

**Class and Changing urban life styles in Narayanganj: A
Sociological Study**

MSS, 2nd Semester
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Registration No: Ha-6082
Session: 2012-2013



**Department of Sociology
University of Dhaka
December 2014**

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The present Advanced Research Thesis is submitted in partial fulfillment of the requirements for the degree of Master of Social Sciences (MSS) in Sociology



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Abbreviations

BBS Bangladesh Bureau of Statistics

MNCs Multinational Corporations

UN United Nations

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ABSTRACT

This thesis aims at finding out the relationships between urban classes and life style patterns and the impact of modernization and globalization on the urban life style patterns of the people in Narayanganj, and find out a new pattern of consumption. The society of Bangladesh has seen major cultural changes due to the influence of various processes namely, modernization, urbanization and globalization. Narayanganj, a major city of Bangladesh is also currently going through the process of cultural change. The life style pattern of high income groups or the upper class is quite different from the life style pattern of lower income groups or the lower class. The middle income group of Narayanganj also leads a different way of life. The changing process involves the food habits, media habits, dress patterns and family structure. There is a growing tendency of fast food culture among the upper and middle class people in Narayanganj city though the lower class is less comfortable to this culture. Moreover, a large number of brand shops are situated in Narayanganj city and they are rapidly increasing due to the growing preferences of the upper and middle class people on brand clothes. In addition, Indian hindi and bangla channels are becoming more popular among the residents of Narayanganj city. The modernization and globalization process have a crucial effect in the life style patterns of the people in Narayanganj city though the social stratification factors holds a significant position in this explication of change.

CHAPTER ONE

Introduction

1.1 Background of the study:

From antiquity till now, society is changing and this changing trend of society is a perpetual process. The policy of liberalization in the decade of ninety has brought dramatic change in the economic field; the reason of that change are the frequent exchanges and the increasing trade between countries, and the various ways of communication has made possible these interchange of products between countries (Kumar, 2012). The process of social change involves enormous concepts and ideas, which are being altered in line with the social change in any society. The process of social change in the modern era is more complex and so much intricate than the previous era. The society of Bangladesh is also changing due to the improvement in various fields including technology, market, communication and so on. Cultural factors have a great influence in social change, which in the modern epoch with the development of science have become more influential and accelerate the process of social change (Giddens, 2006). The society of Bangladesh has seen major cultural changes due to the influence of various process namely, modernization, urbanization and globalization. Life style is a crucial indicator of culture including consumption patterns, dress patterns and way of life, which is also changing through the influence of these processes. The urban society of Bangladesh consists of different classes and the changing process is not same for all classes as well as the process of change in the life style patterns. As the different classes have different life styles patterns, so the process of changes in the life styles patterns should be different. The contemporary process of globalization has a crucial influence in the urban life style patterns among different classes in Bangladesh.

Narayanganj, situated in the northern side and adheres to the Dhaka city, is one of the populous cities of Bangladesh. The dwellers of Narayanganj city involve in various activities and they are divided into different income groups. The residents of that city lead different way of life and their life style patterns are varied. This study is an attempt to identify the influence of the process of modernization and globalization on the life styles of the different income groups or different classes in Narayanganj city.

1.2 Class patterns in Narayanganj:

There is about 165,637 household with a total population of 502,089 currently living in the Narayanganj city (BBS, 2011). As a business city, Narayanganj is a honey pot for various people who want to migrate from rural to urban area for their livelihood. The result of this migration turns Narayanganj into an overcrowded city and the various types of occupation constitute a place of different income groups. Among the hundred types of occupation, small business, industry, shop keeping, landownership, worker, informal sector worker, and professional services including doctor, engineer, and lawyer are visible and most of the people of Narayanganj city involve in these services. As there is no basic type of upper class people in Bangladesh, therefore the classes of Narayanganj city can be defined on the basis of income. The main three types of income groups are high income group, middle income group and lower income group. The process of modernization and globalization has an enormous impact on the life of the people in various countries. The extent of the impact of these processes among the way of life of the people in Narayanganj needs to be studied. In that study, high income group studied as the substitution of upper class, middle income group as the substitution of middle class and lower income group as the substitution of the lower class to examine the changes in the life style patterns among the different classes.

1.3 Life Style patterns of the people in Narayanganj:

The concept of life style has different usage and meanings. It can be used as a crucial indicator in the embourgeoisement debate in the British class structure. In this context, It is stated that the working class is increasingly accepting middle class norms and behavior patterns which importantly reduce the significance of social class differences as all the classes are coming to share the similar consumption and life style patterns. The concept of life style can also be used to define the differences between urban and rural areas. It can be used to refer to the contrasting ways of life in different social groups. The term can be used as the conceptualization of alternative ways of life in terms of consumption pattern, values and behavior in the capitalist society (Oxford dictionary of sociology, 1998). Life style could be defined as the combination of determining intangible or tangible factors. Tangible factors involve specifically to demographic variables while intangible factors include the psychological aspects of an individual such as personal values, norms, choices, and point of view .The life style patterns embrace food habit, dress patterns, media habit, leisure time, recreation and so on. The different groups of people in Narayanganj lead different life style patterns. The life style patterns of high income groups or the upper class is quite different

from the life style patterns of lower income groups or the lower class. The middle income group of Narayanganj also leads a different way of life. The current changes in the life style patterns of the different income groups or classes through the process of modernization and globalization is the main objective of this study. There is an attempt to investigate the modes of changes in the life style patterns among the different classes of people in the Narayanganj city.

1.4 Significance of the study:

There is no such a comprehensive study on the life style patterns among the different classes in Bangladesh. However, there is a lot of work on the social structure of Bangladesh and partly, a few specific studies on the consumption patterns of the people Bangladesh. Zahid (2007) conducted a study among the young people of Bangladesh on the issue of cultural globalization. The study was conducted in the three upper class residential areas of metropolitan city of Dhaka. The study provide specific understanding about the life style patterns including food habit, dress patterns, sexual behaviors, media habits etc. of the upper class people of Dhaka city. On the other hand, Helal (2014) in his study provided an assessment about the impacts of Indian drama serials Bangladesh social system. The study was conducted on the residents of Mirpur, Agargaon, Taltola, Firmgate and Tejkunipara of Dhaka city corporation. According to this study, the people of these specific areas are influenced by the various Indian satellite channels which affect their life style. Shamsheer and Abdullah (2012) provided a study about the satellite television perception of the viewers in Bangladesh and the study was conducted on the people of Chittagong district who have a television and cable connection. the study was conducted on the 3 areas of Chittagong namely Khulsi for higher class people, Jamal Khan for middle class people and Chittagong port area for lower middle class people. This study found the both positive and negative impact of satellite channels among the people of different class in Chittagong district. All of these studies concerned with the specific factors such as food habit, media habit, and dress patterns but there is no comprehensive study about the changes in the life style patterns among different classes. Therefore, the current study is conducted on the life style patterns of the different classes or income groups in the Narayanganj city. However, there is no significant and handful literature about the issue involving changing life style patterns among different classes. Besides, it is difficult to find out the actual class differentiation in the Narayanganj city as well as to measure the changes in the life style patterns of the Narayanganj. Consequently, this study may not be theoretically so much sound or may not be

representative in the context of its sample size, as only 126 respondents participated in that study. Nevertheless, there is a hope that this study could be a stand for the further research related to the studies involving changes in the life style pattern among different classes.

1.5 Objectives of the study:

In that study, the focal point is on the comprehensive understanding about the changing urban life style among the different classes in Narayanganj city to develop a sociological overview on that issue. However, this study aims to achieve the following objectives.

- To study the relationships between urban classes and life styles.
- To examine the impact of modernization and globalization on urban life styles in Narayanganj.
- To understand the new pattern of consumption.

1.6 Theoretical perspectives of the study:

There are five main theories on change in the life styles of the different classes: Theories of Class and social stratification, theories of urbanization, theories of modernization, theories of cultural imperialism and theories of globalization. All the theories are applied to the understanding of the life style choices among the different income groups or classes in the Narayanganj city. However, all the theories suggest different and overlapping outcome simultaneously. Theories of class and social stratification suggest that, there is a difference between classes and their way of life. Cultural capital is one of the most important indicators of class which provide an understanding about the way of life the people lead and the pattern of dress and the pattern consumption varied from one person to another (Bourdieu,1986).

From the theories of Urbanization, there is a scope to discuss about the process of urbanization in Bangladesh. The process of urbanization involves the changes in behavior patterns and the modes of life as well as the changes in the life style pattern (Writh, 1938). As a third world country, the process of urbanization in Bangladesh is completely different from the process of urbanization that has taken place in other countries of the world. Urban-rural migration is an influential factor for the urbanization in Bangladesh. Push-pull factors reinforce the process of migration from rural to urban areas (Lee, 1966).

From the Modernization point of view, the difference between modernized societies and non-modernized societies could be analyzed in terms of the changes that have taken place in the era of modernization. There are some modes of changes involving specialization and interdependency of organization, relationship, exchange and market medium etc. are the influential factors in the changing process (Levy, 1966). On the other hand, society could be seen as transitional society and cultural diffusion plays a crucial role in the development of society (Lerner, 1964). These theories suggest the emergence of modernization process which is a crucial factor in the changing process of Narayanganj city.

Cultural imperialism theories explain the influence of culture through the use of modern media technology which is based on domination. In current age of globalization, there is no need to attack any country through the use of military or other visible instruments as the dominant countries could attack the unprivileged countries through the use of media (Schiller, 1976). From that perspective, there is a scope to discuss the form of cultural imperialism through various satellite foreign channels in Bangladesh. Theories of cultural imperialism denote that how the people of society and their way of life are being altered due to the aggression of media.

Theories of globalization emphasize on the technological revolution, which escalate the process of globalization and have a profound impact on the trade, market and capital flows. In that context the revolution in the economic sector, also, which is accelerated by the touch of information technology, can be discussed as it indirectly influences the way of life patterns of the people of the world (Giddens, 2006). Through the McDonaldization or cultural homogenization process, the dominant foreign culture demolishes the weak local culture (Ritzer, 1993). In that context the change in the consumption pattern of the people of Bangladesh could be analyzed as the fast food shops are rapidly growing in Bangladesh. Ritzer (2010) defined hybridization as the assemblage of external culture and internal culture, which reproduce a unique culture that reflects the characteristics of both culture. Glocalization is a related concept of globalization, which evolved with the emergence of hybridization and defined as mixed or blended culture. Pieterse (1995) emphasize on the fact of the combination of two cultures, which influence the change in the life style patterns of the people. These theories indicate the empirical understanding about the impact of globalization in the life style patterns of the people of Bangladesh.

1.7 Operational definition of the concepts:

Class:

Class refers to the group of people who share similar economic resources and their way of life to some extent same. The three major classes are upper class, middle class and lower class. These three classes have common economic resources, which influence their life style patterns.

Upper class:

Upper class belongs to the top position in the class hierarchy and in that study, who earn more than 100000tk. is seen as upper class, which is termed, as high income groups.

Middle class:

Middle class is in the middle position in the class hierarchy and in that study, who earn 24000 tk. to 100000tk. is seen as middle class, which is termed as middle income group.

Lower class:

Lower class is in the bottom of the class hierarchy and in that study, who earn below 24000tk. is seen as lower class, which is termed as lower income group.

Urban Life style:

Urban life style refers to the way life of the urban people, which includes food habits, media habits, dress patterns, religiosity, leisure time spending, recreational instrument etc. Urban life style is dependent on the income, education and occupational status of the people.

Nuclear family:

Nuclear family refers to that family which includes husband and wife with or without children. The size of the nuclear family is two or three person.

Sub nuclear family:

Sub nuclear family includes husband and wife with or without unmarried children, but with other relations, who are not currently having partners. The size of the sub nuclear family may be four or five person.

Joint family:

Joint family includes two or more generation either in the maternal line or in the paternal line who share common residence. The household size of the joint family should not be more than seven.

Extended family:

An extended family refers to that family which includes grandparents, brothers and their wives, sisters and their husbands, aunts, nephews, and nieces. The household size of the extended family is more than seven.

Informal sector worker:

Informal sector worker refers to the worker who involves in the informal activity. The informal activity denotes that it is a paid service on the casual basis and informal sector worker includes rickshaw-puller, hawker, transport worker, construction worker, seller, and tea stallholder in the footpath. Informal sector workers do not pay taxes or get any pension; though it is irregular but it is gradually increasing as there is an opportunity of earning cash money.

Indian Bangla movie:

Indian Bangla movie denotes the movies, which are made in India, and the language of these movies is Bangla. In fact, the movies that are made in the Calcutta, a province of India, are known as Indian Bangla Movie.

Deshi food:

Deshi food refers to the original food of any country. The main food of Bangladesh includes rice, fish and pulse may be defined as deshi food.

Fashion:

Fashion can be defined as a style or popular practice in the modern era, which involves dress pattern, make up, belongings and many more.

Kabin:

Kabin refers to the mandatory payments, which is being paid by the groom to the bride at the time of marriage. The forms of payment of the Kabin may be different such as it may be cash money, jewelry or property.

1.8 Research Questions:

This study focuses on the following research questions.

- What is the relationship between urban classes and life style patterns of the people of Narayanganj?
- What is the impact of modernization and globalization on urban life styles in Narayanganj?
- What is the new pattern of consumption in Narayanganj city?

1.9 Outline of the study:

This thesis will be structured as follows. Chapter two shows previous relevant research on lifestyle changes among the different classes. In that chapter the change in life style patterns, impact of globalization on family patterns, the impact of satellite television, impact of fast food culture in the food consumption, the emergence of brand products which influence the dress patterns are discussed. Current and relevant research will help study to solve dispute related to operationalisation of data, and explanation of mechanisms.

Chapter three presents five theoretical perspectives on life style and social changes among the different classes: Theories of Class and social stratification, theories of urbanization, theories of modernization, theories of globalization and theories of cultural imperialism. All the five theoretical perspectives are deployed throughout this paper, and are ultimately examined in the model on lifestyle changes among different classes in Narayanganj.

In chapter 4, the paper presents data and introduces methods for this study. The overall methodological procedure including study population, study site, sampling procedure, study

instrument, pre test, techniques of data collection, reliability and validity, ethical issues are discussed in this chapter.

Chapter five presents the demographic information of the respondents, the consumption patterns of the people of Narayanganj including food habit and dress patterns, media habit of the people of Narayanganj, The religiosity and their political participation, in a ward the basic findings of the study has been discuss in that chapter.

Chapter six presents the perception of the young and elder people on the life style changes among different classes in Narayanganj city.

Chapter seven illustrates the discussion of the research in line with the previous and current research and the theoretical perspective of the study. Overall, this chapter shows the present changes in the life style patterns among different classes, and the association or misappropriation of relevant empirical research in the theoretical context of the study.

Chapter eight provides the concluding remarks and suggests further study to answer the questions raised on the basis of the findings of this research.

1.10 Limitation of the study:

In doing the sociological research related to the changes of life style patterns of the different classes, researcher has encountered with various impediments and constraints. In that study, the main challenges in the path of research are as following.

- There is little sociological work on the issue of life style patterns among the different classes around the world as well in Bangladesh. That is why, the relevant research provide only a little understanding about the issue of life style patterns.
- Lack of proper time and sufficient budget are the other constraints of that research. Therefore, the study is unable to provide the comprehensive understanding about the issue.
- The study is conducted on the 126 respondents of the different classes of the Narayanganj city, which is too narrow to understand the overall picture of life style patterns of the people of Narayanganj.

- To get in-depth understanding about the perception about the life style changes, only 18 interviews are conducted among the young and elder people of different classes which is also one the main constraints of that research.

1.11 Conclusion:

In that chapter the overall research process including the background of the study, significance of study, objectives and the research questions of the study are presented. This chapter also includes the inevitable and unavoidable impediment related to this study. It is a way to introduce the total interpretation of the study.

CHAPTER TWO

Review of Literature

2.1 Introduction:

Literature review is one the most important section of a research as it provides the existing situation of any issues as well as helps the researcher to find the research gap, which exists in a study. “The literature review in a research study accomplishes several purposes. It shares with the reader the result of other studies that are closely related to the study being reported” [Cresswell, 2003; 29-30]. There is not so much comprehensive work in the area of life style but lots of works in the areas of eating habits, health, food consumption, cultural change pattern, Carbon emission separately found. A very few related works which are associated with the research objectives of that study has been found. This chapter deals with some congruent works on the life style change patterns. There are few studies on life style of different classes in the third world.

2.2 Review of the literature:

Tomlinson (1998) tried to use data on health and life style, which is relevant to identify the behavior of British society from 1980 to 1990. The study showed that traditional notion like social class, gender etc. in the analysis of life style and consumer behavior. The study revealed that, there were four categories namely Unhealthy, active, healthy and sober. The sample in unhealthy category eat large amount of chips, do not eat fruits and smoking; sample in active category going to pub, participate in sporting activities and gambling; sample in the healthy category eat fruits, take vitamin supplements, avoiding chips and do not smoke; The sober categories do not support alcohol and avoiding public houses. It was seen that the average professional along with manager and white color workers likely to eat healthy food than the manual working class. The average working class along with semi-skilled and unskilled worker led an unhealthy life style. It was seen that as age increased, professional along with manager and white color workers move from active to healthy space while skilled manuals, semi and unskilled move from unhealthy to sober although the manual working class & less skilled workers do not tend to find healthy diet. According to the study, despite the growing sense of individualism in the society there still exists a residual occupational class effect with regard to the consumption pattern and life style.

Zadeh and Mozaffari (2014) in their study stated about changes of women in Iran. The study was conducted on the women of Tehran to assess the impact of three T.V. channels namely GEM, P.M.C and Monoto on them. According to the study, there is a significant relation between the life style change pattern introduced in the GEM T.V and the life style changes of women in Iran as well as there is a direct relationships between two variables. The study revealed that, the probability amount obtained from the Pearson correlation test of the two variables (life style introduced in P.M.C TV and the life style of women in Iran) was zero. Which shows the null hypothesis is rejected and confirmed that, there is a significant relationship between, lifestyle changes patterns introduced in P.M.C TV channel and the lifestyle changes of women in Iran. The study also revealed that, there is a significant relationship between the life style changes pattern introduced in Monota TV and the life style changes of women in Iran; Women become so much independent and changes have taken place to their life style. According to the study, Persian language satellite channels seek for a change in the life style of Iranian women.

Hubacek, Guan, and Barua, (2007) in their study provided an empirical assessment of these two countries. China and India are the two most densely populated countries of the world and also the largest developing economies of the Asian world. The study showed that due to the economic transition of these two countries there is an improvement of the life style pattern. There is a growing number of populations who are not satisfied with sufficient food and clothes but are also enthusiastic to achieve quality life embracing high nutrient food, comfortable living and other quality services. However, there is a different scenario in the rural and underdeveloped areas of these two countries as huge people in those areas are deprived of essential basic needs and living only with daily essentials. The study Showed that the transformations of economies of China and India the impact of that transformation in the life style patterns of the population.

Joseph and Singh (2013) conducted a study of identifying influential factor of life style. The study revealed that there are some influential factors, such as, geo-demographic, socio-cultural, norms and behavior, which transform the life style of consumers. The Indian middle class wants to lead a luxury life and that generation does not mind to pay extra for better facilities or pay tomorrow for what they buy today. According to the study, shopping malls attracting the large segment of the people and people are buying brand products to express their identity, status and values. The study proposed that, As Mall culture is at its peak so

provide more facilities to retain customers and consumers. The study also proposed that to attract the concentration of the young generation through various advertisements and other ways like contest, Quiz competition etc. as it will be helpful for the companies to retain the customers from young to adult age. The companies should have to concentrate on the Indian modern women, as they have to perform various roles in the family and the outside. To contain the attention of women it is necessary to show them in the ads as bold, independent and so on. According to the study, it is necessary for the practitioner and the companies to launch 3D advertisement with the flow of the digitalization process attracting the attention of the current generation.

Atiq, Amir and Farooque (2012) in their study showed that the number of middle class people is increasing and the contribution of the women is also increasing in the different sphere of the family. The Indian middle class is estimated to be 50 million and it will reach 600 million by 2030. According to the study, due to the fast economic growth the number of middle class people is increasing and the people those who are out from extreme poverty is accelerating

the size of the middle class in the city. In the liberalization era there is created a new image of middle class in India through advertising and media images. In addition, the consumption pattern is changed with liberalization and the opening of the Indian market in the global economy. The study revealed that today women buy more than men do and now they are buying heavy components like Cars, computers. According to the study, Indian women consumers strictly follow their tradition values and norms and they give preference to brands products. It was also found that women consumers are not confined in a single brand and they use credit cards for buying things. It is important for the marketers to understand the life style choice as it is influencing the consumption pattern of the middle class women consumers.

Baig and Saeed (2012) in their study explored the dramatic changes in the fast food consumption in Pakistan. The study was conducted on two big cities (Lahore & Faisalabad) in the province of Punjab and the sample size was 100. According to the study there are several factors that play vital role in the acceleration of Fast food trends in Lahore and Faisalabad. Ninety nine percent of the respondents answered that Fast food industries are growing rapidly. Of them, 89% of the respondents preferred fast food than to cooking at home and 11% respond negatively. Of them, 70% of the respondents preferred fast food as

convenient because they can carry it where they want to take it but 23% of the respondents preferred cooking as more convenient than fast food. According to the study, 62% of the respondents loved fast food as they can change the menus and the other 38% denied he study also revealed that advertisement is an important tool for the transition of the consumption pattern.

Lala (2014) provided an empirical study about the foods habits of Khasi community of India. The study revealed that due to globalization process, there is a change in the food habits, tradition and culture of Khasi community. Most of people of Khasi community lives in rural areas and their main occupation are agriculture, especially primitive agriculture. However, the Government took some initiatives to introduce modern technology, but the majority of the farmers do not use modern technology. A very little population of Khasis live in urban areas but they are not receiving the both of advantages and disadvantages of globalization. According to the study, there is a little change in the food habits of urban dwellers as Chinese, Italian and other fast food items entering to the home kitchen of them. Younger generations of the urban areas, are more affected by the globalized food like, *Pizzas, burgers, pastas* etc. In the rural areas food pattern is still very traditional, as globalized food do not replace the traditional food of Khasi community so much. The study revealed that, the young people in the urban areas of Khasi community are influenced by the western culture, as they are fond of western music, fashion and lifestyle, which lead them to lose their identity. According to the study, initiative should be taken to sustain traditional culture and food pattern through encouraging slow food festivals.

Khare (2011) provided a work on the cultural values and the life style changes. The study was conducted on the 3 National University students (graduate and post graduate students) of India. The study revealed that how the changes in society from a collectivist society to an individualistic society brought changes on the individual life style pattern and values. The study suggested that though the young people more affected by the western values but the family tradition, group values play huge role in selecting the brand products. According to the findings of the study, there is a significant difference between the genders on the construct of gender roles as females are much more family oriented and the males more social. On the other hand, there is no significant difference on the constructs like life style satisfaction, financial satisfaction, brand consciousness, family orientation etc. between genders. The study showed that there is positive relation between life styles and brand products. The Indian

consumers give more preferences on family values and traditions in choosing brand products as group and family acceptance are more significant in the selection of brands. The study also revealed that the purchase of brand products enables young people to express their self-identity, status and personal values. Individual group affiliation is associated with status and the choosing and purchasing of brand products describe themselves as a member of the group. As Indian society is significantly collectivists, the consumption selection depended on the approval of family and friends. The findings of the study suggested that family represents security for the young people who affected by the western values and the purchasing brand products are viewed as conveying security in terms of family acceptance. For Indian youths brands help them to reinforce their self-image and the strengthen in-group communication and interaction. It was seen that, young people use brands for expressing their identity to others and to bring out their self-identity.

Khare, Rakesh, and Dash (2009) provided an empirical study of brand meaning among the young people in India. The study was conducted on 300 students who were studying in graduation level in the various universities of Delhi and Allahabad. According to the study, the Indian youths influenced by several variables while deriving brand meaning which they termed as brand connotation. In that study, several factors used to find out the meaning of brand use. There were eight factors, which dominated in the brand connotation amongst Indian youths. They termed, Social recognition and status factor including statements like, I use brands to communicate my social status, I choose brands that are associate with the social class I belong to, and so on. They use some statements, such as I use brands that my family uses or have used, I buy brands that continue my family tradition, related to family tradition factor. Some statements such as I feel a bond with people who use the same brands I do, My choice of a brand says something about the people I like to associate with, I buy brands to be able to associate with specific people and groups were used as group influence factor. The study suggested that the values of Indian urban youth are a mixing of western and eastern culture.

Pais (2006) in his paper provided an empirical assessment about the impact of globalization on social and cultural structure, especially in family. According to him, India is a diverse country and more than 826 languages are spoken in India. According to the author, the former globalizers such as European, Portuguese, Dutch and finally the English invade the culture of the country and now Television is one of the most dominant gateway of

globalization which is affecting the culture of India. Traditional family network is breaking due to the migration of young generation from rural to urban center or from one urban center to another. According to him, As more women are joining in the workforce and working outside home leads to the decline of care of the aged in families. According to his study, with the emergence of nuclear family system young people select their own life partners in cities though arrange marriage system is not completely withdrawn. Interestingly, the divorce rate in cities is also high and the concept of single parenthood has not caught on in Indian culture. According to the author, Indian dress pattern is also westernized due to the impact of MTV, Soap Television and films. It is seen that, child labor is also increasing as extended families are being broken up and globalization directly exploits estimated 300,000 Indian children as they are involving in hand-knotted carpet industry. According to the author, globalization has positive impact on women as they are being involved in workforce and help them to uproot the traditional views.

Kumar (2012) in his study measured the impact of modernization and globalization on family structure. The study was conducted on the Bengali community in the lowland of Udham Singh Nagar district of Uttarakhand in India. The study revealed that, nuclear family replaces the joint family and the extended family through the process of globalization. According to the study, only 27% families belong to joint family and 81% families belong to nuclear family. Seventy-three percent families are small and medium size, which is not exceeding to seven and the size of family in this community is gradually decreasing. It was seen that, most of the women participants do not consider their husbands or partners as *Parameshwar* (everything) or as God. The study revealed that, as women are being educated and know their rights to the family, their decision are also considered in the families; most of the decision from both men and women are considered. It was seen that, 56% of the respondents reported that there has been increase in the independence of women in every sphere of life and it has been taken place due to the emergence of information and communication technology. According to the study, 59% of the respondents reported that kinship relationship started to decline and kinship relation is not so much significant now. There has also been increasing the instability in the family and 57% reported positively about that matter. It was seen that, social and cultural functions of families have also been changed due to modernization, information technology, increasing importance of money, impact of modern and western education etc. The study revealed that, 44% respondents have close relationship with their family members, 40% have formal relationship with their family members and 9% have sour

relationship with their family members. The functions in regards to marriage rituals have also been changed and the attitudes towards widow remarriage and divorce have also been changed in that community. It was seen that, most of the respondents own T.V., Tape recorder, mobile Phones and computers and the people of community replaced the traditional forms of recreation. Though 52% of the respondents reported that there is a change in the caste system but 42% of the respondents believe religion as divine or play divine role in the community. According to the study, 66% of the respondents agreed that financial and economic matters have been changed and the rests of them opposed to that. In the process of globalization and modernization, traditional values and practices are losing their acceptance.

Last ten to twenty years, there has been taking place lots of changes in the various fields of economic structure, cultural perception, and housing pattern. Life style pattern is also change in that society. There is a little work in the area of life style indicators.

