions of the concepts and its objectives, scope and limitations.

➢ Chapter two discusses about the emergence of the concept subculture in the context of USA and UK and later its implications in the field of sociology

➢ Chapter two discusses about the emergence of the concept subculture in the context of USA and UK and later its implications in the field of sociology

➢ Chapter three illustrates theoretical and conceptual framework followed by the conceptual framework of the study. It identifies the relevant research approaches and theories that fit with the existing study materials.

➢ The Chapter four contains the methodology that researcher have used. The study site, study population, sampling procedure, study instrument, pilot test, techniques of data collection, reliability and validity, in a word the overall methodological procedure has been discussed in this chapter.

➢ Chapter five presents the results of the study.

➢ Chapter six includes the discussion about the results.

➢ Lastly chapter seven concludes the thesis with overall assessment of this study.

1.10. Conclusion

In this chapter, I shed light on the overall research work including the statement of the problem, rationale of the study, operational definitions of the concepts, objectives and scope of the study as well as the significance of the study. I have also explained the unavoidable and unintentional limitations of my research.

CHAPTER TWO

Review of Literature

Review of Literature

Subcultural studies emerged out of two distinct sociological traditions. The earliest subcultural studies were carried out by sociologists at the University of Chicago from the 1920s to 1940s. In Britain a subcultural approach for studying working-class youths was developed in the late 1960s and 1970s at the Center for Contemporary Cultural Studies (CCCS) (Williams 2007: 572-593). In the following section, I discuss the development of youth sub-culture as a distinct research area in the West.

Sociological traditions

American subcultural studies

The 'Chicago school' and functionalist theories of strain build the American tradition of subcultural studies. The Chicago school embodied a tradition of American sociology. This tradition spread from the early 20th century until the 1950s. Following an ecological model of society in equilibrium and on the acceptance that subcultures in the US rose in part as a consequence of urbanization. Parks (1925 cited in Williams 2007: 573) stressed on collective lifestyles, the significance of moral order and social control within groups. Youth subcultures in the USA predominantly were concentrated on the deviant aspects of youth. Chicago faculty and students in urbanism, culture and deviance typified this. According to Williams (2007:573) US model of delinquency challenged the ecological model of society in equilibrium. The subculture concept became suitable in explaining social pathologies. Subcultures were recognized as relatively separate social subsystem within a larger social system and culture. Subcultural research emphasized ethnic enclaves, youth, criminals, and other fringe cultural groups.

There was another subcultural theory in the USA. Merton's works on strain theory (1938) gave a foundation to the study of subcultures. To describe deviance within a functionalist framework

Cohen (1955) developed Merton's strain theory. This theory posits that disjuncture between the cultural aims of a society and the ability of its members to attain such goals caused psychological strain for individuals. This strain theory expected that individuals' act deviant against social structures through numerous potential types of action. Relying on avant-garde resources to achieve conventional cultural goals or rejecting conventional cultural goals and strategies occur in the face of psychological strain. These scholars emphasized that subcultures developed when a number of actors with similar social mal-adjustment liaise with one another and transform new frames of orientation. This conceptualization emphasized social division within modern urban areas. This highlighted both social structures and cultural setting that combined to form both the problems youths experienced and their possible solutions.

Williams (2007) also referred to the effort of Cloward and Ohlin (1960) to study delinquent subcultural youths who focused on the disjuncture between mainstream cultural goals and working-class youths' marginalized chances. When a serious mass of similarly marginalized individuals was congregated in a certain geographical area, a subculture (or multiple subcultures) would appear. Whereas Cohen (1955) argued that subcultural participants inverted mainstream cultural values, Cloward and Ohlin (1960) insisted that subcultural participants had the capacity to create new alternative subcultural frames of reference.

This concept was further expanded in the 1960s and 1970s through the ideas of counterculture and contra-culture that moved the concept of youth sub-culture into the realm of criminology, where deviance remains a vital analytic variable. Williams (2007:575) noted that the development of the subculture concept in the USA had reduced in the 1960s and 1970s and a radically different approach to subcultures emerged in the UK.

British subcultural studies

An interdisciplinary field of cultural studies emerged in the UK, particularly at the CCCS during the 1960s and 1970s (Williams 2007: 575-6). A variety of British youth subcultures, including teddy boys, mods, rockers, hippies and punks was analyzed. Their subcultural theories embodied a break with the American traditions of structural functionalism and deviance and preferred neo-Marxian approach to class and power. CCCS work explored that subcultures provide symbolic solutions to working-class youth. Subcultural participation was no longer assumed as deviant but as a form of resistance that reflected larger class struggles. Subculture and class were only analytically divisible as two sides of the same coin. British subcultures were regarded as representation of working-class youths' struggles to distinguish themselves both from their parents' working class culture and the hegemonic bourgeoisie. Subcultures were therefore framed not in terms of strain rather as sites of resistance to cultural hegemony; the fight between the bourgeoisie and proletariat for cultural and social influence. Subcultural youth formed sites of defiance on the street corners, in the dance halls, on the open road, and in the weekend holiday spots. To the extent that subcultural youths did engage in resistance, it was allegedly most obvious in their style, which was seen as a symbolic resource for youth in so much as the dominant culture scorned, disregarded, or rejected its pertinence (Hebdige 1979). The meanings of cultural objects and practices arose through hegemony as the ruling and working classes struggled over definitions of reality (Gramsci 1971). Within this struggle, subcultures assumed and reversed cultural meanings, often through the consumption of clothing, music, and other leisure commodities. Through 'rituals of consumption', the subculture simultaneously reveals its secret identity and communicates its prohibited meanings. It is basically how commodities are used in subculture which marks the subculture off from more orthodox cultural formations (Hebdige 1979, 103).

Contemporary subcultural studies

Williams (2007) also discusses about more recent research in symbolic interactionism, conversation analysis, sports sociology and cultural studies that have advanced social scientific understanding of youth-subcultural phenomena. One significant feature of subcultural studies today is the critical perspective on youth subculture framed in terms of gangs, violence, or delinquency. Some other scholars observe that subcultural studies collectively seek to explore the functional, participatory and lived aspects of young people's material and non-material cultures. Bennett (1999, 2005) argued that youth 'grouping which have traditionally been theorized as coherent subcultures are better understood as a series of temporal gathering characterized by fluid boundaries and floating memberships' (1999, 600).

Central Concepts of Youth Subculture

Reviewing the literature makes it clear that a number of analytic concerns are noteworthy in the field of subcultural studies on the youth.

Style

The scholarship of subcultural style emphasizes leisure over other social realms, such as the family or school. Leisure areas are relatively free of dominant cultural forces and thus are seen as a space for subcultural expressions. And it was in the leisure sphere that style arose as sub culturally substantial. We can identify four dimensions of style: dress, music, ritual, and special coded communication called argot. These types can be usefully re-categorized into cultural objects and cultural performs. Thus CCCS theorists' style significance lay in its capacity to resolve problems. Mod style symbolized the ideological ambiguities of desiring a middle-class lifestyle on the one hand and a commitment to their working-class background on the other. Style is a vital subcultural element.

Studying clothing has been common in subcultural studies because uniqueness in how one dresses is highly noticeable in everyday life. Subcultural members do not feature the same meanings to their clothing that strangers do. Youth subcultural practices become suggestive through stylization, from slang terms and secret hand-signs to food preferences, music and dance forms. Music has proven to be another potential component of meaning-making among young people. Chicago school scholars, for example, recognized music as an aspect of subcultural activity. Subcultural style as practice includes, not only creating and consuming music, but also stylization to create new meaning.

Resistance

Many youth-subculture members consider 'stylization as a form of resistance' to the adult world. From 'obnoxious' hair styles and clothes to obscene lyrics, they want to make the typical people feel uncomfortable when challenged with difference. Some of such behaviours might indicate a pleasurable phase of rebellion between childhood and adulthood, a moment of deviance from the norms of society, or contestations directed against specific agents of control (Raby 2005 cited in Williams 2007). For others, it might symbolize an aspect of their adolescence or a fight with inequalities and injustices they experience in their daily lives. Subculture scholars have measured a variety of activities as resistant, rebellious, or deviant, depending in part on their own academic standpoints. In each case, concepts are established on complex relationships between human actors and their social environments. What they all share is their bordering of resistance as a sign of opposition or alternative to existing power relations.

CCCS scholars, drawing on youth behaviour on street corners, in dance halls, on the open road, and at weekend holiday spots, studied how teddy boys, skinheads, mods, and rockers created social spaces and stylistic practices that represented resistance to dominant culture at the symbolic level. Subculturalists sometimes direct defiance and disgust through explicit channels such as political activity, yet marginalized communities often wish to involve in more stealthy resistance through private rituals. Research on resistance is often outlined to some extent in terms of class, race, ethnicity, or gender. Early Chicago school work focused on immigrants,

African Americans, and the working poor and CCCS scholarship was grounded clearly in terms of British class struggles. Recent research has been more inclusive. Williams (2007) shows that Ruddick (1998) and Hetherington (1998) separately studied subcultures that were economically separated from mainstream middle-class culture, but in different ways: the former emphasizing resistance within urban environments and the latter emphasizing resistance to them.