Huda (2005) conducted a study on the middle class population and provided a historical overview on the paradoxical role of middle class, and showed the problem national identity of Bangladesh. The study presented that there is a difference between Bangali nationalism and Bangladeshi nationalism, as the former offers purely a cultural interpretation and the latter provides religious interpretation. The study revealed that, though the middle class of Bangladesh contributed to the emergence of Bangali nationalism in 1971 but they played a quite different role in the post -75 Bangladesh for their own interest and achievement. Indeed, the middle class of Bangladesh played a paradoxical role, which pursue a problem of national identity of Bangladesh.

Zahid (2007) conducted a study among the young people of Bangladesh on the issue of cultural globalization. The study was conducted in the three upper class residential areas of metropolitan city of Dhaka. The sample size was 125, of them 52% were male and 48% were female respondents. Of them, 78.4% were English medium schooling. According to the study, respondents spend 20 to 40 hours per week in media consumption. The study explored that respondents allow too little time to be used media for academic purposes compared to entertainment. The study revealed that, respondent prefer Romance and sex as their most preferred programs, then comes adventure, action and so on. It was seen that 69.9% of the respondent preferred fast food and the rests preferred homemade or traditional food. According to the study, 76.8% of the respondents reported that they feel comfortable with

western dress like trousers, jeans and T-shirt. The study revealed that among female participants, 88.3% of the respondents used to go to beauty parlor regularly and most of the respondents perform religious activity occasionally. The study also revealed that 61.6% of respondents reported that they have love affair and 78.4 % of the respondent opined that their family allow free mixing with other. According to the study, 67.2% of the respondents preferred nuclear family and 70.4% of the respondents preferred Affair marriage. The study revealed that young upper class people preferred western life-style and the traditional values are declining gradually.

Shamsher and Abdullah (2012) provided a study about the satellite television perception of the viewers in Bangladesh. The study was based on both of the primary and secondary data; and for primary data collection, the study was conducted on the people of Chittagong district who have a television and cable connection. According to the study, for getting general representation of the population size, the study was conducted on the 3 areas of Chittagong namely Khulsi for higher class people, Jamal Khan for middle class people and Chittagong port area for lower middle class people. The sample size of the study was 40 of these three areas of Chittagong district. The study revealed that, Within the 40 respondents, total nineteen people prefer Star Plus, Seventeen prefer Sony, Sixteen prefer HBO, Fifteen National geography and fourteen prefer to enjoy ESPN as their five most preferred cable channels. According to the study, more than 85% of the respondents were satisfied with the quality of picture and sound and 25% of the respondents think that the numbers of satellite channels are insufficient. The study opined that, viewers have a positive attitude towards the satellite TV channels as 37.5% of the respondents think that it is a way for increasing knowledge and education along with recreation; 27.5% of the respondents think that it is only a means of recreation; and 17.5% of the respondents think that it is only a means of passing times. The study showed that, Satellite TV channels have a strong influence on the fashion awareness, brand preferences, following foreign customs as well as on the decrease in the social bondage, foreign music or movie etc. According to the study, Middle class and lower middle class accused satellite channels for this cultural change and Upper class thought that there are other crucial factors such as changes in the education level, social awareness and technological changes reinforce the cultural change. The study revealed that, there is a strong influence of satellite television on the disturbance of the study of children and the wearing of indecent/short dress by the women. According to the study, 40% of the respondents stated

that satellite channels have strong influence on the increase of social crime and sexual violence.

Helal (2014) in his study provided an empirical assessment about the impacts of Indian drama serials Bangladesh social system. The study was conducted on the residents of Mirpur, Agargaon, Taltola, Firmgate and Tejkunipara of Dhaka city corporation. The sample population was 100 and secondary data from various books, journals, and articles were used to find out the impact of Indian drama serial on people. According to the study now Indian TV channels (Both Hindi & Bangle) are so much easy to access and the mostly viewed channels are Star Plus, Zee TV, Sony, Colours, Star One, Zee bangla, Star Zalsa, Etv Bangla etc. The study revealed that, there are so many Indian Drama serials such as Saath Nivana Saathia, Is Pyer Ko Keya Naam du, Muskan, Kuch To log kehenge, Maa, Tapur Tupur etc. attracted people so much. According to the study, these drama serials are not only a source of entertainment but also create many problems as many types of fatal family problems are shown in those serials. These serials show various kinds of negative issues like extra marital relationships, Jealousy, Discrimination between rich and poor, Conflict between Mother in law and Daughter, criminal activity, Revengeful behavior, Blackmailing, higher degree of suspicion etc. According to the study, respondents opined about the Indian drama serials are like the following way. It is seen that, 16% of the respondents opined that Indian drama serial is responsible for Vulgar dress up, 12% of them accused Indian drama serial of stirring up sexual behavior, 9% of them accused Indian drama serial of pre marital relationship, 23% of them accused Indian drama serial for extra marital affair. In addition, 8% of the respondents accused Indian drama serial for eve teasing, 13% of them accused Indian drama serial for family conflict, 7% of them accused Indian drama serial for criminal activity, 12% of them accused Indian drama serial for cultural intrusion. The study revealed that, Indian drama serials are not a source of entertainment rather it is the source of social disorganization as people of Bangladesh are influenced by the instigating sexual behavior, criminal activity, pre and extra marital relationships of those serials. According to the study, as the culture of Bangladesh, being affected by those serial, Indian drama serials should not be telecasted and the government should take some initiative to stop this.

Huda (2008) in her study explored the socio-political and cultural background of the emergence of satellite television in Bangladesh and divulged the paradoxical role of

Bangladesh government in resisting the intrusion of Indian culture. According to the author, though the satellite television was launched by American cable news network but Zee TV became much popular among the middle class viewers of Dhaka city. The study revealed the ambiguous role of government in opposing the penetration of Indian music and movie in Bangladesh though Hindi channels were becoming popular among the middle class viewers of Bangladesh.

2.3 Conclusion:

There is no standard to measure the urban life style changes among the different class. In that chapter, the short overview of life style changes including impact of satellite television, brand preferences, food habit, change in the family structure are presented. A careful investigation and examination is helpful to develop a comprehensive understanding about changes of urban life style among different classes.

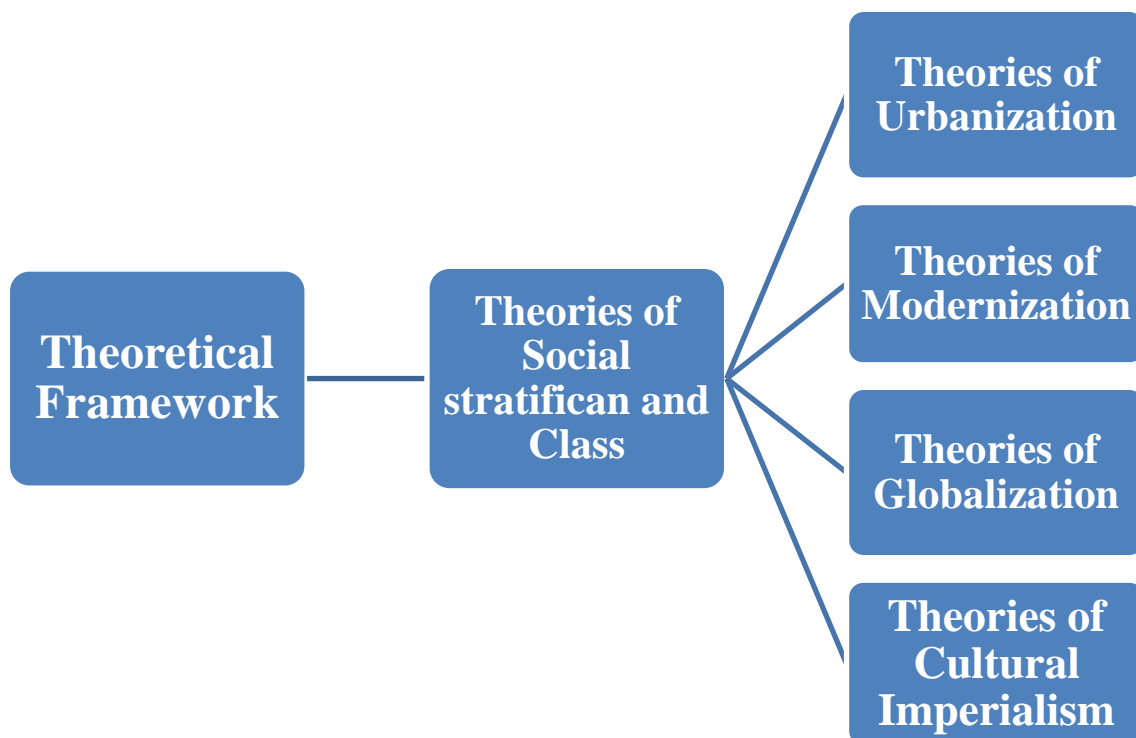
CHAPTER THREE

Theoretical Framework of the study

3.1 Introduction:

Changes of urban life styles among different classes encompass various theoretical perspectives and there is no specific theory about that issue. There are some theories about the changes in consumption patterns among the people and life style choices. The urban process and class need different point of explanation that is also related to the study. Therefore, different theoretical perspectives have been used in the theorization of the changes of urban life styles among different classes.

Figure 3.1: Theoretical framework



Source: Compiled by researcher.

3.2 Social Stratification and Class:

Social stratification refers to the existing inequalities between people in the society. Social stratification describes not only the inequalities in terms of wealth but also the inequalities in terms of age, gender and other social indicators. Giddens stated that, (2006:296) "*Stratification can most simply defined as structured inequalities between different groupings of people.... Societies can be seen as consisting 'strata' in a hierarchy, with more favored at the top and the less privileged nearer the bottom.*"

For Giddens (2006) Class is groups of people who share same economic resources and class position of a group of people define the life style of any class. According to him, the main basis of class is the ownership of property or assets and the occupation.

Marx (1848) defined class in terms of economic resources. To him, the two main classes are, in the capitalist society, Capitalist class and the proletariat. Capitalist owns the means of production and the proletariat do not own the means of production as they sell their labor to the capitalists. Capitalist class owns all the resources and has a distinct life style separate from working class. Sociologists indentify three prime classes, the upper class, the middle class and the lower class in society. World Bank defines middle class in terms of income and economist Ravallion (2009) states that the people who earn \$2(the upper poverty line in developing countries) to \$13(poverty line in USA) per day will be fall in middle class (Islam, 2014). Milanovic and Yitzhaki (2002) suggest to measure the middle class with daily incomes between 10 dollars and 50 dollars per day (Ali and Dadush 2012). Asian Development Bank (2010) states that the person whose consumption is in between 2 dollars and 20 dollars per day can be called as middle class. The ILO economists define the "the developing middle class" as the group of people earning between \$4 and \$13 per day (Paul Mason 2014). Banerjee and Duflo (2007) define the lower and middle class in terms of expenditure. According to them, those with daily per capita expenditures between 2 dollars to 4 dollars estimated as lower class and those with daily per capita expenditures between 6 dollars and 10 dollars as estimates and upper middle class in developing countries.

Apart from these indicators of class, which is based on the occupation and wealth, Bourdieu (1986) defined class in terms of consumption and life style choices. In the current situation, consumption patterns and life style play far greater role in the society. According Bourdieu consumption pattern is an influential indicator of class. Bourdieu (1986) stated that, an

economic indicator of class was important but it is an incomplete understanding about the class. Class should be defined in terms of life style choices and consumption pattern. For Bourdieu,

As Aristotle said, it is because bodies have color that we observe that some are a different color from others; different things differentiate themselves through what they have in common. Similarly, the different fractions of the dominant class distinguish themselves precisely through that which makes them members of the class as a whole, namely the type of capital, which is the source of their privilege and the different manners of asserting their distinction, which are linked to it.

(1986:258)

Bourdieu (1986) proposed that there are four types of capital, which defined the class position of any people in the society. They are economic capital, social, cultural and symbolic capital. According to Bourdieu, people separate themselves from others not on the basis of economic capital but on the basis of cultural capital which includes life style patterns, consumption patterns, pleasure and leisure patterns. The consumers of the society can be influenced by the marketers, fashion designers, interior designers, web designers and many others who are entangled in intervening the cultural taste of people in the society.

3.3 Theories of Urbanization:

Urbanization is a historical process. In the general sense, it refers to the establishment and expansion of urban center. Urbanization process occur when the proportion of population increase in the cities in contrast to the rural areas. It is not only the process of living in the cities of the large segment of the people but it depends on the ways of life style of the people, which contribute to the emergence of cities and also the change in the modes of life. As for Wirth

Urbanization no longer denotes merely the process by which persons are attracted to a place called the city and incorporated into its system of life. It refers to that cumulative accentuation of the characteristics distinctive of the mode of life which associated with the growth of cities, and finally to the changes in the direction of modes of life recognized as urban which are apparent among people, wherever they may be, who have come under the spell of the influence which the city exerts by virtue of the power of its institution and personalities operating through the means of communication and transportation.

(1938:5)

Wirth (1938) identifies three major indicators of urbanization. They are (a) large population size (b) Density and (c) heterogeneity. According to him, those indicators must reveal the characteristics of urban life and without the combination of those indicators; urbanization could not be taken place. Urban people does not reproduced in the city and city increase its population through the recruitments of migrants which lead the city to be a place of mixing people, culture and other instruments(Wirth,1938).

On the other hand, Urbanization in third world countries could be occurred due to the process of migration of rural to urban areas. The people of rural areas are willingly or sometimes forcefully come to the city or urban areas for better livelihood. Lee (1966) stated that Push and Pull factors are responsible for migration which lead the process of urbanization. A pull factor for one person could be a push factor for another person. This is an important idea to keep in mind. Just as push and pull factors may be different for different people. Push and pull factors are those factors, which forcefully push either people into migration or attract them to an area. As for Lee

Thus a good climate is attractive and a bad climate is repulsive to nearly everyone; but a good school system may be counted as a + by a parent with young children and a – by a house- owner with no children because of the high real estate taxes engendered, while an unmarried male without taxable property is indifferent to the situation.

(1966:50)

His theory of migration is based on three elements (a) Place of origin (b)Place of destination (c) Intervening obstacles. There are some positive (pull) and some negative (push) factors. These factors vary from person to person. Push factors at the place of origin compel a migrant to emigrate, and pull factors at the place of destination at attract to immigrants. Sometime pull factors while sometime push factors are responsible for migration

3.4 Theories of modernization:

Levy (1966) provided an empirical study on the modernization concept. According to him, modernization is defined by the degree to which instruments and other sources of power are used in a society. His main proposition of that theory is rotated within relatively modernized society and relatively non-modernized societies .Modernization process is occurred due to the interaction of relatively non-modernized and relatively modernized societies. He provided some differences among the relatively modernized and relatively non-modernized societies.

The main indicators of that differentiation are the specialization of organization, interdependency of organization, Emphasis on relationships, degree of centralization, medium of market and exchange, bureaucracy and family norm etc.

Another sociological approach is provided by Smelser (1967) based on the structural differentiation to the study of third world countries. For Smelser (1967), Modernization process embraces a structural differentiation process. In the modernization process, complicated structure of the society that perform multiple function separated into many structures and each structure perform one function only. Smelser (1967) had given an example of family. In the previous era family had to perform many function alone but in the age of modernization the functions of family is dependent upon the various organizations in the society.

Lerner (1964) provided the theory of modernization, which involves a socio-psychological approach that defines the transition of traditional society to modern society. According to Lerner (1964), society is a transitional society that developed through process of cultural diffusion from advanced sector of the world. Lerner defines transitional society as empathetic society. The explanation of society is dependent upon what it wants to become. For Lerner (1964:72), *“The transitional man wants really to see the things he has hitherto ‘seen’ only in his minds, eye, really to live in the world he has ‘lived’ only vicariously.”* Rearrange of self-esteem on short notice, the capacity to incorporate new roles and to have a publicly minded orientation that encourage participation are the associated issues of Empathy. According to Lerner, traditional society is non-participant but modern society encourages participation of individual.

3.5 Theories of cultural imperialism:

Imperialism refers to the fact that, the dominant state expands their empire through use of their power and privileges. Cultural imperialism is the newest part in the world of imperialism. The process of modern globalization involves the idea of cultural imperialism through use of media. Now-a-days the dominant states do not expand their empire by establishing colony but they expand their empire by the use of media which attack the cultural aspects of the unprivileged country. The concept of cultural imperialism popularized in the year of 1970 to 1980. Schiller (1976) provided a definition of cultural imperialism. The definition is based on the idea of domination. According to him, Cultural imperialism is more influencing than previous forms of colonial domination through the use of military, abroad

administration, and economic dependency that involves a process of imperial control that functions by the forms of culture.

Tomlinson (1991) discussed about some discourse of cultural imperialism. According to Tomlinson, Cultural imperialism is a discourse of medial imperialism as worldwide media create the path in which the external or abroad cultural components invading the internal cultural components and the media are the main malefactor. Secondly, Cultural imperialism is a discourse on nationality as the foreign culture attack the local culture and the local culture either vanish or assimilate with the dominant cultural contents. That is why national cultural identity is under threat of extinction. Thirdly, Cultural imperialism is a critique of global capitalism as a nature of domination establish due to the spread of consumerism.

3.6 Theories of globalization:

Globalization is a process through which all the parts of the world connected and exchange their values and ideas continuously. Globalization is a multidimensional concept, which embraces not only the economic factors but also the social, cultural and ideological aspects of the society. The influential factors of globalization affect the culture and social issues of any society. Now -a- days the process of globalization has been accelerating due to the dramatic improvement in the information technology sector, which breaks the boundaries between countries and able different people to communicate each other. As for Giddens

Although economic forces are an integral part of globalization, it would be wrong to suggest that they alone produce it. Globalization is created by the coming together of political, social, cultural and economic factors. It has been driven forward above all by the development of information and communication technologies that have intensified the speed and scope of interaction between people all over the world.

(2006:50)

The entire world is being interconnected through the process of globalization and the process of globalization widens its sphere through the flow of capital, markets and trade. Frankly speaking, the current change in the entire economic world is brought about by the historical process of globalization. Petras and Veltmeyer stated that,

“Globalization is both a description and a prescription...As a description “globalization” refers to the widening and deepening of the international flows of trade, capital, technology and information within a single integrated global market...As a prescription “globalization” involves the liberalization of national and

global markets in the belief that free flows of trade ,capital and information will produce the best outcome for growth and human welfare.

(2001:11)

Globalization is an overwhelming process which encompass all the influential factors of culture, society and economy of any part of the universe. The continuous process of change in the society is being accelerated through the impact of globalization.

3.6.1 Culture and globalization:

The impact of globalization on the cultural traits is obvious as it reflects with the transmission of ideas, values, and perception from one place to another. It brings crucial interconnectedness among different population and culture. The process of cultural globalization involves the sharing of norms and knowledge among the various people around the world.

Culture and globalization formulates the standpoint of the cultural globalization, which develop on the influence of globalization in culture. The mentioned concepts will try to make understand about the interaction of culture and globalization.

3.6.2 Globalization and homogenization:

The aspect of homogenization in the process of globalization is a unique issue, which is mainly associated with culture of any society. Cultural homogenization refers to the process of development of one broad culture and the demolition of local cultures. Through the cultural homogenization, process the local culture replaced by a unique or mighty culture or a global culture. Ritzer (2010) stated that, the barriers that resist the aggression of external flows are weak and the global flows are strong in the process of cultural homogenization. Furthermore, the external or global culture reshapes the local or weak culture.

McDonaldization proposed a crucial perspective of cultural homogenization. McDonaldization refers to “*the process whereby the principles of the fast-food restaurant are coming to dominate more and more sectors of American society and the world*” (Ritzer, 1993:19). Through the help of MNCs, McDonaldization brings the concept of homogenization of cultures around the world. The principles of McDonaldization process involves some rules and regulations, which stated that the McDonald’s franchise system has become borderless, and moves to the international marketplace. In fact, the reason behind the

success of McDonald model is that it is proficient, quick and useful in controlling both clients and its labor.

Appadurai(1996) argued that, by the resistance of foreign cultural domination several local cultures lead to the process of cultural amalgamation. Now the globalization process introduces the cultural hybridization process, which involves the mixing of global and local culture.

3.6.3 Globalization as Hybridization:

In the process of globalization, hybridization is a unique issue and it interacts with culture. With respect of cultural forms, hybridization is defined as “*the ways in which forms become separated from existing practices and recombine with new form and new practices*”(Rowe and Schelling,1991:231) In the process of globalization and culture, the mixing culture or blending culture or hybridization is an inevitable issue. Ritzer (2010), a unique cultural hybrid is created due to the interaction of internal and external flows, which embraces the characteristics of both content. Hybridization is the process of mixing two cultures and creates another culture, which reflects the forms of both cultural characteristics. Hybridization is the blending of local and external culture. In that process, the barriers of local culture is not powerful enough to resist the flows of external culture but the external culture is not also powerful enough to replace the local culture; the two cultures exist.

In line with the hybridization view, Appadurai (1996) argues that the current globalization process is of both differentiation and interconnection. Therefore, the world should not be specified as a center-periphery model but as a combination of incomplete overlapping socio-cultural and technological background (Appadurai, 1996). Different layers of globalization or dimensions of cultural flows formed by those landscapes. *Mediascapes* are concerned with the flows of image and communication. *Ethnoscapes* are concerned with the flows of individuals around the world. *Ideoscapes* deal with exchanges of ideas and ideologies. *Technoscapes* concerned with the flows of technology and information, which provide interconnection between organizations around the world. *Financescapes* refer to the communication related to capital and money.

Pieterse (1995) stated that, the present form of globalization is a two way process with regards to economy and culture. Economically, global flows of capital weakening the

national economy and culturally, demolish patriotism or nationalism. However, the movement of people from one place to another can resist this extinction.

3.6.4 Globalization as glocalization:

The concept of glocalization evolves with the concept of cultural hybridization. Glocalization refers to the fact that blending of global and local culture. The combination of external flows and the internal flows constitute the concept of glocalization. As for Pieterse (1995:49) “*Globalization can mean the reinforcement of or go together with localism as in ‘Think globally, act locally’.*”

3.7 Theoretical Framework of the study:

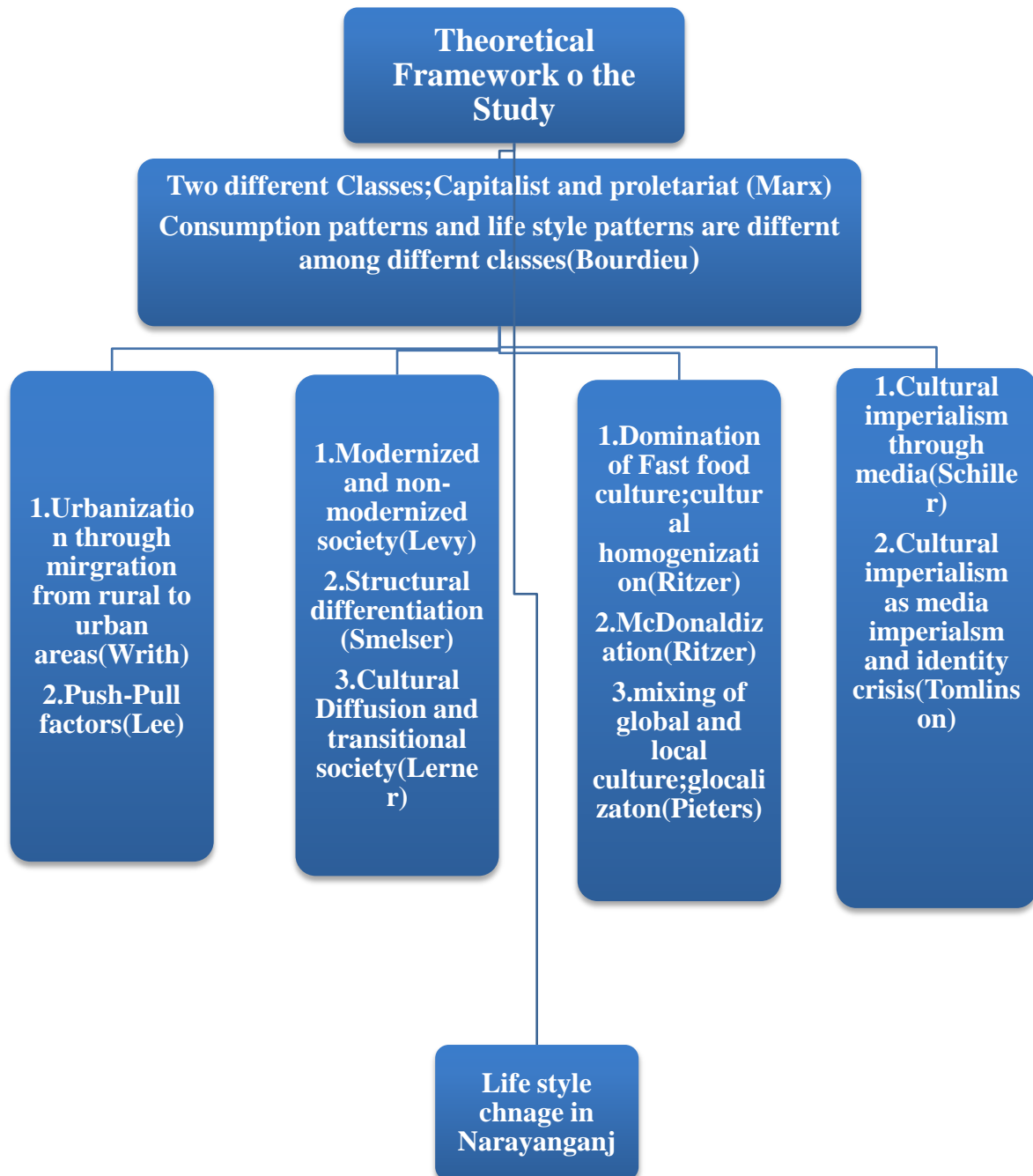
The above mentioned theoretical discussion can be summarized for the theoretical framework of the study of changing urban life style among different classes in Narayanganj districts especially in the context of Narayanganj city. Marx (1848) defined class in terms of the possession of means of production. The discussion of class from the Marxian point of view based on the two basic classes namely Capitalist class and proletariat class and it is purely an economic discussion of class which explain that, who controls the means of production belongs to capitalist class and the rest of them belongs to the proletariat class. In the context of Bangladesh, it is difficult to relate Marxian concept of class with the existing class structure of Narayanganj city though, but we can get an assumption about the ideas of differentiation of different economic class in that city.

Bourdieu (1986) explained class in terms of consumption and lifestyle pattern, which is closely related to the expiations of different classes in the context of Bangladesh. On the basis of cultural capital, which is one the most important indicators of class according to Bourdieu (1986), we can differentiate classes in Bangladesh. The way of life the people lead, the pattern of dress, and the patterns of consumption are varied from class to class.

From the theories of Urbanization, there is a scope to discuss about the process of urbanization in Bangladesh. Writh (1938) defines the process of urbanization in terms of the changes in behavior patterns and the modes of life as well as the changes in the life style pattern. According his theory, the urbanization process taken place due to the migration of people from rural to urban areas, which is closely related to the process of urbanization in Bangladesh. As a third world country, the process of urbanization in Bangladesh is

completely different from the process of urbanization that taken place in other countries of the world. Urban-rural migration is an influential factor for the urbanization to take place in

Figure 3.2: Theoretical framework of the study



Source: Compiled by researcher

Bangladesh. Lee (1966) identified push-pull factors, which reinforce the process of migration from rural to urban areas. Push-pull factors are closely associated to process of migration, which lead the process of urbanization in third world countries like Bangladesh.

From the Modernization point of view, the difference between modernized societies and non-modernized societies could be analyzed in terms of the changes that taken place in the era of modernization. Levy (1966) identifies some modes of change involves specialization and interdependency of organization, relationship, exchange and market medium etc., which are crucial in the discussion of change in Bangladesh. The mode of change that occurred in the functions of family and other organization is crucial in the discussion of the modernization process in Bangladesh. Smelser (1967) defines modernization as the process of structural differentiation through which the complex and complicated functions of the structure separated into many structure and each structure performs one function each. In this context of this theory, there is a scope to discuss about the changes of functions of various organizations in Bangladesh.

On the other hand, Lerner(1964) explains society as transitional society and cultural diffusion play a crucial role in the development of society. The participation of people in the various fields of the society and the ability to incorporate new roles are the crucial features of modernized societies. The analysis of these characteristics is closely associated to the discussion of the changes that occurred in Bangladesh.

Cultural imperialism theories explain the influence of culture through the use of modern media technology which is based on domination. Schiller (1976) defined that in the current age of globalization there is no need to attack any country through the use of military or other visible instruments as the dominant countries could attack the unprivileged countries through the use of media. From that perspective, there is a scope to discuss the form of cultural imperialism through various satellite foreign channels in Bangladesh. Tomlinson (1991) see cultural imperialism as media imperialism, which invade the culture of the country; therefore, there is a crisis of national identity. This analysis is closely associated with the discussion of the impact of cultural imperialism on the people of Bangladesh.

From the theories of globalization, impact of homogenization, hybridization and cultural imperialism on the people of Bangladesh could be analyzed. Giddens(2006) emphasizes on

the technological revolution which escalates the process of globalization and have a profound impact on the trade, market and capital flows. In that context the revolution in the economic sector, which is accelerated by the touch of information technology, can be discussed as it indirectly influence the life style patterns of the people of Bangladesh. Petras and Veltmeyer(2001) see globalization as both a description and a prescription which influence not only the economic sector but also the social and cultural sector of the society. This explanation could be influential to discuss the pattern of change in the context of Bangladesh.

From the homogenization point of view, the impact of foreign culture on the local culture could be analyzed in the context of Bangladesh. Ritzer (1993) coined the term McDonaldization through which the American fast-food culture influences the food habit of the other culture. Through the cultural homogenization process, the dominant foreign culture demolishes the weak local culture. In that context the change in the consumption pattern of the people of Bangladesh could be analyzed as the fast food shops are rapidly growing in Bangladesh.

Hybridization theories of globalization explain the incorporation of two cultures or a blending or a mixing culture. Ritzer (2010) defined hybridization as the assemblage of external culture and internal culture, which reproduces a unique culture that reflects the characteristics of both culture. Cultural hybridization process influences the life style patterns of the people of Bangladesh as most of the young people now wear T-Shirt with Jeans pants, which could be seen as a sign of the change in life style patterns. Appadurai (1996) proposed some landscape through which the combination of culture and technology could be analyzed. There is scope to discuss the cultural hybridization process in the context of the people of Bangladesh. From the hybridization point of view, Pieterse (1995) see the current globalization process influence both economic and cultural sector of the country. In that context, the economic aggression on the national economy of Bangladesh and the impact of culture could be analyzed.

Glocalization is a related concept of globalization, which evolved with the emergence of hybridization and is defined as mixed or blended culture. Pieterse (1995) emphasized on the fact of the combination of two cultures, which influences the change in the life style patterns of the people. Now a days, most of the people of Bangladesh wear T-shirt with Lungi which

indicates the process of cultural glocalization. In that context, the life style patterns of the people of Bangladesh could be discussed.

3.8 Conclusion:

This chapter introduced various theoretical perspectives about the issue of changing urban life style patterns among the different classes. The theories of class and stratification suggest the differences of life style patterns among different classes. Theories of urbanization and modernization are concerned with the comparative changes in the urban modern life style. Further, theories of globalization examine the impact of globalization in the various fields of the urban life patterns. This is an attempt to provide the framework for the changing life style patterns of the people among different class structures of Narayanganj, which is an industrial city of Bangladesh.

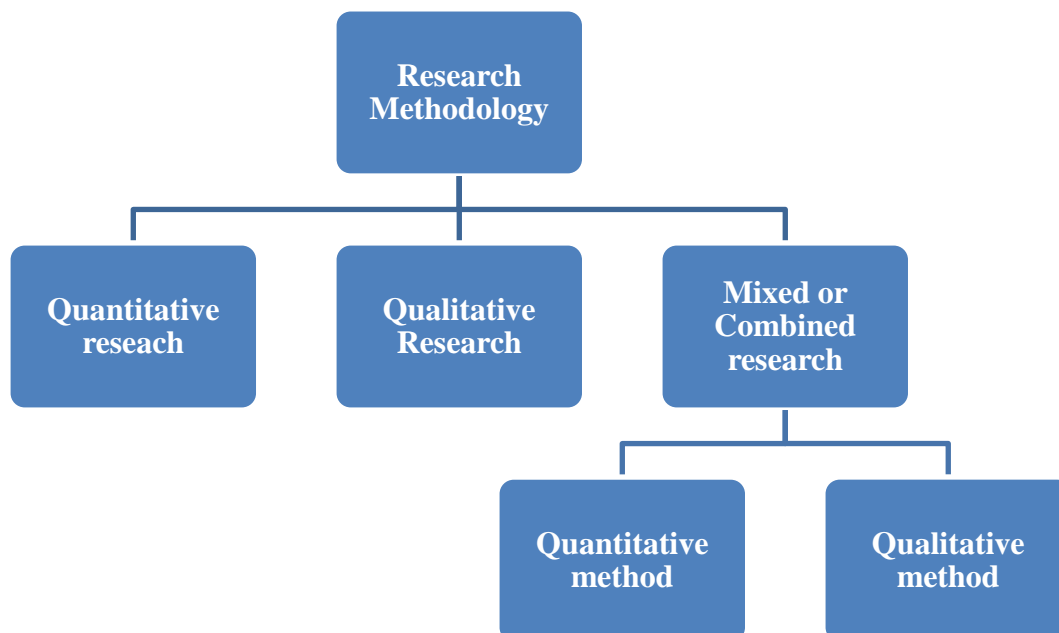
CHAPTER FOUR

Methodology

4.1 Introduction:

Methodology is one of the most crucial parts of doing a research or social research. “Research methodology is what makes social science scientific” [Neuman, 1997:60]. Research methodology is the way of conducting a study and finds out the paths of a research problem. There are two dominant categories of research methods in the field of social science and they are Qualitative and Quantitative method. Quantitative research examines the cause and effect or causal relationship of any study. On the other side, Qualitative approach is a holistic approach and it examines the depth of any research problem. Mixed or combined research method is used recently in the field of social science, which embraces both quantitative and qualitative approaches. In that study, combined method has been used to find out the life style pattern of the people of Narayanganj district. The rationale for using mixed or combined method in that study as well as the whole methodological procedures will be discussed in that chapter.

Figure 4.1: Social research Methods



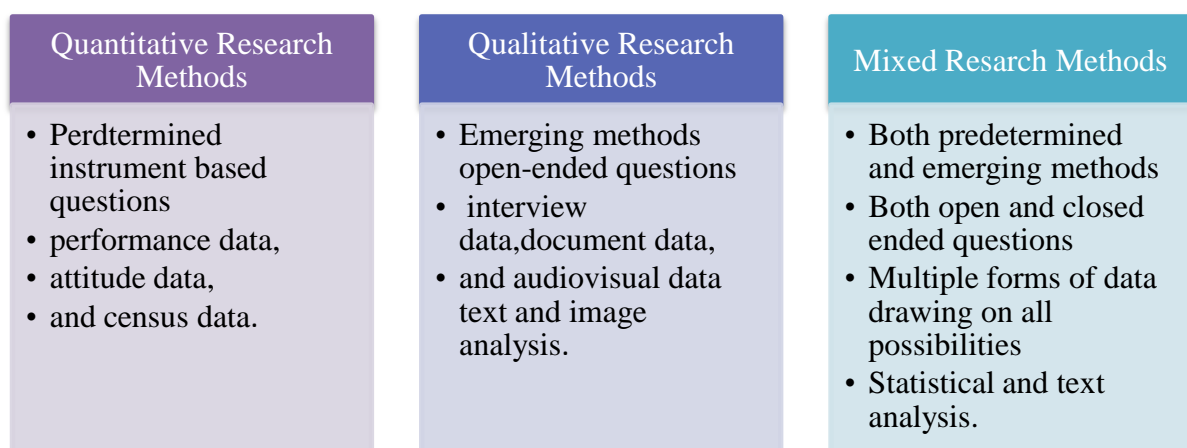
Source: Compiled by researcher.

4.2 Mixed or Combined Research Method:

Mixed research Methods seek to integrate the domain of sociology, with the previously dominated Quantitative and Qualitative methods, data collection technique and analysis. The purpose of Mixed or Combined method is to strengthen the reliability of our data, validity of the findings, widen our understanding about the issue we select to be studied. “Mixed methods procedures employ aspects of both quantitative methods and qualitative procedures. In designing these procedures, researchers need to convey the intent of mixed methods research and its applications in the social and human sciences” [John W.Creswell, 2003:15]. Both quantitative and qualitative methods have strengths and drawbacks; and the purpose of using mixed method is to identify those drawbacks to integrate them and reduce their weakness. Mixed method approach helps the researchers to find out the complex and changing discourse and examine the organizational complexity. Researcher used mixed methodology in that study subject, as it is useful in explaining the life style issue in line with the cultural change among the people of different classes.

Layder (1993) termed mixed research methodology as multi-strategy research. According to him a simple short hand to stand for research that integrates quantitative and qualitative research within a single project [cited in Alan Bryman, Social Research Methods, 2004;452]. “Combined or mixed method allowed the researcher to find the frequencies and the percentage of the specific issue as well as the social and cultural reasoning of that specific issue.

Figure 4.2: Types of social research methods



Source: John W.Creswell, Research Design, 2003, p-17

In that study, combined methods are used to examine the life style variables such as food habit, recreation, leisure time, situation of marriage, religious overviews of the people of Narayanganj Sadar Upazila. Quantitative method is used to identify the specific variables and the percentage of that specific variables. Qualitative method was used to understand the meaning of the specific concepts and to do a holistic interpretation of the study.

4.3 Study Unit:

The people belong to higher income groups, Middle and lower income groups are the study unit of that research. As it is the study of life style change among the classes in Narayanganj, the residents of Narayanganj districts were the participants of that study. Informants were the active participants and helped the researcher to conduct the study smoothly.

4.4 The study site:

The study site or study area is an essential part of any research project. The specific study location should be defined; without a specific study area or site, the study might be incomplete. The study is conducted on the residents of Sadar Upazila in the districts of Narayanganj. The researcher collected data from the people of various occupations of these three income groups. The study was conducted on the residents of Chasara, Masdair, Nandipara, Amlapara, Sahapara, Ukilpara, West Jamtala, Muslimsnagar, Tanbazar and Kalirbazar area of Sadar upazila in the districts of Narayanganj.

4.5 Study population:

Study population of this combined study was the people of eight wards in the Sadar Upazila of Narayanganj districts. Participants were asked to recount personal narratives on a variety of topics, including their experiences with learning that their socio-demographic information, Food habit, dress pattern, Recreation, Leisure time, Marriage, political views etc.

4.6 Sampling procedures and Sample Size:

In that study Purposive or judgmental sampling has been used to select study population with a view to gathering information about their life style patterns W.L. Neuman proposed that “purposive sampling is an acceptable kind of sampling for special situation [1997:206]”. The researcher wanted to use cluster sampling but due to the segregation of income groups, it was very difficult to identify the specific income group in one area. Besides, inadequacy of time and money was the other reason behind that shortcoming. In this mixed or combined

research, purposive sampling has been used to gain deeper understanding about their life style pattern though it is less generalize to a larger population.

The sample size of the study is 126 respondents who were selected purposively for the survey interview. Besides, 18 in-depth interviews have been conducted among the three income groups namely high income group, middle income group and lower income group for gathering better understanding about the life style issue.

4.7 Formation of Questionnaire and pretest:

The study was conducted through the use of mixed or combined method. The quantitative tool contained a structured questionnaire, which reflects the study objectives. The quantitative tool included the following contents;

- Occupation
- Income
- Marital Status
- Type of family
- Birth location
- social class
- Level of education
- Life style/leisure time activity
- Recreation(Adda/Gossiping,Attending parties,Visiting relatives/neighbor
- Access to information and Mass media
- Food consumption
- Personal habits
- Dress pattern(Brand or ordinary dress,Maintenance of purdah)
- Religiosity
- Political activities(Voting status,Criteria of choosing a candidate)
- Social disorganization

Before starting the main fieldwork for the study, a draft questionnaire has been made and the researcher conducted 10 survey interviews for pre-testing the questionnaire. Finally, a questionnaire has been made including all the possible correction and start the core research work.

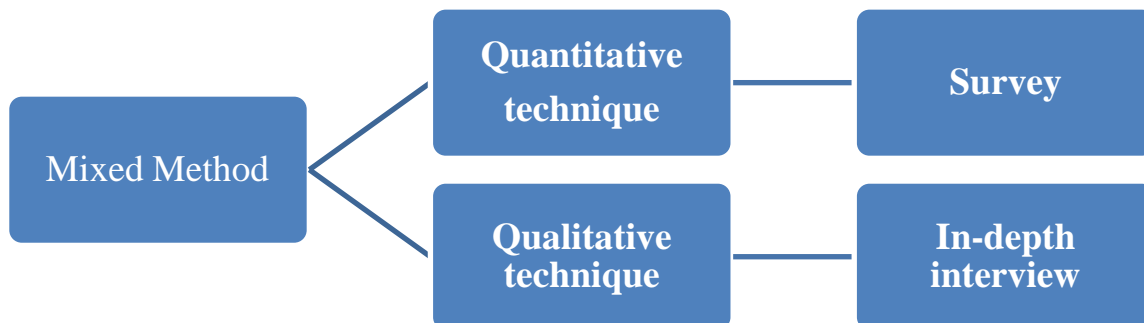
4.8 Data collection techniques:

Data collection techniques are the most important part of any research. Data collection should be conducted in a systematic way to collect the available information about the study objective. As it is a mixed or combined method the data collection procedures includes both quantitative(Survey) and qualitative(In-depth interview) processes.

Quantitative technique-The survey is conducted on the 126 household head of different economic groups of the mentioned area of Sadar upazila in Narayanganj district.

Qualitative technique-In-depth interviews and case studies are conducted on the young and elder people of those household. Total twelve interviews were conducted among the different classes; Four (two with young people and two with elder people from each income group) from each income groups of that mentioned areas.

Figure 4.3: Data collection technique



Source: Compiled by researcher.

4.9 Data analysis:

After collecting quantitative data on life style patterns of the different income group,each survey questionnaire has been thoroughly rechecked, restructured, and edited to find out whether data would be missed. Before starting processing with the computer, coding has been conducted in order to prepare data for analysis. SPSS (Statistical Package for Social Science, Version- 16.o) was used to assist. Then data entry has been performed in a grid format. A

variable view and a data view were prepared to show the codes and labels. Data analyses are conducted with the help of SPSS to find out the frequencies and the percentage.

4.10 Reliability & Validity:

Reliability and validity are central issues in all scientific measurements for assessing data. Both concern how concrete measures, or indicators are developed for constructs. Reliability and validity are silent in social research because constructs in social theory are often ambiguous, diffuse, and not directly observable. Perfect reliability and validity are virtually impossible to achieve (Neuman, 1997:138). The constructs are clearly conceptualized so that each measure could indicate single concept. Otherwise, it would be impossible to determine which concept is being indicated. Attempts are taken to measure constructs at the most precise level. Finally, a pretest is conducted through which the draft questionnaire was tested for reducing the possibility of drawbacks in collecting data.

4.11 Ethical issues:

The ethical issues are the concern, dilemmas, and conflicts that arise over the proper way to conduct research. Ethics define what is not legitimate to do, or what “moral” research procedures involve. According to W.L Neuman “Ethical research depends on the integrity of the individual researcher and his or her value”, [1997:443]. Ethical issues are very much needed in mixed methods research and without it mixed research method study lost its universality. In the study of changing life style pattern among different classes, there is an attempt to maintain the ethical issues which are relevant in that field, such as informed consent, confidentiality and privacy etc. Respondent are assured that all type of privacy, confidentiality and anonymity must be applied and they would not be harassed or humiliate with unfriendly behavior. To make this study reliable and valid, all types of Ethical issues are exerted.

4.12 Limitation of the study:

Several limitations must be considered when interpreting the result of the study. Only 126 participants are interviewed which limits the statistical power. Insufficient fund and limited timeframe might be mentioned as the other form of limitation. The result of the study is context specific and not to be generalized to the other areas of Bangladesh. Nonetheless, the

results of the study might be pertinent to the investigation of the life style of the people of Bangladesh.

4.13 Conclusion:

In that chapter the overall methodology of the study is presented to get a overview of the study of the changes in the urban life style patterns among the different classes in the Narayanganj city. This chapter concerns about the study tool including study population, study site, questionnaire developing, pre test, data collection techniques, reliability and validity, ethical issues of the study and finally the constraints and limitation of study which provide a holistic overview of the research.

CHAPTER FIVE

Class and life style patterns of the people in Narayanganj City

5.1 Introduction:

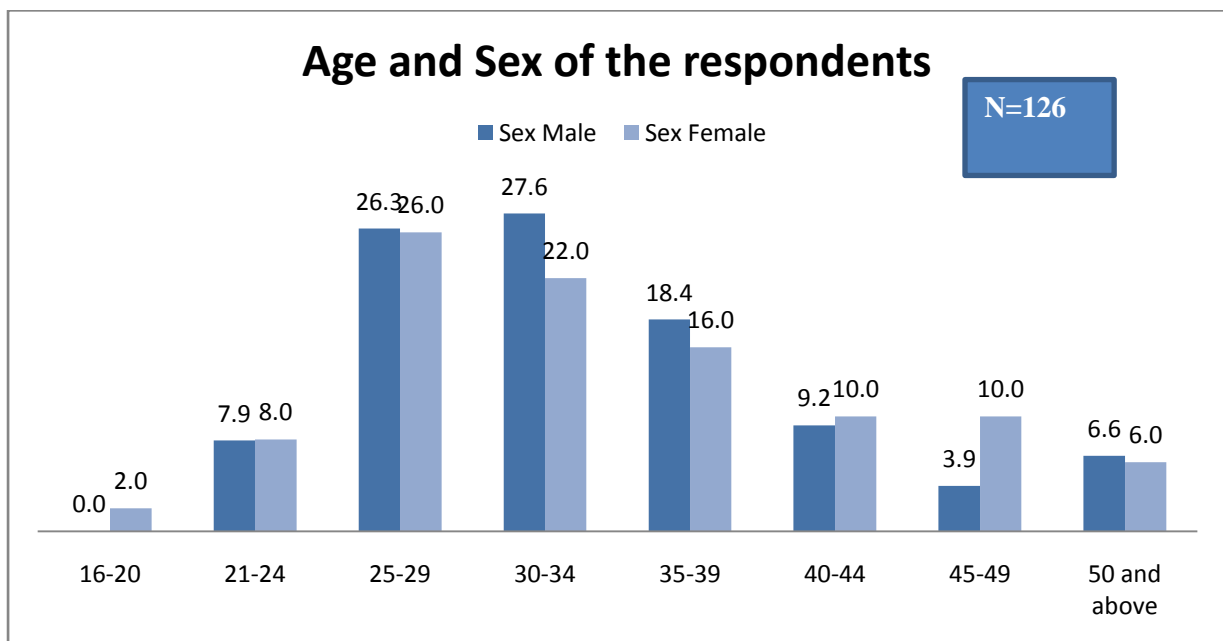
In this chapter, key findings about the life style patterns among the different classes are presented through related tables and graphs. Only quantitative findings are discussed in this Chapter. For the quantitative part, cross tables and graphs are formed using SPSS and Microsoft Excel to present the relationship between class and life style patterns of the respondents.

5.2 Socio-demographic information of the respondents:

5.2.1 Age & sex distribution of the Respondents:

The study is conducted on the 126 respondents; of them, 76 are male and 50 are female participants. Age of the respondents is divided into 8 categories; from 16 years to above 50 years. The age ranges are 16-20,21-24,25-29,30-34,35-39,40-44,45-49 and 50 and above.

Figure 5.1: Age and sex distribution



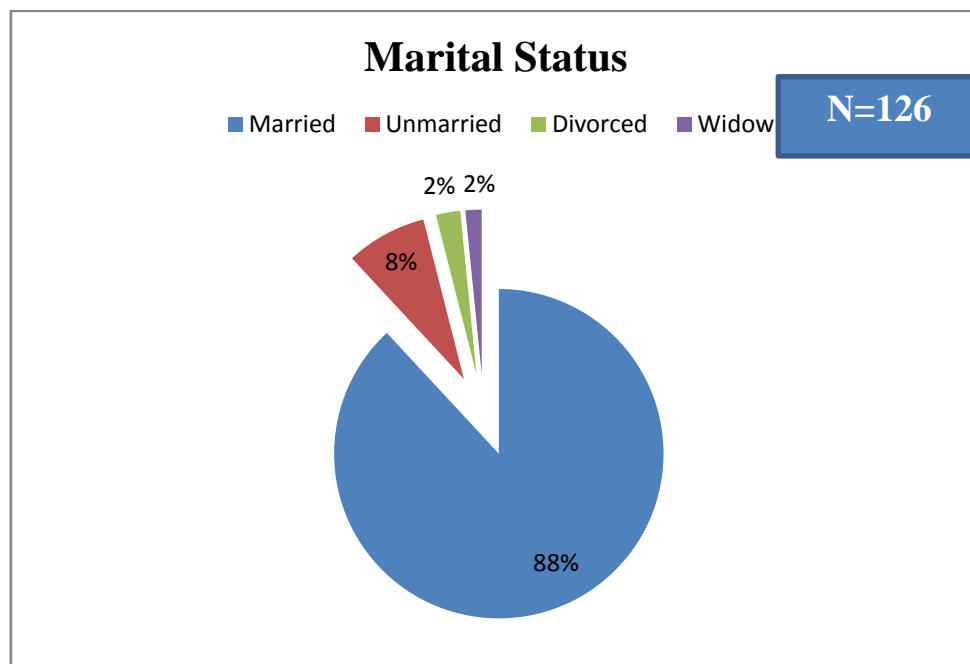
Source: Fieldwork, 2014.

The graph 5.1 showed that significant percentage of male and female falls in the age groups of 25-29 and 30-34. The graph 5.1 shows that, 26.3% male and 26.0% female fall in the age groups of 25-29, and 27.6% of male and 22.0% of the respondents fall in the age groups of 30-34 while only 2% of the respondents fall in the age category of 16-20. On the other hand, age groups of 40-44 are comprised of 9.2% male and 10.0% female while 3.9% male and 10.0% female fall in the age groups of 45-49 and the age groups of 50 and above are comprised of 6.6% male and 6.0% female respondents. As the study is conducted mainly on the household head of the regarding household, most of respondents both male and female fall on the age groups of 25-29,30-34 and 35-39 respectively.

5.2.2 Marital Status:

It is seen that, most of the respondents in that study were married as it is shown in the graph 5.2, which displays that 88% of the respondents were married. On the other hand, the percentage of unmarried, divorced and widow are 8%, 2% and 2% respectively.

5.2: Marital Status of the respondents



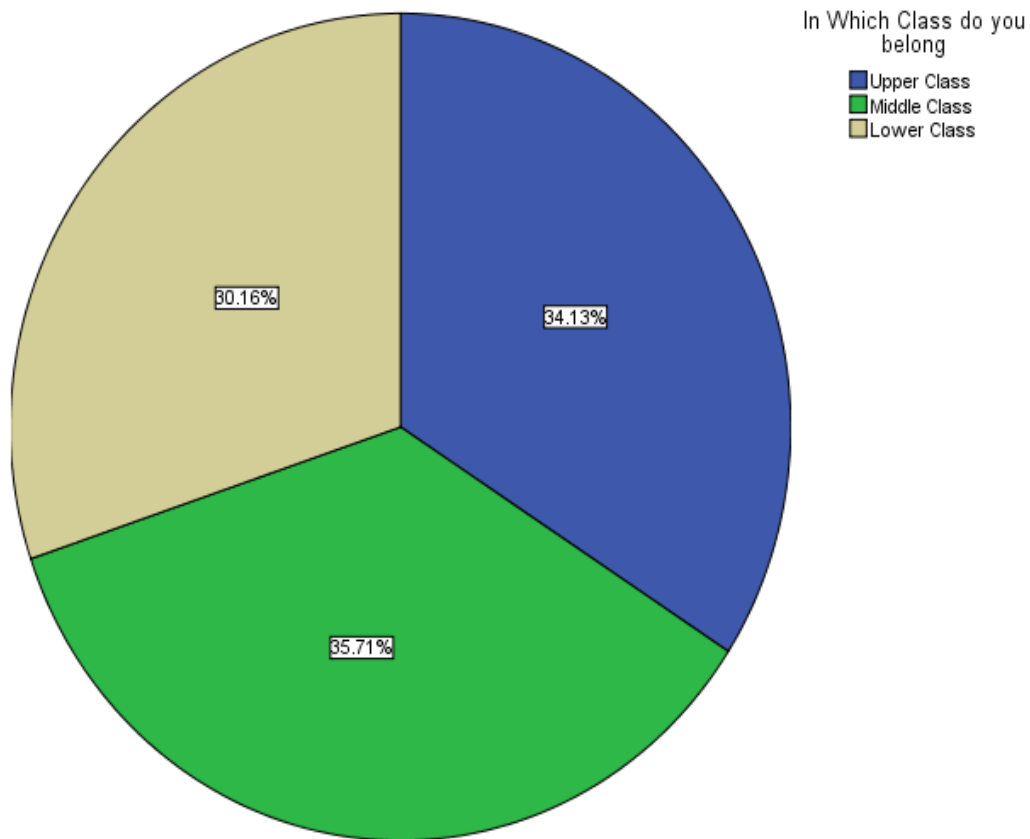
Source: Fieldwork, 2014.

5.2.3: Class Status:

The study is conducted on the different classes and the classes are defined in terms of the income of the respondents. In that study, high income groups are seen as upper class, middle

income groups as middle class and the lower income groups as lower class. The graph 5.3 presents that 34.16% of the respondents belongs to upper class, 35.71% of the respondents belongs to middle class and the rest 30.16% of the respondents belongs to lower class.

Figure 5.3: Class status of the respondents



Source: Fieldwork, 2014.

5.2.4 Types of Family:

Types of family are a crucial indicator in the socio-demographic information and the table 5.1 represents the findings about the types of the family of the respondents. The study reveals that, most of the households are nuclear in nature as 69.8% of the respondents belong to this type of family.

Table 5.1:Types of family of the respondents

Types of Family	Class Status			Total
	Upper Class	Middle Class	Lower Class	
Nuclear	74.4%	75.6%	57.9%	69.8%
Sub nuclear	20.9%	11.1%	15.8%	15.9%
Joint	4.7%	13.3%	26.3%	14.3%
Total	100.0%	100.0%	100.0%	100.0%

Source: Fieldwork, 2014.