Space and media

Many subcultural actions today seem separated from familial and other controlled spaces. Review of the literature proposes that most subcultural studies have either explicitly or implicitly tied space and culture together. Many sociologists have studied subcultural activities in specific social spaces. Cressey (1932) focused his attention on the taxi-dance hall as a social setting where young women developed and played out 'retrogressive' moral careers. Youth subcultures typically cover wide geographies. The skinhead subculture, for example, evolved in both the USA and UK and to some extent, its evolution was facilitated through various transatlantic interactions. Scholars also study subcultural spaces that contradict traditional geographic sensibilities. Williams (2006; Williams and Copes 2005) found that the internet has permitted new opportunities for subcultural involvement, allowing people to contribute in subcultures through an internet connection rather than in a face-to-face situation. Several scholars have noted the implication of virtual spaces (in print and digital media) as sites of resistance (e.g., Williams 2007 cites Garrison 2000; Kearney 1998; Leonard 1998; Schilt 2003).

Societal reaction

Most popular information about any particular subculture is generated by the 'outsiders'. Outsiders perform the activities of categorizing, labeling, and even marginalizing subcultural styles, events, and actions. A significant amount of subcultural involvement is grounded in how the mainstream perceives the sub-culture since often mainstream or 'dominant' culture constructs youth subculturalists as 'folk devils'. Of particular interest to the study of youth subculture is the news media, which regularly sacrifice accuracy of information in altercation for

higher ratings. Subcultural youth are particularly prone to stereotypification and gross simplifications of youths' actions and motives. Mainstream populations' negative or positive biases toward subcultural contribution result in objective consequences for young people.

Identity and authenticity

American subculture scholars were concerned with the relationship between subcultural involvement and its impact on the self. The Chicago school's stress on naturalistic review and the empirical study of involvement led to early insights into the social and experimental dimensions of subcultural participation. In recent decades, many subcultural studies have outlined identity in terms of insider/outsider contrasts or internal hierarchies. Insider/outsider differences have a long history in the study of culture. Identity discourse may be further distinguished into two analytically distinct layers: a social identity that people use to classify themselves as members of groups and a personal identity that people used to classify themselves as exclusive subculturalists. Some sociologists have unintentionally objectified subculturalists' talk about identity into reified identity groups. According to Williams (2007) Thornton's (1996) study of club cultures in the UK extended Bourdieu's concepts to the idea of 'subcultural capital', capital that insiders use to both distinguish themselves from outsiders and internally extricate themselves from others in the scene. Subcultural capital may be either represented, for example, through hair styles or record collection or personified through knowing how to talk, dress, or dance in appropriate ways. Both practices – reified and personified – are purposively used by young people to express the personal and social layers of subcultural identity. As a technique of insider/outsider distinction, subcultural capital is either present or absent. As a method of creating internal hierarchies, it is valued, traded and expressed in specific contexts. Subcultural capital thus indicates a more general social–psychological exercise of social identification.

In a decidedly postmodern approach to identity, Muggleton (2002 cited in Williams 2007) found that British youths believed in a genuine subcultural self even when they did not follow a specific subcultural styles. The attention in youth culture and subcultural studies is presently

strong, yet more research needs to be done to build our sociological understanding of youth-collective behaviors.

The Sociology of Youth Subcultures and Social Class

The focal theme in the sociology of youth subcultures is the relation between social class and youth's everyday experience. There are many ways of thinking about social class. In the work of the French sociologist Pierre Bourdieu the core factors involved are parents' occupation and level of education. These have substantial effects on the life chances of their children. Social class is not a social group. Social class is a structure. The main point of Bourdieu's research is to display that many kids never had a fair chance from the beginning (O' Connor 2004: 409). In spite of talk about "globalization" there are important differences between different societies. Social class works differently in France, Mexico and the U.S. For example, the education system is diverse in each country. In studying issues of youth culture, it is important to take these differences into account. The system of social class in each country is always practiced in complex ways.

In American sociology in the 1950s, research on youth gangs and deviance indirectly showed the effects of class. It was claimed that youth who cannot achieve according to social norms, which cannot do well in school or find good jobs, create subcultures to generate their own lifted societies in which they can attain status by smoking, being tough or engaging in petty crime. Contrarily, British research on subcultures in the 1970s argued against the idea that youth subcultures are simply generational conflict. It is not only a matter of youth briefly rebelling against their parents before settling down in a steady job. Research in cultural studies reintroduced the theme of social class. Subcultures are ways in which kids live out and understand a multifarious social structure. This research tradition attempts to link each subculture to a social class. Skinheads in the 1970s, for example, represent a "magical" recovery of traditional working class culture. At the same time, hippies are living out a rebellious middle class culture. There is some evidence for this, but this attempt to find a homology between subculture and its parent social class is too simple. The practice is often more complex.

It is often said that punk subculture in England in the mid-1970s was a working class subculture. It represented the culture of high-rise working class ghettos. Certainly this is the way that many punk musicians represented themselves and it is still the general image of punk in England: that it was working class. O' Connor (2004) delineates research findings of Dave Laing on 1970s punk (One Chord Wonders), which shows that the reality was more complex. Laing compared the beat musicians (1963-1967) with the punk bands (1976-1978) to explore whether they are working class (52 percent and 57 percent, respectively) or middle class (48 percent and 43 percent). He found only a slight difference of social class between the sample of 1960s musicians and the punk bands of the 1970s. So, the connection between the youth subculture and social class is not very apparent or straight forward. Intricate and detailed analysis is needed to ascertain such relationship. Now I focus more on the ideas of Bourdieu's sociology of culture to find some analytical tool to explore this relationship better. Using the idea of an artistic field, he imagines that since you are coming from a certain background, taking any decision about your artistic training is dependent on your available resources, with that social support or lack of it. He terms it the 'habitus'. Think of it from the point of view of a person who wants to publish a novel, sell his or her artwork or be in a band. Starting from your family background, you have a certain education and then have to make certain choices. Choosing to train yourself in guitar or piano are individual choices—but it is still. a certain structure of experience, of ways of relating to the world – your habitus. Some people will believe that university is impossible. Others will try for technical college. Others will risk everything—perhaps against their parents' wishes—on joining a band.

People with different kinds of cultural capital enter into an artistic field. They bring resources from their habitus. They make all kinds of decisions. And the habitus is different according to social class. Individual effort and risk-taking matters but this is done against the background of a habitus of which the most important factors arc parents' occupation and education, and lived out in complex ways in race, ethnicity, gender, city/country, region, etc. So people with different kinds of "cultural capital" compete in a field as musicians, or novelists, or even as sociologists. They have some collective interest in the field—musicians should care about the conditions for all musicians—but they are also competing against each other. Most musicians downplay this and there can be genuine solidarity. But the objective relation is that bands compete against each other, just as do novelists and university professors. But they compete with different resources.

25

Some of the sociology of Bourdieu has gained currency in the study of youth subcultures, but unfortunately the notion of "subcultural capital" has been proposed and taken up as an attempt to describe struggles for status within a subculture.

Certainly this exists in punk. But the problem in using Bourdieu only to explain this is that this completely trivializes Bourdieu's whole sociology of culture. First, it does not look at the relationship between habitus and subcultural capital. A kid who works on a family farm for pocket money is not going to be able to build a collection of rare punk records. Women are often excluded from high status in subcultures in subtle and unspoken ways. Bourdieu calls this "symbolic violence". Any theory of subcultural capital that does not deal with symbolic violence has missed the central point. Second, the point about Bourdieu's concept of cultural capital is that it be an investment that has a reasonable chance of economic success. The main form of cultural capital in capitalist societies today is educational qualification. You get a university degree because the experience and the certification will (hopefully) result in an economic payoff. Most subcultures do not do this. Therefore, O' Connor (2004) emphasizes that the concept of "subcultural capital" is a mistake and trivializes Bourdieu's sociology of culture. It is very little different from 1950s American sociology of deviance: the idea that subcultures are alternative (non-legitimate) routes to social status. All youth subcultures include at least two generations and the relations between older and younger participants is important. The emphasis on "subculture" can be misleading in a different way. It tends to lead to attempts to describe the experience and activities as a whole. This is sometimes called describing the homology of the subculture: the ways in which the music, dress, choice of drugs, etc. add up to a coherent lifestyle. In earlier research there was an attempt (in some ways quite reasonable) to relate this homology to a particular social class. But in fact, if kids and adults from different social backgrounds (from a different habitus) participate in the subcultural scene, there are likely to be different social intentions. These often arise as "personality conflicts" or rivalries between bands, record labels or even different cities (O'Connor 2004). But what is at stake are struggles about the scene, its meaning, its politics (or lack of politics) and its boundaries.

In spite of much talk about "cultural globalization," it is becoming clear to serious researchers that there are significant differences among subcultures in different countries. Punk scenes in different parts of the world all have record stores (or the equivalent), places for bands to play

(and practice) and involve social life of some kind or another. However, this varies enormously between countries, with differences in each social structure, culture and education system.