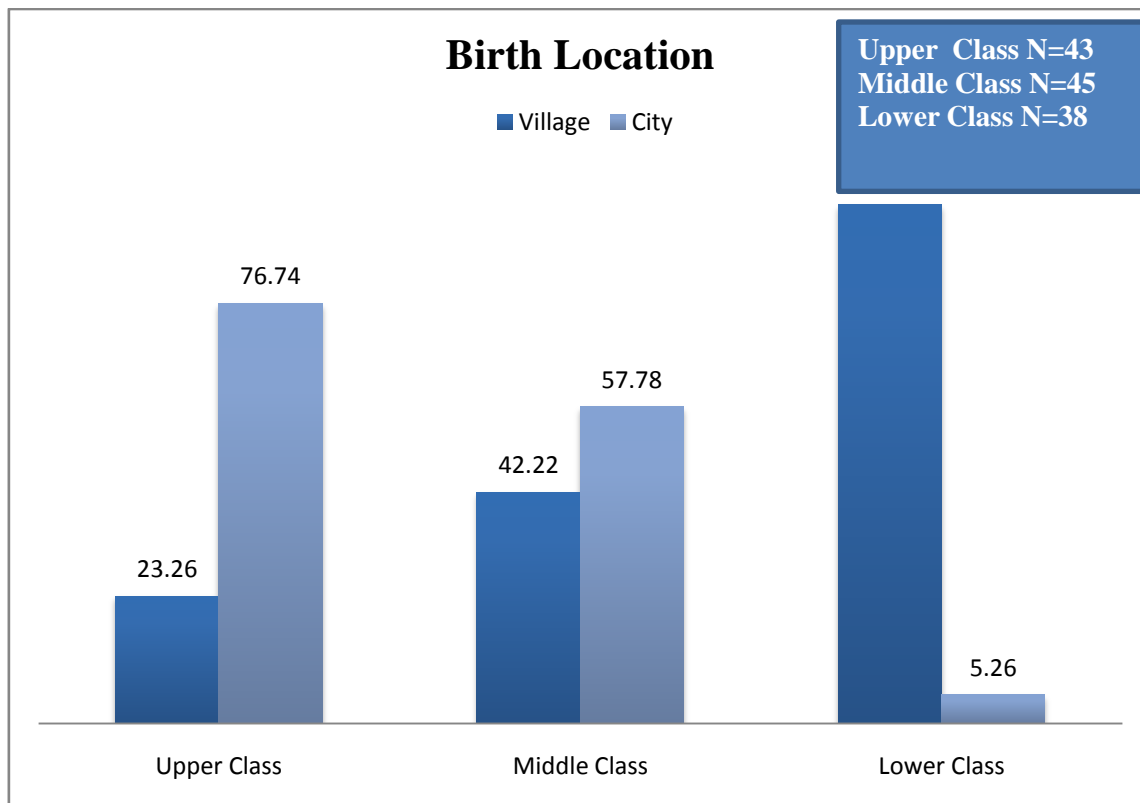
It is seen that 74.4% of the respondents in upper class, 75.6% in middle class and 57.9% of the respondents belong to nuclear family. On the other hand, 20.9% upper class respondents, 11.1% respondents in middle class and 15.8% of the respondents in lower class have sub nuclear family. Whereas, only 4.7% of the respondents in the upper class, 13.3% in the middle class and 26.3% of the respondents in lower class affirm their types of family as joint family.

5.2.5 Birth Location:

Birth location of the respondents is an influential indicator of socio-demographic information in the study of urban life style. Birth location of study population is presented in the graph 5.4, which shows that, Most of the upper class and middle class people wereborn in the city and a slight percentage of the study population of lower class wereborn in the city. The graph 5.4 shows that 76.74% of the study population of the upper class, 57.78 % of the middle class and only 5.26 % of the lower class population were born in the city. Whereas 23.26% of the

upper class people, 42.22% of the middle class population and 94.74% of the lower class population were born in villages.

Figure 5.4: Birth location of the respondents

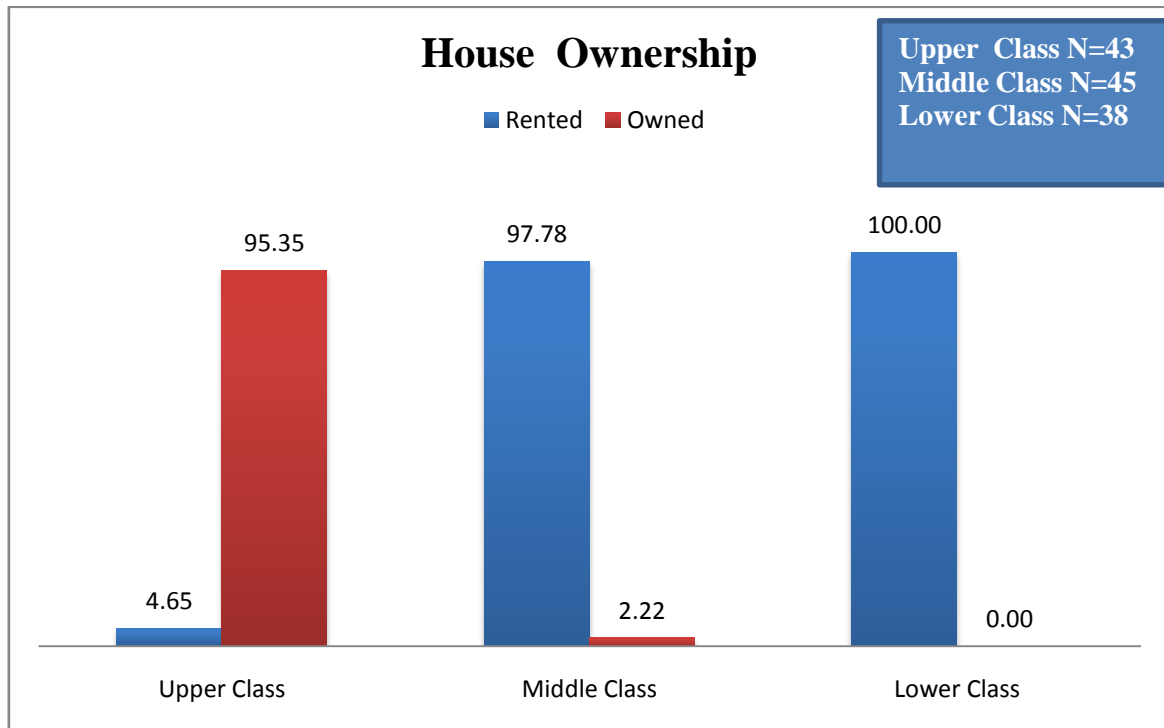


Source: Fieldwork, 2014.

5.2.6 House ownership:

The study reveals that, almost all the upper class population in the study area owns house while Middle class and lower class population mostly have rented house. According to the graph 5.5, the percentage of the upper class population who owns the house is 95.35, whereas only 2.22% of the middle class study population owns house and none of the lower class population owns house. On the other hand, 4.65% of the upper class respondents affirm that they have rented house or do not own house while 97.78% of the middle class and 100% of the lower class live in rented house.

Figure 5.5: House ownership of the respondents



Source: Fieldwork, 2014.

5.2.7: Lengths of residence in Narayanganj:

Findings on the length of residence in Narayanganj city are presented on the table 5.2. Most of upper class people live in Narayanganj from their birth and only few people from lower class strata live in Narayanganj city from their birth. It is seen that, 76.7% of the upper class, 57.8% of the middle class and only 5.3% of lower class people live in Narayanganj from their birth. Total 20.6% of the respondents state that they live in Narayanganj for 1-5 years, of them 4.7% fall in upper class groups, 13.3% fall in middle class and 47.4% fall in lower class groups. The study also reveals that, 10.3% of the respondents live in Narayanganj for 6-10 years while 5.6% of the study population live in Narayanganj for 11-15 years. Interestingly, 15.1% of the respondents live in Narayanganj for more than 15 years; among them 18.6% fall on upper class, 17.8% fall on middle class and 7.9% fall on the lower class groups.

Table 5.2: Lengths of residence in Narayanganj

Length of residence in Narayanganj	Class Status			Total
	Upper Class	Middle Class	Lower Class	
From Birth	76.7%	57.8%	5.3%	48.4%
1-5 Years	4.7%	13.3%	47.4%	20.6%
6-10 Years	.0%	6.7%	26.3%	10.3%
11-15 Years	.0%	4.4%	13.2%	5.6%
Above 15 Years	18.6%	17.8%	7.9%	15.1%
Total	100.0%	100.0%	100.0%	100.0%

Source: Fieldwork, 2014.

5.2.8 Level of Education:

The table 5.3 shows the level of education of the respondents who participates in that study of life style. The research reveals that, total 12.7% of the respondents are illiterate including 8.9% in middle class and 31.6% in lower class but there is no illiterate person in the upper class groups. The table 5.4 shows that, 23.8% of the respondents completed primary education where the percentage of upper class, middle class and lower class is about 7.0, 17.8 and 50.0 respectively.

The second highest percentage is 19.0, which have been made by upper and middle class people and their percentages are 41.9 and 13.3 respectively; none of the lower class people has completed graduation, as higher secondary is their highest achievement in education and

the percentage is 2.6. The study presents that, 11.1% of the respondents have completed post graduation as only upper class and middle class contributed to this level of education and their percentages are 25.6 and 6.7 respectively.

Table 5.3: Level of education of the respondents

Level of education	Class Status			Total
	Upper Class	Middle Class	Lower Class	
Illiterate	0%	8.9%	31.6%	12.7%
Literate	2.3%	4.4%	7.9%	4.8%
Primary Complete	7.0%	17.8%	50.0%	23.8%
Secondary Incomplete	7.0%	26.7%	7.9%	14.3%
Secondary Complete	2.3%	4.4%	0%	2.4%
Higher Secondary Incomplete	4.7%	8.9%	0%	4.8%
Higher Secondary Complete	9.3%	8.9%	2.6%	7.1%
Graduate	41.9%	13.3%	0%	19.0%
Post Graduate	25.6%	6.7%	0%	11.1%
Total	100.0%	100.0%	100.0%	100.0%

Source: Fieldwork, 2014.

5.2.9 Occupation of the respondents:

The study population is engaged in various types of occupations such as self-employment, non-government job, small business, industry, shop keeping, landownership worker, informal

sector worker and professional services including doctor, engineer, lawyer etc. which is presented in the table 5.4.

Table 5.4: Occupation of the respondents

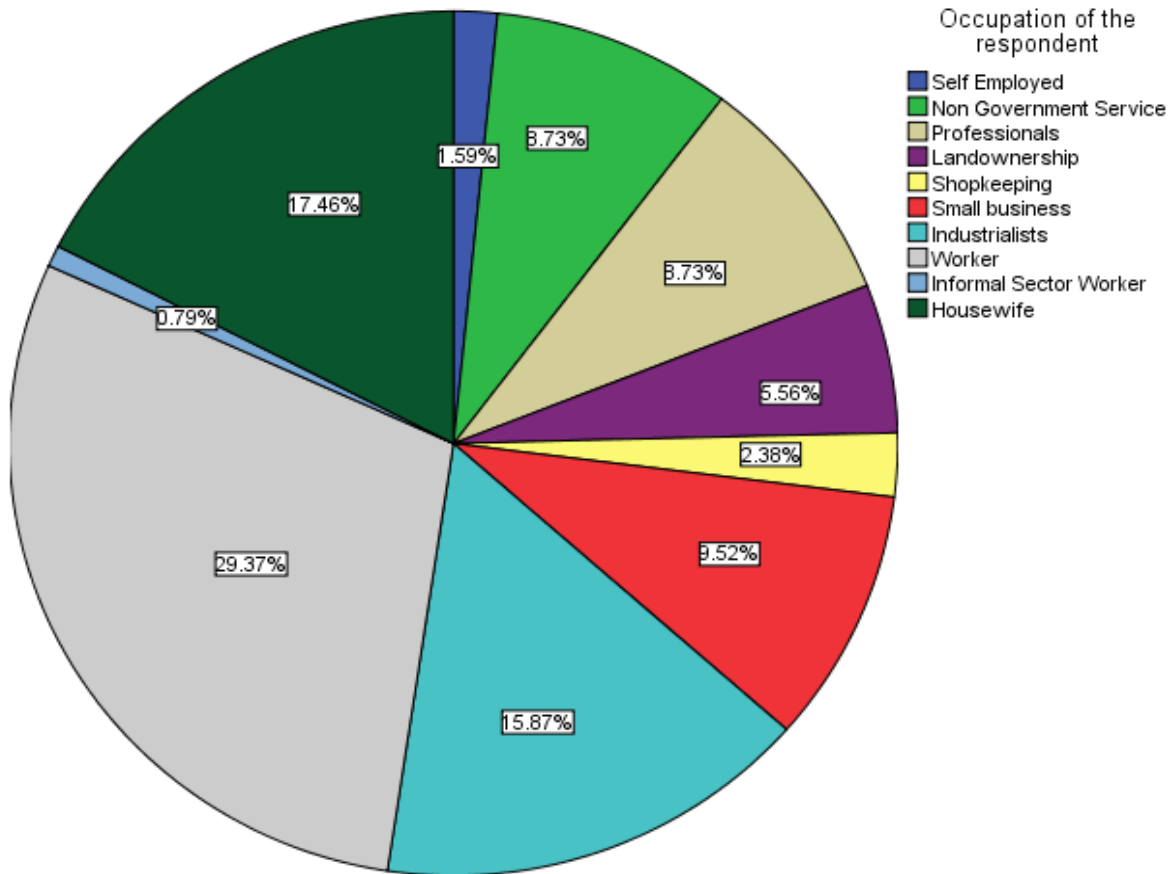
Occupation of the respondent	Class Status			Total
	Upper Class	Middle Class	Lower Class	
Self Employed	0%	4.4%	0%	1.6%
Non Government Service	0%	24.4%	0%	8.7%
Professionals	20.9%	4.4%	0%	8.7%
Landownership	16.3%	0%	0%	5.6%
Shop keeping	0%	6.7%	0%	2.4%
Small business	0%	26.7%	0%	9.5%
Industrialists	44.2%	2.2%	0%	15.9%
Worker	0%	0%	97.4%	29.4%
Informal Sector Worker	0%	0%	2.6%	.8%
Housewife	18.6%	31.1%	0%	17.5%
Total	100.0%	100.0%	100.0%	100.0%

Source: Fieldwork, 2014.

It is seen that, lower class people are engaged as worker and informal sector worker and the percentages are 97.4 and 2.6. Table 5.5 shows that 24.4% of the respondents in middle class groups involve in non government services, 26.7% of them involve in small business, 2.2% of them are industrialists, 6.7% of them involve in shop keeping and 4.4% of them are professionals and 31.1% of them are Housewife. From the upper class point of view, 44.2%

of them are industrialist whereas the total percentage is 15.9, 16.3% of them involve in landownership, 20.9% of them are professionals and 18.6% of them are homemaker.

Figure 5.6: Occupation of the respondents



Source: Fieldwork, 2014.

5.2.10 Monthly income of the family:

The survey results find that, the monthly income of the family of the study population ranges from below tk.10000 to above tk. 100000. Most of the lower class people earn below 10000tk. per month and the percentage is 92.1 while only 7.9% of the lower class respondents earn tk.10000-24000. According to the study, most of the middle class families earn tk.25000-30000 and the percentage is 75.6 while only 2.2% of the middle class family earn tk.71000-tk.80000. The study also reveals that 28.9% and 11.1% of the middle class earn tk.31000-tk.40000 and tk.41000-50000 respectively. The family income of all the upper class respondents is more than tk.100000, which is presented in the table 5.5.

Table 5.5: Monthly income of the family

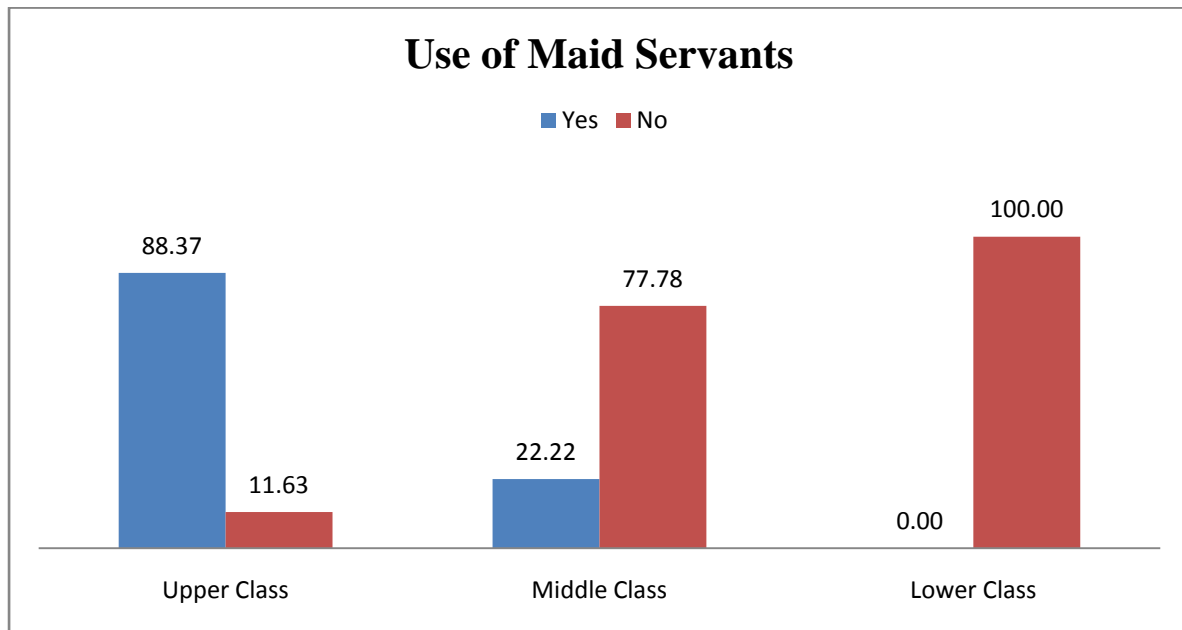
Income of the family	Class Status			Total
	Upper Class	Middle Class	Lower Class	
Below 10000	0%	0%	92.1%	27.8%
10000-24000	0%	0%	7.9%	2.75%
25000-30000	0%	75.6%	0%	27.25%
31000-40000	0%	11.1%	0%	4.0%
41000-50000	0%	6.7%	0%	2.4%
51000-60000	0%	4.4%	0%	1.6%
71000-80000	0%	2.2%	0%	.8%
Above 100000	100.0%	0%	0%	34.1%
Total	100.0%	100.0%	100.0%	100.0%

Source: Fieldwork, 2014.

5.2.11 Status and Types of maidservants in the household:

The study finds that, 88.37% of the upper class respondents have maidservant while 11.63% of the respondents do not have any maidservant, which is presented in the graph 5.7. It is seen that, 22.22% of the middle class study population have maidservant and 78.78% of them do not have that. It is also seen that, lower class people do not have any type of maidservant.

Figure 5.7: Employment of maidservants



Source: Fieldwork, 2014.

The table 5.6 shows the types of the maidservants of the study population. The study reveals that, 86.5% Upper class respondents have permanent maidservant while 13.5% of the middle class respondents have temporary maidservants. It is also seen that, 54.5% of the upper class people have temporary maidservants where 45.5% of the middle class have temporary maidservant.

Table 5.6: Types of maidservant

What type of servant do you have?	Class Status			Total
	Upper Class	Middle Class	Lower Class	
Permanent	86.5%	13.5%	.0%	100.0%
Temporary	54.5%	45.5%	.0%	100.0%
Not Applicable	6.4%	44.9%	48.7%	100.0%

Source: Fieldwork, 2014.

5.2.12 Vehicle ownership:

The graph 5.7 shows that only upper class people own vehicle and the percentage of the respondents who own vehicle is 62.79. The middle class and lower class do not have any vehicle and all of the respondents belonging to these groups answer negatively about that matter.

Table 5.7: Vehicle ownership of the respondents within class

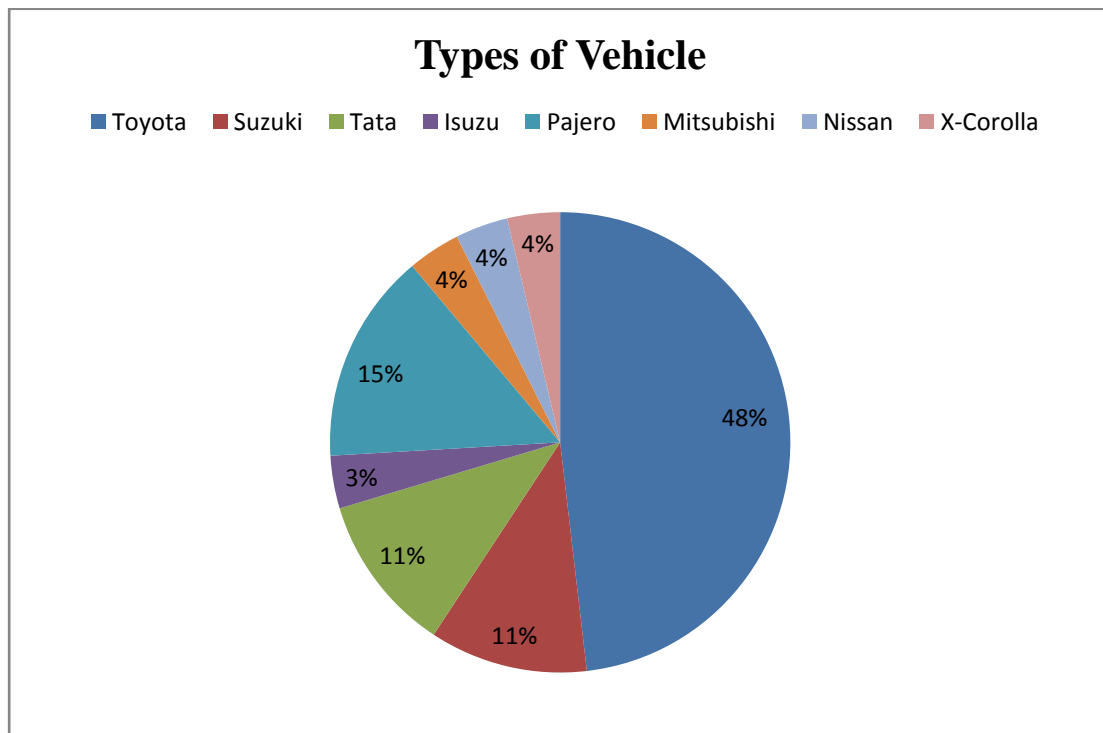
Do you have own Vehicle?	Class Status			Total
	Upper Class	Middle Class	Lower Class	
Yes	62.8%	.0%	.0%	21.4%
No	37.2%	100.0%	100.0%	78.6%
Total	100.0%	100.0%	100.0%	100.0%

Source: Fieldwork, 2014.

5.2.13 Types of Vehicle:

The types of vehicle owned by the upper class are presented in the graph 5.8 and it is seen that various brands of vehicles such as *Tyota*, *Suzuki*, *Tata*, *Pajero*, *Mitsubishi*, *Nissan* and *X-Corolla* are used by the respondents those who own the vehicle. The study reveals that, 48% of the respondents use *Toyota*, 11% used *Suzuki* and *Tata*, 15% used *pajero*, 4% used *Mitsubishi*, *Nissan* and *X-Corolla* respectively.

Figure 5.8: Types of vehicle



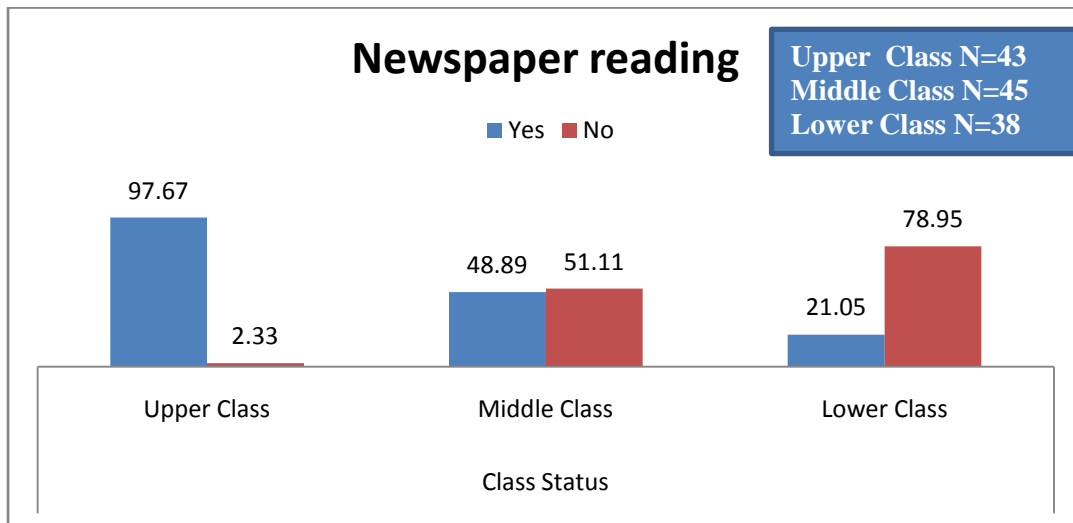
Source: Fieldwork, 2014.

5.3: Access to Information and Mass media:

5.3.1 Newspaper reading:

The habit of newspaper reading of the study population is presented in the graph 5.9. The study finds that 97.67% of the respondents of upper class groups read newspaper while only 2.33 of them do not read newspaper. The situation is quite different for the lower class as it is seen that only 21.05% of the study population of lower class read newspaper and the rest 78.95% do not have the habit of newspaper reading. The study also finds that 48.89% of the middle class groups read newspaper where 51.11% of them do not read newspaper.

Figure 5.9: Habit of newspaper reading

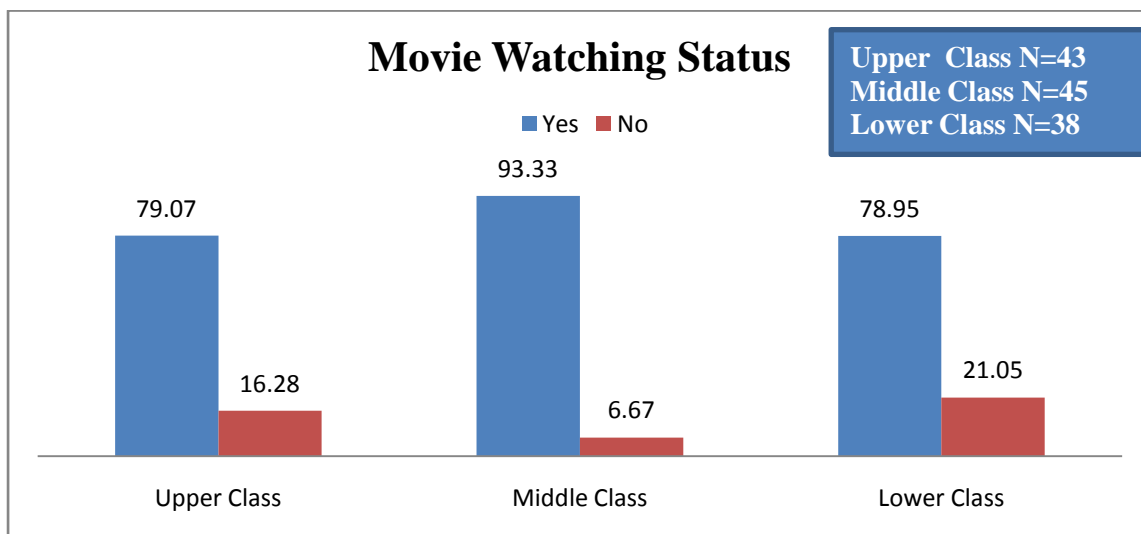


Source: Fieldwork, 2014.

5.3.2 Movie Watching:

Most of the participants affirm that they watch movie and the extent of movie watching is present in the graph 5.10. The study reveals that, 79.07% of the upper class respondents watch movie where 16.28% do not watch movie. It is also seen that, 93.33% of the middle class respondents watch movie and rest of the respondents are not used to watching movie. The study finds that, 78.95% of the lower class groups watch movie and 21.05% of them do not watch movie.

Figure 5.10: Movie watching status

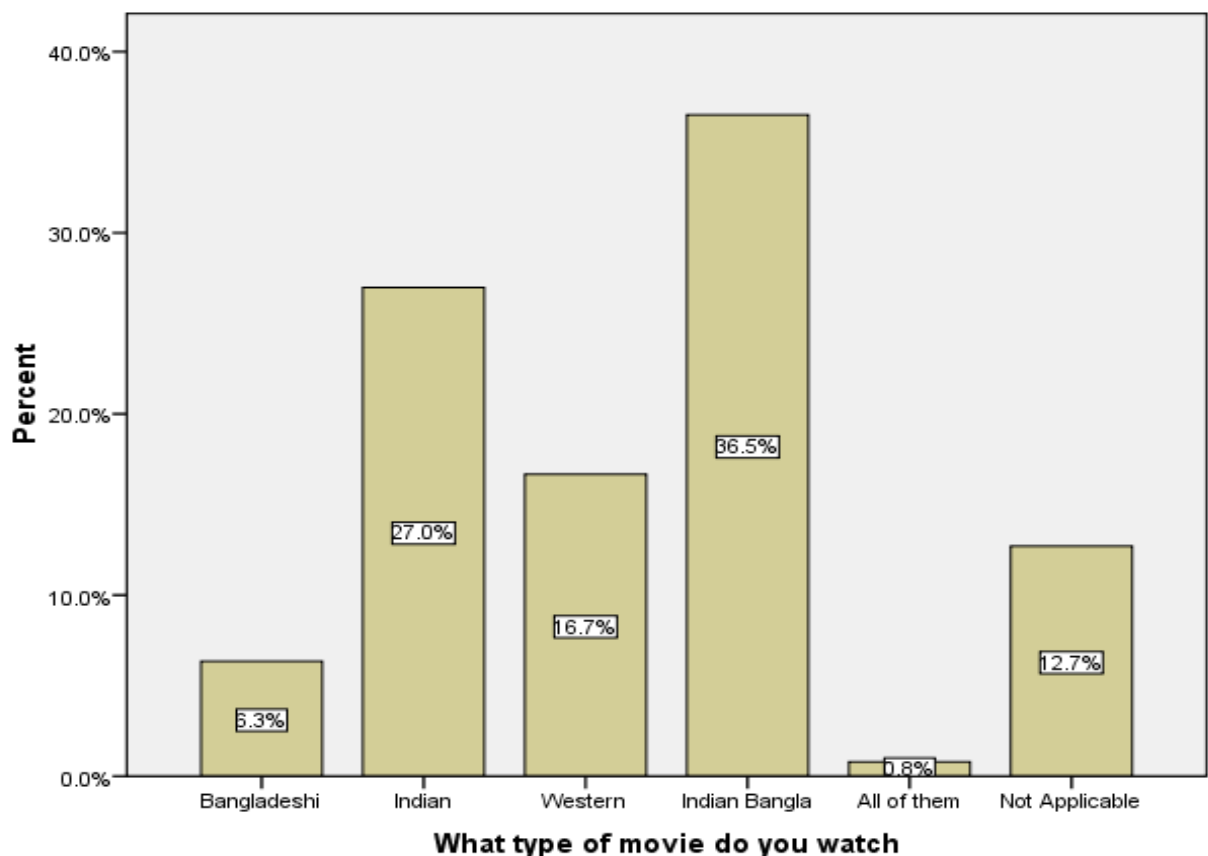


Source: Fieldwork, 2014.

5.3.3 Types of Movie:

The graph 5.11 shows that which types of movie the respondents watch. Most of the participants watch Indian and Indian bangla movie and only few of them watch Bangladeshi movie. The study presents that, 36.5% of the respondents including different classes watch Indian bangla movie. It is also seen that, 27% of respondents watch Indian movie while only 6.3% of them watch Bangladeshi movie. The study also finds that 16.7% of the respondents watch western movie and 0.8% of the respondents watch all the types of movie namely Bangladeshi, Indian, Indian bangla and western.

Figure 5.11: Types of movie

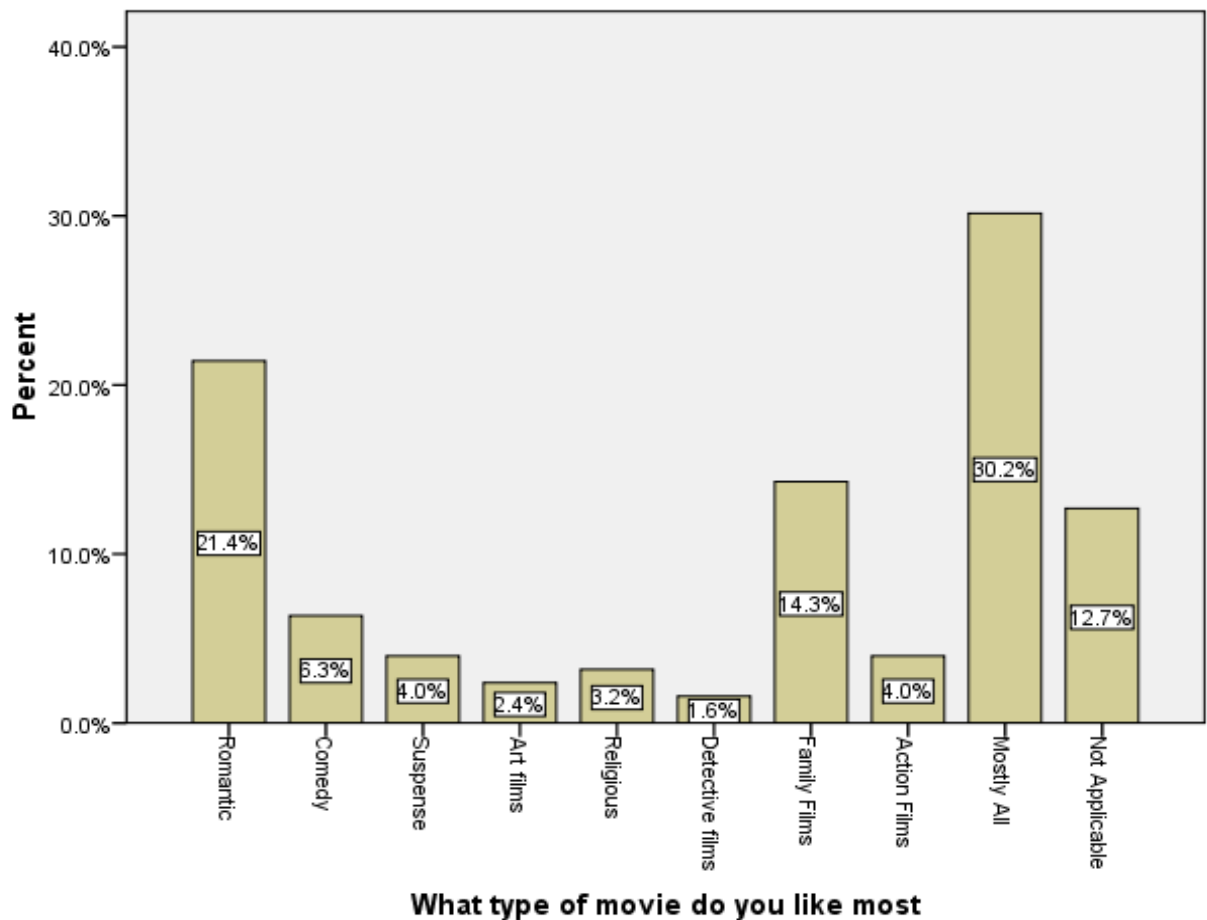


Source: Fieldwork, 2014.

5.3.4 Types of movie the participants like most:

Study finds the types of movie which the respondents like most and it is presented in the graph 5.12. According to the study, 30.2% of the respondents state that they watch all the types of movie including romantic, comedy, suspense, art films, religious, detective films, family films, action film etc. It is seen that, 21.4% of the respondents watch romantic movie while 14.3% of them watch family film. The study also reveals that, 6.3% of the respondents watch comedy films, 4% watch suspense films, 3.2% watch religious films, 1.6% watch detective films and 4% of them watch action films.

Figure 5.12: Types of movie do the participants like most.

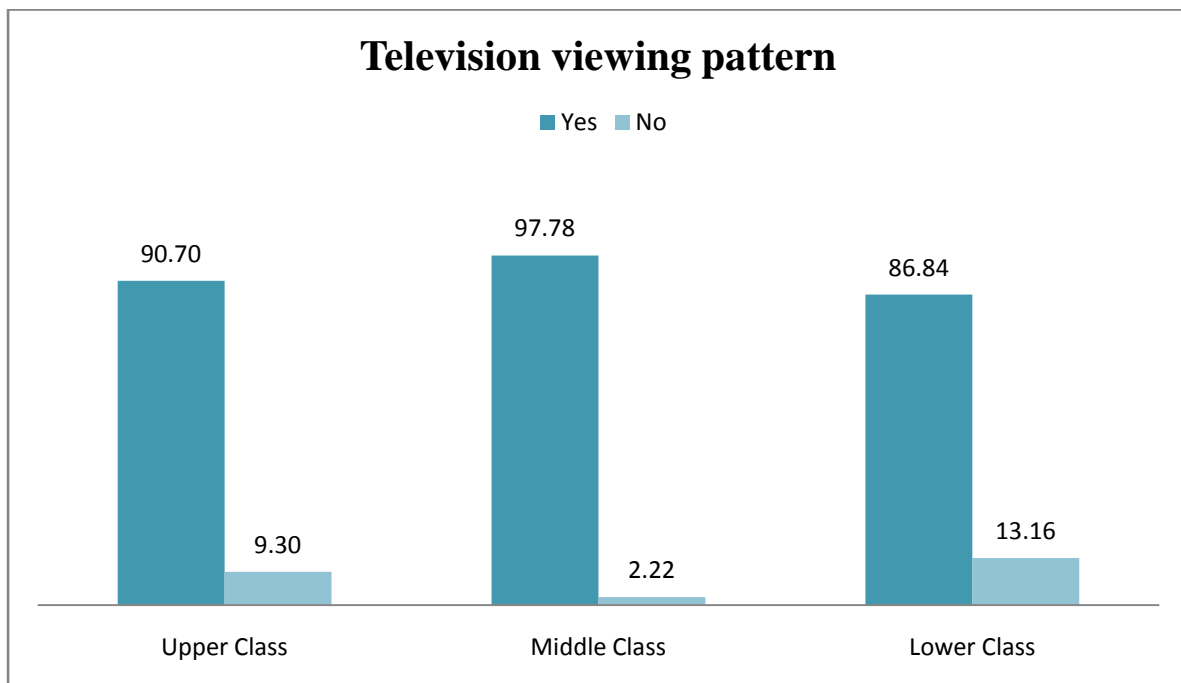


Source: Fieldwork, 2014.

5.3.5 Extent of television viewing:

It is seen that almost all the respondents watch television and the television viewing pattern is presented in the graph 5.13. The study finds that, 90.70% of the respondents in upper class watch television while 9.30% of them do not watch television. On the other hand, 97.78% of the middle class population watch television and only 2.22% of them do not watch television. The study also shows that 86.84% of the respondents in lower class watch television and the rest 13.16% of them do not watch television.

Figure 5.13: Television viewing pattern



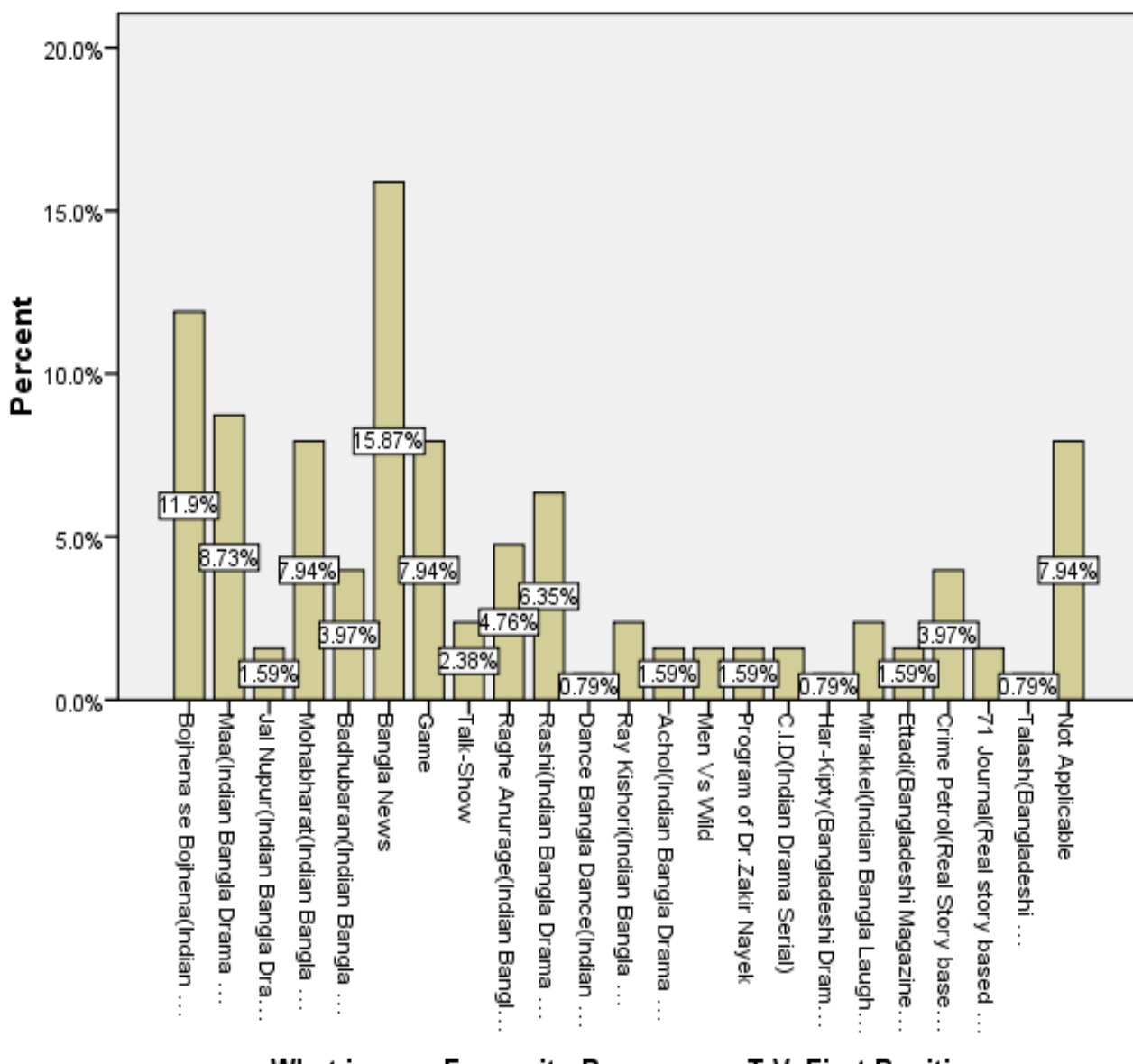
Source: Fieldwork, 2014.

5.3.6 Favorite programs on television:

The graph 5.14 shows the favorite program the respondents of the study usually like to watch in the television. According to the study, most of the respondents watch various types of Indian and Indian bangla drama serial such as Tapur-Tupur, Jal Nupur, Bodhu Baran, Maa, Bojena Se Bojena, Ragee Anurage, Achol, Ray Kishori, Mohabharat, C.I.D, Mirakkal, Dance Bangla Dance etc. The study finds that, though some of the respondents state that Bangla news, Talk shows, sports and bangle drama as their favorite programs, but the percentage

of the Indian and Indian Bangla drama serial is more than those types of program. It is seen that, 11.9% of the respondents opine Indian Bangla drama serial *Bojhena se Bojhena* as their favorite program, 8.73% of them like Indian Bangla drama serial *Maa*, 7.94% of them like *Mohabharat*, 6.35% of them like Indian Bangla drama serial *Rashi*, 4.76% of them like *Ragee-Anuragee*, 3.97% opine *Crime Petrol* as their most favorite program. The study also reveals that, 15.87% of the respondents opine *Bangla News* as their favorite program while 2.38% of them state that *Talk shows* as their favorite program.

Figure 5.14: Favorite program on television.

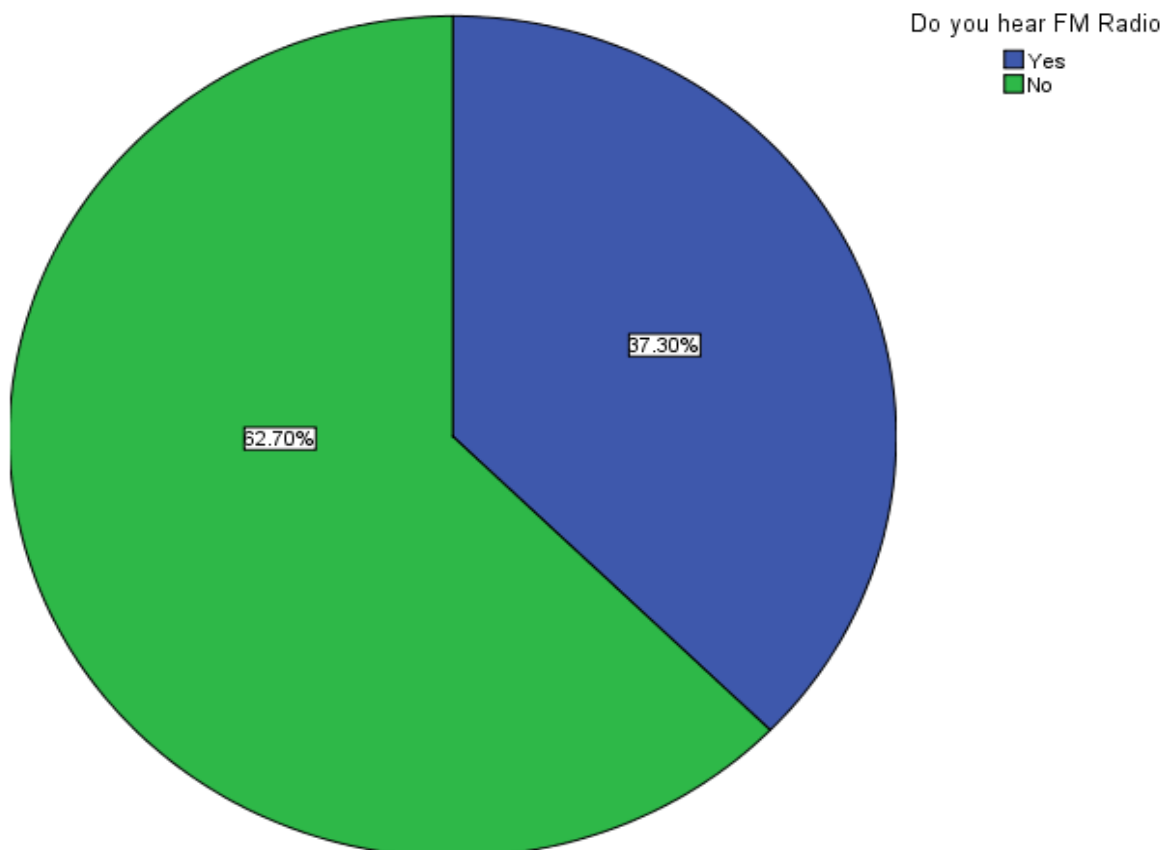


Source: Fieldwork, 2014.

5.3.7 Extent of FM radio listening:

The study finds the status of Fm radio listening pattern and it is presented in the graph 5.15. According to the study, 37.3% of the respondents listen fm radio and 62.7% do not listen to Fm radio.

Figure 5.15: Extent of FM radio listening

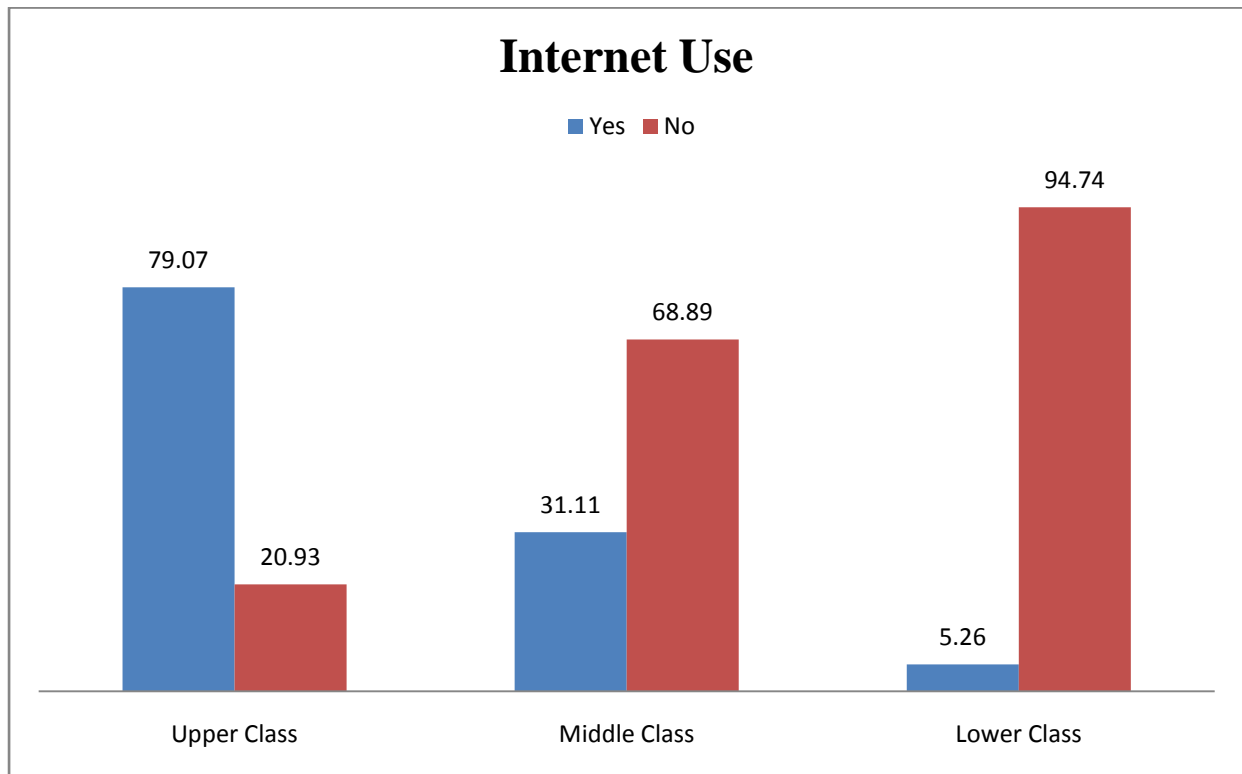


Source: Fieldwork, 2014.

5.3.8 Internet use:

The pattern of internet use of the study population among the different classes is presented in the graph 5.16. The study reveals that, 79.07% of the respondents in the upper class use internet and 20.93% of them do not use internet. Whereas only 5.26% of the study population in the lower class use internet and a huge percentage of the respondents do not use internet. On the other hand, 31.11% of the respondents in middle class use internet while 68.89% of them do not use internet.

Figure 5.16: Use of internet



Source: Fieldwork, 2014.

5.3.9: Use of mobile phone and smart phone:

Use of mobile phone and smart phone among the respondents of the study are presented in the table 5.8. It is seen that, 94.4% of the respondents including 100% of the upper class, 95.6% of the middle class and 86.8% of the respondents use mobile phone. However, only 53.2% of the respondents involving 100% of the upper class, 53.3% of the middle class and none of the lower class has smart phone.

Table 5.8: Use of mobile phone and smart phone

Use of mobile phone	Class Status			Total
	Upper Class	Middle Class	Lower Class	
Yes	100.0%	95.6%	86.8%	94.4%
No	.0%	4.4%	13.2%	5.6%
Total	100.0%	100.0%	100.0%	100.0%
Use of smart phone	Class Status			Total
	Upper Class	Middle Class	Lower Class	
Yes	100.0%	53.3%	.0%	53.2%
No	.0%	46.7%	100.0%	46.8%
Total	100.0%	100.0%	100.0%	100.0%

Source: Fieldwork, 2014.

5.4 Personal habits of the respondents:

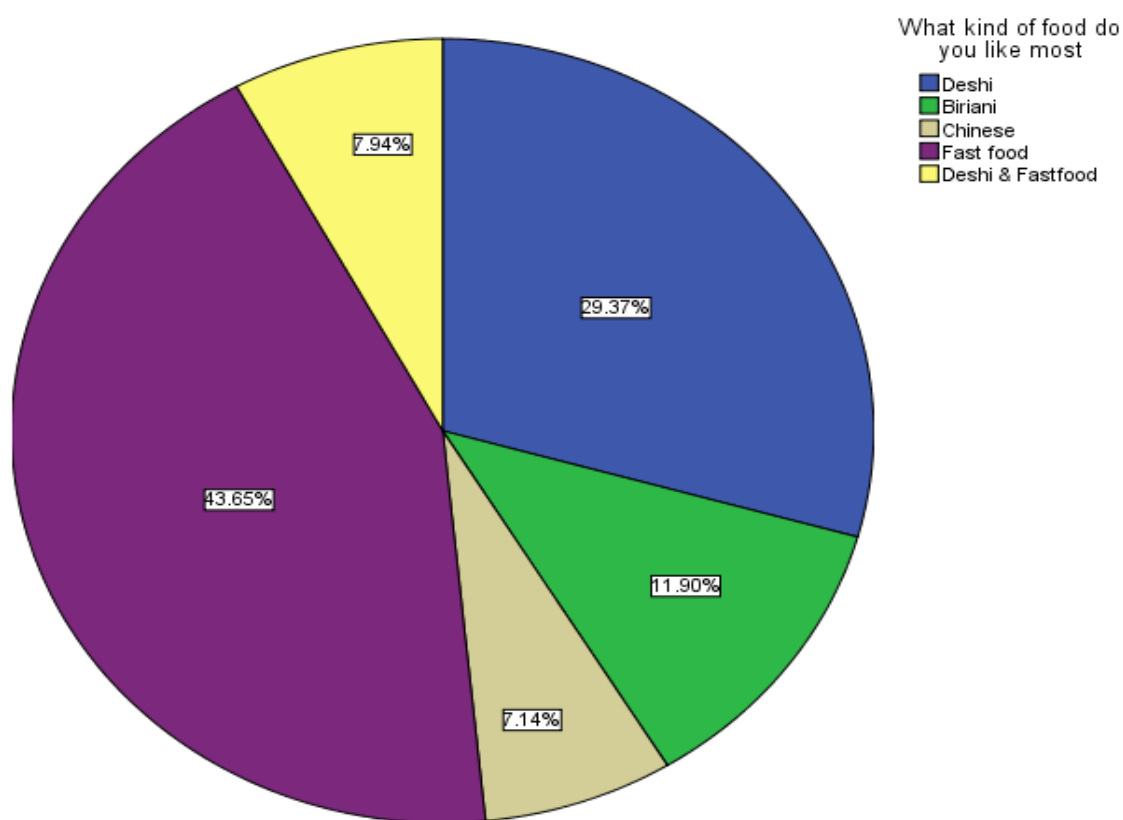
5.4.1 Types of foods do the respondents like most:

The study finds the foods that the participants like most and it is shown in the table 5.9. Most of the participants involving different classes like fast food so much and the percentage is 43.7 including 64.4% of upper class population, 46.7% of the middle class and 13.2% of the lower class people.