Punk has also developed at a different pace in each country. For example, in Toronto for a period there was a volunteer-run punk record store (Who's Emma). In Mexico, tapes (there are very few punk records and CDs) are bought and sold in the weekly open-air rock market (El Chopo). In Barcelona there are many small indie rock stores that stock punk and also an important bookstore/ community center that is also a record label (El Lokal). The conditions for bands to practice and the social organization of punk shows are quite different in each country.

Differences in economic resources explain much of the differences between the punk scenes in Mexico and in the United States. And of course, in global exchanges, there are problems of language. The English language dominates in punk subculture, just as it dominates in the world of business and academic life. A band in Sweden must decide whether to record in their own language or in English (or possibly in both). Many theories of "global culture" are based on very little actual research in different parts of the world.

Punk is both local and global. This complicates how we think about it as a cultural field. For Bourdieu the most important factor is the independence of the artistic fields. They should be protected both from direct state power and from direct economic stresses. Ideally, artistic fields should be spaces where success is judged by one's peers. Many fields do not have very well-defined boundaries or institutions.

Therefore, in order to explore the relationship between the youth sub culture and social class in Bangladesh, this research identifies similar concepts through empirical data.

CHAPTER THREE

Theoretical and conceptual Framework of the Study

3.1 Theorizing Social Class:

Pierre Bourdieu's reframing of class

Pierre Bourdieu is one of the leading class theorists. Weininger (2005: 119-171) discusses on Bourdieus's class analysis and identifies that social class differences create differences in status and lifestyle. In favor of this statement Bourdieu established a causal connection between class location and habitus at first. After that he constitutes a relation of expression between habitus and a variety of practices that is embedded in different domains of consumption. And finally he presented that consumption practices formulate social collectivities in another name form status groups and these groups build symbolic boundaries between individuals that occupy different locations in the class structure. Bourdieu calls this process as classificatory struggle.

Class Structure

According to Bourdieu, a class structure is founded by occupational division of labor. This model encompasses middle class occupations as well as other occupations. Bourdieu depicts that occupational division of labor procedures a system. This suggests that locations in the division of labor are separated from and at the same time interconnected to one another. For Bourdieu, these factors stem from the distributions of capital. Capital is the set of actually usable resources and powers. He insists that there are multiple species of capital which cannot be incorporated under a single generic concept. In this present framework, the most essential of these are economic and cultural capital. The notion of cultural capital merely mentions to a culturally-specific competence which is effective as a resource or a power in a specific social setting. In highly segregated societies two social agencies are primarily accountable for instructing cultural capital: the family and the school. Its acquisition requires an investment of time.

Bourdieu indicate that members of occupational categories such as industrialists, private sector executives and college professors occupy upper positions in class and hence share the same class location. Bourdieu refers to these categories collectively as the dominant class. Similarly, manual workers and farm laborers share a class location opposed to the occupations making up the dominant class and these categories are collectively designated as the working class.

Occupational categories such as small business owners, technicians, secretaries, and primary school teachers are collectively termed the petty bourgeoisie.

According to Bourdieu, classes are separated internally according to the composition of the capital owned by occupants. Thus, occupational categories within the dominant class are differentiated from one another. Professors and artistic producers may hold the greatest cultural capital and the least economic capital whereas industrialists and commercial employers may hold a majority of economic capital but relatively little cultural capital. An individual's class location and his or her fraction location are concurrently variable over time. The model that Bourdieu constructs of occupational division of labor is intended to be understood as a structure of objective positions. Bourdieu terms it the social space of the social formation under analysis. Bourdieu theorizes social space in gradational terms seems to echo those stratification models in which the occupational order is understood as a continuous scale of positions (Weininger 2005).

Class Habitus

Bourdieu founds an indirect causal link between positions in social space and practices by means of the concept of habitus. The notion of habitus labels a socially constituted system of dispositions. As such, it implies a view according to which actions are generated neither by explicit consideration of nor by rational calculation. The notion of habitus is not to be conflated with that of "habit" (in ordinary sense), according to which action would only be able to relinquish reflection to the extent that it was routinized and repetitive. The habitus, according to Bourdieu, is differentially formed according to each actor's position in social space; as such, it is empirically variable and class-specific. According to Bourdieu, each location in social space each combination of volume and composition of capital—corresponds to a particular set of life conditions, which he terms the class condition (Weininger 2005). As such, it is intended to specify the particular conditions within which the habitus was formed, and in particular, the experience of material necessity. According to Bourdieu, experience of the particular class condition that embodies a given location in social space imprints a particular set of dispositions upon the individual.

Class Practices

Bourdieu demonstrate that the various indicators of lifestyle exhibit a structure that is isomorphic with that of social space. More specifically, he establishes that different preferences and practices cluster in different sectors of social space. Because the habitus is as a system of dispositional schemes that cannot be directly observed and it must be captured interpretively. Bourdieu shows that among the members of the dominant class, a unitary lifestyle emerges around what he calls the sense of distinction. This habitus is defined by its overriding aesthetic sensibility. The numerous moments of everyday life create so many occasions for an expression of this sensibility. Bourdieu demonstrates substantial differences within both the dominant class and the petty bourgeoisie according to variations in the asset structures related with the corresponding positions. Thus, within the dominant class, those gifted primarily with economic capital like the commercial and industrial employers, express the sense of distinction through the pursuit of luxury goods and a carefully constructed wealth, whereas their counterparts, the artistic producers and university professors, express this impulse by practicing a cultural asceticism geared towards the intellectually most demanding forms of culture Differences of lifestyle are, for Bourdieu, profoundly occupied in conflicts over individuals' location in social space and the structure of that space itself. This implies that conflicts between classes and between class divisions have an ineluctably symbolic element. Bourdieu views the class structure of a social formation as an objective network of positions which are thoroughly related to one another in terms of the distribution of cultural and economic capital across occupational locations. Bourdieu's social space can equally be termed as a field of social classes. In the context of Distinction, this means that lifestyles are fixed up in social struggles. The different forms of the same lifestyle component (furniture, food, etc.) stand in a hierarchical relation to one another and as a result of these lifestyles themselves are socially ranked. According to Bourdieu, the hierarchical status of a lifestyle is a function of its vicinity to or distance from the legitimate culture. The practices and objects constitutive of a lifestyle, Bourdieu insists, do not merely express the schemes which comprise the habitus. For Bourdieu, the aesthetic sensibility that orients actors' everyday choices in matters of food, clothing, sports, art, and music and which spreads to things as seemingly trivial as their bodily posture, serves as a vehicle through which they symbolize their social similarity with and their social difference from one another.

Through the minutiae of everyday consumption each individual continuously classifies him or herself and concurrently all others as alike or different. Acknowledgement of this symbolic meaning of everyday consumption behavior unlocks the way to the analysis of classification struggles, in which Bourdieu sees a forgotten dimension of the class struggle. Various actors do not contribute equally to this process of mutual categorization and classification. To the contrary, the capacity to found the divisions which structure the perception of social space is not evenly spread across this space, since much of the symbolic force accumulating to objects or practices that achieve a classificatory function derives from their comparative proximity to or distance from the legitimate culture. For Bourdieu, the practices through which these processes of reciprocal classification unfold are guided by principles of taste that are lodged in the habitus.

Conceptual Framework of the Study

Conceptual Framework

Conceptual framework provides the structure for the whole study based on literature and personal experience. Conceptual framework sets out the focus and content of the study. The act of the study is linked between the literature, methodology and the results; conceptual framework helps a researcher to gain the ability to move beyond descriptions of what to explain of why and how. It is also a filtering tool for selecting appropriate research questions and related data collection methods. It is a frontier of a research work (Smyth, 2004).

Linkages between Cause and Effect

The conceptual framework in the following page illustrates a particular presentation of the relationship between social class and youth subcultural formation. I propose that youth subcultural formation depends of parents class positions, ascribed capital like economic, cultural and social.