Table 5.9: Types of food

What kind of food do you like most	Class Status			Total
	Upper Class	Middle Class	Lower Class	
Deshi	4.7%	26.7%	60.5%	29.4%
Biriani	4.7%	8.9%	23.7%	11.9%
Chinese	14.0%	6.7%	.0%	7.1%
Fast food	67.4%	46.7%	13.2%	43.7%
Deshi & Fastfood	9.3%	11.1%	2.6%	7.9%
Total	100.0%	100.0%	100.0%	100.0%

Figure 5.17: Types of food do the respondents like most.



Source: Fieldwork, 2014.

The respondents keep deshi food as their second choice and the percentage is 29.4% though only 4.7% of the upper class people like deshi food but 60.5% of the lower class people confirm deshi food as their favorite food. According to the study, 11.9% of the respondents like biriani and 7.1% of them like Chinese and the rest 7.1% of the respondents like both deshi and fast food.

5.4.2 Frequency of eating food outside:

The table 5.10 presents the frequency of eating food outside among the respondents of the study. According to the study, 23.8% of the respondents state that they go out for eating food once a week including 39.5% of the upper class, 23.3% of the middle class and 18.4% of the lower class population. The study also reveals that 27% of the respondents went to outside for eating food once in a month including 30.2% of upper class, 34.4% of middle class and 26.3% of the lower class people. On the other hand, 28.6% of the study population state that they never eat food outside and the percentages of upper class, middle class and lower class population are 2.3, 15.6 and 50.0 respectively.

Table 5.10: Frequency of eating food outside

How many times do you eat food outside?	Class Status			Total
	Upper Class	Middle Class	Lower Class	
Once a week	39.5%	23.3%	18.4%	23.8%
Twice a week	20.9%	17.8%	5.3%	15.1%
Once a month	30.2%	34.4%	26.3%	27.0%
Twice a month	7.0%	8.9%	.0%	5.6%
Never	2.3%	15.6%	50.0%	28.6%
Total	100.0%	100.0%	100.0%	100.0%

Source: Fieldwork, 2014.

5.4.3 Smoking pattern:

The study reveals the smoking status of respondents and it is presented in the table 5.11. It is seen that 41.3% of respondents in the upper class, 34.8% in the middle class and 23.9% in the lower class people have the habit of smoking. On the other hand, 30.0% of the respondents in upper class, 36.2% respondents in middle class and 33.8% respondents in the lower class do not smoke.

Table 5.11: Status of smoking

Do you smoke?	Class Status			Total
	Upper Class	Middle Class	Lower Class	
Yes	41.3%	34.8%	23.9%	100.0%
No	30.0%	36.2%	33.8%	100.0%
Total	43	45	38	126

Source: Fieldwork, 2014.

5.5 Dress patterns of the respondents:

5.5.1 Perception of fashion in buying clothes:

The study finds the perception about the fashion in buying clothes, which is presented in the table 5.12. It is seen that, 35% of the respondents opine that fashion is very important in buying clothes and the percentages of the respondents in upper class, middle class and lower class are 65.1, 35.6, and 2.6. The study reveals that, 20.6% of the respondents mention that fashion is important in buying clothes while 18.3% of the respondents irrespectively different classes state that fashion is not important in buying clothes. On the other hand, to the 25.4% of the respondents it is average including 7% in the upper class, 24.4% in the middle class and 47.4% in the lower class population.

Table 5.12: Perception of fashion in buying clothes

Is fashion important in buying clothes?	Class Status			Total
	Upper Class	Middle Class	Lower Class	
Very important	65.1%	35.6%	2.6%	35.7%
Important	25.6%	15.6%	21.1%	20.6%
Average	7.0%	24.4%	47.4%	25.4%
No important	2.3%	24.4%	28.9%	18.3%
Total	100.0%	100.0%	100.0%	100.0%

Source: Fieldwork, 2014

5.5.2 Type of dress do they wear:

The types of dress the respondents wear are divulged by the study and it is presented in the table 5.13. The study finds that 32.5% of the respondents wear traditional dress while 25.4% of the respondents wear both traditional and modern dress. It is also seen that, 65.1% of the respondents in the upper class groups, 40.0% in the middle class groups and 18.4% in the lower class people wear modern dress.

Table 5.13: Types of dress

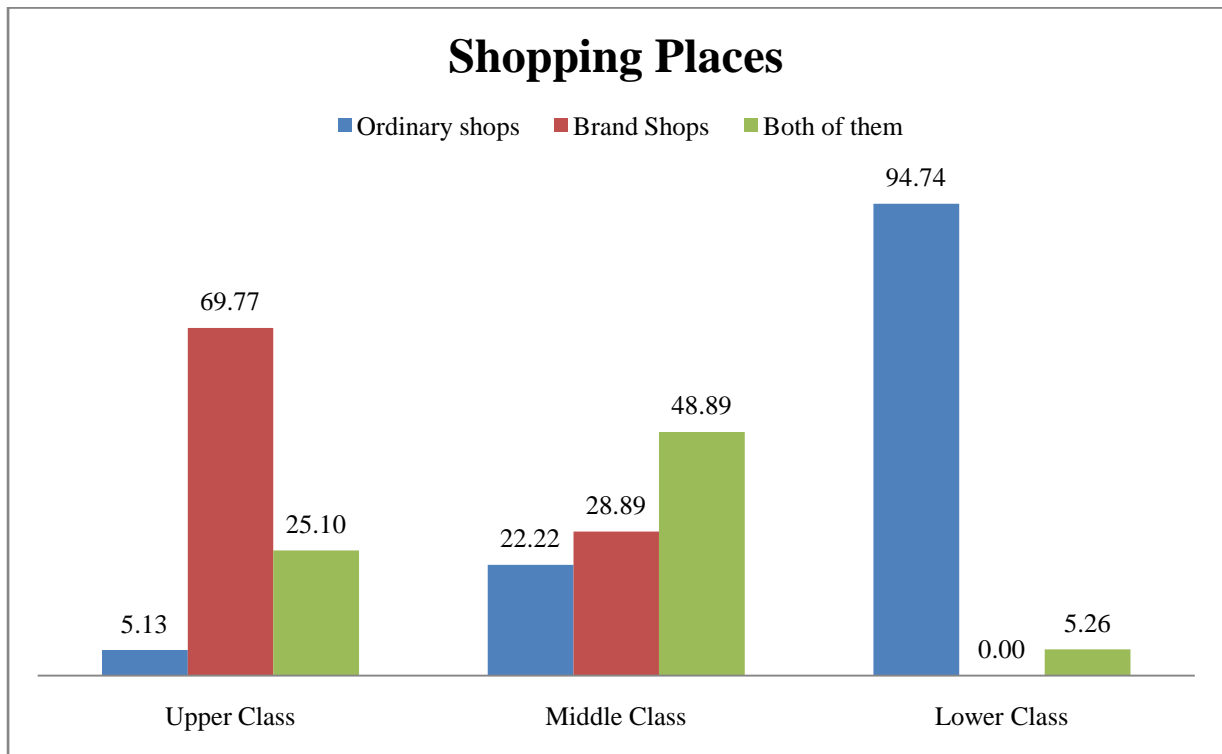
What type of dress you wear?	Class Status			Total
	Upper Class	Middle Class	Lower Class	
Traditional	9.3%	33.3%	57.9%	32.5%
Modern	65.1%	40.0%	18.4%	42.1%
Mix	25.6%	26.7%	23.7%	25.4%
Total	100.0%	100.0%	100.0%	100.0%

Source: Fieldwork, 2014.

5.5.3 Shopping place:

Shopping places are varied from class to class and it is shown in the graph 5.18. The study reveals that, among the upper class 69.77% of the respondents buy dress from brand shops and among the middle class 28.89% of the respondents buy dress from brand shops, while none of the lower class people buy their dress from the brand shops. It is also seen that, among the lower class 94.74% of them buy dress from ordinary shops where only 5.13% of the upper class buy dress from ordinary shops and the percentage of middle class respondents who buy clothes from ordinary shops is 22.22. It is also seen that, 25.10% of the respondents among upper class and 48.89% of the respondents among middle class and only 5.26% of the respondents among lower class state that they buy clothes from both shops.

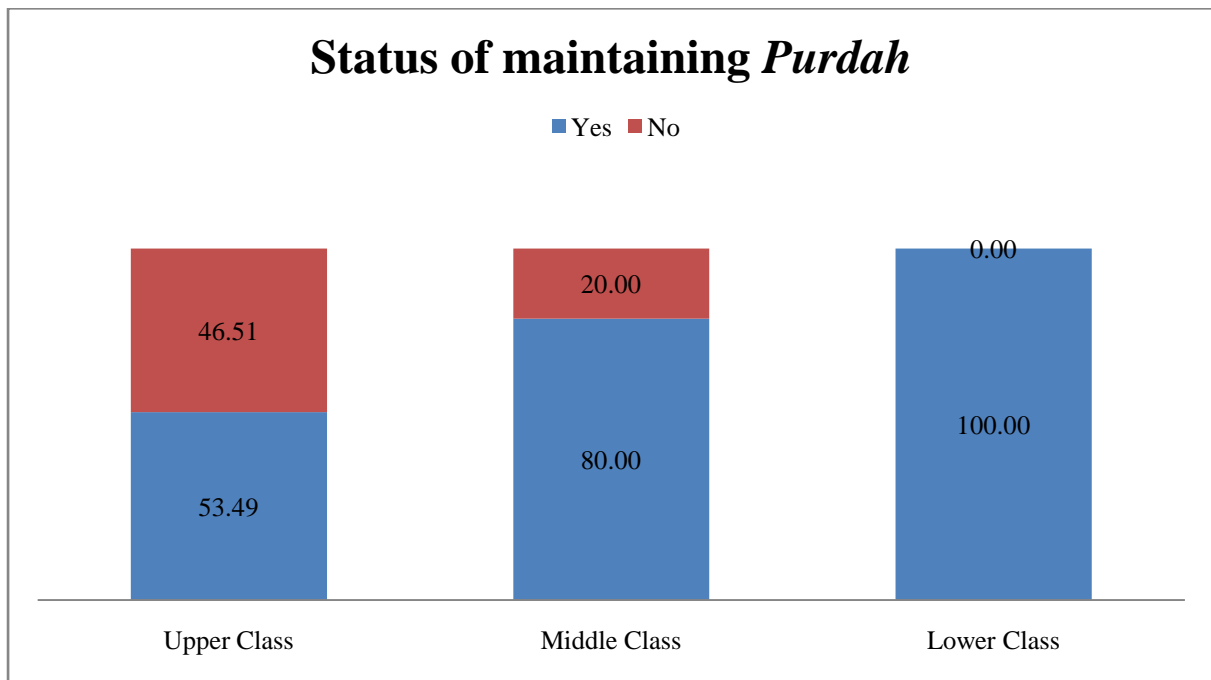
Figure 5.18: Shopping places



Source: Fieldwork, 2014.

5.5.4 Maintaining *Purdah*:

The graph 5.19 shows the status of maintaining *Purdah* and it is also varied among different classes. Among the upper class, 53.49% of the respondents state that their female adult family members maintain *Purdah* while the rest of them denied. The study also finds that, 80% respondents among the middle class people state that their female adult family member maintain *Purdah*. Interestingly, all the respondents in the lower class confirm that their female adult family members maintain *Purdah*.

Figure 5.19: Status of maintaining *Purdah*

Source: Fieldwork, 2014.

5.5.6 Types of *Purdah*:

It is seen that, various types of *purdah* are maintained by the female adult family members of the study population, which are presented in the table 5.14. According to the study, 35% of the respondents including 18.6% of the upper class, 22.2% of the middle class and 71.1% of the lower class opine that their female adult family member covered full body through borkha. Whereas, 31% of them involving 18.6% of the upper class, 53.3% of the middle class and 18.4% of the lower class only covered their head through sare. The study also finds that, 10.3% of the respondents including 14.0% of the upper class, 8.9% of the middle class and 7.9% of the lower class state that their female adult family members covered their head with scarf. In addition, 6.3% of them containing 11.6% of the upper class, 4.4% of the middle class and 2.6% of the lower class state that their female adult family members covered head and shoulder through scarf. The table also presents that, 16.7% of the respondents including 37.2% of the upper class, 11.1% of the middle class and none of the lower class opines that their female adult family members do not maintain *purdah*.

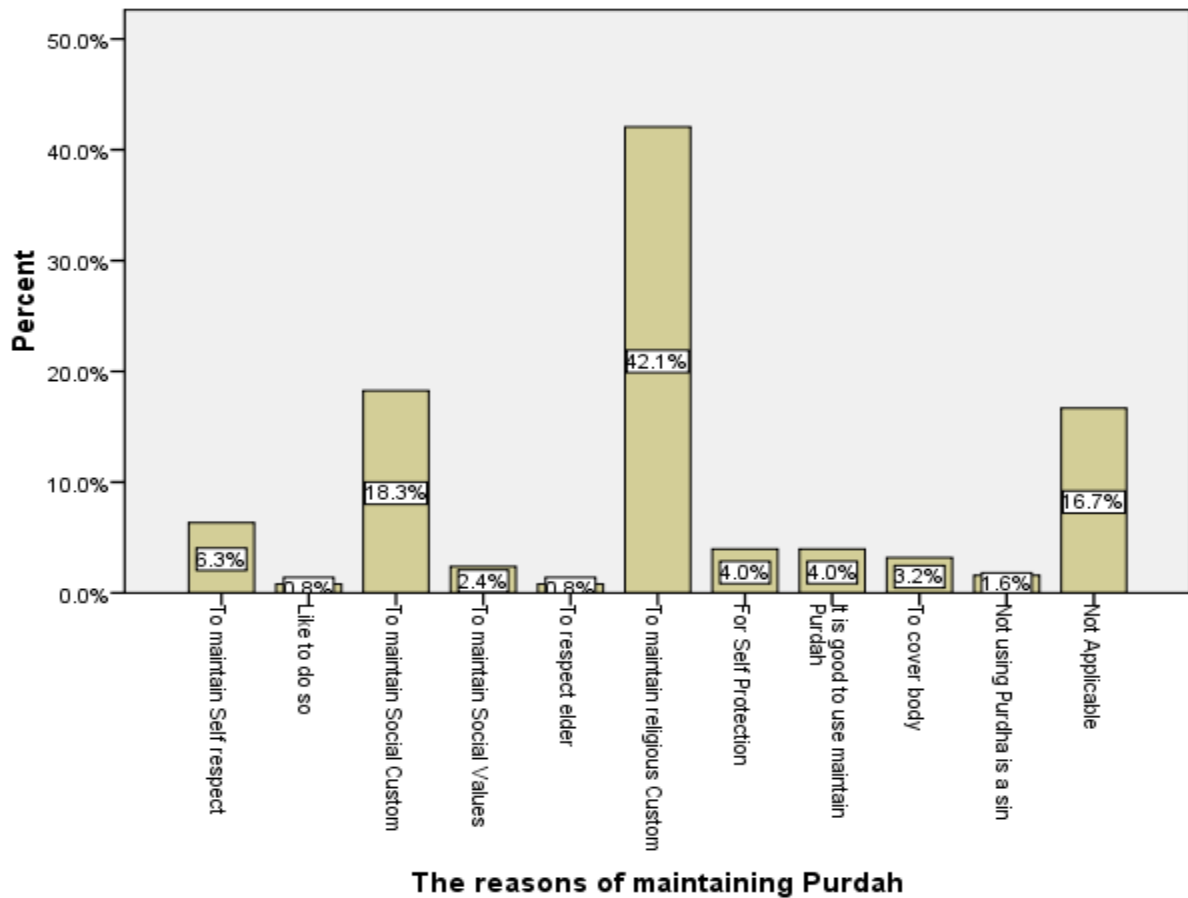
Table 5.14: Types of *purdah*

Types of <i>purdah</i>	Class status			Total
	Upper Class	Middle Class	Lower Class	
Covered head through the sare	18.6%	53.3%	18.4%	31.0%
Only Covered head through scarf	14.0%	8.9%	7.9%	10.3%
Covered head and shoulder through scarf	11.6%	4.4%	2.6%	6.3%
Covered full body through borkha	18.6%	22.2%	71.1%	35.7%
Not applicable	37.2%	11.1%	.0%	16.7%
Total	100.0%	100.0%	100.0%	100.0%

Source: Fieldwork, 2014.

5.5.5 The reason of maintaining *Purdah*:

The female adult family members of the respondents of this study maintain *purdah* due to obey by various religious and social customs and it is shown in the graph 5.20. The study present that, most of the respondents state that their female adult family members maintain *purdah* to follow religious rules as 42.1% of the respondents among different classes opine that their female adult family members maintain *purdah* to hold religious custom. It is seen that, 18.3% of the respondents opine that their female adult family members use *purdah* to maintain social custom while 6.3% of the respondents reveals that their female adult family members maintain *purdah* to hold self-respect. The study also reveals that, 4% of the respondents opine that their female adult family members use *purdah* for self-protection where 1.6% of them opine that their female adult family members use it as they think that not using *purdah* is a sin.

Figure 5.20: Reasons of maintaining *purdah*

Source: Fieldwork, 2014.

5.6 Religiosity among the respondents:

5.6.1: Perception about the religiosity:

When the respondents are asked that how much religious they are? They answer in a different way. The table 5.15 shows that, 51.6% think that they are moderately religious including 58.1% of the upper class, 55.6% of the middle class and 39.5% of the lower class population. The study shows that, 44.4% of the respondents are to some extent religious involving 32.6% are upper class, 42.2% are middle class and 60.5% are lower class population. It is also seen that, 1.6% of the respondents think that they are highly religious while 2.4% of them not at all religious.

Table 5.15: Self Perception of religiosity

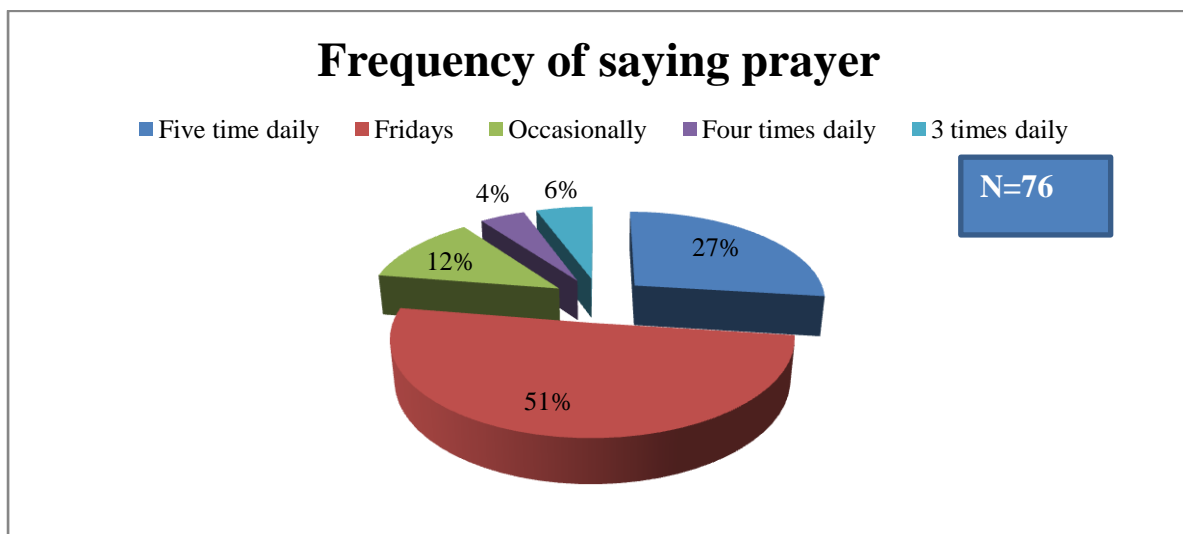
How much religious do you are?	Class status			Total
	Upper Class	Middle Class	Lower Class	
Highly religious	2.3%	2.2%	.0%	1.6%
Moderately religious	58.1%	55.6%	39.5%	51.6%
To some extent religious	32.6%	42.2%	60.5%	44.4%
Not at all religious	7.0%	.0%	.0%	2.4%
Total	100.0%	100.0%	100.0%	100.0%

Source: Fieldwork, 2014.

5.6.2 The frequency of saying prayer:

The graph 5.21 shows the frequency of saying prayer of the study population those who are Muslims and there N is 76. It is seen that, 51% of the respondents saying only Fridays prayer while 27% of them saying prayer five times daily. On the other hand, 12% of them saying prayer occasionally, 4% of them saying prayer four times daily and 6% of them saying prayer three times daily.

Figure 5.21: Frequency of saying prayer



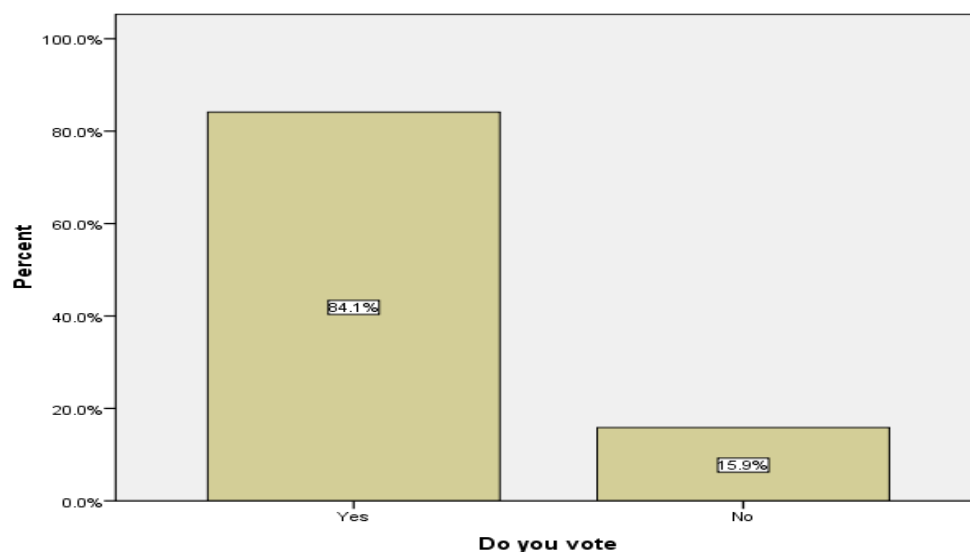
Source: Fieldwork, 2014.

5.7: Political activities

5.7.1 Voting pattern:

The study finds the voting pattern of the respondents, which is presented in the graph 5.22. According to the study, 84.1% of the respondents vote in any type election, either national or local while 15.9% of them do not vote in the election.

Figure 5.22: Voting pattern of the respondents



Source: Fieldwork, 2014.

5.8: Marriage background of the respondents

5.8.1 Type of Marriages:

The study finds the types of marriage the respondents had, which are shown in the table 5.16. According to the study, 81% of the respondents had settled marriage including 76.7% of the upper class, 80.0% of the middle class and 86.8% of the lower class. On the other hand, 11.9% of the respondents had courtship involving 11.6% of the upper class respondents, 13.3% of the middle class respondents and 10.5% of the lower class respondents groups. Besides, 7.1% of the respondents do not have any type of marriage as they are unmarried.

Table 5.16: Type of marriages

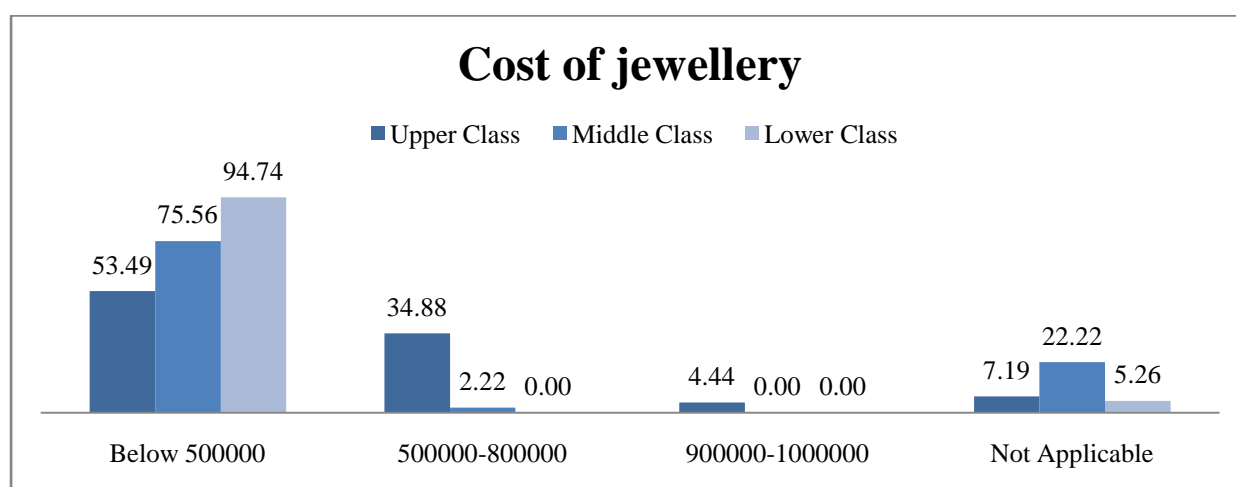
What type of marriage do you had	Class Status			Total
	Upper Class	Middle Class	Lower Class	
Settled marriage	76.7%	80.0%	86.8%	81.0%
Courtship	11.6%	13.3%	10.5%	11.9%
Not Applicable	11.6%	6.7%	2.6%	7.1%
Total	100.0%	100.0%	100.0%	100.0%

Source: Fieldwork, 2014.

5.8.2 Cost of Jewellery:

The cost of jewellery of the respondents who attended the study is given in the graph 5.23. It is seen that most of the lower class people spent below 500000 tk. for jewellery in their marriage and the percentage is 94.74% while 53.49 % of the upper class spent below 500000 tk., and the percentage of middle class people who spent below 500000 tk. is 75.56. The study also finds that,34.88% of the upper class spent tk. 500000-800000 tk While only 2.22 percent of middle class spent tk.500000-800000 tk. for jewellery. It is also seen that only upper class spent tk.900000-1000000 for jewellery and the percentage is 4.44%.The indicator is not applicable for the people those who had courtship and they have no cost of jewellery.

Figure 5.23: Cost of jewellery



Source: Fieldwork, 2014.

5.8.3 Cost of the fest:

The graph 5.17 shows the cost of the feast in the marriage of the respondents. According to the study, 34.83% of the respondents spent below 100000 tk. for fest where 64.44% of middle class spent below 100000 and 92.11% of the lower class spent below 100000 tk. The study finds that, 39.53% of the upper class spent tk.100000-tk.300000 where 13.33% of middle class spent tk.100000-tk.300000 and only 2.63% of the lower class spent tk.100000-tk.300000 for the fest of the marriage. The graph 5.26 also presents that, 6.98% and 6.67% of middle class spent tk.400000-tk.5 00000 while only 6.98% of the upper class spent tk.600000-tk.800000 for the feast in their marriage.