Family Profile

Nature of Institution

Social Network

Life Style

Leisure activities

Consumption pattern

Parents Class Position

Youth Subculture formation

Ascribed Capital

(Economic, Social, Cultural)
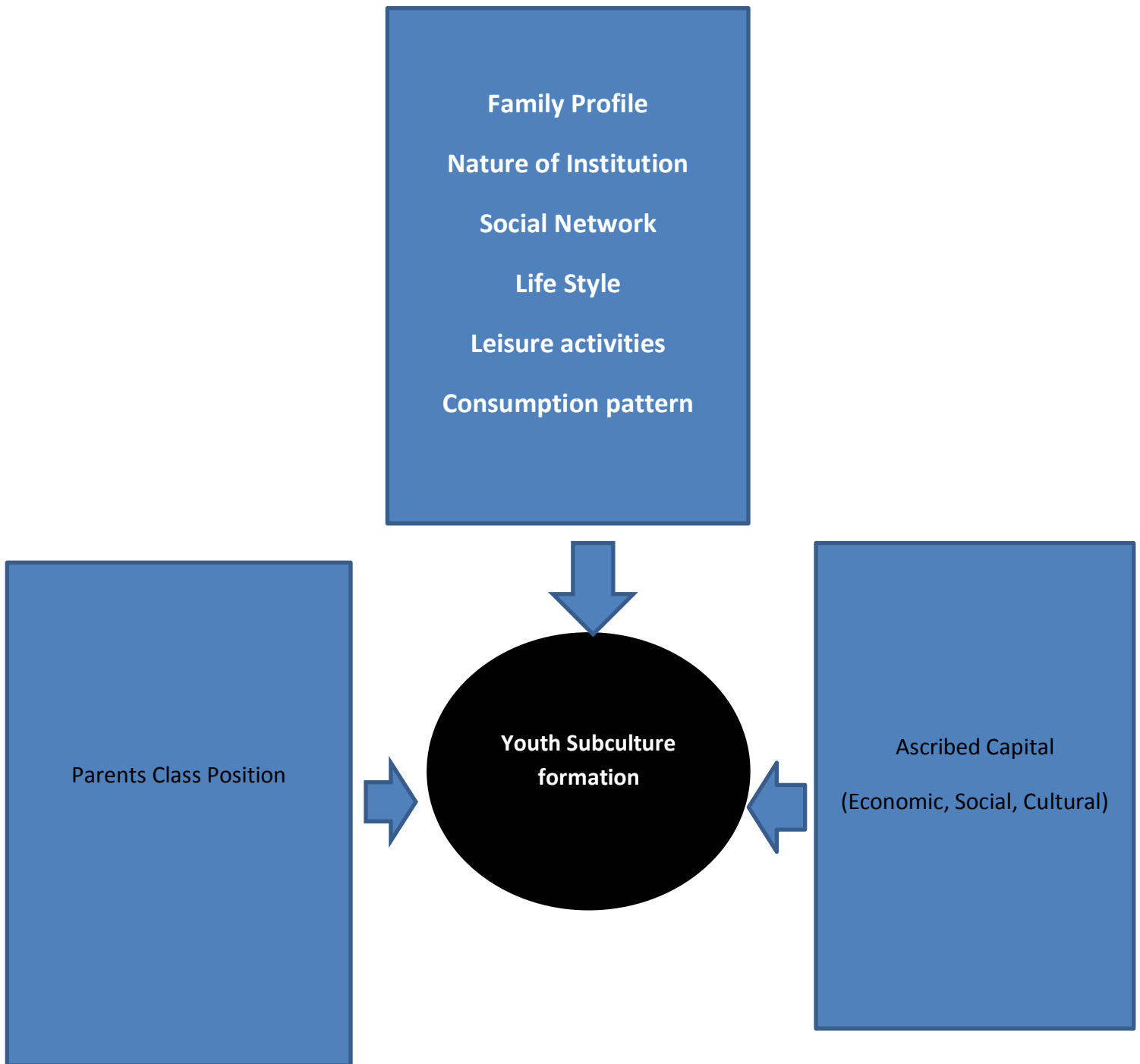
Figure: Conceptual Frame Work

CHAPTER FOUR

Methodology

4.1 Research and Methodology in Social Research

Social science deals with human behavior and their action in the society. Most of the time, it is difficult to address the problem very specifically because human behavior is changing. Methodology means the whole operational procedure or the study of the methods design and procedures used in research process. A methodology refers to the gathering, forms of data analysis etc. in planning and executing a research study (Silverman, 2001:04). It defines how a researcher will go about studying any phenomena. Research in social sciences focuses on describing, understanding, analyzing and likely prediction and explanation of the social phenomena. From the methodological point of view there are main two types of research qualitative and quantitative. Each of these two methods has its own special strengths and weakness. This study has been conducted by using both quantitative and qualitative methodology to enhance more fathom analysis of the study. In this chapter, researcher will show, the rationale of choosing mixed method, sampling procedures, respondent selections, questionnaire development and other mythological issues including research questions and measures. It will be also included the methods of data collection and analysis to get an insight into the whole procedure of my research investigation.

4.2 Rationale of Choosing the Mixed Method

The design of this study is comprised of both quantitative and qualitative approaches. Combined method allows researcher to develop a comprehensive view of the ideas or findings rather than only one method. In this regard, the qualitative method as well as textual analysis on the basis of existing literatures; provide a base for the quantitative method or further study like survey

designs. By combining the two methods, comprehend analysis is possible for both quantitative and qualitative data than only one. The qualitative portion allows the reader to understand the subjective interpretation of the real situation of the social class and its impact on the formation of diverse youth subculture. Mixed or combined method has both deductive as well as inductive reasoning which are really helpful getting a proper inference on social class and youth subculture. Quantitative method only discovers the existing causal relations and logical explanation whereas qualitative method discovers inner reasons of those relations. This study and its objectives does not strictly maintain only one method, on the other hand, it will try to discover different representative explanations. The quantitative method will provide the number or frequencies of occupational class positions, income and youth subcultural activities while qualitative method will explore the inner relationship between social class and youth subculture.

4.3 The Study Area

An enclosed study area is extremely important as we need to define the area where the research will be conducted. A specific, clear and precise notion about the study is a must. Without this precision, the objectives of the study will be hampered in a great way. For studying youth subculture this study investigates students of universities in the Dhaka city. The location of the study area for this study is the selected public and private university campus areas in Dhaka at Ramna, Gulshan, Bananai, Baridhara, Uttara and Dhanmondi.

4.4 Study Population
In this study there were two different types of target populations. The following target populations were included in the study-

- Respondents of public universities in Dhaka city
- Respondents of private universities in Dhaka city

4.5 Sample design and sample size

Four public universities were selected out of six public universities in Dhaka. Universities were grouped by technical and non-technical institutions and from each group, selection was purposive. From each four public universities 25 respondents were selected at random. The total number of public university respondents was 100. 5 private universities were selected for survey. First Universities were categorized by their location: Gulshan, Banani, Baridhara, Uttara and Dhanmondi areas.. From each area 5 universities were selected randomly. From each 5 private universities 20 respondents were selected at purposively using snowball technique. The total number of private university respondents was 100.

List of Public Universities in Dhaka being surveyed
1. Bangladesh University of Engineering and Technology
2. University of Dhaka
3. Bangladesh University of Professionals
4. Jagannath University
5.

List of Private Universities in Dhaka being surveyed

1. North South University (Baridhara)
2. American International University Bangladesh (Banani)
3. Uttara University (Uttara)
4. United International University (Dhanmondi)
5. Atish Dipankar University of Science and Technology (Gulshan)

4.6 Data Collection Procedures

Appropriate selection of study tool basically determines the reliability and validity of data, making casual explanations, accurate response by respondents, collection of empirical evidence and facts from the ground. In conformity with present research topic, this study used both quantitative (Survey method) and qualitative (Case study and Focused Group Discussion) method to conduct this research.

4.7 Reliability and validity

Reliability and validity are two overreaching issues in social research and figure prominently to understand the significance of the study. Both concerns how concrete measures, or indicators are developed for constructs which is often ambiguous in social theory, in that cases, reliability and validity prove to be the mirrors. Perfect reliability and validity is not possible while reliability deals with the indicator's dependability and consistency (Neuman, 1997:138). Reliability means that the information provided by indicators does not vary as a result of the characteristics while measurement validity refers how well the conceptual and operational definitions mesh with each other. Any ambiguity affecting the data was avoided, besides, the researcher focused on the degree of openness in the explanatory arguments.

4.8 Ethical Consideration

Ethical consideration is another important part of any research. Thus, to conduct any research, the researcher should be careful about the ethical issues (Baker, 1999). In this study, ethical standards were maintained in every phase. The respondents were welcome with utmost warmth and exposed completely to the questionnaire; then humbly requested to answer the questions. Confidentiality is the next issue. The respondents, in the very beginning, were overly guaranteed that all the information simple or grave will absolutely be kept confidential. Alongside, the

privacy was fully safeguarded and interview was conducted under the conditions where no other external factors could influence or get ot know about it as well as hide the real name. No involuntary pressure or coercion procedure was even adopted to influence the respondent to take part.

4.9 Limitations of the Study

Any social research dealing with the dynamics of societal living is confronted with a variety of obstacles. During the study, I encountered many limitations that are:

1. Relevant literature was one of the most hindering blocks that thwarted me to have a preview of previous researchers' notions, findings, trends and nature of the total scenario. Sufficient literatures especially organized books on the topic were really unavailable. And I had to depend largely on the research works of the researchers on the web.

2. The major difficulties were the time constraint. Time for this study was not sufficient.

3. It is not a macro study, so overall generalization is not quite possible.

4. Due to being more descriptive study title, this study didn't conduct any high statistical measures for understanding the causal relationship.

5. Some respondents were hesitant and some were reluctant to answer certain issues like, relationship status, parents occupation and income, hang out activity and own expenditure. After persuasion of the discussion and explanation they personated me to carry out the conversation.

6. The survey method has certain defects because it is highly numerical. Sometimes to get information about life style factors, leisure activity and parent's economic position and social status survey method has been failed. In those cases, I have depended on case studies and Focused Group Discussions.

4.10 Conclusion

In this chapter, I shed light on the overall research work including the context of the study, operational definitions of the concepts, objectives, scope of the study as well as the significance of the study. I have also explained the unavoidable and unintentional limitations of my research. In this way, I have tried to interpret an overall introduction of my dissertation.

CHAPTER FIVE

Results of the Study

In this chapter, all the quantitative and qualitative findings on social class and youth subculture formation are presented. The quantitative findings are presented using, descriptive statistics, frequency. For this regard, cross tables are formed using SPSS. The qualitative findings, on the other hand, are presented with analytical interpretation of FGD and case studies.

In the following sections, I present the socio-demographic profile, educational background, consumption pattern, social communication pattern and so on.

6.1 Socio-Demographic Profile of the Respondents

6.1.1 Sex Distribution of the Respondents

This research is concerned with youth subculture formation. Youth group are commonly found in the public and private universities. For this very reason respondents were taken from higher educational institution. There were 200 respondents from public and private universities. 100 respondents were from public universities and rest was from private universities. The following

graph shows that there were about 56% male respondents and 47% female respondents from public university and 49% male and 51.50% female respondents from private university. Researcher found that in public universities male were dominating and they were 54% and in private universities female were dominating and they constitute about 52% of the sample.

Graph 6.1.1: Sex Distribution of the Respondents
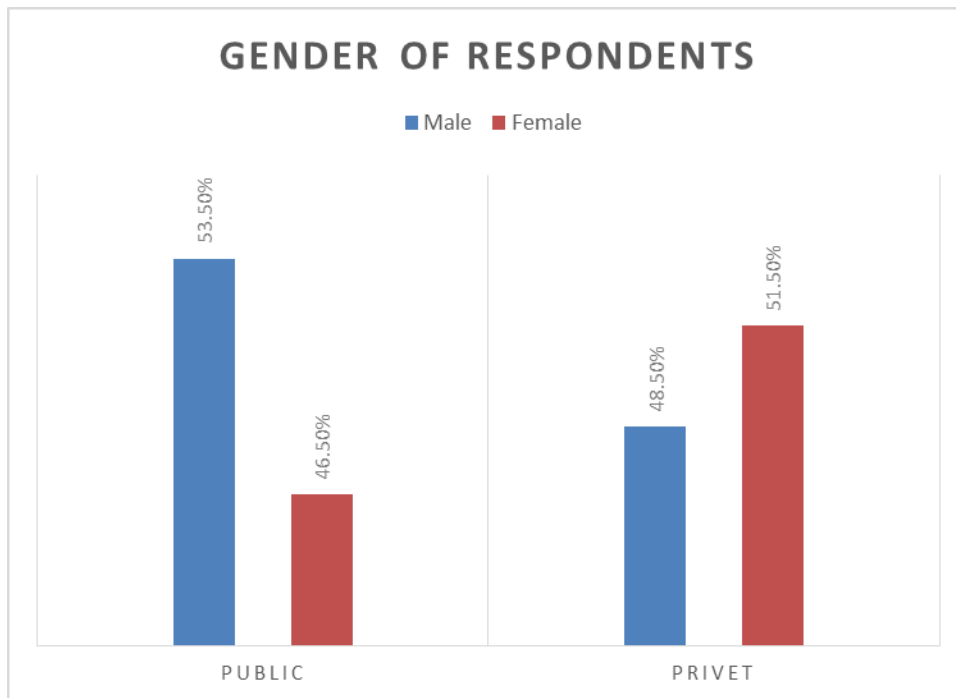
6.1.2 Age of Respondents

The age cohort of youth respondents from both universities were (18- 20), (21-23), (24-26), (27-29). Researcher found no respondents from the 27-29 years age cohort from private universities. In this study most of the respondents belong to (21-23) age cohort**.**

Table 5.1.2: Percentage of respondents by type of university and age groups

Age	Percent (Private University)	Percent (Public University)
18-20	19.0	17.0
21-23	51.0	50.0
24-26	30.0	20.0
27-29	0	13.0
Total	100.0	100.0

Source: Authors' own field work 2014

6.1.3 Relationship Status of the Respondents

In private universities married respondents were absent in (18-29) age cohort. Among the public university sample only two percent were married. Most of the respondents from both public (about 68%) and private (about 58%) universities were engaged in a relationship. While only 15% respondents from the private universities were single, around 29% of the sample chosen from the public universities were single. In the sample chosen from the private universities, about 27% students confess that they cohabit with their partner without marriage. Cohabitation without marriage in public universities was reported to be 1% only.

Table 6.1.3: Relationship Status of the Respondents

Status	(Private University Student) Percent	(Public University Student) Percent
Married	0	2.0
No affair	15.0	29.0
Engaged	58.0	68.0
Cohabitation	27.0	1.0
Total	100.0	100.0

Source: Authors' own field work 2014

6.1.3 Nature of Living Place

Most of the public university students reside in residential hall and the percentage is 63%.In private university researcher found no residential hall respondents. 12% private university students reside in their own house in Dhaka. 6% public university students have own house in Dhaka. 60% private university students reside in rented house whereas only 4% public university students reside in rented house. 28% students were found to reside in mass from private university. This percentage is 27% for public university students.

Table 6.1.4: Nature of Living Place

Nature of Living Place	(Private University Student) Percent	(Public University Student) Percent
Own house	12.0	6.0
Rent House	60.0	4.0
Residential Hall	0	63.0
Mass	28	27.0
Total	100.0	100.0

Source: Authors' own field work 2014

6.1.4 Father's Occupation

Off-springs of higher graded professionals, administrator, officials, managers in large industrial establishment, large proprietors were found. 12% as father's occupation among private university respondents. This percentage was 6% among public university respondents. Higher graded technicians were 41% among private university respondents where this percentage was 18% among public university respondents. Routine non manual employees higher graded (1st class Govt. employees) were 23% in public university respondents and 7% were found among private university respondents. Small proprietors and agricultural workers were 15% and 9% respectively among public university students where as these two occupational categories were not found among private university respondents.

Table 6.1.4 : Father's Occupation (Goldthorpe's Occupational Model)

	(Private) Percent	(Public) Percent
Professionals,Managers, Administrators, Managers in Large Industrial Establishment, Large Proprietors (Higher grade)	12	6.0
Professionals,Managers, Administrator, Technicians, Managers in Small Industrial Establishment (Lower grade)	40	18.0
Technicians (Higher grade)	41	26.0
Routine non-manual Employees(Higher grade)	7	23.0
Routine non-manual Employees(Lower grade)		3.0
Small proprietors and employers and self-employed workers		15.0
Agricultural workers		9.0
Total	100.0	100.0

Source: Authors' own field work 2014

6.1.5 Mother's Occupation

51% mother of public university respondents were unemployed and 28% were found as unemployed among private university respondents. Higher graded occupational mothers were 9% among public university respondents and 3% were among public university respondents.

Table 6.1.5: Mother's Occupation (Goldthorpe's Occupational Model)

	(Private) Percent	(Public) Percent
Professionals,Managers, Administrator, Managers in Large Industrial Establishment,Large Proprietors (Higher Grade)	9	3.0
Professionals,Managers, Administrator, Technicians, Managers in Small Industrial Establishment (Lower Grade)	9	3.0
Technicians (Higher grade)	31	12.0
Routine nonmanual employees (Higher grade)	3	15.0
Routine nonmanual employees (Lower grade)	11	9.0
Small proprietors and employers and self- employed workers	9	5.0
Technicians, lower-grade supervisors of manual workers		2.0
Nonskilled manual workers (other than agriculture)	28	51.0
Total	100	100.0

Source: Authors' own research 2014

6.2 Educational Back Ground

5.1.1 School Location

93% private university respondents comes from Dhaka and 42% is for public university respondents. 58% public university students have come from outside Dhaka and this percentage is only 7% for private university students.

6.2.2 Medium of Instruction at School

Most students in both public and private universities come from the Bangla medium background but in the private universities, percentage of English medium students are higher than in the public universities. For example, 88% respondents of public universities came from Bangla medium schools whereas this percentage was 63% for private university students. 37% English medium respondents belong to private university and 12% in public university.

Table 6.2.2: Medium of School

	(Private) Percent	(Public) Percent
Bangla	63.0	88.0
English	37.0	12.0
Total	100.0	100.0

Source: Authors' own field work 2014

6.2.3 Extra Curricular Activities Learning process

Most of the private university students got opportunity for taking institutional facility for extracurricular activities. Most of the public university students are self-made in this regard.

Table 6.2.3: Extra Curricular Activities Learning process

	(Private) Percent	(Public) Percent
None	12.0	15.0
Self	35.0	49.0
Teacher/Institution	44.0	27.0
Family members	9.0	9.0
Total	100.0	100.0

Source: Authors' own field work 2014

6.3 Consumption Pattern

6.3.1 Own Monthly Expenditure

Most respondents from the public universities reported to have the highest percentage (79%) of students who spent on than BDT5000 only. For private university respondents this percentage is 36%. In contrast to the 1% students that has spent more than 15000 in the public universities, the private universities have 30% respondents that spent above 15000tk per month**.**

Table: 6.3.1 Own Monthly Expenditure

	Percent (Private)	Percent (Public)
Below 5000	36.0	79.0
5000-10000	20.0	16.0
10000-15000	14.0	4.0
15000 above	30.0	1.0
Total	100	100

Source: Authors' own field work 2014

6.3.2 Frequency of Restaurant Going

79% private university respondents go to restaurants at random and this percentage in 67% for public university students.