Table 5.17: Cost of the fest

What was the cost of fest?	Class status			Total
	Upper Class	Middle Class	Lower Class	
Below 100000	34.9%	64.4%	92.1%	62.7%
100000-300000	39.5%	13.3%	2.6%	19.0%
400000-500000	7.0%	6.7%	.0%	4.8%
600000-800000	7.0%	.0%	.0%	2.4%
Not Applicable	11.6%	15.6%	5.3%	11.1%
Total	100.0%	100.0%	100.0%	100.0%

Source: Fieldwork, 2014.

5.8.3 Amount of *Kabin*:

The study finds the amount of *Kabin* of the respondents who had marriage and it is presented in the table 5.18. According to the study, for the 46.5% of the upper class the amount of *Kabin* is below 500000 where the *Kabin* of 33.3% of the middle class respondents is below 500000 and the *Kabin* of 92.1% of the respondents of the lower class people is same as the previous two classes. The study finds that, for the 23.3% of the upper class respondents the amount of *Kabin* is tk.500000-tk.800000 where only 2.2% of the middle class people have the same figure of upper class people.

Table 5.18: Amount of *Kabin*

What was the amount of <i>Kabin</i> ?	Class status			Total
	Upper Class	Middle Class	Lower Class	
Below 500000	46.5%	33.3%	92.1%	55.6%
500000-800000	23.3%	2.2%	.0%	8.7%
Not Applicable	30.2%	64.4%	7.9%	35.7%
Total	100.0%	100.0%	100.0%	100.0%

Source: Fieldwork, 2014.

5.9: Governance situation:

5.9.1: Perception about the Law and order situation in the locality:

The perception about the law and order situation of the respondents of that study is presented in the graph 5.24. The study finds that 38.9 % of the respondents think that the law and order situation in the locality is good while 13.5% of the respondents deny and think that the law and order situation is not good or bad. On the other hand, highest percent of respondents in that study indicates that the law and order situation is moderate in the locality.

Figure 5.24: Perception about the law and order situation in the locality



Source: Fieldwork, 2014.

5.9.2 Experience of violence:

The experience violence among different classes is presented in the table 5.19. According to the study, 18.3% of the respondents including 9.3% of the upper class, 11.1% of middle class and 36.8% of the lower class people said that, they face problem from local horde. On the other hand, 81.7% of the respondents involving 90.7% of the upper class, 88.9% middle class and 63.2% of the lower class do not face any problem from local horde.

Table 5.19: Experience of violence from local horde

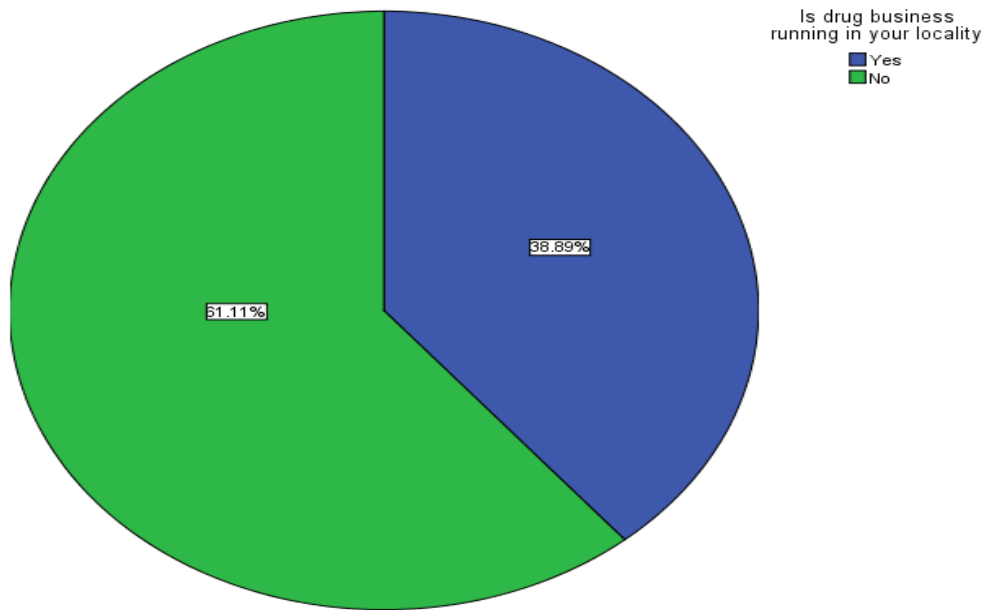
Do you face any face any problem about local horde?	Class Status			Total
	Upper Class	Middle Class	Lower Class	
Yes	9.3%	11.1%	36.8%	18.3%
No	90.7%	88.9%	63.2%	81.7%
Total	100.0%	100.0%	100.0%	100.0%

Source: Fieldwork, 2014.

5.9.3 Drug business:

The reveals the perception of the respondents about drug business in the locality and it is presented in the graph 5.25. According to the study, 61.11% of the respondents deny that drug business is running in their locality while 38.89% of the respondents affirm that, drug business is running their locality.

Figure 5.25: Drug business.

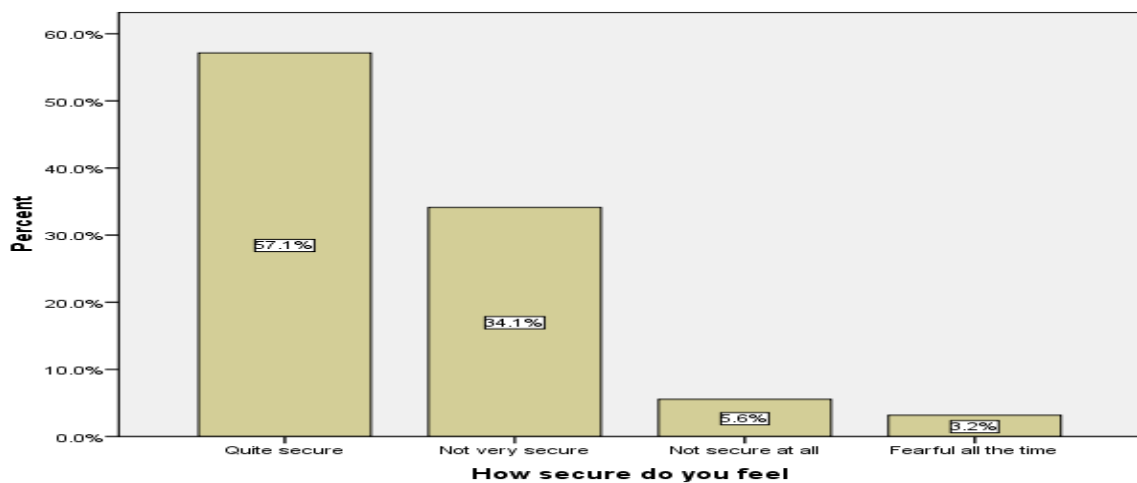


Source: Fieldwork, 2014.

5.9.4 Perception about the security:

The perception about the security among the respondents is given in the graph 5.26. The study reveals that, 57.1% of the respondents state that they feel quite secure in the locality while 5.6% of them opine that they do not feel secure at all. On the other hand, second highest percent of the respondents tell that they are not very secure and the percentage is 34.1. Whereas, 3.2% of the respondents opine that they are in fear at all the time.

Figure 5.26: Perception about the security



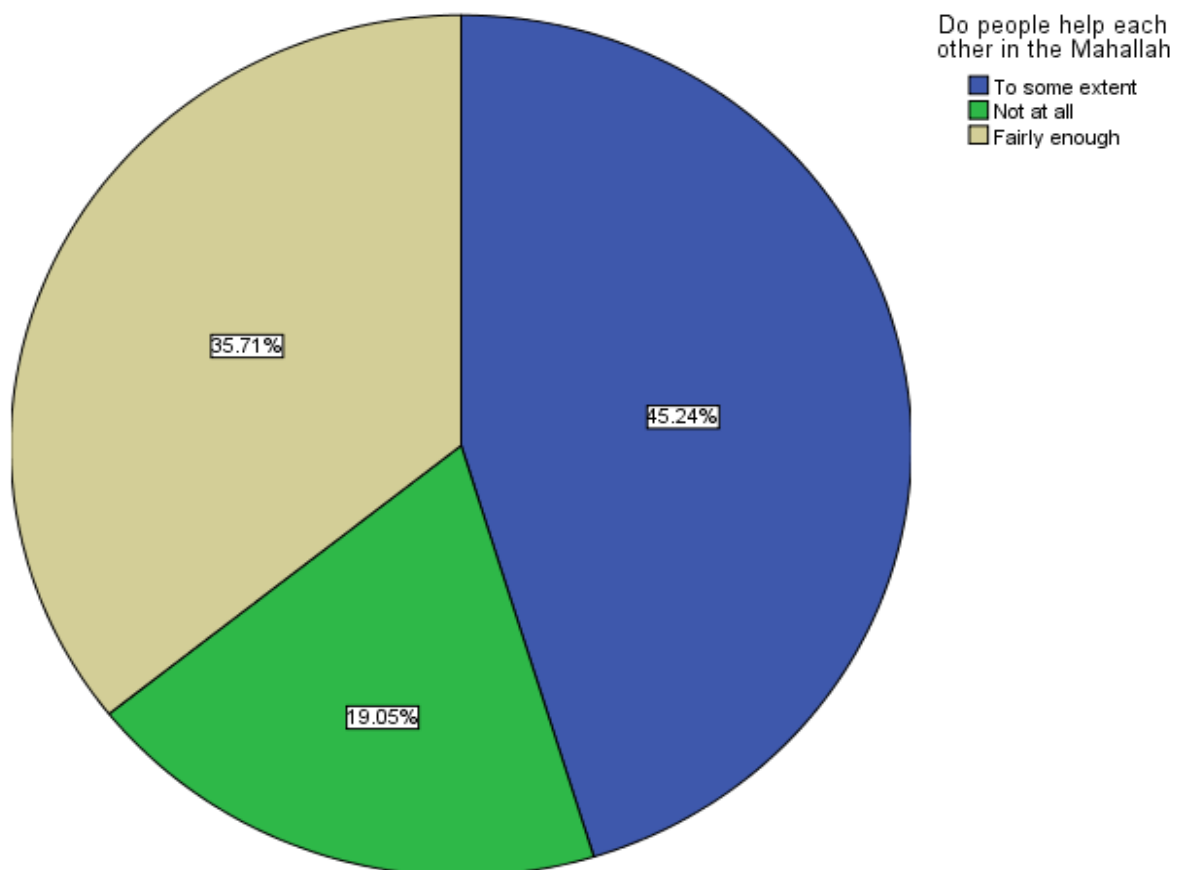
Source: Fieldwork, 2014.

5.10 Social capital:

5.10.1 The perception of social bond:

The graph 5.27 shows the perception of the respondents about the social band. They are asked that, whether people help each other in the locality, 35.71% of them state that the people help fairly enough each other in the Mahallah while 19.05% of them state that people do not help each other in the Mahallah. On the other hand, 45.24% of the respondents opine that people to some extent help each other.

Figure 5.27: The perception about the social band

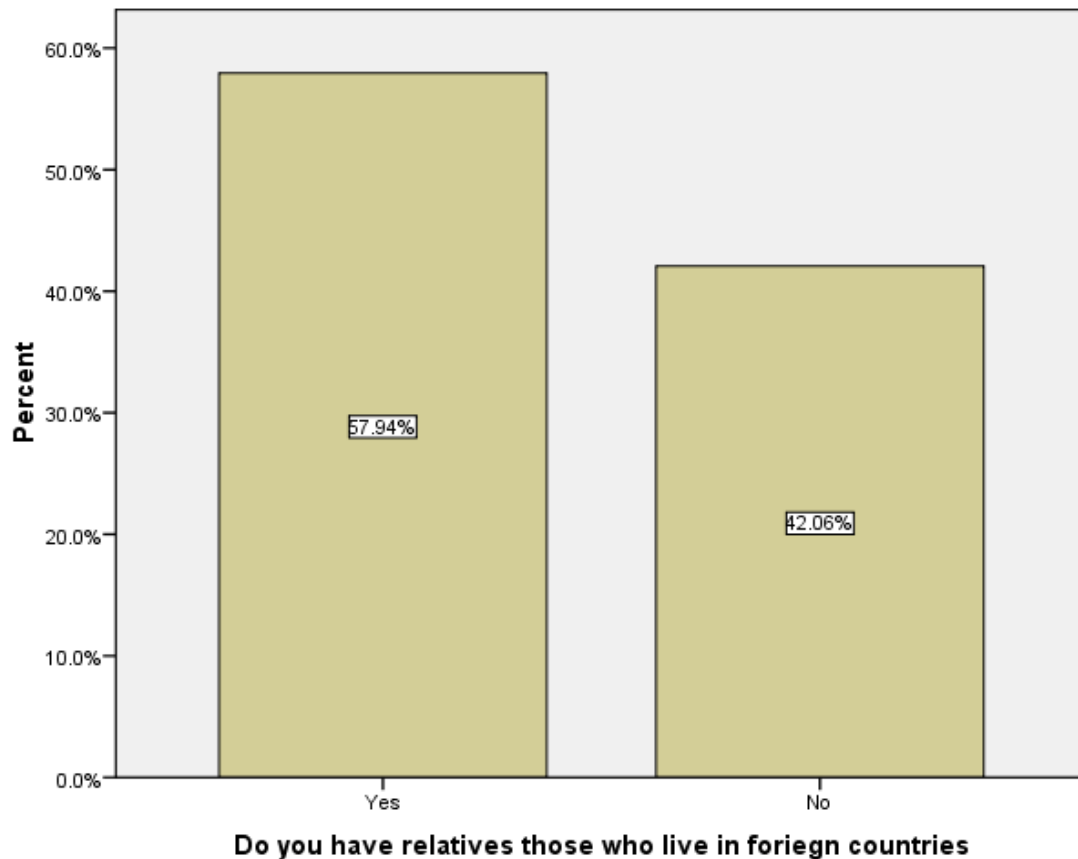


Source: Fieldwork, 2014.

5.10.2 Status about migrant relatives:

The study finds the status about the migrant relatives of the study population. The graph 5.28 shows that 57.94% of the respondents have migrant relatives while the rest of them deny and state that they have not any relatives in the foreign countries.

Figure 5.28: Status about migrant relatives



Source: Field work, 2014.

5.11 Leisure time activities:

Leisure time activities of the respondents depict the major indicators of life style pattern of the study population, which are shown in the table 5.20. The study reveals that, 43.65% of the respondents involving 55.81% of the upper class, 35.56% of the middle class and 39.47% of the lower class, sometimes go to park while 37.30% of the total respondents involving 6.98% of the upper class, 48.89% of the middle class and 57.89% of lower class never went to park.

It is seen that, 56.98% of the respondents including 51.16% of the upper class, 24.44% of the middle class, and 2.63% of the lower class people sometimes go to tourist spot. Whereas, 53.97% of the respondents including 4.65% of the upper class, 64.44% of the middle class and 97.37% of the lower class never went to touristy place.

The study also reveals that, 62.79% of the upper class, 8.89% of the middle class and 2.73% of the lower class comprised 26.98% of the total respondents, sometimes go to abroad for spending the holiday. On the other hand, 57.98% of the total respondents never went to abroad in the holidays including 84.44% of the middle class and 97.27% of lower class people though each of upper class people have the experience of going abroad in holiday at least once.

The study finds that, 20.63% respondents containing 46.51% of the upper class, 13.33% of the middle class and none of the lower class people often go to restaurants. On the other hand, 34.92% of the respondents including 2.33% of the upper class, 40.00% of the middle class, and 65.79% of the lower class people never went to restaurants.

The table 5.17 shows that, 42.06% of the respondents sometimes go to fast food shop 20.63% of the respondents often used to go to fast food shop and only 1.59% of them most of the times used to go to fast food shops where 35.71% of them never went to fast food shops.

The study states that, 35.71% of the respondents involving 79.07% of the upper class, 24.44% of the middle class and none of the lower class people sometimes go to coffee shops. On the other hand, 56.35% of the respondents containing 6.98% of the upper class, 66.67% of the middle class and all the respondents in lower class never went to coffee shop.

Table 5.20: Leisure time activities

Life style Activities		Class Status			Total
		Upper Class	Middle Class	Lower Class	
Park	Often	37.21	13.33	2.63	18.25
	Sometimes	55.81	35.56	39.47	43.65
	Most of it	0.00	2.22	0.00	0.79
	Never	6.98	48.89	57.89	37.30
	Total	100.00	100.00	100.00	100.00
Tourist Place	Often	41.86	8.89	0.00	17.46
	Sometimes	51.16	24.44	2.63	26.98
	Most of it	2.33	2.22	0.00	1.59
	Never	4.65	64.44	97.37	53.97
	Total	100.00	100.00	100.00	100.00
Holidaying abroad	Often	32.56	6.67	0.00	13.49
	Sometimes	62.79	8.89	2.73	26.98
	Most of it	4.65	0.00	0.00	1.59
	Never	0.00	84.44	97.27	57.94
	Total	100.00	100.00	100.00	100.00
Restaurants	Often	46.51	13.33	0.00	20.63
	Sometimes	51.16	42.22	34.21	42.86
	Most of it	0.00	4.44	0.00	1.59
	Never	2.33	40.00	65.79	34.92
	Total	100.00	100.00	100.00	100.00
Fast Food	Often	51.16	8.89	0.00	20.63
	Sometimes	46.51	42.22	36.84	42.06
	Most of it	0.00	4.44	0.00	1.59
	Never	2.33	44.44	63.16	35.71
	Total	100.00	100.00	100.00	100.00

Coffee Shops	Often	11.63	6.67	0.00	6.35
	Sometimes	79.07	24.44	0.00	35.71
	Most of it	2.33	2.22	0.00	1.59
	Never	6.98	66.67	100.00	56.35
	Total	100.00	100.00	100.00	100.00

Source: Fieldwork, 2014.

5.12 Recreational pattern:

Recreational status of the respondents is presented in the table 5.21. According to the research, 64.29% of the respondents including 62.79% of the upper class, 71.11% of the middle class, 57.89% of lower class people sometimes spend time in hangout. On the other hand, only 3.97% of the respondents containing 2.33% of the upper class, 2.22% of the middle class and 7.89% of the lower class never spend times in gossiping or adda.

The study reveals that, 64.29% of the respondents involving 65.12% of the upper class, 71.11% of the middle class and 55.26% of lower class sometimes attend parties. On the contrary, 11.11% of the respondents involving 2.22% of the middle class, 34.21% of the lower class never attend parties though all of the upper class respondents have attended parties.

It is seen that, 15.08% of the respondents often visit neighbors, 71.43% of the respondents sometimes visit neighbors, 4.76% of the respondents most of time visit neighbors where 8.73% of them never visit neighbors.

The study finds that, 70.63% of the respondents including 76.74% of the upper class, 71.11% of the middle class, 63.16% of the lower class sometimes visit relatives. On the other side, 6.35% of the respondents involving 2.22% of the middle class and 18.42% of the lower class never visit relatives while all of the respondents in upper class visit relatives.

Table 5.21: Recreational pattern

Recreational pattern		Class Status			Total
		Upper Class	Middle Class	Lower Class	
Adda/Gossiping	Often	27.91	4.44	23.68	18.25
	Sometimes	62.79	71.11	57.89	64.29
	Most of it	6.98	22.22	10.53	13.49
	Never	2.33	2.22	7.89	3.97
	Total	100.00	100.00	100.00	100.00
Attending Parties	Often	30.23	6.67	5.26	14.29
	Sometimes	65.12	71.11	55.26	64.29
	Most of it	4.65	20.00	5.26	10.32
	Never	0.00	2.22	34.21	11.11
	Total	100.00	100.00	100.00	100.00
Visiting Neighbors	Often	30.23	6.67	7.89	15.08
	Sometimes	67.44	82.22	63.16	71.43
	Most of it	2.33	8.89	2.63	4.76
	Never	0.00	2.22	26.32	8.73
	Total	100.00	100.00	100.00	100.00
Visiting Relatives	Often	20.93	17.78	10.53	16.67
	Sometimes	76.74	71.11	63.16	70.63
	Most of it	2.33	8.89	7.89	6.35
	Never	0.00	2.22	18.42	6.35
	Total	100.00	100.00	100.00	100.00

Source: Fieldwork, 2014.

5.13 Conclusion:

In this chapter, the crucial findings of the study have been presented in a sequential way with description. Firstly, demographic information of the respondents to understand their way of life as well as to know the status of them through the various variables including family structure, size of the family, house ownership, income, occupation, education, class and so on. Then the indicators of the urban life style patterns of the study population which involve media habits, food consumption, dress patterns, religiosity, political participation and the forms of social disorganization. The presentation of various tables and graphs, their description can suggest an idea of the process of change in the urban life style patterns among the different urban classes and understand the whole picture of life style changes in the Narayanganj city. The next chapter will discuss about the qualitative findings based on In-depth interview with the young and elder people among different classes to show the change in life style patterns and the perception on various related issues are presented in that section of the paper.

CHAPTER SIX

Perception of the young and elder people about the changes in the life style pattern in Narayanganj city

6.1 Introduction:

The interviews are conducted among the different classes to know about the perception of change in the life style patterns. Young and elder people are the respondents in these interviews. In that part, researcher tries to provide the opinions of young and elder people about the family ties, consumption patterns, dress patterns, use of mobile phone, use of internet, media, relationship and marriage patterns. The perception about these issues is crucial in analyzing the changing life style patterns in Narayanganj.

6.2 Family ties and bonding:

Almost all of the respondents confirm that, family ties and bonding have been weakening in this era of globalization. Most of the young participants especially in the upper opine that they have only formal relationship with their families; only few of them have close relationship with their family members especially in the middle and lower class household. Most of the respondents brought up in a nuclear family and they support that kind of family structures.

“I meet my father only at the night when he come from outside. We do not talk too much as he is tired and finish dinner without a single speech.”

- An young respondent of the upper class

Most of the elder participants do not support the nuclear family system as they brought up in a joint or extended family. The elder participants among different classes confirm that, now the intimacy between family members is become weak and the young generations prefer to live in a nuclear family after their marriage.

After marriage, my younger son started to live in separated house with his wife and only at the weekend, we meet together.

- An elder respondent of the middle class

6.3 Consumption patterns:

Most of the young respondents report that they like fast foods and want to eat food outside. They prefer burger, pizzas sandwich, fuska, chatpati, shwarma, fried chicken, chicken wings and many more

“As I am a student, I have to stay outside in the noon; it is easy to buy burger than go to home for lunch.”

- An young female respondent

fast food items than the home made food. Most of the young participants state that, they love to eat and spent time in the fast food shop with their friends.

The elder respondents among different classes do not prefer fast food or Chinese and they confirm that always eat food at home; occasionally they have to eat food outside and state that it is not good for health. The elder respondents confirm that, though it is convenient to carry but they do not very much fond of it like the young people.

“I do not choice fast food items in my food menu and used to eat deshi food like rice, fish and pulse.”

- An elder respondent of the upper class

6.4 Dress patterns:

It is seen that, almost all of the respondents both young and elder, affirm that the dress patterns of the people in Narayanganj is changing and brand preferences has been rapidly increasing among them specially among the young and they usually get the news of new brands from various types of advertisements. Most of the upper and middle class young respondents state that they prefer jeans and T-shirt than normal pant though the female respondents feel comfort to wear normal three pieces; but upper class female respondents opine that they prefer jeans and tops than normal three pieces.

“Though I wear all types of clothes but I feel comfort with jeans and T-shirt.”

- A young male respondent of the middle class

Most of the young upper and middle class participants confirm that they buy clothes from brand shops like arong, rang, naksha, cat's eye, easy etc. than the ordinary shops. According to the respondents they use brands to express their self-identity and they most of the times give preference on the opinion of friends and family member in buying brand clothes. It is also seen that, they do not confined to single brand and buy clothes from different brand shops. The young lower class respondents like brand shops but could not afford to buy and they usually buy clothes from ordinary shops though they try to buy clothes from brand shops in the special occasions like Eid-ul-Fitre and Puja.

“I save my money for buying a Punjabi from arong in the Durga puja.”

- A young male respondents in the lower class

However, elder respondents opine that they more like to wear lungi, Pajabi and normal shirt than to jeans and t-shirt. Most of the respondents buy clothes from ordinary shops and it is rare that they buy brand clothes. On the other hand, some of the respondents of upper class confirm that now they use brand clothes though when they were young they used to buy clothes from ordinary shops, as there were no brand shops like present day.

“In our young age we never found these kinds of brands shops but now we buy clothes from brand shops as I feel comfort with it.

- An elder upper respondents

Some of the lower and middle class elder respondents oppose the western dress pattern and they do not like the new style of dress patterns of the young generation. According to them, the types of dress young generation wear especially female are not congruent with the norms and values of Bangladesh and it is increasing at an alarming rate.

6.5 Use of mobile phone and internet:

The study reveals that, almost all of the respondents both young and elder in the interviews, use mobile phone. Most of the young respondents have smart phone and always use it to fulfill their various purposes. Almost all of them opine that they have Facebook account in the internet and they communicate with their friends and well-wishers through it. The young participants state that they use internet in their mobile phone to increase their knowledge as well as for entertainment. They express their positive notion about the use of mobile phone and internet and to them without these they could not cope up with the era.

“Mobile phone is an integral part of my life; I never thought a life without mobile phone.”

- An young respondents of the upper class

The elder respondents of the different classes also express the importance of mobile phone. According to them, the mobile makes the communication so easy and the distance among places has become shorter by the emergence of mobile phone. Only a few of them know how to use internet and to them any incidents from different countries around the world can be known from the internet.

“A letter needs at least fifteen days to reach to the receiver but now I can phone anyone by no times.”

- An elder respondent of the middle class

Most of elder participants praise the essentiality and necessity of the mobile phone and internet though some of them explain the negative issues related to the use of mobile phone and internet. According to them, though mobile phone and internet have some positive utilities but it can be used in a negative manner too. Various types of crimes have been taken place through the use of mobile phone and the young generation become addicted to it which lead them to the wrong way of life.

“Now even 10-12 years old children have mobile phone and they are becoming addicted to various types of illegal activities through the use of mobile and internet.”

- An elder respondent of the upper

6.6 Media Preferences:

According to the study, Almost all the respondents watch television regularly and they have satellite connection. The young respondents love to watch various types of Hindi and English channels including Sony, Sony Six, Zee TV, Star plus, Sony max, MTV, Zee Bangla, Star jalsha, Ten cricket, Ten sports, ESPN, HBO, National geography and many more. The female young participants mostly like to watch Indian and Indian Bangla drama serials like Tapur-Tupur, Jal Nupur, Bodhu Baran, Maa, Bojena Se Bojena, Ragee Anurage, Achol, Ray Kishori and the male participants love to watch CID, Crime petrol, Cricket and football matches, Dance Bangla Dance, Mirakkel etc.

“I never missed any episode of Rage Anurage and Bojena se Bojena and I try to finish my necessary work in any way before the serial begin.”

- An young female participant

According to the young respondents, they are not only entertained but also achieved knowledge from these channels, which have a great influence on their study. It is also seen that, they follow the dress patterns of the hero and heroine in the drama serials and their consumption pattern is also influenced by the drama serials. The study reveals that, the young respondents have a positive notion about the satellite channels and love to watch Hindi and English channels than Bangladeshi channels as Bangla channels telecast conventional story with traditional artists. It is seen that, most of the young respondents prefer Hindi and English movie in the television than bangle movie.

“Bangla movie contains the same story and artist but English and Hindi movies based on current issues and lovely fiction which I like so much.”