Table 6.3.2: Frequency of Restaurant Going

	(Private) Percent	(Public) Percent
At random	79.0	67.0
Special occasion	21.0	33.0
Total	100.0	100.0

Source: Authors' own field work 2014

6.3.3 Outfit purchase frequency

Most (90%) private university respondents go for shopping at random and this percentage is only 21% for public university respondents.

Table 6.3.3: Outfit purchase frequency

	(Private) Percent	(Public) Percent
When necessary	10.0	79.0
At random	90.0	21.0
Total	100.0	100.0

Source: Authors' own field work 2014

6.4 Social Communication Pattern:

Public university respondents has much communication with political leaders rather than private university students. The percentage is show below in the table.

Table 6.4.1 Communication type with political leader

	(Private) Percent	(Public) Percent
No Communication	0	43.0
Mere familiar	40.0	25.0
Relative	40.0	22.0
Family friend	20.0	10.0
Total	100.0	100.0

Source: Authors' own field work 2014

6.4.2 Communication type with media personality

Social communication with media personality was more frequent for private university respondents and less for public university respondents.

	(Private) Percent	(Public) Percent
No Communication	8.0	51.0
Mere familiar	32.0	14.0
Relative	20.0	9.0
Family friend	40.0	26.0
Total	98.0	100.0

Source: Authors' own field work 2014

6.4.3 Communication type with high profile figure

High profile figure communication is higher among private university respondents

rather than public university respondents**.**

Table 6.4.3: Communication type with high profile figure

	(Private) **Percent**	**(Public)** **Percent**
No Communication	0	59.0
Mere familiar	43.0	20.0
Relative	25.0	14.0
Family friend	32.0	7.0
Total	100.0	100.0

Source: Authors' own field work 2014

6.5 Own Perception of family Background

58% private university respondents label themselves as the member of high profile family. This

percentage is 36% for public university respondents. 38% public university students were

reluctant in answering this question.

Table 6.5: Family Profile Perception

	(Private) Percent	(Public) Percent
Completely agree	58.0	36.0
Partially agree	36.0	15.0
Neutral	6.0	48.0
Partially disagree	0	1.0
Total	100.0	100.0

Source: Authors' own field work 2014

6.6 Results of Focus Group Discussion

Apart from the descriptive analysis of the survey data, I have also done have a ver y good ver two Focus Group Discussion (FGDs) have been conducted in public and private university campus. In public university FGD was conducted in TSC. In North South Campus another FGD was conducted. These have been conducted to understand closely their socio economic back ground, way of living, nature of cultural practices, activities, group cluster tendency with create youth subculture eventually. In these FGDs, there were used recorders and coding. Later, it was clarified more consciously and in depth way.

6.6.1 Public University Respondents Perception/ Description

Socio-economic Background:

Above 60% public university respondents were from outside Dhaka. After completing SSC and HSC level they have come to Dhaka for higher education. Most of them were students of Bangla medium. In the question about family profile belonging only 36% mentioned themselves as a

member of high profile family. 48% students do not give opinion in this respect and remain reticent. Most of the private university respondents mentioned their parent's income ranged from 10000-3000. They commonly reside in residential hall.

Life Style:

Closely 80% percent of public university respondents said that their monthly expenditure within 5000tk. Most of the male respondents mentioned they have taught students and take classes in several coaching centers. Special practices with friends and partners are limited mostly with adda in campus area and academic tours. On the special occasion most of the respondents go to restaurant nearby campus like Old Dhaka and Dhanmondi. Very few respondents of public university said that they go to restaurant and shopping at random.

Group Cluster Tendency

Most of the public university respondents mentioned that they feel comfort with those friends who belong to same socio-economic backgrounds. They added some reasons. Friends of same socio-economic background have similar life experiences, crisis, and social networks in common. They can share their feeling of spontaneously with them. They do not feel outsider to those friends and always become welcomed.

Social Network

Most of public university respondents depicts that they have come to Dhaka for take higher education and they want to change their class position by taking education, building a sound career and making money. Most of them further mentioned that they do not have high communication with high profile person or media personality or influential political leaver. They want build their future with their own hands.

6.6.2 Private University Respondents Perception/ Description

Socio-economic Background:

Respondents from private universities mentioned that they have finished their SSC and HSC education from Dhaka. Most of the respondents were quietly sound from economic side and commonly mentioned that they get money from their parents for education, entertainment, shopping and hang out activities. They commonly said that they always get financial support from their parents.

Life Style:

Respondents commonly mentioned that constantly hand out with their friends and partners. 58% respondents confess that they are involved with affair and 27% of them cohabit with their partner without marriage. Frequently going to restaurant and shopping from fixed price outlet are very common practice in their daily lives.

Group Cluster Tendency

Most of the respondents said that most of their friends and partners are from Dhaka. They have family connection with their friend's family and their partner's family.

Social Network

Social network with high profile personality, media personality are quite high among these respondents. They points that their parents have connection with those high profile and they are very familiar with them. In family party and clubs they meet.

CHAPTER SIX

Discussion

The sociology of youth subcultures mainly centers on the relationship between social class and everyday experience. Same social class in another name occupational class, in most cases, generates same economic and social capital and share same social status. In Bourdieu's view, differences of status (that is, of lifestyle) may be seen as manifestations of social class differences. Pierre Bourdieu recognized that parents' occupation and level of education have significant effects on the life chances of their children. Parents from higher graded occupation, higher income; higher level of social network affects the life chances of their descendant. This kind of ascribed capital create a distinctive youth subculture and members of that particular youth subculture have similar leisure activity, consumption pattern, similar life style and same level of social networks.

Private university respondents sustain a youth subculture. Their subcultural practices are manifested through their life style, leisure activity, and hang out activity, consumption pattern, sexual orientation and social network. Respondents came from high profile background are very prone to hang out with such friends and partners who were also member of more or less same family back ground. They no longer bother about their career plan because they confess that it's not their job to plan but their parents. They have identifiable different features in their daily life practices and vision for life. For this reason, respondents from private university have constructed such a subculture that is highly style based and full of social capital.

On the contrary public university respondents' maintain such a cultural practice that is also distinctive from those of private university respondents. Most of the public university students have come to Dhaka with a dream of taking higher education. They are economical in nature as their parents' economic condition is not very sound like that of private university students. This scenario is almost same for most of the public university students except the respondents who

belong to a distinguished family and have some features like high consumption, high level social network. They share that friends and partner should be of same social and economic status. This tendency is close to those of private university respondents.

In common view youth are seen as free from prejudice and they are not class bound in nature. In this study it is seen that ascribed status like parents occupational category, their status fall significant impact on their children's and in return produces a distinctive subculture in most cases. Education, technology are regarded as great equalizer in society that can play a changing role in altering life chances and life status. Youth are taking education and they are updated with technology yet this cant not playing an equalizing role. From this study it is overt that youth are also class bound section of society and they act according to their ascribed class position.

Results that have come out of survey, FGD and case studies show that youth shows similarly in their age but similarities in way of living, leisure activity, and social network cluster only among from same socio-cultural back grounds.

CHAPTER SEVEN

Conclusion

Distribution of different capital is determined by person's social class position. Individuals occupational position create a class structure. Members of same occupational category create homogeneous economic capital and social capital. For Bourdieu, classes are divided internally according to the composition of the capital possessed by incumbents. Bourdieu demonstrate that the various indicators of lifestyle exhibit a structure that is isomorphic with that of social space. Different preferences and practices cluster in different sectors of social space that is created by social class position. This study is a compendium of data establishing both private and public university youth subcultural structure that is highly relation to the social class position from which they are originated. Domains of social class position confer a semantic unity on the practices that warrants reference to coherent lifestyles. In a nutshell social class status and the formation of status based youth subculture is apparent.

LIST OF REFERENCES

Goldthorpe H. John (2007) *On Sociology, Second Edition*: Volume Two,
          Stanford University Press.

Wacquant Loïc (2013) Symbolic power and group-making: On Pierre Bourdieu's reframing of
          class, Journal of Classical Sociology (1–18)

O'Connor Alan (2004), The Sociology of Youth Subcultures, Peace Review 16:4, December,
          409-414

Williams J. Patrick (2007): Youth-Subcultural Studies: Sociological Traditions and Core
          Concepts, Sociology Compass 1/2, 572–593, Blackwell Publishing Ltd.

The Sociology of Youth Subcultures, Canadian Journal of Sociology Online March-April 2007

Brubaker Rogers (1985) *Theory and Society*, pp. 745-775

Bourdieu Pierre & Passerpn , J.C (1977), *Reproduction In Education, Society and Culture*,
          Sage, London

Appendix

Appendix-1: Questionnaire

Appendix-2: Case Study

Appendix-3: Goldthorpe's class schema.

Appendix-4: List of Public University in Dhaka

Appendix-5: List of Private University in Dhaka

<div align="right">ক্রমিকনং:.........</div>

<div align="center">গবেষণা প্রশ্নপত্র</div>

Title: Social Stratification and Youth Subculture: A Sociological Study on the Students of Higher Educational Institutions in Dhaka City.

(সংগ্রহকৃত তথ্য শুধুমাত্র গবেষণার কাজে ব্যবহার করা হবে এবং গোপনীয়তা রক্ষা করা হবে)

১. ব্যক্তি ও পরিবার সম্পর্কিত তথ্য

১.১ লিঙ্গঃ

১.নারী

২.পুরুষ

১.২ বয়সঃ

১.৩. আপনার কি কখনো বিয়ে হয়েছিল?

১. হ্যাঁ   (নিচের প্রশ্নের উত্তর দিন)

১.১ আপনি?

১. বিবাহিত

২.তালাকপ্রাপ্ত

৩. আলাদা থাকেন

৪.বিধবা

১.২সন্তান--   ১.আছে

২.নেই

২. না   (নিচের প্রশ্নের উত্তর দিন)

২.১ কোনটি সত্য?

১. প্রেমের সম্পর্ক নেই

২. প্রেমের সম্পর্ক আছে

৩. প্রেমিক/প্রেমিকার সাথে একসাথে থাকেন

১.৪ বাসস্থান:

১. নিজস্ব বাসা

২. ভাড়া বাসা

২. হল

৩. মেস

১.৪.১ আপনি কোন এলকায় বসবাস করেন? (এলাকার নাম)

....

১.৫ পরিবারের সদস্য সংখ্যা:

১. ২জন

২. ৩জন

৩. ৪ জন

৪. ৫ জন

৫. ৫ এর অধিক

২. শিক্ষা সম্পর্কিত তথ্য

২.১ স্কুলের নাম:

২.১.১ SSC/ O Level GPA :

২.২ কলেজের নাম:

২.২.১. HSC/ A Level GPA :

২.৩ বিশ্ববিদ্যালের নাম:

২.৩.১ বিশ্ববিদ্যালয়-

১.পাবলিক

২.প্রাইভেট

২.৩.২ অধ্যয়নরত বিষয়:

২.৩.৩ অধ্যয়নরত বর্ষ/ সেমিস্টার:

২.৩.৪ প্রাপ্ত CGPA:

২.৪ অন্য যোগ্যতা:   ১.গান

২.নাচ

৩.আবৃত্তি

৪.নাটক

৫. ছবি আঁকা

৬. লেখালেখি

৬. অন্যান্য(নাম উল্লেখ করুন)

....

২.৪.১ কিভাবে শিখেছেন?

১. নিজে নিজে

২. শিক্ষক/ প্রতিষ্ঠানের মাধ্যমে

৩. পরিবারের সদস্যের কাছ থেকে

২.৪.২ প্রাপ্ত পুরষ্কার/ স্বীকৃতি:

৩.পেশা এবং অর্থনৈতিক অবস্থা

৩.১ অভিভাবকের পেশা

বাবা:

মা:

স্বামী:

স্ত্রী:

অন্যকেউ (উল্লেখ করুন):

৩.২   মাসিক আয়

বাবা :

মা:

স্বামী:

স্ত্রী:

অন্যকেউ (উল্লেখ করুন):

৩.৩ ভাই/ বোনের পেশা:

৩.৪ নিজস্ব পেশা:

১. হ্যাঁ (৩.৫ প্রশ্নের উত্তর দিন)

২. না

৩.৫ নিজস্ব মাসিক আয়:

৩.৬ মাসিক হাত খরচের পরিমাণ:

৩.৭. অভিভাবক থেকে প্রাপ্ত মাসিক অর্থ:

৪.খাদ্যাভাস

৪.১: প্রিয় খাবার:

৪.১.১ শেষ কবে খেয়েছেন?

১. ১সপ্তাহের মধ্যে

২. ১৫ দিনের মধ্যে

৩. ১ মাসের মধ্যে

৪.২ পছন্দের Restaurant এর নাম:

৪.২.১ কোন এলাকায় অবস্থিত?

৪.২.২ সর্বশেষ কবে ঐ Restaurant এ গিয়েছেন?

১. ১সপ্তাহের মধ্যে

২. ১৫ দিনের মধ্যে

৩. ১ মাসের মধ্যে

৪.২.৩ পছন্দের Restaurant এ কখন যান?

১.প্রায়শই

২. বিশেষ উৎসব বা উপলক্ষে

৪.২.৪ অধিকাংশ সময় কে/কারা সাথে থাকে?

৪.২.৫ গড়ে মাসে কত টাকা এর পেছনে খরচ করেন?

৫. ক্রয় প্রবণতা

৫.১ আপনি সাধারণত কতদিন পরপর পোশাক কেনেন?

১. .প্রায়শই

২. বিশেষ উৎসব বা উপলক্ষে

৫.১.১.কেনা কাটার ক্ষেত্রে কেমন দোকান পছন্দ?

> ১. Fixed Price এর দোকান

> ২. দামাদামি করা যায় এমন

৫.১.২পোশাক কেনার ক্ষেত্রে কোনটিকে গুরুত্ব দেন?

> ১. Brand

> ২. মান

> ৩. সামাজিক যোগাযোগ

৫.১.৩ পোশাক ক্রয়ে গড়ে মাসে কত টাকা খরচ করেন?

৫.২ আপনার মোবাইল Brand:

৫.২.১ মোবাইলের দাম:

৫.২.২ বর্তমান মোবাইলটি কতদিন ধরে ব্যবহার করছেন?

৬. অবসর/ বিনোদন

৬.১ অবসর পান কি?

> ১. হ্যাঁ

> ২.না

৬.১.২ অবসরে কি করেন?

> ১. বন্ধুদের সাথে সময় কাটাই

২. GF/ BF এর সাথে সময় কাটাই

৩. Movie দেখি

৪.বই পড়ি

৫.ঘুমাই

৬.ঘোরাঘুরি করি

৭.অন্যান্য (উল্লেখ করুন).................................

৬.২ বন্ধুদের সাথে Hang Out করতে পছন্দ করেন?

১.হ্যাঁ

২.না

৬.২.১ সর্বশেষ কোথায় গেছেন?

৬.২.২ Hang Out এর জন্য মাসে গড়ে কত খরচ হয়?

৬.৩ BF/ GF এর সাথে সাধারণত কোথায় সময় কাটান?

৬.৩.১ সর্বশেষ কবে দেখা করেছেন?

৬.৩.২ BF/GF এর জন্য মাসে গড়ে কত খরচ করেন?

৬.২ দেশের বাইরে কখনো গেছেন?

১. হ্যাঁ

২.না

৬.২.১কেন গেছেন?

১.পড়াশুনা

২.ঘোরাঘুরি

৩.অন্যকোন কারণ (নির্দিষ্ট করুন)

৭. পছন্দ, শখ

৭.১ কোন ভাষার গান বেশি শোনেন?

১.বাংলা

২. হিন্দী

৩. ইংলিশ

৪. অন্যান্য (উল্লেখ করুন)

৭.২ সিনেমার ক্ষেত্রে নিচের কোনটি বেশি দেখেন?

১. ইংলিশ

২. হিন্দী

৩. বাংলা

৪. অন্যান্য (উল্লেখ করুন)

৭.৩ শখের জন্যে যে কাজ করেন?

৭.৩.১ সপ্তাহে গড়ে কত সময় শখের জন্য ব্যয় করেন?

৭.৩.২ শখের জন্য মাসে কত খরচ করেন?

৭.৪ আপনার প্রিয় ব্যক্তিত্ব কে?