- An young participant

According to the young respondents, the satellite channels are not only a means of recreation ora means of passing time but also a way by which they can enrich their knowledge. It is seen that, they oppose the view that, satellite channels have a great impact on cultural change and they affirm that there are other influential factors, which are responsible for cultural change.

The elder male respondents watch mostly bangla news and talk shows though the female respondents like to watch Indian bangla drama serials. According to the study, the elder male respondents do not support the aggression of Indian channels as these drama serials drastically affect the young generation. According to them, these lead the young people as well adult to do various types of criminal activities as these channels telecast drama serials based on revengeful behavior, conflict between mother in law and daughter in law, black mailing, and conflict between brothers for property or for a girl.

“At our young age we never seen this kind of criminal activity which are more common in the current age and drama serials are responsible for this.”

- An elder participants of the upper class

6.7 Relationship and marriage patterns:

The study reveals that, the young respondents support the notion of affair marriage and they want to choose their life partners before their marriage. It is seen that out of nine young participants, six participants have love affair and two of them have more than one girl friend. Most of the young respondents denied the view of settled marriage and they do not want to marry an unknown man or woman. One of the male young respondents confirms that he has the experience of sexual intercourse with his girl friend.

“It is my life and I have the right to choose my life partner.”

- An young male participant

All the elder respondents of the different classes has settled marriage and oppose the view of courtship or affair marriage; though they acknowledge that, it is more common in the current society. According to them, now the young generations are not dependent on the decision of the family member rather they choose their life partner by himself. The study reveals that, the elder respondents report that the new generation is more advance than to their age, which is not good for the society in the end.

6.8 Conclusion:

This chapter discusses the qualitative findings of the study more specifically the perception of young and elder people on the urban life style patterns of the people in Narayanganj city among different classes, which adds empirical understanding about the study. The next chapter will discuss about the changing urban life style patterns among different classes and its significance with previous research and theoretical perspective.

CHAPTER SEVEN

The Changes in Urban Life Style Patterns among Different Classes in Narayanganj

7.1 Introduction:

This chapter deals with the changes of urban lifestyle patterns experienced by the different classes of Narayanganj, in the light of the theories discussed in theoretical framework section and coinciding with previous relevant works of this field. The findings of the study explicate that, the life style patterns of the Narayanganj city dwellers are continuously changing, yet the array of changes varies among different classes.

7. 2 Process of urbanization in Narayanganj:

Situated in Asia, Bangladesh follows the track of transition of urbanization followed by the most other nations of this continent. Asia houses almost half of its population (48%) in urban areas (UN, 2014). Narayanganj, a major city of Bangladesh has experienced this increase of urban population, as depicted in the findings. Findings show that 52.4% of the respondents reports that they were born in village and 47.6% of them born in city. It is also seen that, 76.74% of the upper class and 57.78% of the middle and only 5.26% of the lower class born in city, which discloses that urbanization process in Narayanganj occurs following the rural urban migration.

According to Wirth (1938) city does not reproduce urban population, rather it is the intrusion of migrants that has played an accelerated role in increasing urban population and thereby, makes city as a place of mixing or amalgamation of people, culture and other instruments. . This thesis expresses that, the migration process in Narayanganj city has been accelerated by the push-pull factors. From the interviews with the respondents, it can be stated that, most of the migrants are from lower class coming to the city due to the push factors and thus have become compelled to leave their birthplace. In addition, for the middle class, the situation regards a different picture where, it is the pull factors, which has attracted them to live in the city through the migration process. For Lee (1966), Push and pull factors are those factors, which forcefully push either people into migration or attract them to an area. The urbanization process in Narayanganj places due to either push factors, causing migration of

the lower class people, and the pull factors, which are responsible for the migration of the middle class, supporting the argument of both Wirth (1938) and Lee (1966) .

7. 3: Modernization and way of life of the people in Narayanganj:

In the urban society, process of modernization adds a new dimension of change. The modernization process has a great impact on the structure of the society and in accelerating the process of change. Bangladesh has undergone a significant process of change, where changes occur arraying with the difference among classes. The study reveals that, the modernization process has changed the structure of the society but the extent of change is not same for all the classes as the way of life is different among different classes. Levy (1966) states that Modernization process is occurred due to the interaction between relatively non-modernized and relatively modernized societies and there is preference of nuclear family in more modernized society. In this study, 69% of the respondents including 74.4% of the respondents in upper class, 75.6% in middle class and 57.9% of the lower class belong to nuclear family. Whereas, only 4.7% of the respondents in the upper class, 13.3% in the middle class and 26.3% of the respondents in lower class affirm their types of family as joint family. Previous empirical research also found almost similar findings about the family structure.

Most of the young participants, especially in the upper class opine that they have only formal relationship with their families, where only a few have close relationship with their family members belonging particularly to the middle and lower class household. The study observes that there is a change in the family relationships among the different classes in Narayanganj city. The modernization concept demolishes the former intimate form of relationships with the family members.

There is found a little change in the type of marriage system in Narayanganj .According to the study, 81% of the respondents had settled marriage of them 76.7% are from upper class, 80.0% of the middle class and 86.8% of the lower class. On the contrary, 11.9% of the respondents had courtship including 11.6% the upper class respondents, 13.3% are the middle class and 10.5% responds from the lower class group. In addition, the young participants support the notion of love marriage and they want to choose their life partners before getting married. It elucidates that out of every nine young participants, six participants have love affair and two of them have more than one girl friends. Most of the young participants denied the view of settled marriage, as they do not want to marry an unacquainted man or woman. However, settle marriage still occupies a significant position in Narayanganj city. An

interesting finding, based on the perception of the young participants of the Narayanganj, unveils that the popularity of courtship or love marriage is increasing gradually.

It is seen that,94.4% of the respondents including 100% of the upper class,95.6% of the middle class and 86.8% of the respondents use mobile phone. However, only 53.2% of the respondents involving 100% of the upper class, 53.3% of the middle class and none of the lower class have smart phone. This finding shows that different results in terms of the possession of smart phone by the study population and proposes that there is no remarkable change in the stratification of classes.

In addition, the study reveals that, 79.07% of the respondents in the upper class use internet and 20.93% of them do not use internet. Whereas only 5.26% of the study population in the lower class use internet and a huge percentage of the respondents does not use internet. On the other hand, 31.11% of the respondents in middle class use internet while 68.89% of them do not use internet. This study also indicates that there is no change in the class position of the people in Narayanganj.

From the above statements, this study states that the situation of Narayanganj city could not be explained by the modernization theory, as there is no considerable change in the family and marriage structure as well as in the use of smart phone and internet. As Borudieu (1986) stated that, there is a difference in the way of life among different classes in the class structure of the society.

7.4: Globalization and changing urban life style within classes:

Globalization is a multidimensional concept, which embraces not only the economic factors but also the social, cultural and ideological aspects of the society .The concept of globalization has an enormous impact on the culture around the world and the cultural aspects of developing countries have been altered due to the influence of globalization. From the homogenization point of view, the impact of foreign culture on the local culture could be analyzed in the context of Bangladesh. There is a consistent influence of cultural homogenization in the life style pattern of the urban people among different classes in the Narayanganj city. The study finds that, most of the participants from different classes like fast food so much and the percentage is 43.7 including 64.4% of upper class population,46.7% of the middle class and 13.2% of the lower class people. However, lower class respondents said

that deshi food was their favorite food and the percentage was 60.5. It is also seen that more than 50% of the respondents among different classes went to outside for eating once or twice in a week and only 26.3% of the lower class people used to go outside for eating once in a month. The fast food culture is becoming more popular among the people of Narayanganj city, though not all the classes are overwhelmed with the fast food culture as most of the lower class people like deshi food rather than fast food.

Theoretically, this situation can be described as the influence of cultural homogenization process as Ritzer (1993) used the term McDonaldization, through which the American fast-food culture influences the food habit of the other cultures. Through the cultural homogenization process, the dominant foreign culture demolishes the weak local culture. In Narayanganj, the growth of fast food industry is accelerating in recent years, which offer possible changes in the life style patterns among different classes; though the extent of change is not same for all the respective classes.

As Bourdieu (1986) defined class in terms of consumption and life style choices and he offered that, the life style patterns of the different classes will be different and different classes have separate way of living. The study finds that, among the upper class, 53.49% of the respondents state that their adult female family members maintain *Purdah* while the rest of them denied. The study also finds that, 80% respondents among the middle class people state that their adult female family members maintain *Purdah*. Interestingly, all the respondents in the lower class group confirm their adult female family members maintain *Purdah*. It seems that, there is a slight difference in the maintenance of *purdah* among the different classes. The study also finds that, more than 60% of the respondents maintain *Purdah* to uphold religious and social custom.

In this study, it is seen that, 97.37% of the lower class respondents never went to touristspot and 97.27% of them people never went for holidaying abroad. Whereas, 62.79% of the upper class and 8.89% of the middle class people sometimes go to abroad for spending holiday. On the other hand that, it is seen that, more than 90% of the respondents of upper class people sometimes go to coffee shop while only 24.24% of the middle class people sometimes used to go to coffee shop, and none of the lower class people used to go to coffee shop. This study affirms that the life style pattern among different classes is not same and they lead a different

way of life. As Bourdieu (1986) stated that life style pattern is quite different among the different classes in Society and the consumption patterns varies from class to class.

In addition, the elder respondents among different classes do not prefer fast food or Chinese and they confirm that they always eat food at home; occasionally they have to eat food outside and state that it is not good for health. The elder respondents confirm that, though it is convenient to carry but they are not very much fond of it like the young people. Tomlinson (1998) argued that there is a significant influence of age on life style as age increased, professional along with manager and white color workers move from active to healthy space while skilled manuals, semi and unskilled move from unhealthy to sober although the manual working class & less skilled workers do not tend to find healthy diet.

However, there is a difference in the changes of the life style patterns of the people in Narayanganj. As Ritzer, (1993) stated that through the help of MNCs, McDonaldization process demolishes the local cultural pattern and establishes a new cultural pattern around the world, namely the fast food culture.

Appadurai(1996) argues that, by the resistance of foreign cultural domination several local cultures lead to the process of cultural amalgamation. Now the globalization process introduces the cultural hybridization process, which involves the mixing of global and local culture. In this study, the cultural hybridization process adds to a new twist in the life style patterns of the people among different classes in Narayanganj. It is seen that, 35% of the respondents opine that fashion is very important in buying clothes, 20.6% of the respondents mention that fashion is important in buying clothes, and for 25.4% of the respondents it is average . In addition, 25.4% of the respondents wear both traditional and modern dress and 42.1% of the respondents wear modern dress while 32.5% of them wear traditional dress. According to Ritzer (2010), a unique cultural hybrid is created due to the interaction of internal and external flows, which embrace the characteristics of both contents. Hybridization process is also found in dress patterns among the different classes in Narayanganj city. There is a similarity between the previous study and the empirical findings of this study.

It is seen that, almost all of the participants, both young and elder, affirm that the dress patterns of the people in Narayanganj are changing and brand preferences have been rapidly increasing, especially among the young and they usually get the news of new brands from

various types of advertisements. Most of the upper and middle class young respondents state that they prefer jeans and T-shirt than normal pants though the female respondents feel comfortable to wear normal three pieces; but upper class female respondents opine that they prefer jeans and tops than normal three pieces. According to the respondents, they use brands to express their self-identity and most of the time they give preference to the opinion of friends and family member in buying brand clothes.

In addition, it is also seen that the young respondents are not confined to single brand and buy clothes from different brand shops. A similar result is found on the study of Atiq, Amir and Farooque (2012) and they state that women consumers are not confined to single brand and they use credit cards for buying things though the context is different but the concept is similar. Globalization using hybridization process poses a great impact on the culture of every country and as well as on the economic pattern of the country. The nature of the consumption market and its features are gradually changing due to the factors introduced by globalization.

The concept of glocalization evolves with the concept of cultural hybridization. Glocalization refers to blending or mixing of global and local culture. The combination of external flows and the internal flows constitute the concept of glocalization. In this study, it is seen that the young people wear T-shirt with lungi, which is an empirical evidence of cultural glocalization.

This study presents that, 36.5% of the respondents among different classes watch Indian Bangla movies. It is also seen that, 27% of respondents watch Indian movie while only 6.3% of them watch Bangladeshi movies. The study also finds that 16.7% of the respondents watch western movies. On the other hand, 30.2% of the respondents state that they watch all the types of movies including romantic, comedy, suspense, art films, religious, detective films, family films, action films etc while 21.4% of the respondents watch romantic movies only. These findings support the previous research and state that people among different classes in Narayanganj city are increasingly addicted to the Indian movie or Bollywood movie.

According to the study, Almost all the respondents watch television regularly and they have satellite connection. The young participants love to watch various types of Hindi and English

channels including Sony, Sony Six, Zee TV, Star plus, Sony max, MTV, Zee Bangla, Star jalsha, Ten cricket, Ten sports, ESPN, HBO, National geography and many more. The female young participants mostly like to watch Indian and Indian Bangla drama serials like Tapur-Tupur, Jal Nupur, Bodhu Baran, Maa, Bojena Se Bojena, Ragee Anurage, Achol, Ray Kishori and the male participants love to watch CID, Crime petrol, Cricket and football matches, Dance Bangla Dance, Mirakkal etc.

This study also shows that, the young respondents were not only entertained but also achieved knowledge from these channels, which have a great influence on their study. It is also seen that, they follow the dress patterns of the hero and heroin in the drama serials and their consumption pattern is also influenced by the drama serials. The study reveals that, the young participants have a positive notion about the satellite channels and love to watch Hindi and English channels rather than Bangladeshi channels. These findings also match with the result of the study of Shamsheer and Abdullah (2012). In addition, the young participants follow the dress patterns of the hero and heroine in the drama serials and their consumption pattern is also influenced by the drama serials.

In addition, According to the study, the elder male respondents do not support the aggression of Indian channels as these drama serials drastically affect the young generation. According to them, these lead the young people as well adult to do various types of criminal activities as these channels telecasts drama serials. As Tomlinson (1991) states that, Cultural imperialism is a discourse of media imperialism as the media create the path in which the external or abroad cultural components invade the internal cultural components.

These types of findings denote that there is a process of cultural imperialism, which affect the culture of people of Narayanganj. As a result, there is a change in the life style patterns among different classes in Narayanganj city. As Schiller (1976) states that cultural imperialism is more influencing than previous forms of colonial domination through the use of military, abroad administration, and economic dependency that involves a process of imperial control that functions by the forms of culture.

7.5 Conclusion:

This chapter of the thesis tries to correlate the findings of the study with the previous research and the major theoretical perspective. The urban life style patterns of the different classes are changing due to the influence of modernization and globalization process, which is supported by this study as well as previous relevant research and the theoretical construction. The next chapter will try to make a concluding remark about the changes in life style patterns among different classes in Narayanganj city.

CHAPTER EIGHT

Conclusion

This study is concerned with the possible changes in the urban life style patterns of the people among different classes in the Narayanganj city. The urbanization process in Narayanganj city occurs mostly due to the push and pull factors. The study finds change in the food habits, media habits, dress patterns and family structure though it varies from class to class. According to the study, still settled marriage or arranged marriage occupies a significant place in Narayanganj city, but based on the perception of the young participants, this study unveils that the popularity of courtship or affair marriage is increasing gradually in Narayanganj city. The study indicates that there is a change in the family relationships among the different classes in Narayanganj city as the modernization process destroyed the former intimate relationships with the family members. The fast food culture is becoming more popular among the people of Narayanganj city though, but not all the classes are equally influenced by the fast food culture as most of the lower class people like deshi food rather than fast food. The study also reveals that, the young participants have a positive notion about the satellite channels and love to watch Hindi and English channels rather than Bangladeshi channels. The above changing patterns can partly be explained with the modernization and globalization theory and can partly be explained with the cultural imperialism or media imperialism theory. The traditional class differentiation also found and it plays a significant role in the life style patterns of the people in Narayanganj. The modernization and globalization process mostly influences the upper class and middle class people though few changes were found in the life style patterns among the lower class people in Narayanganj city. However, the changing process is occurring in this city and a new consumption pattern can be found through the explanation of these changing in the life style patterns of the people among different classes in Narayanganj city. In brief, it can be said that the modernization and globalization process have a significant influence in the life style patterns of the people in Narayanganj city though the social stratification factors holds a substantial position in this explanation of change.

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Appendix 1: Questionnaire

Survey Questionnaire

On

‘Class and Changing urban life styles in Narayanganj:A Sociological Study’

Consent letter

(For the fulfillment of thesis work in the Department of Sociology at University of Dhaka)

Informed consent

Hi!

This is a student of sociology department at the University of Dhaka. I am currently carrying out a study on ‘**Class and changing urban life styles in Narayanganj:A Sociological Study**’. The study is being conducted as a partial fulfillment of my Masters degree. The aim of this study is to find out the life styles of the people of Narayanganj and the change that has been taken place. Data collected from you would entirely be used only for the above mentioned academic purpose. Your personality or identity will not be revealed in any way during the research process and no individual information will be reported. Only your opinion is important. I would really appreciate if I could take 20-25 minutes of your time.

Section A: General Information

No.	Questions	Coding categories		skip
	Name(optional)			
	Address			
101.	Sex	Male-----1		

		Female-----2		
102.	Age	16-20-----1 21-24-----2 25-29-----3 30-34-----4 35-39-----5 40-44-----6 45-49-----7 50& above-----8		
103.	Religion	Islam-----1 Hinduism-----2 Buddism-----3 Christianity-----4 Other(specify) -----5		
104.	Marital status	Married-----1 Unmarried-----2 Divorced-----3 Widow-----4 Widower-----5 Others(Specify)-----3		
105.	Type of family	Nuclear-----1 Sub nuclear-----2		

		Joint-----3		
		Extended-----4		
106.	Birth Location	Village-----1		
		City-----2		
107.	In Which Class do you belong	Upper-----1		
		Middle-----2		
		Lower-----3		
108.	Is the house rented or owned?	Rented-----1		If 2 then 110
		Owned-----2		
109.	How much do you pay (monthly)?	>5,000-----1		
		5,000-10000-----2		
		11,000-15,000-----3		
		16,000-20,000-----4		
		<20,000-----5		
110.	What is the price of your house?	>1,00,000-----1		
		1,00,000-10,000,00---2		
		10,000,000-20,000,00--3		
		<200,000,000-----4		
111.	Length of residence in Narayanganj	From birth -----1		
		1-5 yrs-----2		
		6-10 yrs-----2		
		11-15 yrs-----2		

		Above15 yrs-----2		
112.	Household Size(No. of family members)	0-5-----1 6-10-----2 11-15-----3 15-20-----4 Above-----5		
113.	Do you have any maid servant?	Yes-----1 No-----2		
114.	What type of maid servant do you have?	Permanent-----1 Temporary-----2		
115.	How many maid servants do you have?	One-----1 Two-----2 Three-----3		
116.	What is your level of Education?	Illiterate-----1 Literate-----2 Primary-----3 Secondary incomplete----4 Secondary complete-----5 Higher sec. incomplete----6 Higher sec. complete-----7 Graduate-----8 Post graduate-----9		
117.	Occupation of the respondent	Unemployed -----1 Self Employed-----2 Govt.service-----3 Non govt.service-----4 Professionals-----5 Landownership-----6 Shopkeeper-----7		

		Small business-----8 Industrialists-----9 Worker-----10 Informal sector worker-----11 Student-----12 Housewife-----13		
118.	Income of the respondent	No income-----1 >10,000-----2 10,000-20,000-----3 21,000-30,000-----4 31,000-40,000-----5 41,000-50,000-----6 51,000-60,000-----7 61,000-70,000 -----8 71,000-80,000-----9 81,000-90,000-----10 91,000-100,000-----11 <100,000-----12		
119.	Do you have own vehicle?	Yes-----1 No-----2		
120.	What type of vehicle?	Toyota-----1 Suzuki-----2 Tata-----3 Isuzu-----4 Mercedes-Benz-----5 Pajero-----6 Mitsubishi-----7 Nissan-----8 Ford-----9 Any other(specify)-----10		

Main Room							Other Rooms				
1 2 0	Constr uction Material	T in	Cem ent/ Conc rete	Bam boo	Wo od	Oth ers	T in	Cement/Co ncrete	Bam boo	Wo od	Othe rs
	Roof	1	2	3	4		1	2	3	4	
	Wall	1	2	3	4		1	2	3	4	
	Floor		2	3				2	3		

121	Goods	Yes	No
Do you or anyone in your family have the following items? (Read out, Multiple response possible)	Almirah	1	2
	Table	1	2
	Chair/Bench	1	2
	Wall clock	1	2
	Bed/ Cot	1	2
	Radio	1	2
	Normal Television	1	2
	LED T.V/ LCD T.V.	1	2
	Oven	1	2
	Washing Machine	1	2

	Air conditioner	1	2
	Dish Connection	1	2
	Bicycle	1	2
	Motor cycle	1	2
	Sewing machine	1	2
	Telephone	1	2
	Mobile phone	1	2
	Smart Phone	1	2
	Normal Fridge	1	2
	Deep Fridge	1	2
	Sofa	1	2
	Dressing Table	1	2
	Dining Table	1	2
	Gas	1	2
	I.P.S	1	2
	Piped Water	1	2
	Proper Sanitation	1	2
	Computer/Laptop	1	2
	Curtain	1	2
	Music Center	1	2
	Flower pot	1	2
	Show Case	1	2

Section B: Lifestyles / Leisure Time Activity

201) How do spend your leisure time according to following table?

Activity	Often -----1	Sometimes---2	Most of it---3	Never----4
Gym				
Body building				
Clubs				
Cinema				
public library				
Festivals				
Museum				
Concert hall				
Exhibition				
Park				
Historical				
Places				
Touristy place				
Holidaying abroad				
Restaurant				
Fast food				
Coffee shops				
Social work				

Section C: Recreation

301) Visiting

Activity	Often-----1	Sometimes----- 2	Most of it-----3	Never-----4
Adda/Gossiping				
Attending parties				
Visiting				

neighbors				
Visiting relatives				
Any other(specify)				

Section D: Access to Information and Mass media

401.	Do you read newspaper?	Yes-----1 No-----2		
402.	Do you watch movie?	Yes-----1 No-----2		
403.	What type of movie do you watch?	Bangladeshi-----1 Indian-----2 Western-----3 Indian Bangla-----4		
404.	What type of movie do you like most?	Romantic-----1 Comedy-----2 Suspense-----3 Art films-----4 Religious-----5 Detective film-----6 Family film-----7 Action film-----8 Mostly all-----9 Any other(specify)----10		
405.	Do you watch Television	Yes-----1 No-----2		
406.	What is your most favorite program on T.V.?They are in order of choice	-----1 -----2 -----3		
407.	Do you hear FM radio?	Yes-----1 No-----2		

408.	Do you use internet	Yes-----1 No-----2		
409.	If yes, then for what?	For knowledge-----1 For Chatting-----2 For Fun-----3 All of them-----4 Any other(specify)-----5		
410.	If no, why?	No facility-----1 Disturbing-----2 Any other-----3		
411.	Do you use the following items in the internet?	Facebook-----1 Skype-----2 Email-----3 Google plus-----4 Any other-----5		

412) Frequency of the following items

Activity	Daily-----1	Weekly-----2	Monthly-----3	Never-----5
Newspaper				
Radio				
Television				

Section E: Personal habits

501.	What kind of food do you like most?	Deshi-----1 Biriani-----2 Chinese-----3 Fast food-----4		
502.	How many times do you eat food outside?	Once a week-----1 Twice a week-----2		

		Once a month-----3 Twice a month-----4 More than twice in a month-5 Never-----6		
503.	How many times do you visit beauty parlor?	Once a week-----1 Twice a week-----2 Once a month-----3 Twice a month-----4 More than twice in a month-5 Occasionally-----6		
504.	What is the cost at parlor per month?	>1,000-----1 1,000-4,000-----2 5000-9,000-----3 10,000-20,000-----4 <20,000-----5		
505.	Do you make up at home?	Yes-----1 No-----2		
506.	If no ,then why	-----1 -----2 -----3		
507.	Do you smoke?	Yes-----1 No-----2		

Section F: Cloths

601.	Is fashion is important in buying clothes?	Very important-----1 Important-----2 Average-----3 No important-----4		
602.	What type of dress do you wear?	Traditional-----1 Modern-----2 Mix-----3		

603.	From where do you buy your clothes?	Ordinary shops-----1 Brand shops-----2 Both of them-----3		
604.	Do you maintain purdah?	Yes-----1 No-----2		
605.	If yes, then why?	-----1 -----2		
606.	What type of purdah do maintain	Covered head through the sare-----1 Only covered head through scarf-----2 Covered head and shoulder through scarf-----3 Covered full body through borkha-----4 Any other(specify)-----5		

Section G: Religiosity

701.	How much religious do you are?	Very religious-----1 Religious-----2 Average-----3 Does not much care-----4		
702.	If Muslims, then how many times do you say your prayer?	Five time daily-----1 Fridays-----2 Occasionally-----3 Never-----4 Any other-----5		

703.	If Hindu, then how many times do you go the temple?	Daily-----1 Once a week-----2 Twice a week-----3		
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Section H: Political Activities

801.	Are you a member of a political party?	Yes-----1 No-----2		
802.	Do you vote?	Yes-----1 No-----2		
803.	Are you a member of a civic organization?	Yes-----1 No-----2		

804) what are the criteria in choosing a candidate when you vote?

Criteria list	Most important-1	Moderate-----2	Important-----3	Not important--5
Education				
Crime free record				
Caste/religion				
Party manifesto				
Any other(specify)				

Section I: Marriage

901.	What type of marriage do you had?	Settled marriage-----1 Courtship-----2		
902.	What was the cost of Jewellery?	>500,000-----1 5,00,00-8,00,000-----2		

		9,00,000-10,000,00-----3 11,000,00-15,000,00-----4		
903.	What was the cost of fast?	>100,000-----1 1,00,00-3,00,000-----2 4,00,000-5,000,00-----3 6,000,00-8,000,00-----4		
904.	What were the other costs?	>100,000-----1 1,00,00-3,00,000-----2 4,00,000-5,000,00-----3 6,000,00-8,000,00-----4		
905.	What was the amount of kabin?	>500,000-----1 5,00,00-8,00,000-----2 9,00,000-10,000,00-----3 11,000,00-15,000,00-----4		

Section I: Social disorganization

1001.	What is about law and order in your locality?	Good-----1 Moderate-----2 Bad-----3		
1002.	Do you face any problem about local horde?	Yes-----1 No-----2		
1003.	Is drug business running in your locality?	Yes-----1 No-----2		
1004.	How secure do you feel?	Quite secure-----1 Not very secure-----2 Not secure at all-----3 Fearful all the time-----4		
1005.	Have you ever been subjected	Yes-----1		

	to unlawful extortion?	No-----2		
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Section J: Social Capital

1101.	Do people help each other in the Mahallah?	To some extent-----1 Not at all-----2 Fairly enough-----3		
1102.	Do you have relatives those who live in foreign countries?	Yes-----1 No-----2		
1103.	In which medium do you communicate with Them?	Phone-----1 Skype-----2 Facebook-----3 Email-----4 Any other(specify)-----5		

Appendix 2: Photographs



Figure: Brand shops in Narayanganj



Figure: Restaurants in Narayanganj



Figure: Brand shop in Narayanganj



Figure: Restaurants in Narayanganj



Figure: Shopping Mall in Narayanganj



Figure: Shopping Mall in Narayanganj



Figure: Fast food shop in Narayanganj



Figure: Brand shop in Narayanganj



Figure: Shopping Mall in Narayanganj



Figure: Brand shop in Narayanganj