৭.৪.১ কেন প্রিয়:

৮. সামাজিক যোগাযোগ:

৮.১ রাজনৈতিক ব্যক্তি/ব্যক্তিবর্গের সাথে যোগাযোগ আছে কি:

৮.১.১ কেমন সম্পর্ক:

৮.২ মিডিয়া ব্যক্তি/ব্যক্তিবর্গের সাথে যোগাযোগ আছে কি:

৮.২.১ কেমন সম্পর্ক:

৮.৩ উচ্চ পদস্থ সরকারী ও বেসরকারী ব্যক্তি/ব্যক্তিবর্গের সাথে যোগাযোগ আছে কি:

৮.৩.১ কেমন সম্পর্ক:

৯. নিজস্ব মূল্যায়ন:

	সম্পূর্ণ একমত	আংশিক একমত	কোন মন্তব্য / অবস্থান নেই	আংশিক দ্বিমত	সম্পূর্ণ দ্বিমত
আমার জীবনে বন্ধুরা সবচেয়ে গুরুত্বপূর্ণ	১	২	৩	8	৫
আমার জীবনে /BF/ GF জীবনসঙ্গী সবচেয়ে গুরুত্বপূর্ণ	১	২	৩	8	৫
আমার জীবনে বাবা /মা সবচেয়ে গুরুত্বপূর্ণ	১	২	৩	8	৫
আমার জীবনে Career সবচেয়ে গুরুত্বপূর্ণ	১	২	৩	8	৫
আমার জীবনে টাকা সবচেয়ে গুরুত্বপূর্ণ	১	২	৩	8	৫
আমার পারিবারিক পদমর্যাদা উচ্চ	১	২	৩	8	৫
/BF/GFজীবনসঙ্গী সমপারিবারিক পদমর্যাদার হওয়া আবশ্যক	১	২	৩	8	৫
ঘনিষ্ঠ বন্ধুরা সমপারিবারিক পদমর্যাদার হওয়া সুবিধাজনক	১	২	৩	8	৫
বাবা/মা/স্বামী/ স্ত্রীর পেশাগত/সামাজিক অবস্থান আমাকে স্বচ্ছন্দ প্রদান করে	১	২	৩	8	৫

Case Study

Case Studies Conducted at Public Universities

Case One

Sanjida Afrin is a 22 years old student of Dhaka University. She studies in economics department in 5th semester. She finished her SSC from Coronation Girls School of Khulna and HSC from Khulna Govt. Women's College scoring 4.88 in SSC and Golden 5 in HSC level. Her father is a college teacher and mother is a school teacher. She has two younger sisters and one younger brother. All of her siblings are students of college and school. She mentioned that her grandparents also live with them. In Khulna her family lives in their own house. Her father and mother have to maintain an extended family there. In Dhaka Sanjida lives in one of the girl's halls of Dhaka University. She said that she get 4000tk per month from her parents and she has one private tutiony in Azimpur. She earns 3000tk per month from that private tutiony. She added that she try to save 500-1000tk per month. Her CGPA is 3.45 up to 5th semester. She has some close friends and she used to participate in adda at TSC. She mentioned that most of her friends live in hall and have similar socio-economic backgrounds. She said that she with her friends go to Nirab Hotel situated in Puran Dhaka on special occation like pahela boishakh, pahela falgun, friendship days etc. Sanjida added that she only buy dress on special occasions. She depicts herself as a prudent girl from a middle class back ground. She do not spend money randomly. She commented that she there are some classmates who live with their family in Dhaka and they are very stylish, spend lot of money and they can't understand the reality of hall life. For this reason she does not feel comfort to communicate with them as they cannot understand her reality of hall life. She said that hall life is full with experience. She lives with other 6 girls in a room from several departments and several semesters. She has to share bed and reading table in the room. Sometimes seniors try to dominate the juniors.

Case two

Abdulla al Mamun is a 2st semester student of English department of Dhaka University. He is 20 years old and lives in a mass at Azimpur. He is trying to get a seat in the hall. His home district is Dinazpur. He has completed his SSC and HSC from Dinajpur. He got GPA 5 in SSC

and HSC level. His father is a farmer and mother is a housewife. He has two school going younger brothers. He mentioned that he is the first person in his family to take higher education. His father and mother are illiterate. He said that he feels proud to study in Dhaka University and in English department. He added that he has some difficulty in this campus. He said that without political affiliation, getting a seat in hall is difficult. For this reason he recently has joined in a political party. He does not take any money from his father. He takes class is a university coaching centre and earn almost 6000tk per month. He does not have many friends in the class. He said that he get no leisure time as he has to give time for political party and coaching class.

Case three

Hasibur Rahman is a 7th semester student of BBA in Dhaka University. He is 24 years old. His subject is Finance. He lives in a hall. His home district is Satkhira and he completed his SSC and HSC from Satkhira. He got GPA 5.00 and GPA 5 in HSC level. He is doing great score in Univerty level. His CGPA is 3.94. He wish to be a University teacher. His father is a banker and mother is a college teacher. He has one elder brother who is a Govt. employee. He receives 7000tk from his parents. His brother also give him money. In addition he sometimes work as freelance researcher. He has an affair with his classmate. He has lots of friends. He said that he enjoys his university life. He said that I have several friends from several backgrounds I can make friends easily. He further added that his family always gives him support in financial need. He said that he has some relative in Dhaka. One of my Uncles is a MP. Hasib mention that he want to explore several aspects of life. For this very reason he lives in hall. Though he lives in his uncle's house in Dhanmondi during exam periods.

Case Studies Conducted at Private Universities

Case one:

Sinthiya is a 9th semester student of BBA in North South University. She is 21 years old. Her subject is Finance. She lives in Banani with her parents. Though her home district is Naogaon, she had completed her SSC and HSC from Dhaka. She got GPA 4.80 and GPA 4.50 in HSC level. She is doing great in different competitions in University level. Her wish to join in a international bank like her father. Her father is a banker and mother is a University teacher. She has one elder brother who is an M.D. of a Multinational corporation. She receives 20000tk from

her parents as monthly expenditure. Her brother also give her money for additional buying. In addition he sometimes work as freelance researcher. She has an affair with one of her university teacher. She has lots of friends. She said that she enjoys her university life. She said that I have several friends I can make friends easily. She further added that her family always gives her support in financial need. She said that she has her most of the relatives in Dhaka. One of her Uncle is an MP.

Case two:

Aurchy is a 19 years old student of Peoples University. She studies in BBA in 1st semester. She finished her SSC and HSC from Holy Cross School and college and achieved 4.88 in SSC and 4.39 in HSC level. Her father is a businessman and mother is a housewife. She has two younger sisters and one younger brother. All of her siblings are students of college and school in Dhaka city. She mentioned that her grandparents also live with them in their own house in Dhanmondi. She said that she get 15000tk per month from her parents and she has one private tuition in Dhanmondi. She earns 15000 tk per month from that private tuition. She said that she with her friends go for hangout on special occasions like pahela boishakh, pahela falgun, friendship days etc. Sanjida added that she go for shopping anytime.

Case three:

Ayman is a last semester student of CSE in American International University of Bangladesh. He is 22 years old and lives in Cantonment. His home district is Tangail. He has completed his SSC and HSC from Tangail. He got GPA 5 in SSC and HSC level. His father is a Lt. Colonel of Bangladesh Army and mother is a housewife. He has two school going younger brothers. He added that he has some difficulty in this campus. He said that without political affiliation, getting a seat in hall is difficult. For this reason he recently has joined in a political party. He does not take any money from his father. He is working in Uniliver Bangladesh for last 1 year as part time worker and earning about 30000tk per month. He does not have many friends in the class. He said that he get no leisure time as he has to give time for his job.

Appendix-3: Goldthorpe's class schema.

I	Higher-grade professionals, administrators, and officials; managers in large industrial establishments; large proprietors
II	Lower-grade professionals, administrators, and officials, higher-grade technicians; managers in small industrial establishments; supervisors of non-manual employees
IIIa	Routine non-manual employees, higher grade (administration and commerce)
IIIb	Routine non-manual employees, lower grade (sales and services)
IVa	Small proprietors, artisans, etc., with employees
IVb	Small proprietors, artisans, etc., without employees
IVc	Farmers and smallholders; other self-employed workers in primary production
V	Lower-grade technicians; supervisors of manual workers
VI	Skilled manual workers
VIIa	Semi-skilled and unskilled manual workers (not in agriculture, etc.)
VIIb	Agricultural and other workers in primary production

Appendix-4: List of Public University in Dhaka

1. Bangabandhu Sheikh Mujibur Rahman Maritime university, Bangladesh

2. Bangabandhu Sheikh Mujib Medical University

3. Bangladesh University of Engineering and Technology

4. Bangladesh University of Professionals

5. Dhaka University

6. Jagannath University

Appendix-5: List of Private University in Dhaka

1. Ahsanullah University of Science and Technology

2. America Bangladesh University

3. American International University Bangladesh

4. ASA University Bangladesh

5. Asian University of Bangladesh

6. Atish Dipankar University of Science and Technology

7. Bangladesh Islami University

8. Bangladesh University

9. Bangladesh University of Business and Technology (BUBT)

10. Bangladesh University of Health Sciences

11. BGMEA University of Fashion and Technology

12. BRAC University

13. Central Women's University

14. City University

15. Daffodil International University

16. Darul Ihsan University

17. Dhaka International University

18. East West University

19. Eastern University

20. European University of Bangladesh

21. Fareast International University

22. Green University of Bangladesh

23. IBAIS University

24. Independent University, Bangladesh

25. International University of Business Agriculture and Technology

26. Manarat International University

27. North South University

28. Northern University Bangladesh

29. Presidency University

30. Prime University

31. Primeasia University

32. Queens University

33. Royal University of Dhaka

34. Shanto Mariam University of Creative Technology

35. Sonargaon University

36. Southeast University

37. Stamford University, Bangladesh

38. State University Of Bangladesh

39. The Millennium University

40. The Peoples University of Bangladesh

41. The University of Asia Pacific

42. United International University

43. University of Development Alternative

44. University of Development Alternative

45. University of Liberal Arts Bangladesh

46. University of South Asia

47. Uttara University

48. Victoria University of Bangladesh

49. World University of Bangladesh